

ART. XIX—*A few Notes on Broach from an
Antiquarian point of view.*

By

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In December last, Khan Bahadur Adurjee Muncherjee Dalal conveyed to me an invitation from himself and his colleagues, the Trustees of the Parsee Panchayet of Broach, to pay a visit to their city for the purpose of delivering there one or two lectures and a reading from the *Shah-námeh* of Firdousi. In response to this kind invitation, I paid a short visit to Broach from 31st December to 3rd January. While there, I made some inquiries on a subject suggested to me by our learned Secretary, Mr. Edwardes, some time ago, and on two or three other subjects suggested by the visit to the city. The object of this paper is to present few notes on those subjects.

The following are the principal three heads under which I beg to submit my notes :—

- I.—The sites of the Dutch and English Factories.
- II.—The past history of Broach from a Parsi point of view and the part said to have been played in that history by the *Kabisah* (*i. e.*, the intercalary month) question of the Parsis.
- III.—The *Kabir Vad* and the *tiraths* or shrines on the Nerbudda near Broach.

I.

The first subject on which I beg to present a few notes is that of the sites of the first English and Dutch factories. Our Secretary had written to me, in June 1905, to make some inquiries from friends at Broach, about the site of the first English factory. On 28th June 1905, I had written to my friend, Mr. Ruttonjee Muncherjee Dalal, requesting him to make such inquiries. On 21st August 1905, he wrote to me in reply giving the results of his inquiries. During my short visit I took up the question myself and made some inquiries personally.

The *Broach Gazetteer* says : "In the year 1613, Broach was visited by Aldworth and Withington, English merchants, and in the next year (1614), on Withington's return from Sind, a house in Broach was hired for a factory. In 1616 Sir Thomas Roe obtained from the Emperor Jehângier permission for the English to establish a trading-house at Broach on very favourable terms. They were to be allowed to live near the Governor, and the decree commanded no man to molest them by sea or land or take any customs of them¹. . . . The Dutch were not long of following the example of the English. In 1617 they also settled at Broach and established a factory." But the Broach factory does not seem to have risen to much consequence. In the eighteenth century there was but one junior² merchant and one book-keeper, with a few native servants under them."³ (Bombay Gazetteer, Vol. II, p. 468).

It appears from this account that the English (A.D. 1614) preceded the Dutch (1617) in founding their factory by about 3 years.

The site of the Dutch factory at Broach is well-known. There is no doubt about it. The large house⁴ in which it was situated, is still known as the વૅલંદાની કોઠી (*Valandâni Kothî*), i.e., the factory of the Hollanders. In spite of the various changes which it seems to have

¹ Robert Orme gives the following version of Sir Thomas Roe in the matter of these concessions :—

"The two and twentieth (of July 1616) I received letters from Brampore, in answer of those to Mahobet Chan, who at *first* (request) granted my desire, making his firman to Barooch most effectual to receive our nation, and to give them a house near the Governor; strictly commanding no man to molest them by sea or land, or to take any *customs* of them, or any way trouble them under colour thereof. . . . The firman I caused to be sent to Surat (in order to be forwarded by the agency there to Broach): so that Barooch is provided for a good retreat from the Prince's injuries, and the custom given, whereby fifteen hundred pounds per annum will be saved besides all manner of searches and extortion."—(Historical Fragments of the Mogul Empire of the Morattas, and of the English concerns in Indostan from the year 1659, by Robert Orme (1805), pp. 371-72).

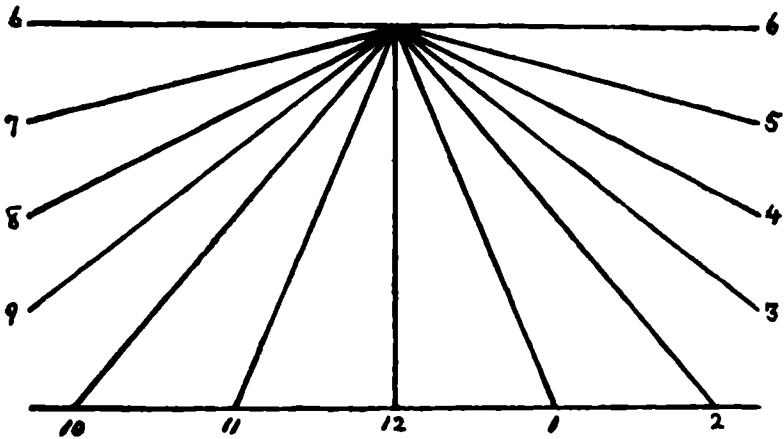
² Mr. Bendien, the Bombay Consul for Holland, has, after the above paper was read, kindly sent me copies of his articles on the Dutch in Broach. He gives Pieter Gillesen as the name of this first factor. (*Vide* his articles on the Dutch factories in the Neerlandia of January and February 1907. *Vide* the February issue p. 26 for this reference).

³ Jan Willem Six "Secundo" in the inscription in his tomb. *Vide infra*, p. 323.

⁴ "The factory at Baroche was established in the year 1617, and is still continued, yet with very little circumstance, for there is but one junior merchant, and one book-keeper, who reside there as factors, and who have a few native servants under them."—"Voyages to the East Indies by the late John Splinter Stavorinus," translated from the Dutch by Wilcocke, Vol. III (1798), pp. 208-09.

⁵ According to Mr. Bendien the factory bears on the gate "as an inscription" the initials of the Company. (The Dutch East India Company, V with an 'o' and 'e' in the leg of V.)

gone through, for being adopted for small residential quarters, it still bears an inscription on the inside of a wall. I give below the form of the sun-dial with the inscription on it as copied by me from a distance on 31st December 1906. The dial with an inscription is within the court-yard of the factory on the top of the inside part of a wall abutting on a public road. The inscription on bears the Christian year 1700 and the name of F. J. Groenevelt (F. J. Groenevelt Anno 1700). Above this inscription appear the initials of the Dutch Company.



The site of the first English factory is not known. But oral tradition, as heard there, says that the very house which was the seat of the Dutch factory was later on the place of the English factory. So, it appears that the English factory was, latterly, when the Dutch left it, transferred to this house. It is not known where it was when it was first founded.

The Dutch must have remained at least about 175 years at Broach. This appears from some of the dates on the tombs in their cemetery. This cemetery is situated about a little on the west of the village of Vijalpore, at a short distance from where the Parsi Towers-of-Silence stand. The *Gazetteer* says of the Dutch tombs that "these monuments bear dates ranging from 1654 to 1770."¹ It would have been well had the *Broach Gazetteer*, which appeared in 1877, published the inscriptions on the tombs which are falling in ruins.

¹ *Broach Gazetteer*, p. 559.

The Dutch cemetery is an interesting place to see, because the construction of the tombs in it seems to be different from what we see in the case of tombs in modern English cemeteries in India.¹ I give the photographs of two of them at the end of this paper. I am indebted for these to Khan Bahadur Adurjee Muncherjee Dalal of Broach. On entering from the west we find a tomb with a platform containing four seats. Then there is a block containing three tombs. This block seems to have had a tablet which is removed. There is another block containing six tombs, one tomb has the form of a Mahomedan dome over it. One can count the ruins of about 20 tombs besides a few masonry mounds. In close proximity we find a small ruin like that of a basin of water.

I beg to suggest that careful photographs of all the tombs and especially of the inscriptions may be soon taken. I have taken copies of the inscriptions.²

I wrote about a fortnight ago to Mr. Couzens, the head of the Archæological Department, to ascertain, if the inscriptions are published by his Department in any report. I have not heard from him yet. This week I took my copy of the inscription to the Dutch Consulate here to get it translated. Mr. J. G. Bendien, the Consul, having gone to Holland, I saw Mr. Y. Von Rykoun, the head of the Holland-Bombay Trading Company. He could not give me a correct translation, because being in a foreign language and being very old, I have not been able, in a hasty visit, to copy the inscriptions well. I had requested a gentleman there to kindly get a good photo taken of them, but he has not done so yet. However I learnt from Mr. Rykoun that the Dutch Consul, Mr. Bendien, had once visited the Dutch cemetery, and has taken a photo of the inscriptions which he has published in a Dutch paper in Holland. I have written to Mr. Bendien to send us a copy with its translation. When received it will be worth publishing in our journal.³

¹ Mr. Bellasis, while describing the old tombs in the cemeteries of Surat, assigns the following reasons for the grandeur of these old tombs: "The Agents of these several nations vied with each other to live in the greatest splendour Men who lived in such grandeur may naturally be supposed to have emulated each other in creating ostentatious tombs to commemorate their dead; and thus we find the sepulchral ruins in the cemeteries of Surat, even at the present day, bearing witness to the large sums that must have been expended for these purposes." (Journal B. B. R. A. S., Vol. VI, pp. 146-47.) As Mr. Bellasis says, an idea of the grandeur of the Dutch tombs at Surat may be formed "by the fact of a bill being extant, charging Rs. 6200 to the Dutch Company for mere repairs" (Ibid, p. 19).

Vide Appendix to this paper. As I have latterly received copies of the inscriptions more carefully taken by Mr. Bendien, the Dutch Consul, I give them in the appendix. Mine being those by one not knowing the language are naturally faulty.

² *Vide* D, 2.

While on the subject of the inscriptions on the Dutch tombs, I beg to draw the attention of a future reviser or editor of a second edition of the *Gazetteer* of the Broach district to several errors in the copies of the inscriptions of two other tombs as given in the *Gazetteer*.

The *Gazetteer* gives the inscriptions on two tombs near the village of Vijalpore. I give my copy of the inscription of the tomb of one which I saw, *vis.*, that of Capt. W. Semple :—

Beneath this stone
are deposited the remains of
Captain William Semple, ¹
of His ² Majesty's 86th Regiment,
who was killed by
cannon shot
at the siege of Broach
on the 25th of August 1803.
Universally and most sincerely
regretted by all his
brother Officers.

To us who are nearer the time, the mistakes may appear trivial, but after several centuries they, especially the mistake of "Her Majesty" for "His Majesty," may cause serious doubts about the date. A future student of historical data may, in the absence of other materials to put him on the right track, long linger in doubts about the date. If he takes the word "Her Majesty" to be correct, he may think, that perhaps the year 1803, given later on, may be a mistake for 1893 or for some other year. If he takes the date as correct, he may linger in doubts about the period of Her Majesty's reign.

I found similar carelessness on the part of either the copyist or the printers, in the matter of the inscription on the slab in the compound of the Civil Hospital within the fort on the grave of Brigadier David Wedderburn, who was killed while storming the city. He is the officer who is often referred to with curses and maledictions by Abas Alli in

¹ The name is not Sempie as given by the *Gazetteer*.

² The *Gazetteer* gives "Her Majesty", which is not, and cannot be, correct, as the year is 1803 when the late Queen had not come to the throne.

³ The *Gazetteer* omits this word.

his Urdu Kisseh-i-Broach to which I will refer later on. I give below a list of the errors and my amendations :—

Line of the inscriptions as given in the Gazetteer.	The Gazetteer's errors.	Correction.
Line 6 ...	July 26th 1861	July 22nd 1761.
„ 6 ...	arrived	arrived here.
„ 8 ..	Supreme Highness ...	Serene Highness.
„ 16 ...	Kirk Denkun (?) ..	Kirch Denckern.
„ 16 ...	Hillock	Hiltrup.
„ 18 ...	Luxenburg	Lunenburg.
„ 20 ...	pounds, was made ...	pounds, and was made.
„ 26 ...	The troops	Their troops.

To come back to the subject of the Dutch factory, the ancestors of Mr. Doolabhbhai Hargovandass (डुलभभाई हार्गोवण्डस), who is now living, were in possession of a part of the Dutch factory building. One of these ancestors, Kisorebhai Tricumbhai (किसोरभाई त्रिकुम्भाई), was the broker or agent of the Dutch factory. He had relations with the Dutch in connection with their four factories of Agra, Ahmedabad, Broach and Surat. When the English took Broach, they made the place too hot for the Dutch. So they left it, but the factors being indebted to the broker, Mr. Kisorebhai, they gave him the factory-house in settlement for their debt. Laloobhai Divan, whose name is mentioned more than once in the Urdu account of the Nawab of Broach, as one who played false to his master the Nawab, and secretly assisted the British, then had it in mortgage from the proprietor for a small sum.

He is said to have obtained it under a threat, saying, that, if the then owner did not mortgage it to him, he (Laloobhai) would ask the British to loot it. They mortgaged it to him with a curse that the owner may not be happy. So the curse was said to live long on the subsequent owners, who, all in turn, are said to have been ruined in their business. The building is said to have once passed into the hands of Mr. Merwanji Frazer of Surat and of Mr. Merwanji Framji Panday of Bombay. I give this account on the authority of a member of the family. I had no other means to verify it.

II.

The next subject which drew my attention during my visit, and on which I beg to submit a few notes, is its past history especially from a Parsee point of view. It is said that the Parsees had, in more than one place, some hand, however small it may be, in the establishment

of the British power in this Presidency. Now, in the case of Broach, the information has come to me as a surprise, that it was the religious dispute, which the Parsees had among themselves in the 18th century on the question of the Kabiseh or the intercalary day, that had something to do, though indirectly and though very little, with the conquest of Broach by the British. The fact has been recorded, not by a Parsee author, but by a Mahomedan author who was a favourite courtier of the Nawab of Broach.

Before coming to this subject, I will put down here in brief (A) a short outline of the history of Broach from a Parsee point of view and (B) of the events that had brought about the rule of the Nawabs in Broach.

(A) Firstly, taking a bird's eye view of the history of Broach from the point of view of the modern Parsees and their ancestors, the ancient Persians, we determine the following land-marks :—

1. Fireshtë dwells at some length on the early connection of India with the ancient Persians, beginning with the very early dynasties of the Peshdâdians and the Kiânians. He makes an Indian king Krishna a contemporary of the Iranian monarch Tahmurasp and then traces the relations, both friendly and hostile, subsisting at one time or another, between the Indian and the Persian kings. We would lay aside this narrative as one not standing on certain historical ground.

2. We have the authority of the Behistun Cuneiform inscriptions to say, that there was a closer connection between India and Persia, the former being one of the satrapies of the latter. But we would lay aside the consideration of that connection also, as we are not sure whether the influence of Persia extended so far as Broach.

3. But when we come to the Parthian times, we stand upon somewhat surer grounds. Fireshtë speaks of an Indian king Sinsârchand and says that he paid tribute to the Iranian king Godrez. Briggs says that this Sinsârchand was the Chandragupta of the Hindus and the Sandrocotus of the Greeks (Brigg's Ferishta, Vol. I.). Now we know, that there was a king of the name of Godrez among the Parthian line of kings. The Sinsârchand, with whom his relations are referred to, seems to be, not Chandragupta himself, but one of his successors.

Again in the second century before Christ some of the Bactrian kings are said to have sent expeditions to the south so far as Cutch and Gujerat (181-167 A.D.). Here then we see, that with the successes of these expeditions in Gujerat, Broach must have passed for some time into

the hands of the Parthian kings of Persia. It continued for some time under the Parthian rule. It is to this fact, that the Gazetteer of Surat and Broach refers, when it says : "About 1,800 years ago, Broach seems to have passed into the hands of Parthian princes, known by the name of Sâhas or Kshatrapas. Rudradâman's Girnâr inscription, dated in the year seventy-two, probably of the Sâka era (A.D. 150), states this distinctly, and the occurrence of Sâha coins in the Broach District confirms it." ¹

Menander to whom Prof. Wilson assigns the date B.C. 126, was connected with Parthia. He held paramount authority in Saurashtra. According to the author of the Periplus his coins were current in Broach in the first century after Christ. ²

4. Coming to Sassanian times, we find Wilford ³ saying that Gand'harva, referred to in the Agni Purâna and known as the Gadhârûpa in Indian history, was the same as Behrâmgour of Persian history. In my paper on "The Bas-relief of Behrâmgour at Naksha-i-Rustam, and his marriage with an Indian Princess", ⁴ I have added a few points of similarity to those advanced by Wilford to prove the identity. Now Wilford says of this monarch that Hindus "show to this day (1809), the place where he (Behrâmgour or Gadhârûpa) lived about one day's march to the north of Baroach, with the ruins of his palace. In old records, this place is called Gad'hendra-puri or the town of the lord of asses. The present name is Goshêrâ or Ghojârâ for Ghosha-râyâ or Ghosha-râjâ : for, says my Pandit, who is a native of that country, the inhabitants, being ashamed of its true name, have softened it into Ghoshera, which has no meaning." ⁵ According to Firdousi, the throne of Kanaouj passed, by virtue of the last testament of Sangel, the Hindu king, to the Persian king Behrâmgour and his heirs. This confirms what Wilford says that "the dynasty of the Gardâbhinas is probably that of the descendants and successors of Behrâm Gur in Persia. The princes in the north-western parts of India were vassals of the Persian kings at a very early period ; and the father-in-law of Behrâm-Gur used to send a yearly tribute to them." ⁶

The legend on a set of old Indian coins, popularly known as "Gadhia-ka paisâ," supports the fact of Behrâmgour's visit to India and his marriage with an Indian princess, the daughter of the king of

¹ Bombay Gazetteer, Surat and Broach, Vol. II, p. 464.

² Journal, B. B. R. A. S., Vol. VII, pp. 35-36.

³ Asiatic Researches, IX, pp. 147-151.

⁴ Read before the B. B. R. A. S. on 17th Dec. 1894. Journal, B. B. R. A. S., XIX., pp. 58-75.

⁵ Asiatic Researches, IX p. 151.

⁶ *Ibid*, p. 155.

Kanouj referred to by Wilford. Prinsep affords us very valuable help on this point. In his essay on Saurâstra coins he says that the type of the series of Indian coins known as Gadhia-ka paisa is an "example of imitation of a Grecian original,"¹ and that "a comparison (of these coins) with the coins of the Arsakian and Sassanian dynasties of Persia, which are confessedly of Greek origin," satisfactorily proves that. Prinsep says on the subject of these coins: "The popular name for these rude coins—of silver and copper—is, according to Burnes, in Gujarât, 'Gadhia-kâ paisâ,' 'Ass money,' or rather, 'the money of Gadhia,' a name of Vikramâditya. . . . The Hindus insist that this Vikrama was not a paramount sovereign of India, but only a powerful king of the western provinces, his capital being Cambât or Cambay: and it is certain that the princes of these parts were tributary to Persia from a very early period. The veteran antiquarian, Wilford, would have been delighted, could he have witnessed a confirmation of his theories afforded by the coins before us, borne out by the local tradition of a people now unable even to guess at the nature of the curious and barbarous marks on them. None but a professed studier of coins could possibly have discovered on them the profile of a face after the Persian model, on one side, and the actual Sassanian fire-altar on the other; yet such is indubitably the case, as an attentive consideration of the accumulation of lines and dots (on the figures of the coins) will prove. Should this fire-altar be admitted as proof of an Indo-Sassanian dynasty in Saurâshtra, we may find the date of its establishment in the epoch of Yesdijird, the son of Behrâm-Gor; supported by the concurrent testimony of the Agni-purâna, that Vikrama, the son of Gadhâ-rupa, should ascend the throne of Mâlayâ (Ujjain) 753 years after the expiation of Chânakya or A.D. 441."⁽²⁾

A painting in the Âjanta caves refers to a Persian embassy to India. This also seems to refer to Behrâmgour, who, according to Firdousi, came in disguise as his own ambassador.

We have so far seen, that the ancient Persians had some connection with the country round Broach, and that old tradition, as found in the Agni-purâna, and old coins prove that connection.

Now we will speak of the connection of Broach with the early Parsee settlers in India.

(a) Div in Kathiâwâr was the first port where a band of refugees from Persia had landed in 761 A.D. and Sanjân the first place where they made their permanent settlement in 785 A.D. and built their first fire-temple in 790 A.D. They continued there for full 300 years.

¹ Essays on Indian Antiquities, by James Prinsep, edited by E. Thomas (1858), Vol. I, p. 335.

² *Ibid.*, p. 341-42.

Then they began to disperse in the different cities of Gujarat of which Broach was one.

The Kisseh-i-Sanjan, thus refers to this exodus from Sanjan (¹):

بدینسان سال سیصد شد کم و بیش — وزانجا چند مردم شد کم و بیش
پراگنده شده در کشور هند — بهر جانب گرفته جاي دلبد
بیانکانیر بعضی رو نهادند — کسان در جانب بروج فتانند

Translation.—In this way, passed away 300 years, more or less, (*i.e.*, about 300 years), as several persons, more or less, went away from that place. They were dispersed in the country of India and they got hold of (*i.e.* took abode in) attractive places in all directions. Many went to Bānkānir. Some went in the direction of Broach.

(*b*) This was in 1090. Two hundred years after this event, *i.e.*, in 1270 A.D. they divided Gujarat into five *panthaks*, *i.e.*, ecclesiastical divisions for the performance of sacerdotal functions. This was to avoid differences and quarrels among the priesthood about the spheres of their work. The Kisseh-i-Zarthushti&n-i-Hindust&n thus speaks of this event.²

یکی روز هم دانای سنجان — جمع گشتند و بستند عهد از جان
کنیم تقسیم مایان این هم جاي — که هر جا هست بهدیجان خوشرای
هم جارا بکرده پنج تقسیم — نخست سنجان که سرحدش بدان بهم
که حد او بود ای مرد خوشطور — ز رود پارنا آن رود دنور
هم بهدین که چون درحد سنجان — بحکم موبدان باشند با جان
دگر تقسیم نوساری همی دان — بداده موبدانرا از دل و جان
زرود پار تا آن رود بریاء — هم نوساریانرا اندر آن تا
مجال کسی نباشد در اینجا — هم حد خود سازند ملجا
تو کوداره بدان تقسیم سیوم — ز بریاء تا اوکلیسرائی نیکو بوم
گفتند آنجا هم کوداریان کار — بجان و دل هم موبد شوند یار
تو تقسیم چهارم ای نیکو دان — بدان بهروچ کو گویم حد و پیمان
زاوکلیسر که تا کتبایت دانی — هم سرحد بهروچیان بدان
تو دانی تقسیم پنجم ای نیکو مرد — بگویم تا شد و معلوم ای رد
که کتبایت بگفته مرد دانا — بدینسان کرد شهر و ماوا
هم دانای سنجان اینچنین کار — بکرده تا نباشد کین و پیکار

¹ *Vide my* "A few Events in the Early History of the Parsees," p. 14.

² *Vide Ibid.*, pp. 16-17.

Translation.—“ One day all the wise men of Sanjan assembled and entered into a contract sincerely. (They said :) “ We will divide all these places where there are laymen of good thoughts.” They divided all these places into five parts. First is Sanjan, whose limit was in that direction. O men of good nature ! its limit is from the river Pâr to that of Dantur. All the laymen, when they are within the limits of Sanjan, may be willingly under the orders of the Mobads (thereof). Know the other division to be Naôsâri. It was given to the Mobads with all heart and life (*i.e.* with a sincere heart). All (the country) from the river Pâr to the river Bariâv, was under the power of the Naôsariâns (*i.e.* the Naosari Mobads). Nobody else would have any control therein. All would have security in their own jurisdiction. O good-natured man ! Know the third division to be Godareh from Bariâv to Aklesar. All the Godârians will officiate at that place, and all the Mobads may be friendly with their heart and soul. O man of good knowledge ! Know the fourth division to be Broach, whose limit and measurement, I will now tell you. Know that (division) to be from Aklesar to Khambâyet. Know all that to be the limit of the people of Broach. O good man ! Know the fifth division. O leader ! I will tell that to you, so that you may know it. Wise men have named it Khambâyet. In this way they have divided the towns and places. The wisemen of Sanjan have done this work (of division), so that there may be no quarrel and dispute.”

(c) A good number of Parsees must have settled in Broach before this date (1290 A.D.) of the division of *panthaks* or ecclesiastical jurisdictions. On the authority of a manuscript book of a Hindu gentleman at Baroda, Khan Bahadur Bomanji Byramji Patel, says that a brick Tower of Silence was built at Broach in samvat 1365, *i.e.*, 1309 A.D. A brick tower even earlier than this is said to have been built there. I saw the ruins of a brick Tower of Silence on the 1st of January 1907. Though the outside of it shows very little difference from the modern towers, the inside seems to differ a good deal. For example we do not find in it different rows for males, females and children as are found in the modern towers.

(d) We learn from the Persian Revâyets, that Broach continued to be a Parsee centre for several centuries. In the letters received from the Zoroastrians of Persia by the Parsees of India, in reply to their questions on various religious subjects, we find Broach specially named, as one of the Parsee towns. The following Revayets mention the name of Broach.

1. The Revayet of 847 Yazdzardi (1478 A.D.) brought from Persia by Narimân Hoshang.

The Revayet of 850 Yazdazardi (1481) brought by Narimân Hoshang.

2. The Revayet of 1511 A-D. brought by an unnamed messenger.
3. The Revayet of 1533 brought by Kâus Kâmdin.
4. The Revayet of 1626 brought by Bahman Aspanyâr.
5. The Revayet of 1627 brought by Bahman Poonjih.

Not only did Broach Parsees take a part in these enquiries on religious subjects, but, at times, they sent messengers to Persia for the purpose from their own town. For example Narimân Hoshang, the messenger who went to Persia in 1478 and 1481 was a Parsee of Broach. Again Kâus Mahyar, who went to Persia in 1597 A.D., and Kaus Rustam Jelal, who went in 1768, belonged to Broach.

(B) Now I will give here a short outline of the events that had brought about the rule of the Nawabs, in the reigns of the last two of whom, the Kabiseh controversy of the Parsees seems to have raged a good deal, and is said to have had an influence on the state of affairs then prevailing.

In 1660 Aurangzeb got the city walls destroyed, because the city had long withstood his siege during the time of his war with his brothers. In 1675 the Mahrattas under Sivajee attacked the town and levied contributions. Finding the city without a wall for protection they returned in 1686 under Sivajee's son Sambhajee and plundered it. So, Aurangzeb ordered the city walls to be built again.¹

In 1696 Avory, an English pirate, had plundered several Mahomedan pilgrim ships. So, the English factory at Broach was closed like that at Surat and the British factors put into chains. In 1702 matters seem to have improved and the factory was again working. Before the middle of the 18th century the English and the Dutch both had withdrawn their factories. The Dutch returned sometime before 1772. In 1772 the English conquered Broach. It remained in their possession for about 10 years. In 1782 it was given to the Peishwa and in 1803 it was taken back by the British and is in their possession since that time.

¹ *The Broach Gazetteer*, II, p. 468.

Hamilton says "In Aurangzeb's wars with his brothers, about the year 1666, this town held out a great while against his army. That season proving a dry one Aurengzeb's folks suffered much for want of fresh water and provisions, but at last he took it, and put all to the sword that had borne arms against him, and raz'd part of the walls, and pronounced a curse on them that should repair them again. But the Savajee's incursions made him order the rebuilding then himself, and he christened it *Suckabant* or the dry city. (A new account of the East Indies by Capt. Alexander Hamilton, 1744, Vol I., p. 145.)

Before 1722, Nizam-ul-Mulk was the Viceroy of Gujerat under the Moguls. During his viceroyalty, he had made Broach a part of his private estate. In 1722, he assumed independence in Deccan. In 1736 Abhasing was the Viceroy of Gujerat. At this time, Abdulla Beg, held Broach from the Nizam-ul-Mulk under the title of Nek Âlam Khân. He was the founder of the line of Nabobs who ruled for 36 years. He died in 1738 and was succeeded by his second son Mirzâ Beg who ruled up to the time of his death in 1752 under the title of Nek Âlam Khân II. Mirza Beg was succeeded by his brother who died within 3 months. On the death of this brother, the succession was in dispute for two years. At last Syed Idrus of Surat, who had great religious influence, espoused the cause of Mirza Ahmed Beg, a grandson of Abdulla Beg, and placed him on the throne. This Mirza Ahmed died in 1768 and was succeeded by his son Mazed Khan the last of the Nawabs. The following table shows the geneology of these Nawabs :—

Genealogical table of the Nawábs of Broach.

Abdulla Beg (or Nek Âlam Khân I.) 1736-38		
First son (name not known). | Mirza Ahmed Beg, 1754-68. | Mâzad Khan, 1768-72. (the last Nawáb, overthrown by the British.)	(Second son) Mirza Beg (or Nek Âlum Khan II) 1738-52.	Third son who succeeded his brother Mirza Beg and ruled for 3 months. No successor for two years, 1752-54.

Now it was between this Mâzad Khan and the British that a dispute arose. The Gazetteer (Vol. II, p. 469) gives the following account of the dispute, prepared from the correspondence recorded in some of the volumes of the Secretariat Records :—

“The political connection of the English Company with Broach dates from their capture of Surat in 1759. There were certain claims of the Nawáb of Surat upon the customs revenue of the Port of Broach. These, together with a sum due to the English on account of an excessive levy of duties on cloth, amounting altogether to £15,000 (Rs. 1,50,000), the Nawáb of Broach was called upon to pay. In the early months of 1771 a body of the Company's troop in the neighbourhood of Surat was engaged against the Kolis. In the hope that a

military display might induce the Nawáb to propose some settlement of the claims made against him, the Chief of Surat was directed to transport this force by sea to the neighbourhood of Broach. These instructions the factors at Surat did not carry out. . . ."

We see from this account that the *casus belli* was a claim of money upon the Nawáb by the English.

Now the native account of the fight of the English with the Nawáb, referred to above, throws some further light upon this matter, and says that a Parsee of Surat was partly at the bottom of this question. This native account is very interesting from a Parsee point of view, because, as said above, it suggests that the question of *kabiseh*, or of the calculation of an intercalary month, which had produced a schism among the Parsees of India in the 18th century and which has produced among them two sects—the Kadmis and the Shehanshahis—had some connection with the above dispute between the English and the Nawáb of Broach.

The native account, which I beg to present, is that of a Mahomedan writer named Sayed Abbas Ali. He has written a short history of this dispute and the subsequent battle between the English and the Nawáb of Broach under the title of "Kisseh-i-Nawáb Majuzkhan Bahadur of Broach."¹ It was written in Urdu. It has not been published and I have not been fortunate in seeing it in the original Urdu. But a Gujerati translation of it was published in 1869 by Mobeed Byramji Fardoonji Vakil² of Broach under the title of બ્રોચના નવાબ કિસેહના ઇતિહાસ. Two hundred copies of it were published then. The translation being out of print, in 1894, Mr. Sorabji Framjee Byramjee Vakil, a grandson of the original translator, has published a second edition. I am indebted to my friend Khan Bahadur Adarji Mancherjee Dalal for a copy of it. I think that the Gazetteer refers to the above *Kisseh* in its account of "the local details of the capture" of Broach when it says that it gives it on the authority of "A life of Mázad Khán," by one of his courtiers. The name of the Nawáb, as given by the *Kisseh*, is Maozuzkhan while the English writer gives it as Mazad Khan. The difference is not very important when we know that the last letter *dál* in the Urdu name, if written or read with an additional dot (*nukteh*), can be read 'z' instead of 'd'.

¹ I give this title as given by the translator of the *Kisseh*. According to Mr. Sorabshaw Dadabhoj Fardoonji, Munsiff of Broach, the author called his work "Kisseh-i-Gamgeenee," i.e., "The Story of Sorrow," probably because it described the downfall of the Nawab's regime. It was written in 1293 Hijree i.e. 1785 A. D.

² Mr. Sorabshaw Dadabhoj Fardoonjee Munsiff in his letter dated 5th January 1907 writes to me that he knew this translator. He was a priest and was practising in the Broach District Court in his full dress of *Jama Pichodi*.

Now the *Kisseh* gives the following account of the commencement of the dispute which, as said above, is interesting from a Parsee point of view :—

The Nawáb of Surat was Sayad Hakijuldin Khan. An Englishman, named Mr. Sam Gabrier¹, was the head of the English factory on behalf of the Company. Among the Parsees at Surat, there arose a great dispute about the calculation of time,² the difference of a month in calculation having arisen as the result of some letters received from Persia. There arose two parties. At the head of one, the Rasmi, who adhered to the old previous calculation was Minocher³. At the head of the other sect, the Kadmi, was Dhunjee⁴. The dispute had continued for some time⁵. During that dispute Dhunjee, the leader of the Kadmi sect of Surat, writes to the Nawáb of Broach to inquire into the matter of the question under discussion. He also wrote to his own Mulla⁶. The Nawáb, therefore, sent for the two *Ákhuns* *i.e.*, preceptors of the Parsees, one Dastur Kamdin⁷ by name and another Pádashá⁸. He asked them to tell correct facts as described in religious books. Dastur Kamdin after a long consideration said that what Muncher, the leader of the Rasmis, said was correct and

¹ This Mr. Gabrier is Mr. Gambier of our historical writers.

² It was in 1720, that one Jamasp, known as Jamasp Velayati, came from Persia to India and pointed out the difference of one month between the calculation of the Zoroastrians of Persia and that of the Zoroastrians of India. In 1736, a layman, named Jamshed, from Persia, revived the question. In 1745 the Parsees of Surat had a regular schism for the first time. In 1768, Dhanjishaw Manjishaw sent Mobad Káus Rustam Jalál of Broach to Persia to study the question there.

³ Mr. Muncherjee Kharshedj Seth (1714-1784). He was the broker of the Dutch Factory at Surat. He had great influence with the Nawáb of Surat. He had twice been to Delhi to the Mogul Court for business purposes. Anquetil Du Perron (*Le Zend Avestá* I, Partie I, p. cccxv) speaks of him as the courtier (broker) of the Dutch and as the chief of the Parsees of Surat (*le premier des Parses de Surat*).

⁴ Dhanjeeshaw Manjishaw (1713-1788). He was a great merchant of Surat and was the broker of the English factory. *Vide* foot-note No. 4 above.

⁵ In 1768, the dispute had taken a serious turn in Broach itself, and Dastur Kámdinjee of Broach, the leading priest of the Shabanshabis or the Rasmis, was sent to jail. The new party there was headed by Kaus Rustam Jalal who was the father of Mulla Feroze and who was sent to Persia in the same year by Dhanjeeshaw Manjishaw. The Nawab of Broach referred the matter to the Panchayets of Naosari and Surat. After some discussion lasting for several months, the Panchayet of Surat, wrote to Broach to continue in the Rasmi belief (*vide* "Parsee Prakash," I, p. 486j).

⁶ *i. e.*, the high priest who led his sect. This was Kaus Rustam Jalal.

⁷ Dastur Kamdinjee Fardunjee (1731-1781) who belonged to the Shabanshabi sect. He was the father of Aspandiarjee who published in 1826 "કલિમ તારીખ પારસીઓને કસી," * According to the "Parsee Prakash" (Vol. I, p. 62) he was a well-known Kadmi priest of Broach. Homáji who is honoured by the Parsees of Broach as a martyr was hanged for killing Behanbai, the sister of Pádashá. She was a staunch Kadmi. A manuscript book on the Kabiseh controversy, in my possession, gives Pádashá's personal name as Rustomji. He was the great great grandfather of Mr. Burjorjee, the present Kadmi head-priest of the Mazagon fire-temple of Mr. Framji Patel.

what Dhanjee, the leader of the Kadmis, said was wrong. The Nawáb wrote accordingly to Dhunjee. So Dhunjee was enraged against the Nawáb of Broach for not having gained the opinion of the priests and for not having decided in the favour of his sect. He had a grudge against the Nawab and he was on a look out to wreak his vengeance.

Now it so happened, that some time after this event, the Nawáb stopped at the Customs Office at Broach some of the goods of merchandise belonging to Dhunjee, saying that custom duty was due on them. Dhunjee claimed exemption, but the Nawáb refused it and confiscated the goods. Dhunjee had to pay the custom dues. Dhunjee then went before Mr. Gambier, the head of the English factory at Surat, with whom he had great influence, and said that the Custom House of Broach was from the first under the control of the Port of Surat, that its income was about Rs. 1,00,000 per year, and that the Nawáb has not been paying it to the Surat factory for the last 40 years. Dhunjee succeeded in influencing Mr. Gambier, who wrote to the Nawáb of Broach claiming a sum of 40 lakhs as due from him to the Government of Surat which had the right of enjoying the customs duties at Broach. The Nawáb indignantly repudiated the claim. Thereupon Mr. Gambier declared war. Thus, it appears, that according to the native author, a religious dispute amongst the Parsees of the time had some connection with the fight between the Nawáb of Broach and the English.

We will now examine the Urdu *Kisseh* a little further, as it presents a few new facts from the Nawáb's point of view and throws some side light on the question of the fight between the British and the Nawáb.

Speaking of the fight, the Urdu *Kisseh* says that the Nawáb of Broach had asked assistance from Fatesingrao of Baroda, the Nawáb of Cambay, the Ruler of Dholka and the Raja of Rajpipla. Fatesing of Baroda is said to have had some sinister motives in sending his army for assistance. He was himself looking for an opportunity to seize Broach.

The English expedition to Broach was accompanied by 700 men belonging to the Nawáb of Surat under the command of the Bakhshi or paymaster.¹ About this Bakhshi the *Kisseh* says that he was in sympathy with the Nawáb of Broach and had sent a secret message to him about the advance of the British.

As the English account says, the expedition ended in a failure. "The management of the expedition had been in many points

¹ *Vide* the Broach Gazetteer, II, p. 470.

contrary to the instructions of the Bombay Government, and had ended in so complete a failure; the conduct of the officers concerned was made the subject of a committee of inquiry. The result of the inquiry was that Mr. Draper, the Chief of the factory at Surat, was removed and the other members subjected to severe reprimand and censure.¹ The native account gives a few details of the fight which, it says, lasted for 17 days.

The *Kisseh* says that Gambier sent a message with one Hirjee² seeking for peace. The Nawáb sent a message saying that "if you want peace I will not want war, but if you will want war I will not delay to fight."

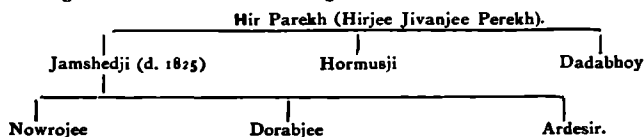
اگر صلح خوابی نخواستیم جنگ
و اگر جنگ جوی ندارم درنگ

Mr. Gambier returned to Surat and then sent a fresh demand of about Rs. 4 lacs of Rupees. He asked Laloo, the Dewan of the Nawab of Broach, whom he had taken with him to Surat, Dhunjee the Parsee broker of the English factory and Muncher, the Parsee broker of the Dutch factory, to meet Kalooba, the Dewan of Fatesingrao of Baroda and suggest some means for recovering some money from the Nawab of Broach. The result of their consultation was not known.

The Gazetteer says, "on the 30th July, 1771, the Bombay Government received a letter from the Nawáb of Broach offering to visit Bombay with the view of settling in person the claims brought against him. Mázad Khan's proposal was accepted, vessels were sent to Broach,

¹ Vide The Broach Gazetteer, II, p. 470.

² We learn from the "Parsee Prakash" (I. p. 191) that this Hirjee was a well-known Parsee of Surat. His full name was Hirjee Jivanjee Parekh and he was known as Hir Parekh. He was the *kárbhári*, i.e., the household manager of Kaim-ul-Dawlla, the Nawab of Surat. He had such a great influence with the Nawáb that the people of Surat generally said that *हिरने क्या सो पिरने क्या* (Hirné kyá so pir ne kya) i.e., whatever was done by Hir was taken (by the Nawab) to have been done by the Pir, i.e., the spiritual guide. He seems to have died long before 1825 A. D., because his son Jamsedji who was a great merchant, is reported to have died in 1825 A. D., at the ripe old age of 75. ("Parsee Prakash," p. 191). His family was long known in Surat after his death. The following table gives the names of his sons and grandsons:—



and, setting out at the close of the stormy season, the Nawáb reached Bombay on the 4th November 1771. While in Bombay Mázad Khan was treated with every consideration."¹

Abás Ali's Urdu account says that it was the Government of Bombay that first invited him to go to Bombay. He refused at first, but being requested again, offered to go, not by land, but by sea and in full state. So ships were sent for him to Broach, in charge of Morley. One Parsee Nowrojee² accompanied him.

Abas Ali's account of the Nawab's visit to Bombay is very interesting, especially now, when the particulars of the visit of the Amir of Afghanistan are just fresh in our mind. The Nawáb of Broach was then considered to be a personage of great position. The words અમલી નવાબ ભરૂચકે (Ambhi Nawab Bharooch ke) *i.e.*, "I also am the Nawab of Broach," form a proverb in the Gujarati language. When a person claims some honor or precedence and puts on airs of being a

¹ Gazetteer, II, p. 470.

² We learn from the Parsee "Prakash," (I, pp. 97 and 98) that this Parsee Nowrojee was Nowrojee Nanabhoy Khambatta who died in 1804 A. D. at the ripe old age of 90. He was a forefather of Mr. Kharshedji Dinshaw Khambatta of Bombay. At first, he was an inhabitant of Bombay. From there, he had gone to Surat for trade. He was known among the Parsees as ઝોલીના નવરોજી (Morley ná Nowrojee), *i.e.*, Morley's Nowrojee. This Morley is Mr. James Morley, the Resident of Broach, referred to by the Gazetteer (The Gazetteer of Broach, Vol. II., p. 471), and referred to by the *kissh*.

Khan Bahadur Bomanjee Byramjee Patel thus refers in his "Parsee Prakash," c Vol. I., p. 27) to the fact of this Nowrojee going to Broach with Morley.

“ત્યાંથી (સુરતથી) ઈ. સ. ૧૮૦૨ માં મીં જોરલી નામના ઈસ્ત ઈડીઆ કં'પનીના એક અમ-લદાર સાથે ભરૂચનાં નવાબ ઝોજીખાન પાસે જમીનને લગતું કાંઈ લેહુણું વસુલ કરવાને ભરૂચ આબ્યા હતા. એ પછી એવાએ પોતાનાં કુટુંબ સહીત ત્યાંજ મથક કીધું હતું, તથા ત્યાં જોરલીના નવરોજીને નામે એળખાતા હતા. ઈ. સ. ૧૮૦૩ માં ઈંગ્લેન્ડ સરકારે ભરૂચ લોકા પછી તેમની ઝાવણીમાં જાઈતા માલ વીજેરે પુરૂં પાડવાતું કંઠાકંઠ એવણે લીધું હતું.”

Khan Bahadur B. B. Patel gives no authority for his above statement, but on enquiring from him, he says that he has given this statement as he had heard it at Broach.

Now we find from the *kissh* that the fact of Nowrojee going to Broach with Morley is correct, but the date of their arrival is not correct. In the first place, the Nawáb Maujuzkhan was dead long before 1802 when Morley and Nowrojee are reported to have gone to Broach to demand the land-dues said to have been due from him. The error in the date seems to have arisen from the fact of mistaking the first conquest of Broach by the British in 1772 A. D., for the second conquest in 1803. After the first conquest and after keeping it for about 11 years, Broach was ceded to the Peshwa in 1783 in accordance with a treaty known as the Treaty of Sálbai (the Broach Gazetteer, II, p. 474). For 19 years it remained in the hands of the Mahrattas and then it was reconquered in 1803. So, the fact referred to by Khan Bahadur B. B. Patel occurred in 1772 after the first conquest and not in 1803 after the second conquest. The Gazetteer Vol. II., p. 472 says, "On the news of the capture of Broach, Mr. James Morley was appointed resident, with Messrs. James Cheape and William Mahon, joint factors, for the management of the concern and for collecting the revenues of the town." So the event referred to in the "Parsee Prakash" must be that of 1772.

great man this proverb is applied to him. Now it seems that the Nawâb of Broach was feted and received with honour in 1772 in the same way as the Amir has been now. I cull the following account from Abbas Ali's version :—

When Mr. Morley reached Broach, the Nawab was still in mourning for the death of his *ustâd* or spiritual guide. Two days were wanting to complete the 40 days' period of mourning. So Mr. Morley saw the Nawab two days after his arrival. Then the Nawab consulted his courtiers about his proposed visit. Some advised him to go and others dissuaded him. But at length he resolved to go. He sent his *phâigah*, *i.e.*, infantry troops to Bombay by way of land. He took with him in the ships a retinue of 1,000 persons of whom about 100 were his courtiers, the author of the *Kisseh* being one of them. The Nawab had 8 sons and 6 daughters. All these began to weep at the departure of the Nawab, who left Broach with a salute from the English ships. The ships anchored at the mouth of the river for one night and then at Surat for another night. Then from Surat it took them two days and a half to come to Bombay. They stopped on the coast of Mahim and from there Mr. Morley sent a letter with the Parsee Nowrojee to the General (*i.e.*, the Governor) of Bombay informing them of their arrival. A *haveli* *i.e.*, a palatial building near the *furjâ*, *i.e.*, the Custom House, belonging to a Mahomedan Mulla, was furnished with carpets, chandeliers, lamps, pictures, etc., and it served as a residence for the Nawâb. About 10 to 11 battalions lined the road in honour of the Nawâb. Members of the Council headed by Mr. Wedderburn formed a deputation to receive the Nawâb. The ships which had anchored at Mahim came to Bombay, salutes were fired from all the ships in the harbour at the time when the Nawab got down from his *Fatehmâri* (a kind of big boat) into a boat. On coming to the shore, the Nawab was received with a salute from the guns in the fort. Among those that had met to welcome the Nawâb, were English *madams* who were like the houris of paradise. These ladies were all moon-faced. They looked like the garden of *chaman*, *i.e.*, joy, their cheeks were rosy and their statures were so straight that even straight cypresses would look down with shame. Their eyes were like those of the deer and their ringlets put the lookers-on to shame. The Nawâb was pleased to see them, and, they, in their turn, were pleased to see him and began to talk about him amongst themselves. They began to make *kookoo* (*i.e.*, to talk in a whispering tone) among themselves just as five or seven *mena* birds when they meet together. After their first surprise on looking at him they collected themselves and salaamed him.

The Nawâb then got into a golden palanquin. The *chobdars* announced his arrival and departure. He was escorted by his own

body-guards. When the Nawâb came to where the artillery was stationed he was saluted by the guns. The Nawab then reached the house of the General.

The General welcomed the Nawâb and introduced him to his wife and daughter. Two persons acted as interpreters, one of whom was a Parsee. Mr. Hornby, the Governor (of whom the author of the *Kisseh* speaks as the General) expressed his delight at the Nawâb accepting his invitation. Tea was soon served and after a short time the Nawâb departed for his residence.

The next day the Governor paid a return visit.

Governor Hornby and the Nawab both had issued strict orders to their soldiers and sepoys that they should avoid disputes and quarrels with one another. In spite of this caution, once an European had a quarrel with a man of the Nawab. The latter dislocated the hand of his opponent. The Nawab therefore ordered that a hand of his servant may be cut off in punishment. This coming to the ears of the Governor, he interceded and pardoned the man.

The Nawâb was once invited by the Governor to a private interview. The Governor, his wife and daughter met him in their garden and had their tea there. At the time of the evening prayer (*nemâs*), one of the servants of the Nawâb, while spreading the shawl to serve as a carpet broke a valuable chandelier of Mr. Hornby's house worth about Rs. 3,000.

The Nawab stayed in Bombay for about two months and was entertained by Mr. Wedderburn and other members of the Council.

As to the political question, to settle which the Nawâb was called to Bombay, it was arranged that the Nawâb should pay a sum of Rs. 4 lacs by six-monthly instalments within 2 years. The Nawâb then left Bombay with all honors. Mr. Morley accompanied him as the British Resident at Broach. The Nawâb, not paying the first instalment within the time fixed, Mr. Morley left his court. Another expedition, headed by General Wedderburn, and aided by Mr. Watson, went to Broach. In the fight that ensued, General Wedderburn was killed, but in the end, Broach fell in the hands of the English on 18th November 1772.

III.

The next subject of my notes is a visit to the well-known Kabir-*vad* (*i.e.* the Kabir banyan tree) growing on an island formed by the sacred Nerbudda. About 130 years ago, Forbes said that the tree

with its 350 large and over 3,000 small stems occupied a space of about 2,000 ft. in circumference and sheltered about 7,000 men under it¹. Bishop Heber considered it to be "one of the most noble groves of the world." A writer in the Transactions of the Literary Society of Bombay said that the tree struck him "with an awe similar to what is inspired by a fine Gothic cathedral." Some of these later writers refer to the fact that the different trunks of the tree are being washed away by the floods of the river. I saw it on the morning of 2nd January 1907, and I may say, that in no sight-seeing in my travels was I so much disappointed as in the case of the Kabir vad. From a spectacular point of view, the tree, as it now stands, is not worth a visit after a long drive. The idea that I formed of the tree on seeing it, fell too short of the ideal that I had formed of its greatness from what I had read of it. We happen to see more lovely groves of banyan trees in other parts of the country. Again, the state, in which the ground on which it stands and spreads, is kept, adds to our disappointment. If it be cleared of the short brushwood growth and kept clean, the disappointment would not be so great, and the ideal not so ruthlessly spoilt. As it is, there are not even a few yards which would attract you to rest and shelter there for a few hours after a dusty journey of about 2 to 3 hours.

Tradition says that Kabir, the great poet, philosopher, and moralist, happened to be at this place. The tree grew out of the twigs of a banyan tree with which he cleaned his teeth and which he threw there. The Kabirpanth is said to have a large number of followers, and one would naturally expect to see a large number of them at this place connected traditionally with his name. But that is not the case. Very few people of his sect are seen here. Even the temple there, known as the shrine of Kabir, is served by priests of sects other than the Kabir faith.

It was the sacredness of the Nerbudda that had drawn Kabir to its banks, and it is this sacredness that gives further sanctity and importance to this Kabirvad and its shrine.

We hear the following verse about the Nerbudda and three other sacred rivers of India :—

त्रिंश पाणि,
ज्मना स्नाने,
नर्षदा दर्शने,
तापी स्मरणे.

¹ Gazetteer, p. 356,

- i.e.* The Gangā (Ganges) gives sanctity by its water,
The Jamna by its baths,
The Nerbudda by its sight,
The Tapti by meditation (on its banks).

The shrine of Kabirjee near the Kabir *vad* is one of the several *tiraths* or shrines on the banks of the Nerbudda. The following is the list of such *tiraths* as dictated to me by the priest of a Luxmi Narayen temple at Sukal-tirath :—

1. Survaneshwar सुवर्णेश्वर. It has an image of Mahadev. It is about 15 miles from Chandod.
2. Kunbeshwar कुम्भेश्वर. It has an image of Hanumân. It is on the other side of Kaniâri.
3. Kumesomnâth कुम्भे सोमनाथ at Kaniari.
4. Shekh Sohiji Mahâraj शेख सोहील माहाराज near Chandod.
5. Sukhdev सुख देवो.
6. Vyâs व्यास.
7. Gangnath गंगनाथ near Chandod.
8. Hansoyâ Mâtâ हंसोय माता near Ambawî.
9. Bhandareshwar Mahadeo भंडारेश्वर महादेवो near Senore.
10. Gunpati गनपती at Senore.
11. Karticksvami कार्तिकेयनाथ near Sisodrâ.
12. Kubereswar कुम्भेश्वर near Kotal.
13. Kabirji कबीरजी. It has an image of Kabir and it is under the shelter of the Kabir *vad*.
14. Vadrâsu वद्रासु near Mangleshwar.
15. Sukal-tirath.

Of all the *tiraths* or the shrines on the bank of the Nerbudda near Broach, that of Sukal-tirath is the best known. In the *Vâyu Purâna*, it is spoken of as the best of all the Tiraths in the northern banks of the Nerbudda (सर्व तीर्थेष्वनुत्तमम्)¹. It is about 10 miles from

॥ श्री मार्कण्डेय उवाच ॥

अतःपरं प्रवक्ष्यामि सर्वं तीर्थेष्वनुत्तमम् ॥

रेवाया उत्तरे कूके शुद्ध तीर्थं शुषिष्टिर ॥ १ ॥

(as quoted in the विनंती पत्र of the temple)

i.e., Mârkanḍ Rishi says: O Raja Yudhishtira. Hear the account that I give you of the Tirath of Shikalîrath which is situated on the northern bank of the Nerbudda and is the best of all *tiraths* (रेक Revâ is a name of the Nerbudda).

Broach. The place itself has three tiraths or shrines, of which the holiest is that of Hunkareshwar हुंकाशेश्वर. The image in this shrine carries in its four arms the four emblems of Vishnu. In its two right arms it carries the padma, *i.e.*, the lotus and gada, *i.e.*, the sceptre or mace. In its two left arms it carries the chakra, *i.e.*, the wheel or the disc, and the sankh, *i.e.*, the shell.

Tradition tells the following story about its discovery as a *tirath* :—

Chānakya, the King of Ujjain, was attacked with leprosy. It was thought to be the result of his sin.¹ So he thought of purifying himself of that sin, hoping that such a purification would cure him of his leprosy. In order to find out the most holy place, the pilgrimage of which could free him of his sin and cure him of his disease, he asked the crows, who had in those early times white feathers and not black feathers, to go to the death-god Yama and to tell him that king Chānakya was dead. On hearing this news, Yama gave instructions as to where his soul was to be led by his (Yama's) attendants for purification. The crows heard the instructions and returning to Chānakya said that the place of purification was somewhere on the Nerbudda, that he must sail down the Nerbudda in a boat with black sails, and that the place where the sails turned from black to white, might be taken as the place of purification. The king did accordingly, and while sailing down the Nerbudda, when he came down to the village of Sukaltirath, the sails immediately turned white. The king got out on the shore and bathed at that place in the sand and in the water of the Nerbudda and was purified of his sin and cured of his leprosy. When the death-king Yama knew of the trick played upon him by the crows at the instance of Chānakya, he punished the crows by cursing them and by changing to black their feathers, which were up to then white. It is for this reason that we have the black colour of the crows.²

This story of Yama, sin, leprosy, and the crows reminds us of the belief of the ancient Persians about leprosy. Herodotus says of the Persians (Bk I. 138) :—

“ Whosoever of the citizens has the leprosy or scrofula, is not permitted to stay within a town, nor to have communication with other Persians ; and they say that from having committed some offence against the sun a man is afflicted with these diseases. Every stranger that is seized with these distempers, many of them even drive out of the country ; and they do the same to white pigeons, making the same charges against them.”

¹ According to Herodotus (I. 138), the ancient Persians also considered leprosy to be the result of sin.

² *Vide* the Broach Gazetteer, p. 568.

We see from this passage of Herodotus that the ancient Persians also connected leprosy with sin. The white doves of this passage remind us of the white crows referred to in the above description of Sukaltirath. Again, the Yama in the above story of Sukaltirath is the Yima of the Avesta, the Jam of the Palhavi books and the Jamshed (Yima Khshaeta) of the later writings. It is in the second chapter of the Vandidad, which treats of a *vara* or stricture of Yima, that we find a reference to leprosy.

The Persians were so much afraid of the lepers, that we learn from the Classics, that Magebazus, a Persian satrap who was sentenced to be banished, took advantage of this fear prevailing among his countrymen and made his escape, pretending to be a leper.

We went to the opposite bank of the Nerbudda where the Kabirvad stands on an island, from Mangleshwar (मङ्गलेश्वर). Here, at Mangleshwar, I met a Rajput, whose story showed us that there are many persons in India, persons of poor means, who travel thousands of miles along the whole country of India, from the Himalayas in the North to Rameshwar in the South, out of devotion to visit sacred places *tiraths* and to purify themselves. Mansing Rajput, of whom I speak, had travelled up to Badrinath, the well-known place of pilgrimage in the Himalayas. He had brought with him the sacred water of the Gangootri. He had kept the water in a sealed bottle and proposed to go one day to Rameshwar with that water. The sacred water of the Gangootri near Badrinath, when thrown by a pious devotee over the image of Mahadeo at Rameshwar, raises a little the size of the image, and that is a sure sign of the acceptance of the prayers of the devotee. Hundreds and thousands are said to travel the whole distance on foot. Again, there are many more hundreds and thousands who travel by train. They, at times, carry the sacred water with them in their bottles. But that is not the most acceptable way of devotion. The water is not be taken in the train by which people of all faiths and of all kinds of impurities travel. So, they say there are professional carriers who travel to and fro from Badrinath. They receive sealed bottles of the sacred water from different pilgrims with labels of their names attached to them, and, travelling on foot, carry the bottles to the destinations of the different travellers. They charge a certain rate per bottle for their work.

APPENDIX.

In the body of my paper I have referred to the visit of Mr. J. E. Rendien, the Dutch Consul in Bombay to the Dutch tombs at Broach. In reply my toletter referred to above, Mr. Bendien has kindly sent me

copies of the issues of the Dutch journal "Neerlandia" of the months of January and February 1907, wherein he has published an account of his visit to the towns of Surat, Broach and Ahmedabad, each of which had a Dutch factory in the 17th and 18th centuries. In his letter to me, dated 4th April 1907, Mr. Bendien says about the tombstones: "The majority of the tombstones bear no inscriptions: particularly of the larger monuments, nothing can be deciphered, as the inscriptions, if they still do exist, partly are buried under cement or whitewashed."

When I had read my paper, I had submitted copies of the inscriptions as I had copied them in a hasty visit; but, as I find, that Mr. Bendien has given them in the above Dutch journal, I give his copies below. Mr. Bendien has kindly translated them for me, and I give his translation also. I thank him for the help he has given me.

INSCRIPTION I.

Hier rust Johannis Groenevelt,
 Die desen naam, voor Hem bestelt
 Niet lange Droegh, vermits D'Doodt
 Hem in ons aller Moeder schoot
 Diedt draagen: En Syn leven al
 Was maar 2 uyren in 't Getal
 Obyt en wiert geboren in Brootsch
 Den 10 Sept: 1666.

Translation.—Here lies Johannis Groenevelt who did not bear very long this name which was ordered for him, as Death carried him to the lap of Mother Earth, and his life was only hours 2 in number. Died and was born in Broach on the 10th September 1666.

Mr. Bendien thinks that perhaps this was the first child of Mr. Groenevelt who first founded a regular factory at Broach and was its first director. We find his name on the sun-dial with the date 1700 A.D.

INSCRIPTION II.

"Hier rust Anna Marrianne Van Brondhout (?) 22 Maenden en 10 Daagen. Obyt 23 Augusty 1654."

Translation.—Here rests Anna Marrianne Van Brondhout 22 months, 10 days. Died 23rd August 1654.

INSCRIPTION III.

‘ Hier onder rust Antoni Christiaan, oud 23 Maanden en 12 Daagen.
Obit den 20 May, Anno 1702.’

Translation.—Here rests Antoni Christian, old 23 months and 12 days. Died 20th May, year 1702.

Mr. Bendien observes in the above journal, that “It is not surprising that only the inscriptions on the children’s tombs are preserved. They were the largest in number in the cemeteries of Europeans in India.

INSCRIPTION IV.

“ Hic (? Hier) Jacet Jan Willem Six. In Zijn leven Secundo Alhier.
Obyt den 32 (sic) Maart, Anno 1744.”

Translation.—Here lies Jan Willem Six. In his lifetime he was Second¹ here. Died the 32 (?) March, year 1744.

There is another inscription on an obelisk, on which Mr. Bendien can only read the name “Martinus.”

Secundo means second merchant, *i.e.*, a junior merchant. Stavorinus seems to refer to merchants of this class as junior merchants. (*Vide* above, p 299.)

ART. XX.—*The Parāsariya Dharma Sāstra.*

BY THE LATE MR. SHAMRAO VITHAL.

(COMMUNICATED BY THE PRESIDENT.)

(*Read 26th September 1907.*)

INTRODUCTION.

Before entering upon my task of reviewing the *Parāsara Samhitā* it would not, I think, be out of place to make a few observations on the *Hindu Dharma-Sāstra* generally.

DHARMA.

The word Dharma is derived from the root ढृ to hold or support and is defined to mean that which has the characteristic of enjoining or ordaining some duty or act which leads to prosperity in this world and to supreme felicity in the life to come. The term *Sāstra* is derived from the root *Sās*(ञास्) to command or teach and in its primary sense signifies a command, a rule religious or civil. In its extended sense it includes any religious, scientific, philosophic or legal treatise or any sacred book or composition of divine or standard authority.

Dharma as defined above consists of two branches, one dealing with what is called the *Pravritti-Mārga*—the path of active or worldly life, the other with what is called the *Nivritti-Mārga*—the path to the soul's final liberation from existence and exemption from re-birth by withdrawing or separating oneself from the world.¹

The *Dharma-Sāstra* with which we are concerned here deals chiefly with the *Pravritti-Mārga* and lays down rules for the conduct of man both religious and secular.

THE SOURCES OR PROOFS OF DHARMA AND THEIR
RELATIVE AUTHORITY.

According to orthodox opinion of the present day the sources or proofs of Dharma are fourfold, *viz.*, (1) the *Veda* or *Śruti*, (2) the *Smṛiti* otherwise called *Dharma-Sāstra*, (3) the *Purānas*, and (4) *Āchāra*—Usage.

THE ŚRUTIS.

The Aryan Scriptures known as the Veda (the true or divine knowledge) consist of four principal divisions, namely, the Rig-Veda, Yajur-Veda, Sāma-Veda and Atharva-Veda with six supplementary compositions called the six Vedāṅgas (Members of the Vedic body of scriptures) added to them. These six Vedāṅgas are :—

- 1 Śikshā (Pronunciation).
- 2 Kalpa-Sutras (Ritual).
- 3 Vyākaranam (Grammar).
- 4 Nirukta (Word explanation or etymology).
- 5 Chandas (Metre).
- 6 Jyotisha (Astronomy).

The four Vedas and the six Vedāṅgas together are called the Parā Vidyā or supreme knowledge.

Recently a controversy has arisen as to what constitutes the Veda strictly so called, the late Dayananda Saraswati, the founder of the Arya Samaja, being the originator of this controversy. Each of the four Vedas is composed of two parts, the first consists of the Mantras (hymns) and the second the Brāhmanas. According to Dayananda Saraswati, the first part constitutes the real Veda—Śruti or revelation, and the Brāhmanas are simply a commentary produced by the Rishis on the Mantras. He maintained that the word Brāhmana is synonymous with Itihāsa, Purana, Kalpa, Gāthā and Nārasi; that no Rishi except Katyayana has recognised the Brāhmanas as revelation pure and simple; that the Mantras alone form the true Veda directly revealed by Īśvara; that they are the foundation of all knowledge; and that the Brāhmanas and other Angas (Members) of the Veda are authorities, only because they are derived from and agree with the Vedas. We may here passingly remark that according to Bhatta Yagnēsvara Śarmā the Rig-Veda is the Veda *par excellence*.¹

The Aryās recognise the Śruti as described above as the root and foundation of all knowledge. Manu declares the whole Veda to be the source of Dharma and that its authority on questions of Dharma is transcendent and absolute.

Where there is a conflict between two Śrutis “both are held to be law; for both are pronounced by the wise (to be) valid law.”²

¹ तथा चैतरेय ब्राह्मणस्य प्रथमाध्यायस्य चतुर्थखण्डे श्रूयते । “एतद्वै यज्ञस्य समृद्धं यद्रूपसमृद्धं यत् कर्मक्रियमाणमृगभिवदति” इति ॥ कृष्णयजुर्वेदेऽपि श्रूयते । “यदेतत्साम्नाय-जुषा क्रियते तच्छिथिलम् यदृचा क्रियते तत् दृढम्” इति ॥ एतेन ऋग्वेदस्य सर्ववोऽऽत्ति-तत्वमवगम्यते । इति आर्यविद्या सुभाकरे ॥

² Manu II, 6, 14.

THE SMRITIS.

The word *Smṛiti* is derived from the root स्मृ to remember and it designates what was only remembered and handed down by human authors such as Manu, Yājñavalkya and other great sages. The following description of the *Smṛitis* given by Mr. Colebrooke may be accepted as substantially correct :—

“ The laws of Hindoos, civil and religious, are by them believed to be alike founded on revelation, a portion of which has been preserved in the very words revealed and constitutes the *Vedas* esteemed by them as sacred writ. Another portion has been preserved by inspired writers who had revelation present to their memory, and who have recorded holy precepts for which a divine sanction is to be presumed. This is termed *Smṛiti*, recollection, (remembered law), in contradiction to *Śruti*, tradition (revealed law).

“ The *Vedas* concern chiefly religion and contain few passages directly applicable to jurisprudence. The law civil and criminal, is to be found in the *Smṛiti*, otherwise termed *Dharma-śāstra* including duty, or means of moral merit. So much of this as relates to observances may be classed together with ancient and modern rituals (bearing the designation of *Kalpa* or *Paddhati*) as a separate branch ; and forensic law is more particularly understood when the *Dharma-śāstra* is treated of.

“ That law is to be sought primarily in the institutes or collections (*Samhitas*) attributed to holy sages ; the true authors, whoever these were, having affixed to their compositions the names of sacred personages, such as Manu, Yājñavalkya, Vishnu, Parāśara, Gautama, &c.”

THE ORIGIN OF THE SMRITIS.

Bhatta Kumārila in his *Tantra-Vārtika* says :—

शास्त्रानां विप्रकीर्णत्वात् पुरुषाणां प्रमादतः ।

नाना प्रकर्णस्यत्वात् स्मृतेर्मूलम् न दृश्यते ॥

The origin of the *Smṛitis* cannot be traced on account of the *Śakhas* lying scattered here and there, on account of human carelessness or error and on account of the variety of topics with which they (the *Smṛitis*) deal.

Mādhavāchārya in his *Jaiminiya Nyāyamālā-Vistāra* gives a more reasonable explanation. He says that the *Smṛitis* are digests in which the Vedic ordinances which lie scattered in the several *Vedas* are epitomised or collected in one place.

The late Mr. Prossonno Coomar Tagore in the Preface to his Translation of the Vivāda-Chintāmani ascribes, on the authority of Raja Ramamohan Roy, the origin of the Smritis to a revolution which led the people of India to withdraw the legislative power from the hands of the executive authorities and entrust it exclusively to the holy sages. This theory appears to rest on the rules which are contained in the Manu and other Smritis for the constitution of what are called *Parishads* or councils to determine points of law.¹ But one grave difficulty in the way of our accepting this opinion is the radically inconsistent orthodox belief given expression to over and over again in Sanskrit writings that all law emanates from God and that the Smritis, the so called Codes of Manu and other sages, derive their sanction only because they (the authors of the Smritis) "had revelation present to their memory." If that is so, it is evident that there could be no legislative power in the executive to be withdrawn and entrusted to the sages.

Another view as to the origin of the Smritis which has found favour with some later oriental scholars is, that after Buddhism had declined, or commenced to decline, the metrical Smritis including the Code of Manu came into existence during, what Dr. Bhandarkar calls, the Kushan-Gupta period, extending over 250 years from about the middle of the third to the end of the fifth century after Christ, as a part of the process adopted by the Brahmanas to give a new and more popular shape to the literature of their creed with the object of widening their influence and rendering it permanent.²

I do not think that this explanation can be accepted as an adequate solution of the question.

It seems to me to rest on too narrow a basis. It first of all supposes that before Buddha appeared as a teacher nothing occupied India but animal sacrifices, Vedic ritual and the propitiation of the Brahmanas at the cost of the other classes of the community. It next assumes that Brahmanism, which had suffered for several centuries from neglect and contempt, was able not only to recover lost ground but also to conjure up new gods and re-establish its supremacy by producing such a vast amount of literature as that represented by the metrical Smritis,

¹ Manu, XII, 108—115.
Yājñavalkya, Introduction, 9.
Vishnu III, 20,
Baudhayana, I, 8.
Gautama, XXVIII, 49.
Parāśara, VIII, 2-29,
Mahābhārata, VII, Ch 36, V, 20

² A Peep into the Early History of India. The Journal of the B. B. of the R. A. Society Vol. XX, No. LVI, p. 356.

the Bhāshyas, Purānas and other branches of learning including poetry, within two hundred and fifty years. Lastly, it ignores the important element of civil law with which the Codes of Manu, Yajñavalkya, Nārada, Brihaspati and others deal, and by implication, if not directly, suggests that Indian civilisation began with Buddhism.

I take this opportunity to give expression to a view which the perusal of the contributions of oriental scholars and their Indian followers to the early history of India has forced upon my mind, namely, that the lines on which the investigations of these *savants* have proceeded are not calculated to guide the critical spirit of the day correctly and judicially. The method of dividing the subject into what are designated the Vedic period, the Buddhistic period, the Brahmanic period, the Hindu period and any number of other periods—a method which was originally introduced on grounds of convenience—has engendered a spirit of theorising and partisanship which is prejudicial to the discovery of truth pure and simple. It has led to the vicious habit of treating each of these subjects as distinct from the other. It makes the student or investigator forget that there is a principle of continuity running through the life of a nation and that a nation's development for good or for worse proceeds according to certain fixed and general laws.

I should hold that the Indian Vaidiks, Buddhists and the Brahmanas together form essentially one people, the periods going by their names representing only different phases of thought, and that a history of their civilisation, which ignores this fact and isolates any one from the other periods as if it were entirely independent of what preceded and followed it, proceeds, in my opinion, on erroneous lines. Again a work which deals with a particular period should, I think, be strictly confined to the collection of materials relating to the condition of society during that period. It should not go further and generalise on those partial data.

The changes through which Aryan thought in India has passed from the earliest Vedic period to the present day are due to the operation of natural causes and not to causes personal to this class or that class. It is not historically true to say that the Rishis and their descendants invented the Vedic sacrifices, the Vedic ritual and the system of caste with motives of individual aggrandisement. It is equally wrong to say that Buddhism was the result of caste oppression. As truly observed by Professor Oldenberg, for hundreds of years before Buddha's time, movements were in progress in Indian thought which prepared the way for Buddhism. Buddha was not a social reformer. He did not abolish caste and place Indian society on a democratic basis as is

generally supposed. He let the state and society remain what they were. To quote again Professor Oldenberg, the conception of Buddha as the victorious champion of the lower classes against a haughty aristocracy of birth and brain is historically untrue.

It is stated by some writers, who have taught themselves to regard Brahmanism as the source of all the evil we see in India, that the Brahmins were deadly opposed to Buddhism and that it was owing to their persecution that Buddhism left India to seek shelter in more tolerant lands. We quote another deep student of the Buddhistic literature to show how unfounded this assertion is. Mr. Rhys Davids in his American Lectures on Buddhism says: "It is very interesting, as evidence of the wonderful toleration which prevailed at that time through the valley of the Ganges, that a teacher, whose whole system was so diametrically opposed to the dominant creed and logically so certain to undermine the influence of the Brahmins, the parsons of that day, should nevertheless have been allowed to carry on his propaganda so ceaselessly and so peacefully through a considerable period of time. It is even more than that. Wherever he went, it was precisely the Brahmins themselves who often took the most earnest interest in his speculations, though his rejection of the soul theory and of all that it involved was really incompatible with the whole theology of the Vedas and therefore with the supremacy of the Brahmins. Many of his chief disciples, many of the most distinguished members of his order, were Brahmins. * * On the whole he was regarded by the Hindus of that time as a Hindu. We hear of no persecution during his life, and of no persecution of his followers till many centuries afterwards. And it is a striking result of the permanent effect which this spirit of toleration had, that we find the great Buddhist Emperor Asoka, in his famous edicts inculcating reverence to the Brahmins and to the teachers of rival sects as much as to the leaders of his own persuasion. * * * * *

But this is only one proof out of many of the fact we should never forget that Gautama was born and brought up and lived and died a Hindu. His teaching, far-reaching and original as it was, and really subversive of the religion of the day, was Indian throughout. Without the intellectual work of his predecessors his own work, however original, would have been impossible. * * * Buddhism is essentially an Indian system."¹

In fact the decline of Buddhism in India was due to its own inherent weaknesses and it was complete before the time of Bhatta Kumārila and Śankarāchārya who are said to have flourished at the end of the

¹ There was absolutely nothing new in Buddha's teaching. His doctrines were identical with the corresponding Brahminical doctrines. Only the fashion in which Buddha proclaimed and disseminated his principles was something altogether novel and unwonted. Weber's History of Indian Literature, Third Edition, pp. 280-290.

7th century and about the latter part of the eighth century after Christ respectively.

To return to my subject from this rather long digression, I think that the same causes which in former times led and which at the present day lead to the codification of laws among advanced nations were the origin of our Codes of Manu, Yājñavalkya and other law-givers, namely, the growth and expansion of society and the necessity for consolidation. Originally there were no priests among the Indian Aryas. The patriarch or head of the family presided at and performed the ceremonies prescribed by the Veda ; but in course of time three causes brought about a change in their mode of life and led to the creation of a special class to attend to the singing of hymns and officiate at the performance of the ritual connected therewith, namely, 1st, the constant struggles with the aborigines to establish Aryan supremacy ; 2ndly, when this had been accomplished, internal dissensions or civil wars sprang up among the Aryan tribes, the chief or king of one tribe contending with that of another for superiority ; and 3rdly, the elaboration of the sacrificial literature and the establishment by the Kurus, the Pāñchālas, the Videhas, Kosalas and Kāsis, of powerful kingdoms in the country between the Jamuna and the Ganges and the regions to the east of the Ganges, the effect of which is summed up by Mr. R. C. Dutt in his *Ancient India* as follows :—“Manners changed, society became more refined and polished, learning and art made considerable progress. Kings invited wise men in their polished courts, held learned controversies with their priests, formed elaborate sacrifices according to the dictates of religion, led respectable and trained armies to the field, appointed duly qualified men to collect taxes and to administer justice and performed all the duties of civilised administrators. * * * * The priests multiplied religious rites and observances, preserved the traditional learning of the land and instructed and helped the people in their religious duties.”

As a consequence of this social and political development, condensation of the large mass of scattered Vedic literature became necessary to avoid overburdening the memory and certain Rishis composed manuals giving a collective and concise summary of the law systematically arranged under the heads of Śrauta (sacrificial), Grihya (domestic) and Smārta or Dharma (legal). These manuals, which are called the Sutras¹ and which form the third stage in the sacred literature of the Hindus, led to the formation of what are called Sutra Charanas or Vedic Schools. These schools, in their turn, produced the different Smritis called after the names of their founders.

¹ Sutra, literally a thread, means a short rule or precept, an aphorism (in morals, religion and science).

From very early times India has been a trading country. Besides a large home trade, it had an extensive commerce with foreign countries both by land and by sea. With the rise of the Buddhistic spirit India's intercourse with foreign nations became wider, and this circumstance naturally was followed by a rise in its trade. Hence a necessity must have arisen for the codification of the rules regulating mercantile usages and contactual relations between parties to commercial transactions. It is, I think, in this way, and in this way alone, that those portions of the Code of Manu which relate to civil jurisprudence can be explained.

If we find in it a large element of sacerdotalism asserting the supremacy of the Brahmana, we also find side by side with it a degree of self-denial imposed upon him which is scarcely equalled by any other system of priesthood in the world, ancient or modern.

There are other reasons also why I cannot accept Dr. Bhandarkar's view as regards the date at least of Manu. I think it a farfetched idea to say that the restrictions put by Manu upon the use of meat as food was due to the desire to effect a compromise between Brahmanism and Buddhism.¹ To me it seems more reasonable to ascribe those restrictions to a feeling that had been slowly growing against the free use of flesh as an article of food, particularly among the higher classes, and that this feeling worked itself out fully when the Buddhistic school of thought became predominant. I am inclined to hold that even the limited liberty which Manu's Code allows in favour of the use of animal food is strong evidence against the theory that the Code was framed at a later period than Buddhism.

There is a passage in the Manu Smṛiti (X. 43, 44) which says that certain tribes of Kshatriyas, such as the Pundrakās, the Dravidās, the Yavanās, the Śākās and the Pahlavās had gradually sunk to the level of Śūdrās by reason of their omission, in disregard of the Brahmanas, to observe the Vedic rites. This passage, it is argued by Dr. Bhandarkar, falsely invests the tribes it refers to with a Kshatriya origin with a view to increase Brahmanic influence, and that therefore it proves the Manu Smṛiti to belong to a period when the foreign domination of the Yavanās, &c., had come to an end, and the Brahmanas had won their victory completely. Dr. Bhandarkar has tried to support his view by passages quoted from a certain chapter of the Ānūsāsanika Parva of the Mahābhārata in which the Brahmanas are portrayed as mightier than gods and the self-same tribes as are

¹ As a matter of fact the doctrine of अहिंसा (non-injury) is a Vedic doctrine, and it is a question how far Buddha was strict in the use of meat as food. It is said that he died of dysentery brought on by eating pork. *Vide* Hopkin on Religions of India (1896), p. 310.

referred to in Manu are said to have become Śūdrās for the self-same reason as that given in Manu. Coupling the two together the learned Doctor comes to the conclusion that the particular chapter in the Ânuśāsanika Parva and the Manu Smṛiti were written about the same time and with the same motive, namely, to secure the patronage of the non-Aryan rulers for Brahmanism by flattering them with a fictitious nobility of origin.

With great deference to the learned Doctor, I say, I cannot agree with him. I do not think he has succeeded in establishing his proposition. My reasons are briefly these :—

First :—The learned Doctor admits that about the time when, according to him, the Manu Smṛiti was written, Brahmanism had fully won its victory.

Secondly :—The non-Aryan tribes, Yavanās, Śākās, Pahlavās, &c., had established their war-like character and capacity to rule, some of them before and others very early after the Christian era. Therefore they must have established themselves in popular estimation as kingly races before the end of the fourth century A. C.

Thirdly :—The non-Aryan conquerors fought for the overlordship of the country and not for the distinction of being known as the descendants of the Kshatriyas "who had sprung from the arms of Him the most resplendent One."

Fourthly :—The passage in question far from being calculated to humour the pride of the non-Aryan rulers carries a sting in it. What is given by its first part is taken away by the second. It elevates and lowers them in the same breath. Moreover, how far a fictitious label of ancient noble origin can reconcile one to degradation in the present and make him a patron and friend of his degraders is a question.

Fifthly :—The passages from the Ânuśāsanika Parva of the Mahābhārata such as those which declare that "one whom they (the Brahmanas) praise prospers, one whom they reproach, becomes miserable" &c., &c., have no evidentiary value. They are simply Arthavāda—laudatory expressions. We can point out similar passages in other parts of the Mahābhārata. They cannot acquire a special value by reason of their being found in company with passages describing Yavanās, Śākās, Pahlavas, Dravidās as Kshatriyas. The whole fabric of Aryan society in India rightly or wrongly is founded upon the superiority of the Brahmanas as counsellors and upon the supremacy of the Kshatriyas as rulers.

Sixthly :—In the Śānti-Parva, which immediately precedes the Ânuśāsanika Parva, it is stated that the Ândhrakās, Guhās, Pūlindās,

Śabarās, Chuchukās and Madrakās in the south and the Yavanās, Kāmbojās, Gāndhārās, Kirâtās and the Barbaras in the north are degraded out-caste tribes, unfit to rule.¹ Is this passage also an interpolation designedly made after the overthrow of Buddhism and the re-establishment of Brahmanical supremacy? Again in another part of the same Parva, Bhishma, while instructing Yudhishtira on the duties of a Kshatriya is stated to have quoted a discourse between the Kshatriya king Māndhātri and Indra.² In this discourse Māndhātri asks the question "What duties should be performed by the Yavanās, the Kirâtās, the Gāndhārās, the Chinas, the Sabarās, the Barbaras, the Śākās, the Tushāras, the Kankas, the Pahlavās, the Āndhras, the Madrakas, the Pundras, the Pulindas, the Ramathas, the Kāmbojas, the several castes that have sprung up from Brahmanas and Kshatriyas, the Vaiśyas and the Śudras that reside in the dominions of (Arya) kings? What are those duties again to the observance of which kings like overselves should force those tribes that subsist by robbery?"

Indra answers :—All the robber tribes should serve their mothers and fathers, their preceptors and other seniors and recluses living in the woods. All the robber tribes should also serve their kings. The duties and rites inculcated in the Vedas should also be followed by them. They should perform sacrifices in honour of the *Pitris*, dig wells (and dedicate them to universal service), give water to thirsty travellers, give away beds and make other seasonable presents unto Brahmanas. Abstention from injury, truth, suppression of wrath, supporting Brahmanas and kinsmen by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at sacrifices of every kind, are duties that should be practised by every person of this class who desires his own prosperity. Such a person should also perform all kinds of Pāka-Yajñas with costly presents of food and wealth. These and similar duties, O sinless one, were laid down in olden days for persons of this class. All these acts which have been laid down for all others should be done by persons of also the robber class, O king!

Mandhatri says :—In the world of men, such wicked men may be seen living in disguise among all the four orders and in all the four modes of life.

Indra answers :—Upon the disappearance of kingly duties and of the science of chastisement, all creatures became exceedingly afflicted, O sinless one, in consequences of the tyranny of kings."

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¹ Moksha Dharma, Ch. 20.

² Raja Dharma, Ch. 65.

What do these passages show ? They appear to me to record a fact of great importance not only historically but also sociologically and ethnologically. They may, I think, be taken as proving beyond all doubt that the Vedic Aryan society had long before the Christian era lost its pristine purity by the admission into its pale, openly or secretly, forcibly or peacefully, of people of foreign and non-Aryan war-like races and that there was no special or new end to be gained by the author of the Code of Manu describing them as belonging to the Kshatriya caste.¹

Seventhly :—We have evidence of a definite character to place the Institutes of Manu much earlier than the period imagined for it by Dr. Bhandarkar. Patanjali, who flourished in the second century B. C., in the *Vyakaranamahābhāṣya* VI, I, 84, adduces Manu II, 120, without any variant. Dr. Bühler in his Introduction to the Manu Smṛiti has summed up the whole of the evidence including the passages relied upon by Dr. Bhandarkar and has come to the conclusion that the remotest limit assignable to the Manu Smṛiti is the third century B. C. and the lowest limit cannot be later than the second century A. D. To me this date seems to be more acceptable than that fixed by Dr. Bhandarkar.

Eighthly :—Assuming that the passage in Manu does indicate the special motive assigned to it by Dr. Bhandarkar, that circumstance alone cannot make the whole of the Smṛiti a production of the Kuśān-Gupta period. It is believed by Dr. Bühler and other Sanskrit scholars that the Manu Smṛiti contains interpolations. If this is true, the passage in question may be one of such interpolations.

Ninthly and lastly :—The Manu Smṛiti is remarkably free from that sectarian spirit which taints a large number of other extant Smṛitis.

I have in dealing with Dr. Bhandarkar's view as to the date of the Smṛitis confined my observations to the Code of Manu as it occupies the first and foremost place in the list of works of that class.

MANDLIK ON THE SMRITIS.

The late Rao Saheb V. N. Mandlik has, in his work on Hindu Law, recorded a large amount of information on the subject of the Smṛitis and his conclusions may be shortly stated as follows :—

(1) There are no guides to the Smṛitis like the *Anukramanihas* nor Sarvanukramas of the Rigveda, and with the materials at present

¹ The following text quoted by Madhavacharya from the Vana-Parva also points to a confusion of the castes in the Kali age.

ब्राह्मणाः क्षत्रिया वैश्याः सन्निरंतः परस्परम् । द्वादतुल्या भविष्यन्ति तपःसत्य
विचरिताः ॥ स्वभावात् कूर कर्माणधान्योन्यमविषं कृताः । भवितारोनराः सर्वे
सम्प्राप्ते युगसंक्षये ॥

available it is not possible to determine their extent or antiquity either positive or relative.

(2) The number of Smritis is very great. Many have been lost. Some exist as fragments ; others are only known from quotations in other Smritis or Digests of more modern writers. Their number is differently stated by different ancient writers. Yājñavalkya and the Agni-Purāna name twenty, Viramitrodaya names fifty-seven, Paithinasi thirty-six, the Garuda Purāna eighteen, the Mahabharata about twenty-five ; Hemādri in his *Dāna-Khanda* quotes texts of fifty-five Rishis and in his *Vratakhanda* twenty-eight.

Mādhavācharya in his commentary on Parāśara, after alluding to Manu, cites a passage from Paithinasi which gives names of thirty-six Smritis and says there are many more among whom he names Vatsa and ten others. The twelve Mayukhas contain extracts from ninety-seven different Smritis. In the Nirnaya Sindhu, Kamalākara refers to 131 Smritis and Ananta Deva in the *Samskāra-kaustubha* quotes 104. Besides these other Smriti passages are given but their authors are not named.¹

(3) There are several works under the name of the same reputed author with titles but slightly changed, e.g., Manu, Vriddha-Manu, Brihan-Manu. The words Brihat and Vriddha are used synonymously. On the question whether works appearing under one name with Vriddha or Brihat sometimes prefixed to it are works of different authors or have any common basis, Mr. Mandlik differing from Sulapani and Mitramisra is of opinion that such works are productions of different individuals and that their being named after the same author is due to the one being an expansion or an epitome of the other. As regards their date he says there are no data for deciding whether the epitomes or the larger works are of a later date than those whose expansions or epitomes they appear to be ; but he states that in several instances the larger works appear to be the subsequent productions.

(4) As regards the composition (contents?) of the Smritis nothing can be yet definitely pronounced. Some take Smritis as Śrutis preserved by tradition. Others consider them as supplements to Sutras.

¹ Their (of the Smritis) number is great ; the sages reputed to be the authors being numerous—according to one list eighteen ; according to another twice as many ; according to a third many more—and several works being ascribed to the same author, his greater or less institutes (Vrihat or Laghu) or a later work of the author when old (Vridha). (Colebrooke quoted by P. C. Tagore in his Preface to the *Vivāda-Chintamani*). See also West and Bühler on Hindu Law. Third Edition, pp. 26—27, where after giving a list of 88 Smritis the authors state: "Even this list most likely does not comprise all the ancient works on Dharma and a more protracted search for Mss., and a more accurate investigation of the modern compilations, will, no doubt, enlarge it considerably.

Others again hold them to be dissertations or compilations of approved usages and customs promulgated at different times by or under the sanction of eminent sages or their followers. Some are evidently sectarian works; some are compilations from other writers; while others, as they now stand, are confined to particular subjects or branches of particular subjects.

(5) The Smritis are works explanatory of Dharma as received by tradition; and where the tradition has been lost or has become obsolete, the Smriti becomes useless.

(6) The rule, that in cases where there is a conflict between the Śruti and Smriti the former is to be obeyed, is not always followed in practice. In like manner, the rule, that in a conflict between the Smritis and the Purānas the latter should give way, has lost its force and practically the Smritis have hardly much scope left.

(7) The present Āchāra (practice) is more influenced by the Purānas than by the Smritis.

With reference to the above account, it may be remarked that the Rao Saheb's view that the rule as regards the relative priority between the Śrutis and Smritis is not always followed in practice and that the Smritis have been practically superseded by the Purānas cannot be received in its entirety. It is no doubt a fact that for a long time past—for over a thousand years according to Mr. R. Dutt (Ancient India, Vol. I, p. 133)—the Purānas have exercised a large influence on the religious life of the Hindus. But it cannot be said for this reason that the authority of the Smritis has disappeared altogether. The Grihya ceremonies are still performed according to the Sutras and Smritis. The courts of law still consult Manu, Yājñavalkya, Nārada, Brihaspati and other well-known law-givers. On questions of Āchara no conscious departure is allowed from their precepts; and, whatever authority the Purānas enjoy is based upon the theory that they follow the Śruti and Smriti in what they lay down. It may be further stated that the critical spirit which contact with western thought has given rise to must in the long run succeed in displacing the Purānas from the high place which they have filled in the sacred literature of the Hindus as authorities on question of Dharma.

THE AUTHORITATIVENESS OF THE SMRITIS AND THEIR INTERPRETATION.

We have stated above that, according to the theory of the Indian Aryas, the Vedas are eternal and that they are the foundation and root of all knowledge. But, in the progress of intellect, a time came when new schools of thought sprang up and boldly questioned the claims

of the Vedas to divine revelation. They argued with great force that the Vedas were not eternal, that they were full of contradictions and unintelligible dicta and that the system of ritual and sacrifices built upon them was opposed to principles of right reasoning.

This revolution in thought, which seriously threatened the safety of the conservative Vedic school, led to the formation of the method of exegetics known as the Mimāmsa of Jaimini, which is one of the fourteen sources of knowledge referred to by Yājñavalkya.¹ Vijñāneshwara explains Mimāmsa to mean the investigation of Vedic texts. This system was founded by Jaimini and it lays down rules in the form of Sutras or aphorisms for the interpretation of the texts of the Vedas and Smritis. It recognises only one method of proof—namely *Śabda Pramāna* (शब्दप्रमाण), word-proof, *i.e.*, the proof derived from revelation or Vedic precepts, and does not admit the validity of the methods of proof by perception, inference and analogy, on questions of Dharma.

After establishing as a fundamental proposition that the Vedas are eternal and not of human origin, it makes a classification of sentences or texts into principal and subordinate. A principal text (विधिवाक्यम्) is mandatory in its nature and prescribes or prohibits any particular act or conduct. Mandatory texts are of four kinds; 1st, texts (अपूर्वविधिः, or उत्पत्तिविधिः) which contain absolute and unconditional commands which are independent of any other cause; 2ndly, texts of the character of restrictive injunctions (नियमविधिः) which merely regulate the time, place and manner of performing an act towards which a person may be inclined instinctively or of his own accord; 3rdly, texts of the nature of exclusive specification (परिसंख्याविधिः). These last are, as one writer has described them, injunctions in form, but prohibitions in purport. As an example of this kind of texts, we may mention the precept "Man shall eat the flesh of the five clawed animals." This cannot be an *apūrvavidhi*, because men may eat the flesh of such animals of their own accord without any injunction to that effect. Nor is it a *Niyama-Vidhi*, as no time or place or manner is prescribed. The conclusion, therefore, is that man shall not eat the flesh of any other clawed animal than the five specified ones. Fourthly, texts which repeat an injunction previously declared (अनुवादः).

The class of subordinate texts are called *Artha-vāda*, *Stuti-vāda*, or *Guna-vāda* (अर्थवादः, स्तुतिवादः, गुणवादः). They have not the force of law. They are to be taken as explanatory statements confirming or strengthening the signification of the principal propositions or mandatory texts.

¹ Yājñavalkya, I, 3.

The authority of the Smritis stands next to that of the Śrutis. The theory is that every rule prescribed by a Smṛiti is drawn from a Vedic precept and that, therefore, a Smṛiti text which conflicts with a Śṛiti text must be absolutely rejected as no authority whatever.

This theory is carried to such a length that the existence of a Vedic text in support of a Smṛiti text must be presumed even when one cannot be actually produced. According to this theory of their origin, all the Smritis are of equal antiquity and of equal authority. There ought to be no conflict between them. The fact, however, is that they differ on many points; and the following principles, some of which we find laid down in the Smritis themselves, are to be observed in determining which of the two conflicting Smritis should be preferred. Yājñavalkya declares that, where there is a conflict between two Smritis that which is reasonable according to *Vyavahāra* shall be preferred. Mitākshara explains the word *Vyavahāra* to mean (वृत्तव्यवहारः), the usage observed by the elders or the wise from time immemorial.

The commentators, however, follow a different method which is called the method of *Ekavākya* or *Vishaya-Vyavasthā*—the principle of unanimity or the adjustment of contradictory passages. This method requires that in interpreting the Smritis you should bring them all into harmony as far as possible and prevent a conflict arising between them. It is assumed, in the words of Mr. Mayne, that the Smritis constitute a single body of law, one part of which supplements the other, and every part of which, if properly understood, is capable of being reconciled with the other.

The commentators, accordingly, try to maintain this position by assuming that texts, seemingly in conflict with each other, really provide for different cases or different sets of circumstances or for different ages. By way of illustration, we shall take the case of the right of females to take property by succession. Baudhāyana denies such right to women on the ground of a Vedic text; while Yājñavalkya and others recognise the right of the widow, the daughter, the mother and grandmother to inherit. The commentators explain this conflict by supposing that the Vedic text quoted by Baudhāyana refers to women other than those expressly mentioned in the Yājñavalkya and other Smritis. To take another instance, Nārada says:—If, among several brothers, one childless should die, the others shall divide his property, making a provision for his women till they die, in case they remain faithful to the bed of their husband. While, Yājñavalkya declares that the faithful widow, the daughter, the daughter's son, the parents, the brothers, the brothers' sons, the Gotrajas, the

Bandhus, the fellow student, each, in default of the other, shall inherit the property of a man dying sonless. The Mitākshara explains this conflict by holding that the text of Nārada refers to the succession to an undivided or reunited co-parcener, and that the text of Yājñavalkya refers to succession to a separated brother. Again, Manu favours unequal division between brothers by allotting a double share to the eldest, while Yājñavalkya enjoins that the division shall be equal. This conflict is explained by Vijñānesvara by stating that Manu's text relates to a different age. To give a fourth instance, Manu prohibits gambling and betting, while Nārada and Brihaspati allow it. Mitramiśra in the Viramittodaya explains this conflict by stating that Manu's prohibition relates to cases where false dice are used or the permission of the king has not been obtained.

The Mimāmsa, in the section on the authority of the Smritis, lays down two special rules which are worth mentioning. One of these is to the effect that, where there are two contradictory Smriti texts, one of which has direct support from a Śruti text and the other lacks such support, the former should be followed and the latter rejected, the rule, that from a Smriti text the existence of a Śruti text shall be inferred, being explained away by the argument that a Śruti text which is actually known to us has priority over what may have been known to another, but of which we are not cognisant.¹

The other rule is that, as the Veda cannot err, a Smriti text, which can be traced to an objectionable motive consistently with actual experience, has no binding force, although there is no contradictory Vedic text actually forthcoming. This proposition is thus illustrated. In the Jyotishstoma sacrifice it is ordained that when the sacrificial animal is brought to the altar an oblation called the '*Vaisarjana homa*' should be performed and the animal let loose. On that occasion the sacrificer, his wife, sons and brothers are covered with new clothes, to the end of which the handle of the sacrificial ladle is tied and the oblation performed. There is a Smriti text which says that these clothes of the '*Vaisarjaniya homa*' are taken by the officiating priest. Now, this text is not binding, although there is no actual Śruti text against it, because it is possible to infer an origin for it in a selfish motive on the part of the officiating priest, as we know by actual observation that priests employed in consideration of receiving a fee are avaricious.²

With all the ingenuity which our authors and commentators have exercised in establishing a harmonious relation between the different Śrutis and Smritis, we can only exclaim in the words of Yudhiṣṭhira :—

तर्कोऽप्रतिष्ठः श्रुतयोविभिन्ना नैकोऽभिर्यस्य मतंप्रमाणम् ।

धर्मस्यतत्त्वं निहितंगुहायां महाजनो येनगतः स पन्थाः ॥

¹ Purva Mimamsa, Ch. I, Part III, 3.

² Purva Mimamsa, Ch. I, Part III, 4.

Logic has not basis, the scriptures are divided ; there is not one seer whose opinion is authoritative. The truth about right is hidden in a cave ; the only path is that pursued by the Majority. (Mahābhārata Vana Parva, chapter 313, v. 107.)

PURĀNAS.

We will now proceed to consider the subject of Purānas as proof on questions of Dharma.

The word Purāna signifies belonging to ancient or olden times as opposed to *Nutana* or new, and the characteristic of a true Purāna, as determined by authority, is that it deals with five topics ; *vis.*, the creation of the universe, its destruction and renovation, the genealogy of gods and patriarchs, the reigns of the Manus and the history of the solar and lunar races.

The existing works which bear the name Purāna are of two classes—the *Mukhya* or the principal and the *Upa* or secondary. All the authorities agree in fixing the number of both at eighteen. There are other Purānas besides ; but they are not of importance to us here. A list of all these Purānas, the authorship of which is ascribed to the sage Vyāsa, is given in the late Rao Saheb V. N. Mandlik's Introduction to his work on the Vyavahāra Mayukha and Yājñavalkya Smṛiti.

The Rao Saheb says that their extent and time of composition are uncertain. He, however, gives them an antiquity and position which is neither supported by the authorities he relies upon nor by the results of the investigation of Sanskrit scholars. The Rao Saheb identifies the eighteen Purānas with those referred to in the Śruti and Smṛiti writings. He says that they are distinctly alluded to in the Vedas and Sūtras and that, from the order in which they are directed to be recited, they appear to rank after histories, like the Mahābhārata, and before the Kalpa Sūtras. Against this view attention has first to be drawn to the conviction entertained by the late Dayānand Saraswati whose knowledge of the Sanskrit sacred literature was of a very high order. He maintained that the Purānas which are referred to in the Vedic writings and which are entitled to recognition as proof on questions of duty, are the same as the Brāhmanas, and not the works in Anustubha Śloka which now pass under that name. He argued, I think rightly, that the words Itihāsa, Purāna, Kalpa, Gāthā and Nārasamsi, as used in the old Vedic writings, are synonymous and that nothing more was meant by them than the Brāhmanas either in their entirety or in parts. This view is fully supported by the definition of Purānas given by Mādhavāchārya in his commentary on Taittirīya Āranyaka. Manu does not recognise

the eighteen Purānas as a source of law. Yājñavalkya, having included them in the fourteen sources of knowledge enumerated by him, declares that the Śruti, Smṛiti, the approved customs, what is agreeable to one's conscience and a perfectly lawful and well considered desire are the roots of law. The latter text is almost identical with the text of Manu declaring the sources of law. Hence, on a consideration of the two texts of Yājñavalkya, it would appear that the sage intended to declare the eighteen Purānas as a source of knowledge only and not of law.¹ Further, Jaimini makes no mention whatever of the eighteen Purānas in his system of Mīmāṃsa.

We have next the authority of Professors Bühler² and Weber which almost entirely agrees with the view propounded by Dayānanda Saraswati. Professor Bühler, in his Introduction to Apastambā's Dharma-Sutras in the Sacred Books of the East Series, fully subscribes to what he calls the opinion held by the most illustrious Sanskritists that, in general, the existing Purānas are not identical with the works designated by that title in Vedic works. Professor Weber makes the point clearer. He says (History of Indian Literature, Third Edition, 190):—"Side by side with the Itihāsas we find the Purāna mentioned in the Brahmana as the designation of those cosmogonic inquiries which occur there so frequently and which relate to the 'agra' or beginning of things. When in course of time distinct works bearing this name arose, the signification of the term was extended; and these works came to comprehend also the history of the created world and of the families of its gods and heroes as well as the doctrine of its various dissolutions and renovations in accordance with the theory of the mundane periods (yugās). As a rule, five such topics are given as forming their subject, whence the epithet *Pancha-lakshana* which is cited in Amara's lexicon as a synonym of Purāna.

सर्गश्च प्रतिसर्गश्च वंशो मन्वंतराणिव।

भूम्यादि चरितं चैव पुराणं पञ्चलक्षणम्॥

These works have perished and those that have come down to us in their stead under the name of Purānas are the productions of a later time, and belong all of them to the last thousand years or so. They are written in the interests of and for the purpose of recommending the Śivā and Vishnu sects; and not one of them corresponds exactly, a few correspond slightly, and others do not correspond at all,

¹ Yājñavalkya, I. 3. 7.

Professor Wilson observes that the Purānas are not authorities in law. They may be received in explanation or illustration, but not in proof. H. H. Wilson's Works, Vol. V., p. 46.

² Bühler's Manu, Introduction, Sacred Books of the East, Vol. XXV, p. 55.

with the description of the ancient Purānas preserved to us in the Schollasts of Amara and also here and there in the works themselves."

This statement of Professor Weber is followed by a quotation from Lassen as follows :—" For the old narratives, which are in part abridged, in part omitted altogether, have been substituted theological and philosophical doctrines, ritual and ascetic precepts and especially legends recommending a particular divinity or certain shrines."

According to the author of " Ancient India " the Purānas which exist now were composed in the Purānik Period, which he dates from 500 A. D. to 1194 A. D. (Ancient India, Vol. I, 32 ; Vol. III, 35) and they have been since altered and considerably enlarged during many centuries *after* the Mahomedan conquest of India.

The most conclusive argument on the point, in my opinion, is furnished by the Manu Smṛiti. This work, which mentions the Purānas among the sacred writings which an Aryan house-holder should recite in the presence of his guests at a sacrifice in honour of the manes, is perfectly free from all sectarian influence and nowhere teaches the performance of other rites than those prescribed in the Vedic writings, and nowhere inculcates the exclusive worship of any of the deities of the Purānik sects.

Further, Mr. Mandlik himself admits that the Purānas mentioned in the Śrūtis and Smṛitis rank before the Kalpa Sutras. If that is so, it is clear that these Purānas cannot be the same as the eighteen works which pass under the name Purāna.

There is another most important fact to be noticed in this connection and it is this :—The popular theory regarding the origin of the eighteen Purānas is that they were composed by the sage Vyāsa chiefly for the instruction of Śudras and women in the Kali age to whom the study of the Vedas was forbidden. The conclusion, therefore, is irresistible that the eighteen Purānas are not identical with the Purānas mentioned by Manu, Yājñavalkya and other Rishis.

The posteriority of the Purānas, as they now stand, to the Smṛitis is shown by the fact that the first and third books of the Yājñavalkya Smṛiti have been incorporated in the Garuda-Purāna and the second book in the Agni-Purāna.¹ The author of the Bhavishya-Purāna has largely drawn on the first three chapters of the Manu-Smṛiti.²

Assuming that they have a place as proof on questions of duty, that place is admittedly below that of the Smṛitis. In other words, when there is a conflict between Smṛiti and Purāna the former prevails.

¹ Jolly's Tagore Law Lectures on Partition and Adoption (1883) 11.

² Bühler's Manu, Introduction, CX, Sacred Books of the East, Vol. XXV

ĀCHĀRA OR USAGE.

The word Āchāra is derived from the root *char* to walk, to conduct oneself, and is used in the general sense of acting.¹ Āchāra, Charana, Charitra and Sila are convertible terms.²

As regards the authority of Āchāra, we often hear it urged by those who are disposed to maintain existing institutions which have no sanction in the Śruti and Smṛiti that custom overrides the written law and they quote as an authority the familiar maxim “शास्त्राद्विदेहीयसी” —usage is stronger than the Śāstra. I have not found this maxim used by the authors of the Smṛitis, Manu, Yājñavalkya and other known law-givers in considering the efficacy of conduct. The maxim, I think, expresses in different words the rule of grammar which says that कृदियोगक्षयहरति, popular usage overpowers etymological meaning, and has nothing to do with custom as an authority for a rule of conduct not sanctioned by the Śāstra.

Jaimini in his Mimāṃsa Sūtras denies to local customs any authority as a source of law independently of the Śruti and Smṛiti. He rejects the idea of reasonableness and adjustment and the only test which he prescribes as to the lawfulness of a particular act or conduct is whether it is justified by a scriptural statement. On this point the following observations of Sir Henry Maine may be appropriately quoted.

“The theory upon which these schools of learned men (*i.e.*, Brahmanas) worked, from the ancient, Āpastamba and Gautama to the late Manu and the still later Nārada, is perhaps still held by some persons of earnest religious convictions, but in time now buried it affected every walk of thought. The fundamental assumption is, that a sacred or inspired literature being once believed to exist, all knowledge is contained in it. The Hindu way of putting it was, and is, not simply that the Scripture is true, but that everything which is true is contained in the Scripture. From very early times, the Hindu doctors appear to have been conscious of difficulties in the interpretation or application of their theory. Sometimes books of authority contradicted one another. Sometimes they failed to supply a basis for received doctrines or for immemorial religious practice. One of the earliest of expedients was to suppose the loss of passages in the most ancient portion of the Scriptures. ‘If you ask,’ says Āpastamba, ‘why the decision of the Aryas presupposes the existence of a Vedic passage, then I answer, all precepts were originally taught in the Brahmanas, but these texts have been lost. Their

¹ The word Āchāra is sometimes used in the narrow sense of observance of the rites and ceremonies prescribed by sacred texts.

² Sankarāchāryas Bhāshya on the Vedānta Sūtras, CH. III. P.I., Sūtras 9, 10, 11.

former existence may, however, be inferred from usage. It is not, however, permissible to infer the former existence of a Vedic passage where pleasure is obtained by following the custom ; he who follows such usage becomes fit for Hell.' " 1

To pass on to a more detailed examination of the authorities on the subject :—

Āchāra is defined in the Institutes of Manu (Ch. II, 18) as follows :—
 “ The custom handed down in regular succession (since time immemorial) among the (four chief) castes (Varna) and the mixed (races) of that country, (Brahmhāvarta and Brahmarśi Deśa) is called the conduct of virtuous men.” 2

This text should be read with the tenth verse of the same chapter which declares :—

“ But by Śruti (revelation) is meant the Veda and by Smṛiti (tradition) the Institutes of the sacred law ; those two must not be called into question in any matter, since from those two the sacred law shone forth.”

The latter of the two texts quoted above clearly indicates that a custom which is opposed to Śruti and Smṛiti cannot be valid. The same inference arises from Manu, Chapter I, verses 107, 108, 109 and 110. 3

Kulluka also puts the same construction upon the last mentioned text and says that custom which is opposed to Smṛiti should be rejected.

In the Chapter (VIII) on civil and criminal law, custom is again referred to by the author of Manu's Code in verses 41, 42 and 46, but not as a positive and recognised source of Dharma, but only as an element to be considered by the king in declaring the law. The commentators also interpret the words “ the laws of castes of districts, of guilds and of families ” to mean law not opposed to the Veda.

When we turn to Yājñavalkya 4 the same conclusion is arrived at, namely, that custom, to be valid, should not be antagonistic to Śruti

¹ Early Law and Customs, Ch. I. pp. 16-17.

² तस्मिन् देशे य आचारः पारंपर्यक्रमागतः । वर्णानां सातरालानां स सदाचार उच्यते ॥ १८ ॥ श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः । ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥ १० ॥ म० अ० २.

³ Medhātithi divides Smṛiti (tradition) into written and unwritten. What is written goes by the name Smṛiti and what is not written by the name Achāra. Both are the remembrances of the revealed law and, therefore, authoritative.

⁴ यस्मिन् देशे य आचारो व्यवहारः कुलस्थितिः । तथैव परिपाल्योऽसौ यदा वशमुपागतः ॥ टीका । यदि शास्त्रविरुद्धो न भवति. Ch. I., 343.

and Smṛiti. Likewise, Gautama, Vāśiṣṭha and Āpastamba teach the same doctrine.

“The laws of countries, castes and families which are not opposed to the (sacred) records have also authority. (Gautama XI, 20.)

“Whether in matters connected with this or the next world, in both cases, the Dharmas inculcated by the Śāstras are to be observed; where there is an omission in the Śāstras, their approved custom is the authority. Manu has declared that the (peculiar) laws of countries, castes, and families (may be followed) in the absence of (rules of) the revealed texts. Vāśiṣṭha, Ch. I.

“The authority for acts productive of merit which form part of the customs of daily life is the agreement of those who know the law, (and the authorities for the latter are) the Vedas alone. Āpastamba, Ch. I, P. I. K. I.

“As Smṛiti is not to be accepted when it is opposed to the Vedas, so custom is not to be respected, when it is at variance with a Smṛiti.” A Smṛiti quoted in the Prayogaṅgījāt.

“Those that wish to know what Dharmas are, for them the Vedas are the highest authority, the Smṛiti the second and what is accepted by society¹ (or the world) the third.” (Mahābhāṣya, Anusāsana-Parva).

“Where there are no direct sanctions or prohibitions laid down in the Veda or Smṛiti, the Dharmas are to be ascertained from an observation of the custom of the country and of the family.” (Skanda-Purāna.)

The gist of the foregoing texts may be shortly stated thus in the words of Medhātithi. Āchāra as used in Manu and the other Smṛitis means the practices followed as a duty by Śiṣṭas—virtuous men conversant with the Vedas—in cases where there are no Śruti or Smṛiti texts to the contrary.

¹ The text is लोकसंग्रहः which is another word for सदाचारः

The Roman law defined custom thus :—“When certain persons have by common consent purposely followed a certain rule, and have, whether by acts or forbearances (*consuetudo affirmativa, negativa*), recognised such rule as binding upon them, there arises from this common will so evidenced a law which obliges every individual who can be reckoned as one of these persons, provided the custom be not unreasonable and provided also it relates to those matters to which the written law does not apply (*consuetudo constitutiva*). Customs which are opposed to written law (*correctoria derogatoria*) are held by Roman Jurists to be invalid, unless they have been specially confirmed by the supreme power of the State or have existed immemorially; and it is immaterial whether they consist in a mere non-observance of the written law (*desuetudo*), or in the observance of new principles opposed to such law (*consuetudines abrogatoria*); and it is also immaterial whether the customs have or have not been confirmed by judicial decision (Lindley on Jurisprudence).

On the other hand, Āśvalāyana, Baudhāyana, Nārada, Brihaspati and Kātyāyana would seem to place custom higher than Śāstra.

Āśvalāyana in his Grihya-Sutras when describing the marriage ritual says :¹—

“ Now various indeed are the customs of the (different) countries and the customs of the (different) villages : those one should observe at the wedding.”

“ What, however, is commonly accepted that we shall state.”

This passage, I do not think, can be taken as recognising usage contrary to the Śāstras as a source of Dharma. It has reference to a particular ceremony and permits the observance of practices of an indifferent character prevailing in different localities. Medhātithi in his commentary on Manu's Chapter II, verse 6, gives instances of such practices one of which is the tying of a yellow ribbon round the wrist as a sign of auspiciousness at marriages.

As regards Baudhāyana² it is enough to note that in considering the validity of customs he begins by stating that there is a dispute regarding certain five practices in the south and in the north, and concludes by admitting that his own view that they may be observed by the people of the country where they prevail is contrary to the law laid down by Gautama.³

The texts of Nārada, Brihaspati and Kātyāyana on the subject of custom have been considered by Mādhavāchārya: in the opening section of his work on Vyavahāra where he discusses the characteristics of a law-suit as defined by those sages. The texts that are relevant here are those which divide law-suits into four classes according to the nature of the procedure followed in determining the question at issue. This procedure is described as having four feet. Thus Nārada says :—

धर्मश्च व्यवहारश्च चरित्रं राजशासनम् । चतुष्पाद्व्यवहारोऽयं उत्तरः पूर्वं बाधकः ॥

Professor Jolly translates this thus :

Virtue, a judicial proceeding, documentary evidence, and an edict from the king are the four feet of a law-suit. Each following one is superior to the one previously named. The word चरित्रम् is rendered by the translator into “documentary evidence on the authority of Asahāya, the commentator on Nārada. But he points out that other commentators explain the term Charitra in conformity with the text

¹ Adhyaya I, Kandika VII, Sutras 1 and 2.

² Baudhāyana, Prasna I, Adhyaya I, Kandika II, Texts 1-6.

³ Gautāma XI, 20.

of Brihaspati, namely " Whatever is practised by a man, proper or improper, in accordance with local usage is termed Charitra, Custom."¹

Brihaspati describes the four parts of a law-suit thus :—

पूवः पक्षः स्मृतः पादोद्वितीयश्चोत्तरः स्मृतः ।

क्रिया पादस्तृतीयस्तु चतुर्थो निर्णयः स्मृतः ॥

Translation :—The plaint is called the first part ; answer is the second part ; the trial is the third part ; and the judgment is the fourth part.

Brihaspati describes the fourth part, namely the judgment as four-fold according to the means by which it is arrived at.

धर्मेण व्यवहारेण चरित्रेण नृपाज्ञया । चतुष्प्रकारोऽभिहितः संधिगधेऽर्थे विनिर्णयः ॥

Translation :—The judgment in a doubtful matter is declared to be of four sorts, according as it is based, on moral law, or on the issue of the case or on custom or on an edict from the king² (Brihaspati Ch. II, 18.)

शास्त्रमेव समाश्रित्य क्रियते यत्र निर्णयः ।

व्यवहारः स विज्ञेयो धर्मस्तेनापनीयते ॥

देशस्थित्यानुमानेन नैगमानुमतेन च ।

क्रियते निर्णयस्तत्र व्यवहारस्तु बाध्यते ॥

विहाय चरिताचारं यत्र कुर्यात् पुनर्नृपः ।

निर्णयं सा तु राजाज्ञा चरित्रं बाध्यते तथा ॥

Translation ;—"When a sentence is passed exclusively according to the letter of the law, it should be considered as (a decision based on) the issue of the case. Moral law is overruled by it.

"When a decision is passed in accordance with local custom, logic, or the opinion of the traders (living in that town) the issue of the case is overruled by it.

"Where the king, disregarding established usage, passes sentence (according to his own inclination), it is (called) an edict from the king and local custom is overruled by it."³

The texts quoted from Kātyāyana are :—

दोषकारी तु कर्तृत्वं धनस्वामी स्वकं धनम् । विवादे प्राप्नुयाद्यत्र स धर्मैणैव निर्णयः ॥
स्मृतिशास्त्रं तु यत्किञ्चित्प्रथितं धर्मसाधकैः । कार्याणां निर्णयाद्देतोः व्यवहारः स्मृतोहि सः ॥
यद्यदाचर्यते येन धर्म्यं वाधर्म्यमेव वा । देशस्याचरणं नित्यं चरित्रं तद्विकीर्तितम् ॥
न्यायशास्त्रविरोधेन देशदृष्टैस्तथैवच । यद्धर्मं स्थापयेद्राजा न्याय्यं तद्राजशासनम् ॥

¹ S. B. E. Vol. XXXIII, 285.

² Sacred Books of the East, Vol. XXXIII, 7.

³ Brihaspati, Ch II, 25, 26 27, S. B. E. Vol. XXXIII. pp. 286, 287.

Freely translated these texts mean that, when a judgment is passed on the the admission of the defendant who, in obedience to the moral law, confesses his guilt or pays the plaintiff what is due to him, that judgment is judgment passed according to the moral law ; when in the presence of both parties the Dharma Śāstra is propounded by competent and learned judges and judgment is pronounced in accordance therewith, that is termed a judgment on the issue in the case ; whatever is practised by one as obligatory by custom, whether the same is sanctioned by the sacred law or not, that is called *Charitra*, and a judgment given in accordance therewith is termed a judgment based on custom ; lastly that is called a judgment by an edict of the king which is passed in conformity with what the king declares to be lawful setting aside both the Nyāya Śāstra and usage.

Mādhvacharya next quotes the text of Brihaspati declaring that a judgment passed according to the letter of the law overrules the moral law ; that a judgment based on usage overrules the written law and that a judgment by the edict of the king overrules local custom.

Nārada and Brihaspati further declare :—

“ When it is impossible to act up to the precepts of the sacred law, it becomes necessary to adopt a method founded on reasoning, because evidence (व्यवहारः) in a law-suit has priority over the law” (i.e. Dharma¹).

“ Holy law has a subtle nature, and is occult and difficult to understand. Therefore (the king) must try causes according to the visible path.” (Nārada, Ch. I, 40, 41.)

“ The judgment in a doubtful matter is declared to be of four sorts, according as it is based on moral law, or on the issue of the case or on custom or on an edict from the king.”²

“ The time-honoured Institutions of each country, caste and family should be preserved intact ; otherwise the people would rise in rebellion ; the subjects would become disaffected towards their rulers and the army and treasure would be destroyed. (Brihaspati, Ch. II, 18, 28.)³

The above texts possess a peculiar interest to the jurist as showing the stages through which juridical thought in its growth passed among the ancient law-givers of India in spite of the theory of the divine origin of law. They not only give a high place to approved

1 धर्मशास्त्रविरोधेतु युक्तियुक्तो विधिः स्मृतः । व्यवहारोहि बलवान् धर्मस्तेनावही-
यते ॥

2 धर्मेण व्यवहारेण चरित्रेण नृपाज्ञया । चतुष्प्रकारोऽभिहितः संदिग्धेऽर्थे विनिर्णयः ॥

3 यद्यदाचरते येन धर्म्यं वाऽधर्म्यमेव वा देशास्याचरणं नित्यं चरित्रं तद्विकीर्तितम् ॥

usages introduced in supercession of Smṛiti texts but also clothe the king with power to modify both written law and usage where he should consider it right to do so. As instances of local usage contrary to the texts of the sacred law, Brihaspati¹ refers to certain practices prevailing in the South, in the central country, in the East, in the North and in Khasa and concludes by saying "thus has legal procedure with its manifold ramifications been represented by the sages."

Mādhavācharya also refers to two customs among others, the first of which permits a man in the Karnātak to marry a daughter of his maternal uncle or of his paternal aunt and the second which permits the marriage of a girl after the age of puberty in the country of Kerala. He further states that these local customs are found embodied in document and other royal decrees published in the countries concerned.

Thus stands the state of original authorities as to the force of usage. However great the veneration attached to the names of Manu, Yājñavalkya, Gautama and other earlier law-givers the broader views of Nārada, Brihaspati and Kātyāyana as to the sources of law could not but impress their successors. It can be safely presumed that the boldness exhibited by Vijñānesvara, Jimūtavāhana, Vāchaspati-Miśra, Mitra-Miśra and Mādhavācharya in not strictly adhering to the theory of the divine origin of law was due to the influence which the Institutes of Nārada, Brihaspati and Kātyāyana must have exercised on the minds of those whose function it was in later times to propound the law and administer justice.

The skill with which Vijñānesvara found his way through the meshes of the divine origin theory and familiarised the Hindu mind with the distinction between religious and secular law is worthy of all praise. In his commentary on the texts of Yājñavalkya relating to the impartibility of a man's self-acquired property Vijñāneswara says in the clearest terms that, the rules laid down by Yājñavalkya on the subject of Vyavahāra are based upon popular customs.² It was he who among the earlier commentators had the freedom of thought and boldness of spirit to advocate, in matters of civil rights, adherence to the principle "practise not that which though legal is disapproved by public opinion".³

¹ Brihaspati. Ch. II. v. 2), 30, 3, 132. S. B. E. Vol. XXXIII, p. 287.

² लोकसिद्धस्यैवानुवादकान्येव प्रायेणास्मिन्प्रकरणे वचनानि.

The Panchayat Courts which preceded the British Courts of Justice guided themselves almost entirely by customary law.

³ कर्मणा मनसा वाचा यत्नाद्धर्मं समाचरेत् । अस्वर्ग्यं लोकविद्विष्टं धर्म्यमप्याचरेन्न तु ॥ Yājñavalkya, Ch. I, v. 156.

It is a matter for regret that the later commentators perhaps with one or two exceptions were not men of the same robustness of thought as Vijñāneshwara and Jīmutavāhana and the principle of progressive interpretation of the laws introduced by the latter was not carried further. Devānanda Bhatta, the writer of the Smṛiti-Chandrikā, and Mādhavāchārya, the commentator on the Parāśara Smṛiti, who respectively belong to the 13th and 14th centuries after Christ may be mentioned among the most celebrated authors that succeeded Vijñāneshwara and Jīmutavāhana. I suppose that both of them, and particularly the great Mādhavāchārya, are responsible to a large extent for the illiberal spirit which at present prevails in Hindu society and impedes its advance.

The Smṛiti-Chandrikā has, according to Dr. Jolly, a whole chapter on Deśa-Dharma, in which the author is stated to have maintained that those usages only shall be recognised which are not opposed to the teaching of the Vedas and other authoritative books.¹

As regards Mādhavāchārya, he is a puzzle. He is in places so inconsistent that it is difficult to follow him. In his Jaiminiya-Nyāyamālā-Vistāra he does not concede to Āchāra any authority apart from the Śruti and Smṛiti. He there observes:— It cannot be argued that as both the Smṛitis and Āchāra are derived from the Veda, they are therefore of equal authority. From the practice of virtuous men a Smṛiti only may be inferred and not a Śruti. Therefore the authority of Āchāra is remote by two degrees from that of the Vedas.² In the Vyavahāra-Kanda, however, he adopts the view of Nārada, Brihaspati and Kātyāyana and approves of usages clearly derogatory of the Smṛitis.

In his introduction to the commentary on Parāśara Smṛiti he calls himself the patron³ of the Purānik system and gives the Purānas a prominence which they previously did not enjoy and supports by his high authority the texts of the Purānas which say that "the wise" have abolished certain practices as unsuitable to the Kali age. These prohibited practices include sea-voyage, the remarriage of widows and many other useful customs sanctioned by Manu, Parāśara and other law-givers.

One would have expected from a commentator of the position and learning of Mādhavāchārya some explanation as to who the wise that

¹ Dr. Jolly's Tagore Law Lectures on Partition and Adoption (1883), p. 35.

² आचारचुस्मृतिं ज्ञात्वा स्मृते श्वभ्रुतिकल्पनम् । तेनद्यन्तरितं तेषाम्प्राप्त्यम्
विप्रकृष्यते ॥

³ The original is सकल पुराण संहिता प्रवर्तकः which literally means the promoter of the collection or compilation of all the Purānas.

abolished these practices were, and why and when they abolished them. But he is totally silent on these points. What is most strange is that he has recognised Purânîk texts as authorities superior to the precepts of the Smritis!

Before closing this part of our subject, I may, I think, draw a comparison between the lines on which the development of law proceeded in Greece and in Aryāvarta. In his *Ancient Law* Sir Henry Maine makes mention of what in Greece were called Themistes, the sentences or orders of Zeus as having preceded the conception of law. These Themistes, we may take, filled the same place among the Greeks as the Śrutis did among the Indian Aryās. The transition from the Themistes in Greece was, first, to various established customs which the Themistes were believed to sanctify and then to written codes; while among the Indian Aryās the Smritis or the codes followed the Śrutis and Âchâra or custom followed the Smritis, both the Smritis and Âchâra being regarded as based on the sacred authority of the Śrutis.¹ Overtopping all these three sources of law, Śrutis, Smritis and customs, came the edict of the king of the law prescribed by the supreme power in the State. Thus although there is a close analogy between the ideas as to the origin of law in the West and East their progressive development in India was checked by various causes an enquiry into which must be reserved for another more appropriate occasion.

THE PARĀŚARA DHARMA SAMHITĀ.

Starting with a definition of *Dharma* I have so far considered its sources or proofs, their nature, origin and relative authoritativeness on questions of duty.

Now I pass on to the main theme of my discourse—the Institutes of the great Rishi—Parāśara. His authority as a lawgiver of the Âryas is unquestionable. He fills a prominent place in the rank of the well-known sages of ancient times. He is described in the Rigveda as the son of Vaśiṣṭha and Śakti. He is the seer of hymns 65-73, Book I of the same Veda. His name occurs in the Gaṇapāṭha of Pānini. He is one of the twenty Rishis named in the Yājñavalkya Smṛiti as Śāstra-Prayojakas or law-givers. He figures prominently in the Mahābhārata, Vishnu Purāna and other sacred books of the Indian Âryās. He is one of the fifty-three Rishis who formed part of the

¹ The view now generally received is that the Smritis are a record of usages which prevailed in different localities at different periods. The late Sir Henry Maine in his *Early Law and Custom* says: "Indian law may, in fact, be affirmed to consist of a very great number of local bodies of usage, and of one set of customs reduced to writing, pretending to a diviner authority than the rest, exercising consequently a great influence over them and tending, if not checked, to absorb them."

august assembly in which the great Bhishma instructed Yudhishtira in the science of Government (Mahābhārata, Shānti Parva, Ch. 47). It is under the circumstances needless to enlarge upon the authority of Parāśara as a law-giver.¹

The Parāśara Samhita almost exclusively deals with two heads of Dharma, namely, *Achāra* (rules of conduct) and *Prāyaschitta* (penances). On civil law (*Vyavahāra*) it lays down only the following general rules for the guidance of kings :—

“ A king of the Kshatriya caste should arm himself and have his army ; should protect his people ; should overcome the forces of a hostile king and rule the State in the way prescribed by law. (Ch. I, v. 61.)

“ Where such members of the regenerate caste, as are irreligious and illiterate, subsist on alms begged from house to house :—That village should be punished by the king ; for the village is a feeder of thieves alone.” (Ch. I, v. 61.)

“ A garland maker gathers flowers only without cutting (the plants) in the garden by their roots. (So also the king should raise taxes.) He should not oppress his subjects in the manner in which a charcoal maker uproots the trees.” (Ch. I, v. 63.)

“ The penance (for a sin) should be prescribed (by a Parishad) with the approval of the king ; it should never be prescribed independently of the king ; but where the penance is trifling, it may be carried out (without such approval). (VIII, 28.)

“ If the king intends to lay down the law, disregarding what the Brahmanas say,—the sin is multiplied a hundredfold, and, so increased, affects the king.” (VIII, 29.)

The importance of the Parāśara Smṛiti rests on the ground that it declares the law for the Kali age. This special authority of Parāśara

¹ There are two astronomical treatises by Parāśara extant. ⁴ Parāśara is reputed to be the oldest Indian Astronomer. * * * The name of Parāśara as well as that of Garga belongs only to the latest stage of Vedic literature; to the *Āranyakas* and the *Sutras*; in the earlier works neither of the two names is mentioned. The family of the Parāśaras is represented with particular frequency in the later members of the *Vansas* of the *Śatapatha Brahmana*; a Garga and a Parāśara are also named in the *Anukramani* as *Rishis* of several hymns of the *Rik*, and another Parāśara appears in *Panini* as author of the *Bhikṣu Sutra*, i.e., a compendium for religious mendicants. The *Parāśarino-bhikṣavah* are mentioned in the *Mahābhāshya* also, and besides a *Kalpa* by Parāśara. *Weber's History of Indian Literature* (Third Edition), pages 212 and 143.

² The edition published by the Asiatic Society of Bengal in the *Bibliotheca Indica Series* contains the following additional verse : “ Royalty depends not on hereditary right ; nor can it be transmitted by written deeds. It should be enjoyed after acquisition by means of the word ; the earth is enjoyed by heroes.”

is mentioned in verse 25, Chapter I of the Smṛiti itself. It runs as follows :—

For the Kṛita age are suited the laws of Manu ; for the Tretā, those of Gautama (are) prescribed ; for the Dvāpara, those by Śāṅkha-Likhita ; for the Kali, those by Parāśara are prescribed.

The theory on which the doctrine that each Yuga has its peculiar laws is explained as follows. The world passes through four Yugas or cycles called Kṛita, Tretā, Dvāpara and Kali. It has already passed through the first three and it is now passing through the fourth. In the first Yuga, which is otherwise called the age of truth or Brāhmanas, *Dharma* reigned supreme "in all its four parts" without any diminution; men performed their duties faithfully according to the Vedas and truth and righteousness thrived in their full perfection. As each succeeding Yuga set in, *Dharma* diminished by one-fourth with a proportionate decay in truth and virtue until at last in the present Kali-Yuga there is only a fourth part of *Dharma* left and men have become devoid of that strength of character which is required for the faithful performance of their religious, moral and worldly duties according to the ancient Śāstras. In the Kṛita Yuga the laws of Manu prevailed ; but the gradual diminution in the observance of *Dharma* having rendered a diminution in the rigour of the laws necessary, Gautama legislated for the Tretā Yuga, Śāṅkha and Likhita for the Dvāpara and Parāśara for the Kali. Accordingly, the laws of Gautama are supposed to be mild compared with those of Manu, the laws of Śāṅkha and Likhita milder and those of Parāśara the mildest.

This topsyturvy policy of legislation may provoke a smile. But we should remember that our ancient legislators chiefly dealt with religion and ritual, a department in which freedom of thought is always looked upon by the orthodox as a sign of moral decline and lawlessness ; and I think that in their anxiety to protect the Sanātana Dharma our sages must have adopted an elastic policy of adjustment that could be followed without much social friction.

The commentators on the Codes of Manu, Yājñavalkya and Gautama not only do not draw any such distinction as that indicated by the theory noticed above, but further when we read Manu we find that he has taken into consideration the state of society in all the four Yugas in enacting his laws (Manu I, 81-86).

Professor Max Müller has characterised the theory as a fabricated tradition. This seems to me too strong language to apply to a belief universally entertained. Assuming that the belief has not a we'l

defined basis in practice, it has still a merit of its own which should not make us very particular about its origin ; for on a comparison of the Parāśara Smṛiti with those of Manu, Gautama, Sāṅkha, Likhita and others we do find in Parāśara's legislation ideas of a decidedly progressive character from a social point of view. I propose to briefly notice below what, in my opinion, may be considered important changes made by Parāśara in the older law.

First :—Parāśara has largely pruned the Grihya and Smārta ritual of a large number of its ceremonial and sacramental rites. This he has done in what seems to me to be a commendable manner. He has silently passed over what are called the *Āśrama*¹ *Dharmas*, i.e., the complicated, cumbrous and elaborate system of ritual and sacraments which fettered social life, insisting only upon what is essential for the preservation of the pure Vedic faith. In laying down the duties peculiar to the twice born, he makes no mention of the long series of *samskāras* or sacraments prescribed by his predecessors, although in another connection, which will be noticed hereafter, he refers to them passingly as desirable for the fullest development of a Brāhmana's inherent virtue (VIII, 19). The six duties he prescribes to the Brāhmanas proceed upon a line different from that adopted by the previous law-givers. He lays them down in the following terms :—

“ A Brahmana who is given to observe the six² duties of his caste who worships the deities and hospitably receives the guests, whose meals consist of what remains after (daily) offerings made (on the fire), has never to suffer from misery or want. Ablution and prayer, inaudible recitation (of sacred words), burnt-offerings, the worship of gods, hospitality to guest unexpectedly come, and offerings made in the name of the Viśvadevas, these are six duties to be performed every day.” I, 38, 39.

The duty denoted by the word prayer points to the Gâyatri hymn which is regarded as the essence of the Vedas and the initiation into

¹ Mādhavāchārya in his commentary has added at the end of chapter *ii* a description of the *Samskāras* (sacraments) under the heading of *Āśrama Dharmas* stating that although following the method of the other Smṛitis, it was proper that Parāśara should have declared the *Āśrama Dharmas* after having declared the *Varna Dharmas*, yet he neglected them, as no question had been asked by Vyāsa regarding them. I think the omission may have been due to one of these two causes, namely, 1st, that Parāśara considered the enforcement of the *Samskāra* rites and of the *Brahmacharya*, *Vānaprastha* and *Sanyāsa Āśramas* according to the old ritual as undesirable, and, 2ndly, that they had already to a great extent gone out of practice and *Parāśara* did not deem it necessary to revive them.

² According to Mādhavāchārya the words “ six duties ” here mean those six duties which Manu and other older law-givers assign to Brāhmanas, *vis.*, teaching and studying the Veda ; sacrificing for their own benefit and for others ; giving and accepting of alms. I do not think this interpretation correct. Parāśara has not left the point in doubt. He enumerates the six duties in the immediately following text.

which is a solutely necessary to invest a man with the character of a Dwija.¹

It will be observed that the above enumeration does not include teaching the Veda, officiating at sacrifices performed for others and accepting alms. On the exclusion of mendicancy from the duties of a Brāhmana Parāsara is very strict and emphatic ; for he declares, 1st, that " where such members of the regenerate caste as are irreligious and illiterate subsist on alms begged from house to house, that village should be punished by the king ; for the village is a feeder of thieves alone" (I, 66); and, secondly, "with the paddy from a field cultivated by himself or acquired by his own self-exertions he (the Brāhmana) should offer the five daily sacrifices and others." (II, 6.).

With regard to the study of the Vedas and the student's duties Parāsara's rules are more indulgent than those prescribed by Manu and other law-givers. Manu says, for example, that " the vow of studying the three Vedas under a teacher must be kept for thirty-six years, or for half that time or for a quarter, or until the student has perfectly learnt them. He further, as a mitigation of the severity of the above rule, declares :—"A student who has studied in due order the three Vedas or two or even one only without breaking the rules of student-ship shall enter the order of house-holders". Parāsara does not make a studentship of this sort obligatory on the Aryan youth. For the ordinary Brāhmana a knowledge of the Gâyatri, the Sandhya prayers and the great five² daily Yajnyas is all that he considers necessary.

In prescribing however the qualifications of Brāhmanas who should be appointed members of a Parishad Parāsara is very strict. He declares that they should be men possessed of a competent knowledge of the Vedas and Śāstras (VI. 35. VIII, 2, 7, 11, 12, 13, 14.)

In the case of an ordinary Brāhmana, on the other hand, he is very lenient on this point of the study of the Vedic science. After declaring

¹ Chapter VIII, 3, 24.

² अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तुतर्पणम् । होमोदैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥
म० अ० ४, श्लो० २१ ॥ अध्यापनं वाच्येन अध्ययनमपि गृह्यते, इतिकुल्लुकः ।

Teaching (and studying) is the sacrifice offered to Brāhmana, the (offering of water and food called) Tarpana, the sacrifice to the manes, the burnt oblation the sacrifice offered to the gods, the Bali offering that offered to the Bhutas, and the hospitable reception of guests the offering to men. Manu III, 70.

बलिकर्मस्वधा होमस्वाध्यायातिथिसत्क्रियाः । भूतपित्रपरब्रह्ममनुष्याणामहा
मखाः ॥ बलिकर्म भूतयज्ञः । स्वधा पितृयज्ञः । होमो देवयज्ञः । स्वाध्यायो ब्रह्मयज्ञः ।
अतिथिसत्क्रिया मनुष्ययज्ञः । एतेपञ्चमहायज्ञा अहरहः कर्तव्याः ॥ Yajnyavalkyat
Ch. 1, Text 122.

in general words that those who do not cherish the house-hold fire, who are devoid of the daily conjunctive adorations and who do not study the Veda should be regarded as Śūdras, the great Rishi proceeds to provide :—

“ Therefore for fear of being turned into a Śūdra every endeavour should be made particularly by a Brāhmana to study at least a portion of the Veda (every day) in case he is unable to study the whole.” (XII. 31, 32.).

The next great reform introduced by Parāśara is closely connected with the above in logical sequence. We may, I think, call him the apostle of Industrialism among Brahmanas. He seems to have taken to heart the moral and economical loss to society arising from a state of things which made the Brāhmanas and Kshatriyas an unproductive charge upon the common wealth, and encouraged a waste of resources in the observance of costly ceremonies and sacrifices not forming an essential part of the national Vedic faith. He accordingly attached greater importance to industrialism than to knowledge connected with ritualistic and sacrificial observances. In the matter of industrial pursuits, he largely departed from the line marked out by Manu and other Rishis and placed all the four castes on a footing of equality. In Chapter II, where he treats of their *Sādharma* na *Dharma*, or duties common to them all, he lays down :—

(a) “ A Brāhmana who regularly performs the six ceremonies may also betake himself to agriculture.”

(b) “ A Kshatriya likewise may practise tillage honouring the gods and the Brāhmana caste. A Vaishya or Sudra should always take to agriculture, practise arts and follow trade” (II, 2, 12.)¹

Mādhavāchārya interprets the first of the above verses as giving the Brāhmanas liberty only to have the work of cultivation done by employing men of the lower caste and not to personally engage in ploughing. This interpretation, however, is contrary to the intention of the verse as shown by the context. Mādhavāchārya's interpretation is based upon the casual form of the verb कारयत् in the text. But in some copies the verb used is समाचरेत् I have in my possession a copy

Madhavacharya's commentary on this text runs as follows :—

विप्रस्येति कर्त्तव्यां कृषिमुक्त्वा वर्णान्तराणामपि तामाह ॥ क्षत्रियइति । यद्यपि वैश्यस्यकृषिः पूर्वाध्याये विहिता तथाप्यत्र इतिकर्तव्यता विधानाय पुनरुपन्यासः ‘ तथा कुर्यात् ’ इत्यतिदेशेन ब्राह्मणस्य कृषौविहितेतिकर्तव्यता सर्वाऽप्यत्र विहिताभवति कृषिवत् वाणिज्यशिल्पशोरपि क्लौ वर्णचतुष्टयसाधारण्यं दर्शयितुं “ वाणिज्यशिल्प कर्म ” इत्युक्तम् । इति ॥

of an edition of the Parāsara Smṛiti with a short commentary published at Lucknow in the Samvat year 1943-44. The verb used therein is समाचरेत्, and the commentator, whose name is given at the end as Dharanidhar, says that the prohibition against a Brāhmana's personally engaging in cultivation of land applies to the preceding Yugas.¹ It is noteworthy that Parāsara praises the gift of land to Brāhmanas as highly meritorious (XII, 49).

CASTE.

The third improvement which Parāsara directed his attention to was to raise the status of the Śudra. It has already been pointed out that, as far as agriculture and trade were concerned, Parāsara placed all the four castes on a footing of equality. As regards social intercourse and intermarriages, although his legislation is not equally liberal, still he has shown a strong inclination towards bettering the lot of the Śudras. In matters of food, interdining between the three higher castes was never prohibited, and Parāsara also allows it. XI, 12.

Manu prohibited the Brāhmanas from eating cooked food given by a Śudra. The only exception he made was in the case of the Brāhmana's labourer in tillage, a friend of his family, his cow-herd, his slave, and his barber. Food given by these the Brāhmana was permitted to eat. (Manu IV, 223, 253).

Parāsara has followed the same rule but with a slight relaxation of the restriction against the use of cooked food given by a Śudra. He declares that "when a Śudra gives a feast, a Brāhmana may eat any food cooked in some oily substance, provided he goes to the bank of a river to eat it. This is certainly an improvement. The condition as to place is obviously immaterial.

Mr. Baden-Powell in his book on the Indian Village Community observes that both the Brāhmana and Kshatriya castes from the first had the least possible connection with agriculture except as over lords of the soil and receivers of shares in the produce. As the result of his investigation he further states: "It may be safely asserted that all the upper classes of Aryan origin had little feeling for agriculture and that India does not owe to them either the introduction of settled cultivation or (directly) any particular policy or principle of land-ownership." This conclusion is far from correct,

¹ Manu—By practising handicrafts, by pecuniary transactions, by begetting children on Sudra females only, by (trading in) cows, horses and carriages, by (the pursuit of) agriculture and by taking service under a king families sink low. III, 64. But a Brāhmana or a Kshatriya living by a Vaisya's mode of subsistence shall carefully avoid (the pursuit of) agriculture which causes injury to many beings and depends on others. Some declare that agriculture is something excellent, but that means of subsistence is blamed by the virtuous; for the wooden implement with iron point injures the earth and the beings living in the earth. X, 63, 84.

Gautama—Agriculture and trade are also lawful for a Brāhmana, provided he does not do the work himself. Likewise, lending money at interest. X, 4, 6.

As indicating a desire on Parāśara's part to raise the position of the Śūdras and drawing the social relations between them and the higher castes closer, attention may be drawn to the following rules :—

"If a Śūdra be addicted to flesh—meat, spirituous drinks and constantly engaged in low occupations, he, like the member of a Svapaka caste, should be shunned by a Brāhmana from afar.

"A Brāhmana should never shun such Śūdras as are employed in the service of regenerate men, abstinent of spirit and flesh-meat and duly employed in their own occupation." XI, 14, 15.

The prohibition against a Śūdra pursuing degrading occupations, such as selling wine and flesh-meat and using such things as drink and food, can have no other object than that of enforcing purity of conduct on their part as a means of raising them in the social scale.

THE POSITION OF WOMAN.

It cannot be said that Parāśara made any material change in the old law respecting the position of woman. Two questions have for some years past occupied the minds of Hindu social reformers concerning women; 1st, the marriageable age of girls; 2ndly, the re-marriage of widows. On the first, Parāśara's legislation is as strict as that of his predecessors. He fixes the age of 12 years for a girl as the farthest limit for marriage, and enforces this limit strictly. (VII, 41, 5, 6, 7.) Manu, after declaring that "Reprehensible is the father who gives not his daughter in marriage at the proper time," says "that a man aged thirty years shall marry a maiden of twelve, who pleases him, or a man of twenty-four a girl of eight years of age; if the performance of his duties would otherwise be impeded, he must marry sooner." The words "proper time" in the former text are interpreted by Kulluka to mean "before the girl attains the age of puberty" according to Gautama (XVIII, 21), and as regards the latter text the same commentator says that the verse is not intended to lay down a hard and fast rule, but merely to give instances of suitable ages. However that may be, there are other texts in Manu which show that he did not consider that the marriage of a girl performed after the age of puberty would be invalid (Manu IX, 89, 90, 91). From this point of view Parāśara's rules would seem to be unduly harsh.

In the *Sutta-Nipata* there is a discourse between a Brāhmana called Kasibharadvaja and Gautama, from which it appears that Brāhmanas practised agriculture before the time of Gautama. Gautama going to Kasibharadvaja is addressed thus :—"I, O, Samana, both plough and sow, and having ploughed and sown, I eat; thou also, O, Samana, shouldst plough and sow, and having ploughed and sown thou shouldst eat." S. B. E. Vol. X. *Sutta-Nipata*, p. 12. Professor Hopkins of the Yale University in his work on "India Old and New" has given a brief, but very instructive, sketch of the Aryan literature on the subject of agriculture in the chapter on Land Tenure in India. He has shown how mistaken Mr. Baden-Powell was in his view referred to above.

On the second question Parāśara has shown a greater sense of justice. He declares "When a woman's husband is missing or is dead, or has renounced the world, or is impotent or has been degraded by sin—on any of these five calamities befalling a woman, law has ordained another husband for her." This text has enabled the Hindu social reformers of the present day to wage a war against the tyrannous custom of debarring widows among the higher castes from marrying again. How the custom of the Hindu widows in the Dvija communities remaining unmarried came into existence it is not difficult to understand. What is most extraordinary is that, in the face of the above rule declared by Parāśara in the clearest words possible, texts are found in the Purānas and such other modern religious books declaring that a second marriage is not permitted to even virgin widows. Our surprise becomes greater when we remember that, the law declared by Parāśara was not new. Nārada had declared it before him in exactly the same words on the highest authority, namely, Manu, the first and greatest law-giver of the Āryas.¹

In this connection the provisions contained in verses 20, 21 and 22, Chapter IV, are of some importance. They strengthen by inference the legal status of sons begotten on a widow by marriage. These provisions mention expressly the Kunda, Golaka, Aurasa, Kshetraja, and Kritrima sons. With what particular intention they are mentioned it is difficult to understand. The subject of sons is generally considered by other law-givers in the Chapters on inheritance and Śrāddha.

Neither of these topics is dealt with by Parāśara in the Chapter where the verses under notice occur. They, however, form part of a group of texts which deal with the duties of married woman towards her husband; and from this an inference may arise that Parāśara intended to point out that adultery in a married woman or widow leads to the introduction into the bosom of her husband's family children born of a stranger. Another view that suggests itself is that Parā-

¹ As bearing on the question of the remarriage of widows, it is proper that I should refer to the commentary of Asahāya on the following text of Nārada. "When it is impossible to act up to the precepts of sacred law, it becomes necessary to adopt a method founded on reasoning, because custom decides everything and overrules the sacred law." (Nārada, Ch. I, 40.) Dr. Jolly says, "According to Asahāya this verse inculcates the superiority of custom to written law. Thus both the practice of raising off-spring to a deceased or disabled brother, and the remarriage of widows are specially sanctioned in the sacred law books. Yet these two customs are opposed to established practice. Therefore subtle ratiocination is required. Asahāya quotes a verse to the effect that the immemorial usages of every province which have been handed down from generation to generation can never be overruled by a rule of the sacred law." (S. B. S. Vol. XXXIII, p. 25.)

With reference to this view of Asahāya, it is enough to state that it cannot have any force in the face of the text of Parāśara which expressly declares the law for the Kali age.

śara intended to give the Kunda, Golaka, Kshetraja, Datta, Kritrima and others the same legal status in the Kali age as in the preceding Yugas. This latter view seems to us to be the more correct view to take of Parāśara's intention. Mādhavāchārya in his commentary says that the mention of the six kinds of sons should be taken in a general sense so as to include the twelve kinds of sons spoken of by Manu, Yājñavalkya, Nārada, Gautama and other Rishis. None of these sons except the *Aurasa* and adopted are now recognised.

As Parāśara is the law-giver for the present Kali age, the denial to the sons other than the *aurasa* and *dattaka* their former status would seem to be illegal. But Mādhavāchārya in his Vyavahāra Kānda, after fully describing the substitute sons and the way in which they take the heritage according to Manu, Yājñavalkya, Hārta and other Rishis, says :—"The texts which go to prove that the other substitute sons besides the *datta* share in the inheritance, refer to some other age of the world ; because it is prohibited in another Smṛiti¹ to receive them as sons in the Kali age :—The receiving of others than the *datta* and *aurasa* as sons, the begetting of offspring by a brother-in-law and retiring to the forest, all these practices, the wise have said, should be avoided in the Kali age." The prohibitory texts quoted by Mādhavāchārya are to be found in the Institutes of Brihāspati and Āditya Purāna. In treating them as authority he forgets that Parāśara's legislation was specially intended for the Kali age and that it could not be superseded by even other Smṛitis and much less by Purānic texts. His treatment of this point cannot be accepted as satisfactory, because in another part of the same work he makes express provision for the shares to be allotted to sons of a man of a superior caste by a wife of an inferior caste in disregard of the prohibition contained in the Āditya Purāna against such intermarriages.

PENANCES.

The penances prescribed by Parāśara for sins are doubtless of a lenient character compared with those which the older law-givers prescribed, for instance, the penance for killing a cow prescribed by Manu requires the killer to perform certain acts of a painful nature for a period extending over three months. During the first month he shall drink a decoction of barley-grains, shave all his hair and covering himself with the hide (of the slain cow) he must live in a cow house. During the two following months he shall eat a small quantity of food without any factitious salt at every fourth-meal time and shall bathe in the urine of cows, keeping the organs under control. During the day he shall follow the cows and standing

¹ Brihāspati XXIV, V., 12-24

upright inhale the dust raised by their hoofs ; at night after serving and worshipping them he shall remain in the posture called Virāsana. He must stand when they stand, follow them when they walk and seat himself when they lie down. When a cow is sick or is threatened by danger from thieves, tigers and the like, or falls or sticks in a morass, he must relieve her by all possible means. In heat, in rain, in cold or when the wind blows violently, he must not seek to shelter himself without first sheltering the cows according to his ability. He should not say a word if a cow eats anything in his own or another's house or field or on the threshing floor, or if a calf drinks milk. After he has fully performed this penance he must give to the (Brahmahnas) learned in the Veda ten cows and a bull, or if he does not possess so much property he must offer to them all he has.¹

While such is the severity of the penance prescribed by Manu, Parāśara's rule requires simply the performance of what is called Prājāpatya which is divided into four grades of varying severity according to the degree of the gravity of the offence.

The observance of the whole penance extends over only four days. For the first day the sinner should take only a single meal ; for the next day he should eat at night ; for the third day he should eat what unasked is given to him, and on the fourth day he should live on air. Such is the nature of the Prājāpatya of the first grade.

The next three grades are of the same nature with this difference, that one day is added in each to the respective parts of the observance. Thus in the second grade the sinner should for two days have only single meal a day and so on. When the penance is finished, Brāhmanas should be given a feast and a *dakshina* and they should inaudibly recite the purificatory sacred hymns.

The purification prescribed by Manu for the slayer of a Brāhman requires that the sinner shall make a hut in the forest and dwell in it during twelve years subsisting on alms and making the skull of a dead man his flag. There are also other alternatives prescribed of a more or less severity. Lastly Manu declares: " This expiation has been prescribed for unintentionally killing a Brāhmana ; but for intentionally slaying a Brāhmana no atonement is ordained."

On the other hand the penance prescribed by Parāśara for killing a Brāhmana intentionally or unintentionally is a visit to the bridge on the sea near Cape Comorin, and bathing in that sea. Parāśara prescribes the mode in which the sinner should perform his journey.

He must live by begging from the four castes, must not use an umbrella nor wear shoes. He is to proclaim himself thus :—" I am

¹ Manu XI 109-117
Parāśara VIII, 36-42.

Manu XI, 73-87, 90

a sinner ; I have committed a heinous sin ; I have killed a Brāhmana. I am standing at the door of the house, with the expectation of getting some alms. He should likewise dwell in the midst of cows within villages or cities, or in places of hermitage or of pilgrimage ; or near the sources of rivers." The above penance is prescribed expressly for a resident in the north of the Vindhyā mountain. As regards sinners residing in the south the Smṛiti is silent. An inference may be drawn that they should make a pilgrimage to the Ganges.

On the question of voyages by sea Parāśara is silent. There can be no doubt he did not intend to prohibit them seeing that he allows a Brāhmana to follow the occupation of a Vaiśya which includes the carrying of merchandise by sea. There is no express prohibition in Manu against sea voyages. On the other hand we find him making the following rules regarding freight.

" Whatever rate men fix who are expert in sea voyages and able to calculate the profit according to the place, the time and the objects (carried), that has legal force in such cases with respect to the payment to be made."

" For a long passage the boat hire must be proportioned to the places and times ; know that this rule refers to passages along the banks of rivers ; at sea there is no settled freight." (Manu X, 157,406.)

That Brāhmanas also travelled by sea in the time of Manu appears from the fact that trade was permitted even by Manu to a Brahmana who was not able to gain his livelihood by the occupations declared lawful to him and from the list given in the Code mentioning the sorts of Brāhmanas who were, from the ritualistic point of view, unfit to take a place in the same line with the strict Vaidiks invited on the occasion of the Śradha ceremonies. This list excludes Brāhmanas who travel by sea. There are texts in the Smṛitis of Boudhāyana and Marichi which do not permit a Brāhmana to travel by sea. But when these texts and the texts in Manu are read together, as they should be, the conclusion is that the prohibition applies only to Vaidik priest and those Brāhmanas who keep the Agnihotra. As regards the Purānas the prohibition against a Brāhmana travelling by sea appears in the list of acts forbidden by them in the Kali Yuga, thereby implying the existence of sea faring Brāhmanas in the previous Yugas. We need not dwell here on the value of such a prohibition as a rule of law. I have already shown that the Purānas are no proof on law.

In the matter of drink and food Parāśara is strict. In prohibiting the use of spirituous liquors he has re-enacted the rule of Manu almost verbatim. As regards the use of animal food he goes much beyond Manu and Gautamā and prohibits the use of it completely.

Such is a general description of the character of the laws of Parâsara. Upon the whole there is no doubt that he has shown himself to be more practical than the law-givers who preceded him as also those who came after him. Without openly dissenting from the older Smritis he has followed the principle laid down by Manu that each age has its own peculiar duties and laws.

One more point requires notice as having an intimate bearing on the authority of Parâsara.

Certain duties and actions which Parâsara has sanctioned expressly or by implication are forbidden in the Kali age by other Smritis and Purânas. This conflict is explained by Mâdhavâchârya on the principle of impracticability and practicability. He presumes that the general prohibitions in other Smritis in regard to certain duties and actions are founded on considerations of impracticability. Parâsara's rules to the contrary should be taken as exceptions governing cases where conditions of impracticability do not exist. He further observes that Parâsara has special priority over other law-givers in the Kali age and the prohibitory injunctions found in other Smritis have no force in cases in which Parâsara's ordinances must be accepted as absolute, e.g., agriculture and such other matters. It should however be generally remarked that Mâdhavâchârya's commentary does not fully enter into the spirit of Parâsara's laws. It assumes that on points which are not noticed by Parâsara, the old law remains unaffected, an assumption which is not justified by the statement of the objects and reasons stated in the preamble to the Samhitâ.

Before concluding our remarks we would refer to text 37, Chapter II, in which Parâsara declares :—

चतुर्णाम् पिवर्णानामाचारो धर्मपालकः ।

आचारभ्रष्ट देहानां भवेद्धर्म पराङ्मुखः ॥

“ A blameless life that fosters righteousness is what is proper for all the four castes. Righteousness turns its back to those whose bodies are defiled by a blameable life.”

I take these words to signify what Buddha meant when he declared, “ Not by birth is one a Brâhman, nor is one by birth no Brâhman ; by work (Kârmanâ) one is a Brâhman by work one is no Brahman” (Mahâvagga Vasettha Sutta, 57).

There is another work bearing the name of Parâsara. It is called the Brihat-Parâsariya Dharma Śastram or the Great Dharmasāstra of Parâsara, and appears to be a later expansion of Parâsara Samhitâ got up for sectarian purposes. It does not seem to have been regarded as an authoritative work because both Mâdhavâchârya and

a later commentator by name Nanda Pandita chose Parâśara Samhita to write a commentary upon. I may mention here as throwing some light upon the character of works like the Brihat-Parâśariya Dharma-Śastraⁿ the fact discovered by the late Dr. Burnell that there is another work called the Uttara-bhâga of the Parâśara Smriti which inculcates the worship of Rama in twelve chapters.

THE AGE OF PARÂŚARA.

We have now to fix the date of the Parâśara Smriti. This is not an easy question. Professor Oldenberg has well said "People in India have never had any organ for the when of things." It is not possible to determine the exact period when the Parâśara Smriti was composed. The form¹ in which we find the work indicates an author other than the Rishi whose name it bears. This suggestion receives some support from the view taken by the late Rao Saheb V. N. Mandlik in his work on Hindu Law as to the origin of the Yâjñavalkya Smriti. He says in a footnote to texts 4 and 5, Chapter I, thereof :— "The word in the original is [प्रयोजकाः] Prayojakâh which some lexicographers would render by law-givers.....But Prayojakâh signifies the causer or propounder, the person who causes another agent to act. ° ° * And it seems that it would be better to consider Manu and the rest rather as the causers than as the actual writers of the Smritis which bear their names. For, to begin with the list : Manu himself is the *Prayojakâ* or the causer, and Bhrigu, the author of the Smriti which bears Manu's name. Each chapter of Manu ends thus :—मानवे धर्मशास्त्रे भृगुजीनार्यां संहितायां अमुकाध्यायः which means "(Here ends) a certain Adhyaya (chapter) of the Samhita (text) composed by Bhrigu in the *Dharmasāstra* of Manu." In the case of the *Parâśara* Smriti also, Suvrata is the author, and Parâśara is evidently the sage at whose command the work was composed thus :—त्रिभिः श्लोक सहस्रैस्तु विभिर्द्वैतशतैरपि । पराशरोदितं धर्मशास्त्रं प्रोवाच सुव्रतः॥ The meaning is :—The sage Suvrata composed the *Dharmasāstra* in 3,300 verses as propounded by Parâśara. "In the case of *Yâjñavalkya* Smriti also, Yâjñavalkya cannot be the author of the Smriti; for, the writer begins it by invoking Yâjñavalkya (see Sloka 1st), and in the above enumeration again, the fourth law-giver is stated to be Yâjñavalkya. The author of the *Mitâkshara* again in his comments puts him at the top of Sanaka and other Yogis of the *Kṛita* age. He therefore places him far into a remote antiquity. It seems therefore that the Smriti is the collection of the precepts of Yâjñavalkya by a follower of his school.

¹ Vide Ch. I, vs. 10, 34 ; Ch. VI, v. 1.

This conclusion is also suggested by Mitramisra in his work entitled *Vīramitrodaya*. Vijnānesvara in his commentary on the first verse says :—याज्ञवल्क्य शिष्यः कश्चित् प्रश्नोत्तररूपं याज्ञवल्क्यप्रणीतं धर्मशास्त्रं सङ्क्षिप्य कथयामास यथा मनुनेकं भृगुः । which means "some disciple of Yājñavalkya composed (the present treatise) by condensing the jurisprudence propounded (to him) by Yājñavalkya in the form of question and answer."

Against the Rao Saheb's view we have to notice two facts ; 1st, that the name Suvrata appears in the colophon of the Brihat-Parāśariya Dharmaśāstra, and not in the Parāśara Samhitā; secondly, Mādhavāchārya the commentator of our Parāśara Samhitā, far from supporting the view of Mr. Mandlik gives a directly contrary opinion. He, in his commentary on verse 19, Chapter I, pointedly raises the question as to who is the author of the Śloka and explains that Parāśara himself is the author of it, and by way of proof relies upon what he calls the universal acceptance of Ślokas in the Mahābhārata and other works giving an account of Vyāsa as the composition of Vyāsa himself. Assuming, however, that Mr. Mandlik's view is more reasonable, our difficulty is not lessened, for who Suvrata was, where and when he lived, there is nothing in the Brihat Parāśariya Dharmaśāstra to show.

The Hindus claim on the one hand a great antiquity for their sacred literature, an antiquity sometimes measured by millions of years ; while on the other, modern scholarship proceeding on Western scientific lines uses a freedom of speculation which assigns a period to the most ancient of the Vedic scriptures not earlier than perhaps three thousand years. In fixing the date of the several well known Smritis such as Manu, Western scholars apply generally the following tests.¹

- (1) Preponderance or the entire absence of one or other of the three constituent elements which make up the substance of Indian law.
- (2) The style of the language used.
- (3) Whether the work mentions Greek Astrology and Greek coinage.
- (4) Whether the Smṛiti contains any very archaic doctrines.
- (5) Whether it contains indications of a sectarian origin.

The first three tests cannot help us, because the Parāśara Samhitā does not claim the same remote antiquity as Manu, Gautama, &c.

¹ Weber's History of Indian Literature, Third Edition, page 230.

The Smṛiti itself declares that its ordinances are for the Kali age and many of its texts appear to have been borrowed from Manu and other old works word for word. None of the other Smṛitis except one bearing the name of Vrīddha Gautama, a sectarian treatise, refers to the Parāśara Smṛiti.

Applying the last two tests I am inclined to hold that the Parāśara Smṛiti should be assigned to a period earlier than the Purāṇik age, the beginning of which is placed subsequent to the fifth century of the Christian era. We find that the Parāśara Smṛiti recognises the twelve kinds of sons including the Kshetraja and this recognition is virtually tantamount to sanctioning the archaic doctrine of *Niyoga*. Similarly we do not find in it any indications of a sectarian origin.

Medhātithi, the commentator of Manu who is supposed to belong to the ninth or tenth century, quotes the Parāśara Smṛiti.¹ This circumstance may be taken as a proof of its comparatively early age. I think it probable that the work was written at a time when the Indian mind was passing through a struggle between what may be called the Vedic orthodoxy and the Buddhistic dissent. The whole scheme of the work seems to me to be an attempt made under Buddhistic influences to restore the Vedic creed purged of its extravagances and demoralising practices.

Now arises the question how are we to reconcile the belief that Parāśara was the last of the law-givers with the fact that his name is mentioned in the Smṛiti of Yājñyavalkya and other more ancient works as one of the Aryan law-givers. This question can be answered only by supposing that an earlier work of the real Parāśara existed and that on its lines the present one was composed in a later age by one of his descendants or followers. The family of Parāśara figures with a certain degree of prominence in Buddhistic literature. Mr. Rhys Davids in his *Buddhist India* says that in the *Majjhima* (? 298) the opinions of a certain Parāśariya, a Brāhmana teacher, are discussed by the Buddha, and that a school of Parāśara-riyas is mentioned by Panini and referred to in an inscription mentioned by Cunningham.² Mr. R. C. Dutt in his *Civilization of India* (Ch. V., p. 63) refers to a work called Parāśara Tantra which professes to contain Parāśara's teachings and which belongs to the Buddhist age.

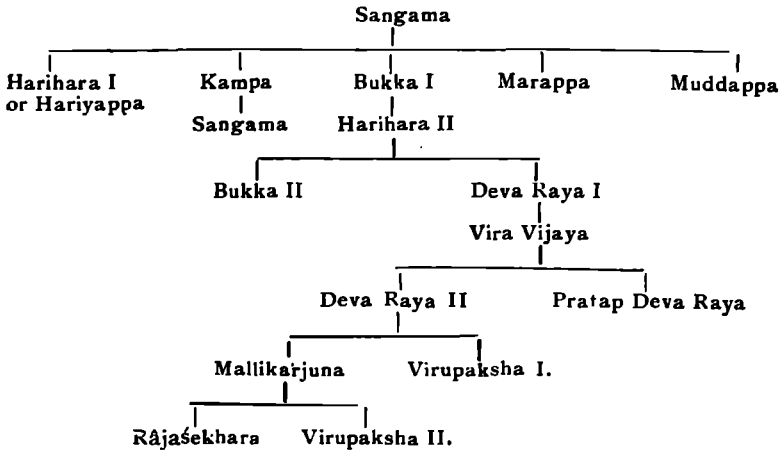
¹ Dr. Bühler's *Code of Manu* (S. B. E. series), Introduction, p. 222.

² *Buddhist India* by Rhys Davids, Ch. IX., p. 144.

MĀDHAVĀCHĀRYA.

Mādhavāchārya was descended from a family of Telugu Smārtha Brāhmins, who belonged to the Bhāradvāja Gotra and who were followers of the Baudhāyana Sutra of the Taittirīya Śākha of the Yajurveda. He was born in the beginning of the fourteenth century A. C. The name of his father was Māyana and of his mother Śrimatī. He had two younger brothers named respectively Sāyana and Bhoganātha. He acquired his learning and wisdom from three teachers, namely Sarvajnya Vishnu, Vidyātirtha and Bhāratitirtha otherwise known as Śankarānanda. He was the chief minister of Bukka Raya I¹ and Harihara Raya II who ruled at Vijayanagara from about 1343² to 1399 or 1401 A. C. He was a patron of learned men. He wrote many works himself and encouraged authorship in others. About the close of his long³ life he became a Sanyāsi and was raised to the exalted position of the head of the Math at Śringiri, one of the four⁴ institutions established by the great Śankarachārya to look after the religious, moral and spiritual interests of the Indian Aryans. This is all that can be accepted as fully trustworthy in

¹ The geneology of the first Vijayanagara Dynasty as given in the Epigraphia Indica (iii, p. 36):-



A Forgotten Empire (Vijayanagara) by R. Sewell, M.C.S. (Retired), p. 24.

² Ib. pp. 27, 51, A History of the Deccan by J. D. B. Gribble, Vol. I, p. 64.

³ Mādhavāchārya is said to have died at the ripe age of ninety. [The Principles of Hindu Law by N. R. Narsimiah and P. Sama Rao (1900) Introduction, p. 40.]

⁴ Badrināth in the North ; Sringeri in the South ; Dvārka in the West and Jagannath in the East.

the accounts which history and tradition have handed down concerning the life of Mādhavāchārya.¹

There are several stories of a more or less legendary character current regarding the rise of the kingdom of Vijayanagara.² They all ascribe the selection of the site and the construction of the city to the inspiration of a hermit called Vidyāranya who, it is said, was no other than the celebrated Mādhavāchārya, the prime minister of Bukka Raya I.

Colonel Mark Wilks has described the origin of Vijayanagara thus :—

“Two illustrious fugitives, Bukka and Akka Hurrayur, Officers of the Treasury of the dethroned king at Warankul, warned by one of those sacred visions which precedes, or is feigned to precede, the establishment of every Hindu empire, formed the project of a new government, to be fixed on the banks of the river Toombuddra, a southern branch

¹ In the Introduction to his commentary on the Parāsara Smṛiti, Mādhavāchārya describes himself as follows :—

सोऽहं प्राप्य विवेकतीर्थपदवीमाम्नायतीर्थेपरम् । मज्जत्सज्जनतीर्थसंगनिपुणः स-
द्वृत्ततीर्थश्रयन् ॥ लब्धामाकलयन् प्रभावलहरीं श्रीभारतीतीर्थतो । विद्यातीर्थमुपाश्रयन्-
हृदिभजे श्रीकण्ठमव्याहृतम् ॥

सलैकव्रतपालको द्विगुणधीरुचर्या चतुर्वेदिता । पञ्चस्कन्धकृता षडन्वयदृढः
सप्तांगसर्वसहः ॥ अष्टव्यक्ति कलाधरो नवनिधिः पुष्यदशप्रत्ययः । स्मार्तोच्छ्रायधुरन्धरो
विजयते श्री बुक्कणक्षमापतिः ॥

इन्द्रस्याङ्गिरसोनलस्यसुमतिः शैब्यस्यमेघातिथिः । धौम्योधर्मसुतस्यवैन्यनृपतेः
स्वौजानिमेगौतमिः ॥ प्रत्यग्दष्टिरदन्धतीसहचरो रामस्यपुण्यात्मनो । यद्वत्स्य विभो-
रभूत्कुलगुरुमन्त्रा तथा माधवः ॥ प्रज्ञामूलमही विवेक सलिलैः सिक्तबलोपग्निका ।
मन्त्रैःपल्लविता विशाल विटपा सन्ध्यादिभिः षड्गुणैः ॥ शक्त्याकोरकिता यशःसुर-
भिता सिद्धथासमुद्यत्फला । सम्प्राप्ताभुविभातिनीतिलतिका सर्वोत्तरं माधवम् ॥

श्रीमती जननी यस्य सुकीर्तिर्मायणःपिता । सायणोभोगनाथश्च मनोबुद्धिसहोदरौ ॥
यस्य बौधायनं सूत्रं शाखायस्यचयाजुषी । भारद्वाजकुलं यस्यसर्वज्ञः सहि माधवः ॥
समाधवः सकलपुराणसंहिताप्रवर्तकः स्मृतिसुषमापराशरः । परावरस्मृतजगदीहिता-
प्तये पराशरस्मृतिविवृतौ प्रवर्तते ॥

² The site of the ancient capital of the Vijayanagara kings is at present known as Hampi on the south bank of the Tungabhadra river, 36 miles north-west of Bellari in the Presidency of Madras. The vast ruins of fortifications, palaces, temples, tanks and bridges cover nine square miles including Anegundi, the later seat of the dynasty.

of the Kistna, under the spiritual and temporal guidance of the sage *Videyarannea*. This capital, named *Videyanaggur*, in compliment to their minister and preceptor, was commenced in 1336, and finished in 1343. Akka Hurryhur reigned until 1350 and Bukka until 1378 ¹.”

A variant of this story given in a chronicle written by a Portuguese merchant or traveller who visited Vijayanagar between the years A. D. 1535 and 1537 is as follows:—

“The King going one day a-hunting as was often his wont, to a mountain on the other side of the river of Nugumdym², where now is the city of Bisnaga³—which at that time was a desert place in which much hunting took place, and which the king had reserved for his own amusement,—being in it with his dogs and appurtenances of the chase, a hare rose up before him, which, instead of fleeing from the dogs, ran towards them and bit them all, so that none of them dared go near it for the harm that it did them. And seeing this, the King astonished at so feeble a thing biting dogs which had already caught for him a tiger and a lion, judged it to be not really a hare but (more likely) some prodigy; and he at once turned back to the city of Nagumdym. And arriving at the river, he met a hermit, who was walking along the bank, a man holy among them, to whom he told what had happened concerning the hare. And the hermit, wondering at it, said to the King that, he should turn back with him and shew him the place, where so marvellous a thing had happened; and being there, the hermit said that the King ought in that place to erect houses in which he could dwell, and build a city, for the prodigy meant that this would be the strongest city in the world and that it would never be captured by his enemies, and would be the chief city in the kingdom. And so the King did and on that very day began work on his houses and he enclosed the city round about; and that done he left Nagumdym and soon filled the new city with people. And he gave it the name *Vidyajuna*, for so the hermit called himself who had bidden him construct it; but in course of time this name has become corrupted and it is now called Bisnaga. And after that hermit was dead the king raised a very grand temple in honour of him and gave much revenue to it.”⁴

As far as the connection of a hermit with the origin of the city of Vijayanagar is concerned, the above tradition is very probably founded on fact; but the statement that that hermit was Mādhava-Vidya-

¹ Wilks' History of Mysore, Vol. I, p. 8.

² Anegundi.

³ Vijayanagar.

⁴ A Forgotten Empire (Vijayanagara) by R. Sewell, Madras Civil Service (Retired), p. 299.

rannya cannot be correct. Mādhavāchārya acquired the title of Vidyārannya¹ after he retired from worldly affairs and became a *Sanyasi*. This event took place after the year 1391 A.C., as will be shown hereafter, while Vijayanagar was built fifty-five years earlier, *i.e.*, in 1336 when Mādhavāchārya was probably still occupied with his researches into the ancient Aryan philosophical systems. It appears to me that the hermit, from whose inspiration the city and the empire of Vijayanagar sprang up, was Vidyātirtha Muni who is invoked in the works written by Mādhavāchārya during the period when he was minister, as the incarnation of Maheshwara and as the saint who favoured and inspired the great Bukka Raya and made his throne firm and his wisdom effulgent.²

This Vidyātirtha was then, or subsequently became, the head of the Matha at Śringiri. His name appears in the list³ of Swamis of that monastery immediately above that of Mādhavāchārya described under his later name Vidyāranya.

Vidyātirtha and Vidyāranya were related as master and disciple. Both were friends and counsellors of Harrihara and Bukka and their names were almost indistinguishable. It is, therefore, quite conceivable that the memory of Vidyātirtha, with the lapse of time, was lost in the towering personality of Mādhava-Vidyāranya, and the latter came to be associated with the establishment of the kingdom of Vijayanagar from its beginning.

According to tradition the bond which united Mādhavāchārya with Bukka Rāyā was hereditary. Popular belief attributes the elevation of the family from which the first dynasty of the kings of Vijayanagar were descended to the exertions and guidance of the father of

¹ Vidyārannya literally means "the forest of learning."

² युक्तिं मानवतीं विदन्स्थिर धृतिर्भेदे विशेषार्थभा । गाप्तोहः कमकृत्प्रयुक्ति-
निपुणः श्लाघ्यातिदेशोन्नतिः ॥ नित्यस्फूर्त्यधिकारवान्गतसदाबाधः स्वतन्त्रेश्वरो । जाग-
र्तिश्रुतिमत्प्रसन्नचरितः श्रीबुक्कणक्षमापतिः ॥ यद्ब्रह्मप्रतिपाद्यते प्रगुणयत्तत्पञ्चमूर्तिप्र-
थाम् । तत्रायंस्थितिमूर्तिमाकलयति श्रीबुक्कणक्षमापतिः ॥ विद्यातीर्थमुनिस्तदात्मनिलस-
न्मूर्तिस्त्वनुप्राहिक । तेनास्यस्वगुणैरखाण्डितपदं सार्वज्ञमुद्योतते ॥ Jaininiya Nyā-
yamāla-Vistāra.

यस्यनिःश्रुतं वेदावेदेभ्योयोऽखिलंजगत् । निर्भेतमहं वन्दे विद्यातीर्थमहेश्वरम् ॥
तत्कटाक्षेणतद्गुपम् दधदबुक्कमहोपतिः । आदिशन्माधवाचार्यम् वेदार्थस्य प्रकाशने ॥
Introduction to the Commentaries on the Vedas.

³ This list is to be found in a sketch of the life of Vidyāranya Swami written by Pandit Pitambarji and embodied in the introduction to his edition of the Panchadasi with a translation into Hindustani published by Mr. Sharif Sale-Mahammad of Bombay.

Mādhavāchārya.¹ How far this belief is founded in fact it is not possible to determine. There can, however, be no doubt that a close and real friendship existed between the two families. Sāyanāchārya also filled at one time the position of minister at Vijayanagar.²

It appears that the brothers Harryhara I and Bukka I were Officers of the Treasury of the King of Telingana whose capital was at Varangal which was destroyed by the Mahomedans in the year 1323 A.C. On the destruction of Varangal the two brothers joined by the father of Mādhavāchārya proceeded to Anagundi and took service under the petty Raja of that place where circumstances favouring them, they rose in a few years to the position of the ruling chiefs.³ This was an anxious and trying period to the people of Southern India. The condition of affairs is thus depicted by Mr. Sewell in his "List of Antiquities, Madras." "Delhi had been captured by the Ghazni Ghorians in 1193 and a dynasty established there which lasted till A. D. 1288. The Khiljis succeeded (1288-1320) and Alauddin Khilji despatched the first Mahomedan expedition into the Dakhan in A. D. 1306. Four years later the Musalman armies under Malik Kāfur swept like a torrent over the peninsula."

"Devagiri⁴ and Orangal⁵ were both reduced to subjection, the capital of the Hoysala Ballālas was taken and sacked, and the kingdoms both of the Cholas and Pandiayas were overthrown.

¹ Dr. Burnell's Introduction to the Translation of the Chapter on Dāya-Vibhāga of Mādhavāchārya's Vyavahāra-Kānda of the Parāsara Mādhaviyam.

² A Forgotten Empire (Vijayanagara) by R. Sewell, M. C. S. (Retired), p. 28.

On the death of Harihara I. the succession to the throne became the subject of a dispute between Bukka I and his cousin Sangama, and for sometime the latter got the upper hand and ruled the state with Sāyana as his minister. *Ib.*

When Mādhavāchārya became minister on the accession of Bukka Rāya, Sāyana was relegated to a subordinate position in the State. Sāyana again became the chief minister on the retirement of Mādhava about the close of the reign of Harihara II. This appears from the colophons of certain portions of the *Veda-bhashyam*. The colophon of the Aitarānyaka Bhashyam runs thus:—

इति श्रीमद्विद्यातीर्थ महेश्वर परावतारस्य वैदिक मार्गप्रवर्तकस्य श्रीवीरनुक्रमहारा
जस्य भाज्ञा परिपालकेन सायणामात्येन विरचित माधवीये वेदार्थप्रकाशे ऐतरेयारण्य-
ककाण्ड भाष्ये &c. &c.

The Colophon of the Bhashyam on the Taitiriya Brāhman runs thus:—

इति श्रीमद्राजाधिराज परमेश्वर वैदिकमार्गप्रवर्तक श्रीवीर हरिहर भूपाल साम्राज्य-
धुरन्धरसायणाचार्य विरचिते माधवीये वेदार्थप्रकाशे &c. &c.

³ A Forgotten Empire (Vijayanagar) by R. Sewell, M.C.S. (Retired), Ch. II., p. 23.

⁴ Devagiri, the ancient capital of the Yadava Dynasty of the Dekhan.

⁵ Orangal or Warangal, an ancient town 86 miles north-east of Haidarābād. It was the capital of the Hindu Kingdom of Telingana founded by the Narapati Andhras.

Anarchy followed over the whole South—Musalman Governors, representatives of the old royal families, and local chiefs being apparently engaged for years in violent internecine struggles for supremacy. The Ballālas disappeared from the scene and the kingdoms of Devagiri and Orangal were subverted. A slight check was given to the spread of the Mahommedan arms when a confederation of Hindu chiefs, led by the gallant young Ganapati Raja, withstood and defeated a large Mahomedan army; and the aspect of affairs was altered by the revolt of the Dakhani Mussalmans against their sovereign in A. D. 1347 which resulted in the establishment of the Bāhamani Kingdom of the Dakkan. But the whole of Southern India was convulsed by this sudden aggression of the Mahommedans and all the old kingdoms fell to pieces."

These troubled times required a political leader of the greatest ability and integrity. Such a leader the people of Southern India found in Mādhavāchārya who had attained to the highest eminence among his contemporaries both as a scholar and as a holy man. Whether he was married or not there is no evidence to show. The study of the ancient literature of his Aryan forefathers had kindled in his heart an intense patriotism which, it appears, led him to prefer the life of a celibate and take the noble resolution to dedicate himself wholly to the service of his country and of its gods and religion. When, therefore, the people appealed to him for light and leading in their struggle for independence, he readily came forward and by a bloodless revolution brought about the unification of the whole of Southern India with the fighting Kings of Vijayanagar at its head.¹ The task was a difficult one, but the ascendancy which his life of self-abnegation had given Mādhaba over the minds of the people was so great, and the confidence which they felt in his judgment and integrity so implicit, that all the old states large and small in the south submitted voluntarily to a sort of federal union under the central government of Vijayanagar. Justice (नीतिः) and national prosperity (देशोन्नतिः) were the corner stone of this union. This circumstance, by giving to it a certain degree of coherence and stability, enabled it to successfully check the wave of foreign invasion for two centuries and a half.

Mādhavāchārya, as chief minister, ruled the destinies of the people of Southern India for nearly half a century. Although he upheld the old doctrine of the divine origin of kings, he recognised the principle that their authority should be principally limited to the maintenance of peace and punishment of crime only. In general administration

¹ A History of the Deccan by J. D. B. Gribble, Vol. I, p. 62.

A Forgotten Empire (Vijayanagar), by R. Sewell, M. C. S., Retired, pp. 8, 374, 389.

he left matters civil and social to be determined according to usage and the sense of the community concerned. As an illustration of the way in which legislation on social matters was effected in the country subject to the authority of the Kings of Vijayanagara may be noted in the following case recorded by Mr. S. S. Rāghavyangar, Dewan Bahadur, C.I.E., in his work on the Progress of the Madras Presidency.

“ There is an inscription at Virinjipuram, North Arcot district, dated during the reign of Veerapratapa Devaraja Maharaja of Vijayanagar, A. D. 1419, which shows that the practice of paying money to parents of girls to induce them to give them in marriage was widely prevalent in former times. The inscription states ‘in the reign of the illustrious Veerpratapa Devaraja Maharaja, the great men of all branches of sacred studies of the kingdom drew up in the presence of Gopinath of Arkapushkarini, a document containing an agreement regarding the sacred law. According to this if the Brahmans of this kingdom of Padaividu, *vis.*, Kannadigas, Tamiras, Telungas, Halas, &c., of all Gotras, Sutras and Śākhās, conclude a marriage, they shall from this day forward do it by Kanyādānam (gift of girls). Those who do not adopt Kanyādānam, *i.e.*, both those who give away a girl after having received gold, and those who conclude marriage after having given gold, shall be liable to punishment by the King and shall be excluded from the community of the Brahmanas.’ ”

The literary activity of which Mādhavāchārya became the centre as the prime minister of Bukka-Rāya was exceptionally great and widespread. It covered almost all branches of Sanskrit literature. The exact number of works which are attributed to Mādhavāchārya directly and indirectly is not known. But it is supposed to be very large. In Aufrecht's *Catalogus Catalogorum* a list of about 109 works is given. Some oriental scholars are disposed to question the honesty of Mādhavāchārya as a patron of letters. They suppose that he was guilty of passing works written by others as his own productions. But this charge is for the most part groundless. It chiefly relates to the authorship of the commentaries on the Vedas, and is based upon the circumstance that they, although really written by Śāyanāchārya, are popularly known as Vidyāranya-Bhāshyam. For this, it should be noted, Mādhavāchārya cannot be held responsible. I find that the fact that the commentaries were written by Śāyanāchārya is acknowledged in the colophons of many of the copies now in use. The true account of the origin of the commentaries is that Bukka-Raya wished Mādhavāchārya to write them, and Mādhavāchārya with the king's

¹ Memorandum on the Progress of the Madras Presidency during the last forty years of British Administration (1898), p. 45.

permission entrusted the task to Sāyanāchārya. This appears from the introduction to the Bhāshyam itself.¹

The colophons almost invariably contain the words सायणाचार्य विरचिते माधवीये वेदार्थप्रकाशे which means "written by Sāyanāchārya for the Mādihava series of commentaries on the Vedas" and which is analogous to "The Ordinances of Manu by A. C. Burnell for Trubner's Oriental Series" or "the Law of Manu translated by G. Buhler for Max Muller's Sacred Books of the East." Most of the works attributed to Mādihavāchārya belong to the period during which he filled the office of minister of Bukka-Raya I and Harihar Raya II. This is indicated by the mention, in the prefaces, of Bukka-Raya and his patron saint Vidyatirtha. In works composed before and after that period their names do not appear. The Sarvadarshana Sangraha belongs to the former period and mentions the name only of Sarvajnya Vishnu from whom Mādihavāchārya received his early education; while certain works on Vedantism—Panchadasi being the most popular among them—were written after Mādihavāchārya retired from political life and became a *Sanyasi*. His life of Śānkarāchārya also seem to belong to the last period. These works mention neither Sarvajnya Vishnu nor Bukka-Raya. They mention only Vidyatirtha and Bhāratitirtha, the spiritual masters of Mādihavāchārya.

Madhāvāchārya was a staunch follower of Śānkarāchārya, "the greatest of all great Asiatic sages, whose learning and scholarship all scholars Eastern and Western honour, who bears a name revered by every learned Hindu all over the land where he preached and taught from his monastery at Badrinath in the north to that of Śringeri in the south, from Dwarka, the city of Krishna, in the west to Jagannath, once the Buddhist place of worship, now the common ground of assembly for all Hindus on the coast of Orissa in the East."

¹ तत्कटाक्षेण (विद्या तीर्थरूप महेश्वरं कटाक्षेण) तद्रूपमदधदुक्तमहीपतिः
आदिशन्माधवाचार्यम् वेदार्थस्य प्रकाशने॥ सहाहनृपतिराजन् सायणार्योममानुजः । सर्वं
बलेषुवेदानां व्याख्यातृत्वेनियुज्यताम् ॥ इत्युक्तोमाधवार्येण वीरजुक्तमहीपतिः । अन्व-
शात्सायणाचार्यं वेदार्थस्य प्रकाशने॥ Introduction to the Veda-Bhashyam.

The colophon of the commentary on the Yajurveda-Brahmanam runs thus:—

श्रीमद्राजाधिराज परमेश्वर वैदिकमार्गप्रवर्तक श्रीवीर हरिहर भूपालसाम्राज्य धु-
रन्धरेण सायणाचार्येण विरचिते माधवीय वेदार्थप्रकाशे यजुर्ब्राह्मणे &c., &c.

After a deep study of all the ancient systems of philosophy as shown by his earliest known work, 'the Sarvaśāra Sangraha,' Mādhavāchārya, in the full maturity of his intellect and experience, declared his belief in the doctrines of Advaitism as containing the best possible solution of the "problem of the universe, and the enigmas of the world."² It would be out of place to enter here upon a discussion of the Vedānta philosophy. Such a discussion is not within my present limits. I will only remark here that the life of Mādhavāchārya furnishes an answer to those who argue that the teachings of Vedānta are destructive of humility and benevolence, that they paralyse energy and enterprise and deaden all feelings of responsibility and independence.

Of the merits of Mādhavāchārya's works I am not a competent judge. But those who are qualified to pronounce an opinion on the point speak highly of them. One Pandit says of them that they are written in a style which, while it is simple and charming, is remarkable for its solemnity, boldness and depth. In his Śankaravijaya Madhava calls himself *Nava Kalidasa* (*i.e.* a new Kalidas). How far this claim for equality with the world-celebrated author of Śakuntala is justifiable I cannot say. There is, however, no doubt that, speaking generally, the work fulfils the conditions of high class poetry. The Panchadasi, considering the abstruse character of the matter which it treats of, shows a boldness of thought, mastery of expression and power of illustration seldom equalled by writers on metaphysics.

As regards the commentaries on the Parāśara Smṛiti, I am inclined to agree with Dr. Aufrecht's description of them, namely, that they are more diffusive than illustrative of the text.

Really speaking, the Parāśara Mādhaviyam is a Digest of the Smṛitis under the name of a Commentary on the Parāśara Smṛiti. The commentator, instead of elucidating in his own language the meaning of the text, has in many places mystified it by a cloud of quotations from other Smṛitis in a manner inconsistent with the declared object of Parāśara's legislation, namely, to curtail ritualistic and penitential ceremonies. Judging according to the experience of the present day, no small mischief has arisen to Hindu society from the prominence given by him to the Purānik doctrine of "prohibitions for the Kali age," which, while condemning many objectionable practices, declared against certain useful institutions such as the freedom of travelling by sea.

² A concise account of fifteen Philosophical systems with the exception of the Vedānta.

³ प्रमाणोत्पादिता विद्या प्रमाणं प्रबलं विना न नश्यति न वेदान्तात् प्रबलं मान मीक्षते ॥ Panchadasi, Ch. II, V, 108.

As regards Mādhavāchārya's original production on Jurisprudence (the Vyavahārik-Kanda) I propose to deal with it elsewhere. Here I will only passingly remark that on methods of administering justice he generally follows the old law-givers such as Manu, Kātyāyana, Nārada and Brihaspati, while on the law of inheritance he follows the Mitākshara and Smṛiti Chandrika.

The exact date at which Mādhavāchārya's tenure of ministership came to an end cannot be ascertained. Judging from epigraphical evidence it must have terminated after the year 1391¹ A. C. or about the close of the reign of Harihara II who reigned till 1402.

Mādhavāchārya on becoming a Sanyasi was, as already stated, raised to the position of the head of the Matha at Śringeri. His place on the list of the Swamis of that Institution is a subject of much speculation. Some say he was the thirty-third successor of Śankarāchārya, some say he was the twenty-sixth, while others say he was the tenth or the eleventh.

Whether any one of these positions can be admitted as correct, and if so which, it is not possible to determine without fixing the date of Śankarāchārya. As regards Śankarāchārya's date there are two views, one represented by the late Mr. K. T. Telang who assigns the Ācharya to the middle of the sixth century of the Christian era,² and the other by the late Bhatta Yajneshwara Sastri and the majority of European Sanskrit scholars who place him in the year 788 A. C. With neither of these does any of the above positions agree.

¹ This is the date of a grant by Madhavacharya conferring 25 estates in the village of Kochren in Goa upon 24 learned Brahmans named therein. The inscription states that the village was thenceforward named Madhavapura; that Madhava conquered Goa from the Turushkas and re-established there the worship of the ancient gods. (Journal of the Bombay Branch of the R. A. Society. Vol. 4, p. 115.)

² A Paper on the date of Sankaracharya by K. T. Telang published as an appendix to his edition of Mudrārākshasa.

Dr. Deussen accepts what he calls the Hindu tradition, which places the birth of the author of Shāriraka Bhāṣya in 789 A.D. The learned Doctor says that according to the statement of the late Yajnesvara Shastrī, with whom he discussed the passages which the Shastrī adduces in the Aryavidyasudhakara, p. 226, the Sampradaya referred to in his work is that of Śringeri, where also documentary evidence for its correctness is said to exist. Hence Dr. Deussen hesitates to accept Mr. Telang's conclusions. • Bühler's Code of Manu (S. B. E., Vol. XXV), Introduction, p. 112. Some time ago I came across a book on "Shri Shankaracharya", published by G. A. Natesan & Co., Madras. The author, Mr. Krishnasami Aiyar, discusses the question of the age of Shankara at p. 16-18, ch. II. He accepts provisionally 788 A. C. as the date of Shankara's birth, and holds that Mr. Telang's conclusion requires additional and more direct evidence.

Mr. Aiyar refers to a list of Shankara's successors. He says that the Śringeri Mutt has that list, and rejects it as imperfect for the reason, among others, that it assigns to Suresvaracharya, the immediate successor of the Guru, a period of 700 years or more. Mr. Aiyar does not give us the date with which the list ends nor does he state the number of Swamis mentioned therein.

On his entrance into the life of a Sanyasi, Mādhavāchārya did not rest from his literary labours. He is said to have written several works on the Advait Philosophy including Panchadasi which has been already referred to, and which is the most popular treatise on Vedant throughout India at the present day.

I have referred above, in a footnote, to a list given in an account of the life of Vidyarannya appended to an edition of the Panchadasi, edited by Pandit Pitambarji and published at Bombay by Mr. Sharif Salehahammad in the year 1876. According to this list, which, the Pandit says, is based upon the Sringeri Gurupaddhati and which was copied from an original on the records of the Sringeri Matha, Shankaracharya presided for thirty-two years ending with the year 107 of the Vikrama era corresponding with 51 A.C. This indicates the nineteenth year of the Christian era to be the date of Shankara's birth, a conclusion which, I need hardly say, is inadmissible according to the now generally accepted chronological adjustment of the leading events in Indian history previous to the Mahommadan period. Still this list of Pandit Pitambarji, when compared with Mr. Aiyar's list and Bhatta Yajnesvara Shastri's Sampradaya, has certain points in its favour which are worth noting. The list, which begins with the year 75 (19 A. C.) of the Vikrama era and ends with the Shalivahana Shak year 1782 (1860 A.C.) gives fifty-six names, including Shankaracharya, and shows how many years each of the Swamis presided and till what year.

Among the objections to the accuracy of this list I may mention two which are most difficult to explain. The first is that the length of Shankaracharya's tenure of office shown therein, namely, 32 years, covers the whole period for which, according to popular belief, Shankaracharya lived.

The second objection arises from the place assigned in the list to Madhava-Vidyarannya. The name of Vidyarannya appears twice; the first at number twenty-six and the second at number thirty-three. The former is shown to have presided for forty years ending with the Shak year 928 and the latter for forty-two years ending with Shak 1169 (1247 A.C.). Pandit Pitambarji identifies the second Vidyarannya with Mādhavāchārya a conclusion which, although it is corroborated by the circumstance that the two immediately preceding names in the list correspond with those of his Gurus Vidyatirtha and Bharatitirtha, is contradicted by the evidence derived from inscriptions and other sources connected with the Vijayanagara empire. This last mentioned evidence proves that Mādhavāchārya belonged to the fourteenth century of the Christian era and not to the thirteenth.

With these and other flaws in it, Pandit Pitambar's list, however, seems too circumstantial to be rejected as worthless without further inquiry.

Mr. Aiyar's list makes Suresvaracharya the immediate successor of Shankarāchārya. Pandit Pitambarji's list does not mention Suresvaracharya at all. According to it the immediate successor of Shankarāchārya was Prithvidharacharya who is shown to have ruled for sixty-five years ending with Shlivahana Shaka year thirty-seven.

Mādhavāchārya's Shankaradigvijaya upon which Mr. Aiyar's book is based does not name Suresvaracharya as the immediate successor of Shankaracharya at Śringeri.

Mr. Aiyar gives another reason for his provisional date. It is this: "Mādhavāchārya's book locates the Buddhists mainly in Kashmir or more generally in the Himalayan regions; and Magadha does not seem to have figured in Shankara's days as the stronghold of Buddhism or even as a province where the Buddhists were numerous though in the minority."

With reference to this it may be remarked that Mādhavāchārya's account of Shankara's life and achievements has no chronological value, and that there is no sufficient ground for the statement that, according to Mādhavāchārya, the Buddhists were confined to Kashmir and the snowy regions in Shankara's life-time. Mr. Aiyar's statement is probably based upon the last chapter of Mādhava's Shankaradigvijaya, where an account of

I regret that the materials at my disposal do not enable me to give a fuller account of the life of Mādhavāchārya. He was a great man in the true sense of the word. As a devoted student of Aryan literature and sciences, as an author, as a patron of learning, as a statesman who, with a rare self-sacrifice, laboured to create a spirit of nationality among his country-men, and, lastly, as a sage who was not blinded by worldly power and success to those high spiritual truths which are the peculiar inheritance of the Indian Aryans. Mādhavāchārya perhaps had no equal in India during the time he lived in, and it is a question whether the history of India during the last six hundred years discloses another personality of equal greatness. The life of such a man deserves to be studied and cherished as a model by every patriotic Aryan of India.

Shankarāchārya's visit to Kashmir, Badri and Kedar is given. This account, however, is interesting, not as helping us to fix the date of Shankara's birth, but as throwing some light on the opinion which the northerners entertained regarding the culture of the southerners in the good old times. It is as follows:—

While Shankara was sojourning on the banks of the Ganges a common report reached his ears to the effect that at Kashmir there flourished a Temple of Sarasvati with a seat in it called the *Sarvajñya-peetham*—a seat for those who were possessed of infinite learning; that a person who wished to obtain the highest honours in knowledge was required to ascend it after passing an examination before a college of learned men; that the Temple had four entrances for candidates from the east, west, north and south, respectively; that candidates from the east, west, and north had appeared and won the honour of ascending the seat of knowledge; but that no person had yet come from the south and the southern entrance had remained closed; that, on hearing this report, Shankara started for Kashmir with the determination of refuting the prevailing belief that there were no learned men in the south; that when he presented himself before the southern door he was opposed by an assembly of men skilled in the systems of Kanāda, Gautama, Kapila, Buddha, Jina and Jaimini and other Sastras, but that on his answering the questions put by them, he was received with respect and allowed to open the southern door and ascend the seat of infinite knowledge.

I need hardly say that the above account does not warrant the supposition that, in Shankara's time, the Buddhists were confined to the Himalaya regions.

There is a third view regarding Shankarāchārya's date. Professor K. B. Pathak in a Paper on Bhartrihari and Kumarila has stated his conclusion that Shankarāchārya lived between 750 and 838 A. D. (The Journal of the B. B. R. A. S., Vol. XVIII, p. 213).

*Proceedings of the Bombay Branch, Royal
Asiatic Society,
1904-05.*

THE Annual Meeting of the Society was held on Thursday, the 17th March, 1904.

The Hon'ble Mr. E. M. H. Fulton, C.S.I., I.C.S., President, in the chair.

The Hon. Secretary read the following report of the Society for 1903.

The Annual Report for 1903.

MEMBERS.

Resident.—During the year under review 51 New Members were elected and 3 Non-Resident Members came to Bombay and were added to the list of Resident Members. On the other hand, 31 resigned, 11 retired from India, 4 died, and 9 having left Bombay, were transferred to the Non-Resident list. One was removed from the roll for non-payment of subscription. The total number at the end of the year was 265, including 16 Life-Members. Of these, 33 were absent from India for the whole year or portions of the year. The number at the close of the preceding year was 267.

Non-Resident.—15 Members joined under this class and 9 were transferred from the list of Resident Members. 9 Members resigned, 2 retired, 1 died, 3 were added to the Resident list, and the name of 1 Member was struck off the roll for non-payment of subscription. The total number at the end of the year was 78 against 70 in the year preceding. Of the 15 new Members, 9 have become subscribers to the Library under Article XVI of the Rules, by payment of an additional subscription.

OBITUARY.

The Members, Resident and Non-Resident, whose loss by death during the year the Society has to record with regret, were—

Mr. C. W. L. Jackson.

Mr. T. H. Moore.

Major H. R. F. Anderson.

Mr. Jametram Nanabhai.

Khan Bahadur Kharsetji Rastamji Thanawala.

THE ORIGINAL COMMUNICATIONS.

The papers read before meetings of the Society and contributed for publication in its Journal, during the year were—

Oriental Congress at Hanoi. By Principal M. Macmillan, B.A.

Matheran Folk Songs. By Principal M. Macmillan, B.A.

Anquetil Du Perron's Notes on King Akbar and Dastur Meherji Rana. By Mr. Jivanji Jamshedji Modi, B.A.

References to China in the Ancient Books of the Parsees. By Mr. Jivanji Jamshedji Modi, B.A.

The Cyropædia of Xenophon. By Mr. R. K. Dadaachanji, B.A., LL.B.

Discovery of Ancient Bramhi Script in Kashmir. By the Rev. J. E. Abbott, D.D.

Shivaji's Swarajya. By Mr. Purshotamdas Vishram Maoji.

Omanese Proverbs. By Lt.-Col. A. S. G. Jayakar, I. M. S. (Retired).
A Silár Grant of S'aka, 1049. By Prof. K. B. Pathak, B.A.

There was, besides, a lecture in French on Indian Chartography, delivered by Count F. L. Pullé.

LIBRARY.

ISSUES OF BOOKS.

The total issue during the year amounted to 36,051 volumes, comprising 23,519 volumes of new books, including periodicals, and 12,532 of the old; a daily average, excluding Sundays and holidays, of 121 volumes. The issue in the previous year was 37,104 volumes.

The issues of each month are noted in the subjoined table :—

					<i>Old.</i>	<i>New.</i>
January	...	...	...	...	1,008	2,198
February	...	...	...	...	980	2,123
March	...	...	...	...	960	2,028
April	...	...	...	...	1,032	1,910
May	...	...	...	...	861	1,863
June	...	...	...	...	915	1,708
July	...	...	...	...	1,243	1,903
August	...	...	...	...	1,058	2,071
September	...	...	...	...	1,074	2,282

	<i>Old.</i>	<i>New.</i>
October	1,151	1,848
November	1,193	1,942
December	1,057	1,643

The volumes of issues of old and new books arranged according to subjects are shown in the subjoined table :—

<i>Subjects.</i>	<i>Volumes.</i>
Fiction	12,413
Biography	1,340
Miscellaneous, Collected Works, Essays, &c. ...	1,259
Voyages, Travels, Geography, Topography ...	942
History and Chronology	897
Oriental Literature	656
Reviews, Magazines, Transactions of Learned Societies, &c. (in bound volumes)	601
Politics and Political Economy	372
Religion and Theology	357
Poetry and Drama	340
Naval and Military	273
Art, Architecture, Engineering, &c.	264
Philosophy	252
Philology, Literary History, &c.	248
Government Publications and Public Records ...	184
Natural History, Geology, Mineralogy	183
Archæology, Antiquities, Numismatics, &c. ...	168
Foreign Literature	166
Natural Philosophy, Mathematics, Astronomy ...	140
Classics and Translations	122
Law	106
Grammatical Works	95
Medicine, Surgery, &c.	84
Botany, Agriculture, Horticulture	66
Logic, Rhetoric	15
Periodicals in loose numbers	14,398

ADDITIONS TO THE LIBRARY.

The total number of volumes added to the Library during the year was 1,180. Of these, 807 were purchased and 373 presented.

Presents of books were as usual received from the Bombay Government, the Secretary of State for India, the Government of India, and the other local Governments, and a few from individual authors and donors.

The number of volumes of each class of books acquired by purchase and presentation is shown in the following table :—

<i>Subject.</i>	<i>Volumes purchased.</i>	<i>Volumes presented.</i>
Religion and Theology	19	1
Philosophy	14	2
Classics and Translations... ..	7	...
Philology, Literary History and Bibliography	8	2
History and Chronology	30	...
Politics, Political Economy, Trade and Commerce	11	11
Law	1	3
Government Publications and Public Records	16	148
Biography	70	...
Archæology, Antiquities, Numismatics, Heraldry	8	1
Voyages, Travels, Geography and Topography	26	4
Poetry and Drama	12	1
Fiction	286	...
Miscellaneous, Collected Works, Essays, &c.	42	4
Foreign Literature	2	...
Natural Philosophy, Mathematics, Astronomy	8	1
Art, Music, Engineering, Architecture... ..	37	1
Naval and Military	22	...
Natural History, Geology, Mineralogy	9	1
Botany, Agriculture and Horticulture	3	1
Medicine, Surgery and Physiology	10	...
Annals, Serials, Encyclopædias, Transactions of Learned Societies, &c.	149	150
Dictionaries and Grammatical Works	5	1
Oriental Literature	12	41

COIN CABINET.

The number of coins added to the Society's Cabinet during the year was 56. Of these, 4 were gold, 50 silver, and 2 copper. Of the total, 55 were received under the Treasure Trove Act, 14 from the Bombay Government and 42 from the Government, United Provinces of Agra and Oudh, and 1 was presented by the Collector of Broach.

They are of the following description :—

- 1 Gold Coin of the Egyptian King Ezzaher Jaqmaq, A.D. 1439.
- 1 Gold Coin of the Egyptian King El Ashraf Abun Naso Yenal.
(These coins were unearthed while digging a foundation for a new building in the Crater, Aden.)

- 1 Silver, of Shàh Jahàn, Mogul Emperor.
- 1 Silver, of Aurangzib, do.
- 1 Silver, of Jahàndàr, do.
- 1 Silver, of Farruk-Siyar, do.
- 1 Silver, of Muhammad, do.
- 1 Silver, of Rafi-al-darajàt. do.
- 1 Silver, of Shah Alam I., do.

(Found in the Kalol Taluka, Panch Mahals District.)

- 1 Gold Coin, Padmatanka (Southern India).
- 1 Copper, of Ahmad Shah II. Bahamani.
- 1 Copper, of Ahmad Shah I. of Gujarat.

(Found buried in a field on the bank of the Tiroli Nalla near the village of Rehud, in Chandar Taluka, Nasik District.)

- 1 Gold Coin of Mamluk Sultan (13th Century A.D.)

(Found in the bed of a pond in the village of Bhojwa, Viramgam Taluka, Ahmedabad District.)

—Presented by the Bombay Government.

40 Silver Coins of Shah Alam, of different mints, found in the Kheri, Fategarh, Jaunpur, Benares, Lucknow, and Fyzabad Districts of the United Provinces of Agra and Oudh.

- 2 Silver Coins of Shah Jahan.

—Presented by the Government, United Provinces.

1 Silver Coin of Aurangzib Alamgir ; found while making an excavation in the Town of Ankleshwar, Broach District.

—Presented by the Collector of Broach.

NEWSPAPERS AND PERIODICALS.

The papers, periodicals, and journals and transactions of Learned Societies subscribed for and presented to the Society during 1903, were as under :—

Literary Monthlies	15
Illustrated	18
Scientific and Philosophical Journals, Transactions of Learned Societies, &c.	35
Reviews	16

English Newspapers	...	...	...	...	...	16
English Registers, Almanacs, Directories	...	...	...	...	...	15
Foreign Literary and Scientific Periodicals	...	...	...	...	...	11
Indian Newspapers and Government Gazettes...	...	...	...	...	...	20
Indian Journals, Reviews, &c.	...	...	...	...	...	30

JOURNAL.

Number 59, being the third and concluding number of Vol. XXI., is all but ready and will shortly be published. With it will be issued Index, Title Page and Contents of the Volume.

The following papers are published in the new number, together with an abstract of the proceedings of the Society for 1903, and a list of books, pamphlets, &c., presented to it during the year :—

- Omanese Proverbs. By Lt.-Col. A. S. G. Jayakar, I.M.S. (Retired).
 Oriental Congress at Hanoi. By Principal M. Macmillan, B.A.
 A Silar Grant of Saka 1049. By Prof. K. B. Pathak, B.A.
 Matheran Folk Songs. By Principal M. Macmillan, B.A.

References to China in the Ancient Books of the Parsees. By Jivanji Jamshedji Modi, B.A.

Notes of Anquetil du Perron (1755-6) on King Akbar and Dastur Meherji Rana. By Jivanji Jamshedji Modi, B.A.

The Cyropædia of Xenophon. By R. K. Dadachanji, B.A., LL.B.
 Discovery of Ancient Brahmi Script in Kashmir. By the Rev. J. E. Abbott, D.D.

The following is a list of Governments, Learned Societies, and other Institutions, to which the Journal of the Society is presented :—

Bombay Government.	Literary and Philosophical Society, Manchester.
Government of India.	Imperial Academy of Science, St. Petersburg.
Government of Bengal.	Smithsonian Institution, Washington.
Government of Madras.	Royal Society of Northern Antiquaries, Copenhagen.
Punjab Government.	Royal Society of Edinburgh.
Government, United Provinces, Agra and Oudh.	Deutsche Morgenlâdischen Gesellschaft, Leipzig.
Chief Commissioner, Central Provinces.	Literary and Philosophical Society, Liverpool.
Chief Commissioner, Coorg.	British Museum. London.
Resident, Hyderabad.	Royal Society, London.
Government of Burma.	
Geological Survey of India.	
G. T. Survey of India.	
Marine Survey of India.	

- Bengal Asiatic Society.
 Agricultural Society of India.
 Literary Society of Madras.
 Provincial Museum, Lucknow.
 Bombay University.
 Madras University.
 Punjab University.
 Mahabodhi Society, Calcutta.
 Government Museum, Madras.
 Indian Journal of Education,
 Madras.
 R. A. Society, Ceylon Branch.
 R. A. Society, North-China
 Branch.
 The Asiatic Society of Japan.
 Batavian Society of Arts and
 Sciences.
 Strasburg Library.
 Geographical Society, Vienna.
 London Institution of Civil En-
 gineers.
 Royal Geographical Society, Lon-
 don.
 Statistical Society, London.
 Royal Astronomical Society.
 Victoria Institution, London.
 Royal Institution, Great Britain.
 American Geographical Society.
 American Oriental Society.
 Hamilton Association, America.
 Editor, Journal of Comparative
 Neurology, Granville, Ohio,
 U.S.A.
 American Museum of Natural
 History.
 Societ  Asiatique, Paris.
 Geological Society, London.
 Royal Academy of Sciences, Am-
 sterdam.
- Royal Asiatic Society, Great Bri-
 tain and Ireland.
 Academia Real das Sciencias de
 Lisboa.
 Societ  de G ographie Commer-
 cial de Bordeaux.
 Societ  de G ographie de Lyons.
 Hungarian Academy of Sciences,
 Buda Pest.
 Sociedad Geografica de Madrid.
 Royal Dublin Society.
 Societ  G ographie de Paris.
 Connecticut Academy of Arts and
 Sciences.
 United States Survey.
 Kaiserliche Akademie der Wissen-
 schaften, Vienna.
 United Service Institution.
 Minnesota Academy of Natural
 Science.
 India Office Library.
 London Bible Society.
 Vienna Orientalische Museum.
 Boston Society of Natural History.
 Musee Guimet, Lyons.
 American Philological Association,
 Cambridge.
 Royal University, Upsala (Swe-
 den).
 Franklin Institute, Philadelphia.
 University of Kansas, U.S.A.
 Director, Missouri Botanical
 Garden.
 L'Ecole Fran aise de Extreme
 Orient.
 Royal Institute of Philology and
 Ethnology of Netherlands India.
 Imperial Library, Calcutta.

Finance.

A statement of accounts, detailing the items of receipts and expenditure for 1903, accompanies the report.

It will be seen from it that the total amount of subscriptions from Members during the year was Rs. 11,363-12-0. The subscriptions in the preceding year amounted to Rs. 10,880-6-8.

The balance to the credit of the Society at the end of the year was Rs. 786-10-8 and the arrears due on that date were Rs. 75.

The invested funds of the Society amount to Rs. 14,800.

THE CENTENARY OF THE SOCIETY.

The centenary of the founding of the Society occurs in November 1904. With a view to determine in what manner the event should be celebrated, the Committee of Management appointed a Sub-Committee to consider the subject and prepare a scheme to be reported to the Committee.

The principal suggestions made by them were :—

That the centenary be celebrated by a meeting of the Society at which papers will be read ; by an evening conversazione ; and, in the event of the attendance of learned visitors, by an excursion to neighbouring places of historic interest.

That a memorial volume be published, as an extra number of the Journal, containing a summary of the results achieved since the foundation of the Society, in the study of Oriental literature, in history and archæology, including numismatics, and that original papers if it should seem desirable be also prepared and read.

It is also proposed to publish a Centenary Catalogue should sufficient funds be available.

The date proposed for the celebration is the middle of January, 1905.

COUNT F. L. PULLÉ.

Count Pullé, a well known Italian Savant, visited Bombay about the beginning of the year.

He kindly complied with a request to address the Society and gave a learned discourse in French on Indian Chartography, a subject to which he has devoted years of close study. The discourse was illustrated by a large display of maps arranged in chronological order. The maps very clearly showed the gradual progress made by the world in the knowledge of Indian geography from the earliest records extant of Indian, Greek, Roman, Byzantine, Persian and Arabic origin to the time of the discovery by Vasco da Gama of the Cape route to India.

The President in the course of a brief speech, paid a tribute to Mr. A. M. T. Jackson, I. C. S., a retiring member of the Committee, whose services to the Society have been valuable. He referred briefly to the history of the Society and the distinguished men under whose auspices it was originally founded, and expressed a hope that in

connection with the celebration of its centenary next cold weather a fresh and enlarged interest would be aroused in the Society and in the various departments of literary and scientific work by which it endeavoured to promote the best interests of the community.

Mr. Macmillan in proposing the adoption of the report, remarked that they had a fairly successful year. The number of Members had rather increased than diminished, and their finances were in a satisfactory condition. They had the good fortune to secure as their President Mr. Fulton, from the exertion of whose influence they hoped that an extension of premises might be obtained from Government. Several interesting addresses had been delivered in the course of the year, including the lecture on "Indian Cartography" by Count Pullé, perhaps the most learned cartographer in the world, which was recorded in a special paragraph in the report. Worthy of special notice also was the account of Shivaji's Swarajya given by Mr. Purshotamdas Visram Maoji, an enthusiastic investigator of old Maratha Records. The coming year promised to be full of interest, for, as mentioned in the report, the centenary of the Society was to be celebrated in the end of the year. It was to be hoped that the celebration would be worthy of an institution which had been the centre of the intellectual life of Bombay since the days of Mountstuart Elphinstone and Mackintosh. For this purpose an appeal for subscription would have to be made to the Members of the Society, which would no doubt meet with a liberal response. The adequate celebration of the centenary might also do much to popularise the Society and induce increasing numbers of the citizens of Bombay to become Members.

The proposition being seconded by Mr. James MacDonald and supported by the Rev. Dr. Abbott, was carried unanimously.

On the motion of Mr. Camrudin Amirudin, seconded by Mr. Furdoonji Jamsetjee, the following Committee and Auditors were appointed for 1904:—

COMMITTEE OF MANAGEMENT.

1904.

President.

The Hon'ble Mr. E. M. H. Fulton, C.S.I., I.C.S.

Vice-Presidents.

James MacDonald, Esq.

K. R. Cama, Esq.

M. Macmillan, Esq., B.A.

The Hon'ble Mr. Justice N. G. Chandavarkar, B.A., LL.B.

Members.

Camrudin Amirudin, Esq., B.A.
 F. R. Vicajee, Esq., B.A., LL.B.
 Sir Bhalchandra K. Bhatavadekar, Kt.
 Jivanjee Jamssetji Modi, Esq., B.A.
 Rao Bahadur K. G. Desai, L.C.E.
 Dastoor Darab P. Sanjana, B.A.
 A. L. Covernton, Esq., M.A.
 The Hon'ble Mr. D. R. Chichgar.
 J. E. Aspinwall, Esq.
 Rev. Dr. D. Mackichan, M.A., LL.D.
 The Hon'ble Mr. Justice H. Batty, M.A., I.C.S.
 Rev. J. E. Abbott, D.D.

Honorary Secretary.

Rev. R. Scott, M.A.

Honorary Auditors.

H. R. H. Wilkinson, Esq.
 Rao Bahadur Ghanasham Nilkanth Nadkarni, B.A., LL.B.

A GENERAL MEETING of the Society was held on Monday, the 28th November, 1904.

Principal M. MACMILLAN, one of the Vice-Presidents, in the chair.

The proposals received from Members about periodicals and newspapers were considered and the existing list was examined, and it was resolved that the following be subscribed for from the beginning of 1905 :—

Photography.
 Connoisseur.
 American Review of Reviews.
 Independent Review.
 Scribner's Magazine.
 British Medical Journal.
 Englishman (Calcutta).

And that those named below be discontinued :—

Process Photogram.
 Badminton Magazine.
 Daily News.
 Indian Statesman (Calcutta—).

The Annual Meeting of the Society was held on Friday, the 7th April, 1905.

The Hon'ble Mr. E. M. H. Fulton, C. S. I., I.C.S., President, in the chair.

The Honorary Secretary read the following report of the Society for 1904:—

The Annual Report for 1904.

MEMBERS.

Resident.—49 New Members were elected during 1904 and 2 Non-Resident Members came to Bombay, whose names were added to the list of Resident Members. 24 have withdrawn, 4 have retired, 3 have died and the name of 1 was removed from the roll for non-payment of subscription. This leaves 284 on the roll at the end of the year. The number at the close of the preceding year was 265.

Non-Resident.—20 Members joined under this class. 3 have resigned the membership, 2 died, 1 has retired and 2 having come to Bombay were transferred to the Resident list. The total number at the end of the year was 90 against 78 at the end of 1903. Out of the 20 new Members, 16 have become subscribers to the Library under Art. XVI of the Rules by payment of an additional subscription.

OBITUARY.

The Society have to announce with regret the loss by death of the following Members, Resident and Non-Resident, during the year :—

- J. R. Greaves, Esq.
- J. N. Tata, Esq.
- Fakirchand Premchand, Esq.
- Kumar Shri Baldeoji of Dharumpore.
- Captain G. Warneford.

LIBRARY.

The total issue during the twelve months, excluding the use made of Reference and other works at the Library, was 38,636 volumes against 36,051 in the year preceding. The total comprised 24,131 volumes of new books and periodicals and 14,505 of the old, giving a daily average of 113.

The subjoined tables show in detail the issues by months and the subjects of the books issued :—

MONTHLY ISSUES.

				<i>Old Books.</i>	<i>New Books.</i>
January	...	...	...	1,028	2,298
February	...	...	...	1,308	2,069
March	...	...	...	1,270	1,890
April	...	...	...	1,288	2,023
May	...	...	...	1,116	2,426
June	...	...	...	1,077	2,095
July	...	...	...	1,085	2,274
August	...	...	...	1,213	2,076
September	...	...	...	1,423	1,719
October	...	...	...	1,194	1,991
November	...	...	...	1,139	1,869
December	...	...	...	1,364	1,463

CLASSES OF BOOKS ISSUED.

<i>Subject.</i>	<i>Volumes.</i>
Fiction	12,870
Biography	1,478
Miscellaneous, Collected Works, Essays, &c.	1,393
Voyages, Travels, Geography, Topography	1,088
History and Chronology	1,048
Reviews, Magazines, Transactions of Learned Societies, &c. (in bound volumes)	968
Oriental Literature	843
Politics, and Political Economy	561
Poetry and Drama	500
Art, Architecture, Engineering, &c.	332
Religion and Theology	331
Philology, Literary History, &c.	225
Naval and Military	212
Natural History, Geology, Mineralogy, &c.	207
Classics and Translations	201
Foreign Literature	199
Archæology, Antiquities, Numismatics, &c. ..	181
Philosophy	177
Natural Philosophy, Astronomy, Mathematics, &c.	122
Grammatical Works, Encyclopædias, Dictionaries, &c.	119
Government Publications and Public Records	100
Medicine, Surgery, &c.	98
Law	85
Botany, Agriculture, Horticulture	59
Logic, Rhetoric	29
Periodicals in loose numbers	15,282

ADDITIONS TO THE LIBRARY.

The accessions to the Library during the year numbered 1,250 volumes. 909 of these were acquired by purchase and 341 by gift.

Books were presented chiefly by the Bombay Government, the Secretary of State for India, the Government of India and the other local Governments and a few by individual authors and donors.

The volumes of each class of books purchased and presented are shown in the subjoined table :—

<i>Subject.</i>	<i>Volumes purchased.</i>	<i>Volumes presented.</i>
Religion and Theology	13	...
Philosophy	4	...
Classics and Translations	4	...

<i>Subject.</i>	<i>Volumes purchased.</i>	<i>Volumes presented.</i>
Philology, Literary History and Bibliography	9	1
History & Chronology	32	4
Politics, Political Economy, Trade and Commerce	13	2
Law	2	5
Government Publications and Public Records	12	143
Biography	70	...
Archæology, Antiquities, Numismatics, Heraldry	42	7
Voyages, Travels, Geography and Topography	46	10
Poetry and Drama	18	...
Fiction	310	...
Miscellaneous, Collected Works, Essays, &c.	35	4
Foreign Literature	3	3
Natural Philosophy, Mathematics, Astronomy... ..	6	...
Art, Music, Engineering, Architecture ...	52	2
Naval and Military	18	...
Natural History, Geology, Mineralogy ...	5	...
Botany, Agriculture and Horticulture ...	5	5
Medicine, Surgery and Physiology ...	2	1
Annals, Serials, Transactions of Learned Societies, &c.	187	123
Dictionaries and Grammatical Works ...	7	1
Oriental Literature	14	30

NEWSPAPERS AND PERIODICALS.

The newspapers, periodicals, and journals and transactions of Learned Societies, subscribed for and presented to the Society during 1904, were—

Literary Monthlies	15
Illustrated	18
Scientific and Philosophical Journals, Transactions of Learned Societies, &c.	35
Reviews	16
English Newspapers	16
English Registers, Almanacs, Directories, &c.	13

Foreign Literary and Scientific Periodicals	...	...	10
American Literary and Scientific Periodicals	..	...	11
Indian Newspapers and Government Gazettes	...	...	20
Indian Journals, Reviews, &c.	..	...	27

At a Meeting of the Society, held in November, under Article XX of the Rules, for the revision of the newspapers, periodicals, &c., purchased by the Society, it was resolved to subscribe to—

- Photography.
- Connoisseur.
- American Review of Reviews.
- Independent Review.
- British Medical Journal.
- Scribner's Magazine.
- Englishman (Calcutta).

and to discontinue—

- Process Photogram.
- Badminton Magazine.
- Daily News.
- Indian Statesman (Calcutta)

from the beginning of 1905.

COIN CABINET.

The Society's Coin Cabinet received an accession of 27 coins during the year under review. They were received from different Governments under the Treasure Trove Act.

From the Bombay Government	...	...	...	...	15
„ the Bengal Government	...	...	...	...	10
„ the Government, United Provinces of Agra and Oudh...	...	...	...	...	2

Of the total 27, 18 were Silver and 9 Copper.

A detailed descriptive list is subjoined.

Presented by the Bombay Government.

Copper Coins of the following Pathan Kings of Delhi :—

- 1 Jalal-ud-din Firuz Shah.
- 6 Firuz Shah.
- 1 With the conjoined names of Firuz Shah and his son Fateh Khan.
- 1 Muhammad bin Taghlak.

These coins were discovered while digging in the bed of the Shendi River, near the village of Vina, in the Nariad Taluka, Kaira District. They were spread about in the sandy bed.

Silver Coins of the Moghul Emperors—

- 1 Aurangzib.
- 1 Farruk Siyar.
- 1 Muhammad Shah.
- 1 Ahmad Shah.
- 1 Alamgir II.
- 1 Shah Alam.

Found hidden in a wall in the village of Narayangao, Taluka Junnar, Poona District.

Presented by the, Bengal Government.

Pathan Kings of Delhi. (Suri Dynasty.)

- 5. Shir Shah.
- 4. Islam Shah.
- 1. Muhammad Shah.

From the Malda District, found in a village called Belbar near the ancient Gaur.

Presented by the Government, United Provinces of Agra and Oudh.

- 1. Silver Coin of the Moghul Emperor Jehangir, found in the town of Faridpur, Bareilly.
- 1. Silver Coin of the East India Company bearing the name of Shah Alam, found in the Gonda District.

The Society also received during the year a number of Indian Paleolithic and Neolithic stone implements, discovered in the Madras Presidency and the United Provinces of Agra and Oudh, which were presented by Mr. H. W. Seton-Karr.

FINANCE.

A statement showing in detail the items of income and expenditure during the year is annexed to the report.

The actual total receipts by subscriptions from Members during 1904 amount to Rs. 11,692-15-0. The subscriptions in the year before amounted to Rs. 11,363-12-0. There was besides a sum of Rs. 620 on account of life subscription from one Resident and one Non-Resident Member, which has been duly invested in Government securities in accordance with Article XV of the Rules. There was also a collection of Rs. 1,815 from the special subscription started to defray the expenses in connection with the centenary of the Society.

The balance to the credit of the Society at the end of the year was Rs. 3,387-2-10, including the amount collected on account of the Centenary Fund.

Of this sum Rs. 1,124-6-9 have since been remitted to Messrs. Kegan Paul, Trench, Trübner & Co. in payment of their bills up to the end of December, and the greater part of the remainder will be required to meet the expenses of the printing of the Memorial Number of the Journal.

The arrears of subscription for 1904 were Rs. 100.

The invested funds of the Society amount to Rs. 15,400.

IMPROVEMENT OF ROOMS.

On May 16 a letter was received from Government granting the use of the Durbar Room for book-cases. This will lessen the pressure due to insufficient space. Various minor improvements have been made for the convenience of readers, including an additional reading room on the west side, a better arrangement of Reference books and better lighting.

CENTENARY.

The Hundredth Anniversary of the founding of the Society occurred on the 26th November. The event was duly celebrated in the third week of January 1905 from the 17th to the 20th inclusive. Twenty-two papers were read ; and a conversazione was held, presided over by His Excellency Lord Lamington, Patron of the Society. A detailed account of the proceedings is given in the Centenary Memorial Volume, which is in the press and will shortly be published.

Mr. Sharp, in proposing the adoption of the report, said it reminded them that the centenary had been celebrated, and he thought the Rev. Mr. Scott was entitled to their best thanks, not only for the work he had done in connection with the Library, but also for having made the centenary gathering such a success.

Mr. S. T. Bhandare seconded the proposition, which was carried unanimously.

On the motion of Mr. James Macdonald, seconded by Mr. J. P. Watson, the following Committee was elected for the ensuing year :—

COMMITTEE OF MANAGEMENT.

1905.

President.

The Hon'ble Mr. E. M. H. Fulton, C.S.I., I.C.S.

Vice-Presidents.

James MacDonald, Esq.

K. R. Cama, Esq.

The Hon'ble Mr. Justice N. G. Chandavarkar, B.A., LL.B.

The Hon'ble Mr. Justice H. Batty, M.A., I.C.S.

Members.

Camrudin Amirudin, Esq., B.A.
 F. R. Viccaji, Esq., B.A., LL.B.
 Sir Bhalchandra K. Bhatavadekar, Kt.
 Jivanji Jamsetji Modi, Esq., B.A.
 Dastur Darab P. Sanjana, Esq., B.A.
 A. L. Covernton, Esq., M.A.
 The Hon'ble Mr. D. R. Chichgar.
 Rev. D. Mackichan, M.A., LL.D.
 J. E. Aspinwall, Esq.
 Rev. Dr. J. E. Abbott, D.D.
 Rao Bahadur G. N. Nadkarni, B.A., LL.B.
 L. C. H. Young, Esq., B.A.
 W. H. Sharp, Esq., M.A.
 S. R. Bhandarkar, Esq., M.A.

Honorary Secretary.

Rev. R. Scott, M.A.

Honorary Auditors.

H. R. H. Wilkinson, Esq.
 S. T. Bhandare, Esq.

The Hon. Mr. Fulton said when he came to Bombay that morning he had not expected to be at the meeting or to have been called on to make a speech ; though it was a great pleasure to him to have been able to attend and to meet the members. He thought the report showed good progress, for whether they looked at the number of resident and non-resident members, to the issue of the books or to any other part of the report they found that some advance had been made ; which was very satisfactory at a time when they were entering on another century. When they looked round the room and saw the collection of books which had been made during the last one hundred years they might fairly ask themselves to what extent the Society would have grown in the year 2005. They would then require new rooms, but he hoped they would not have to wait quite so long as a century before some of them saw a new building begun. He regretted that his absence in England had prevented him giving that assistance at the Centenary meetings which one of the speakers had attributed to him, and thought that the success of that celebration was greatly due to their Honorary Secretary.

The Rev. Mr. Scott, having pointed out how the President had given valuable assistance by coming down from Poona to attend the preliminary meetings, said the Centenary would have been even a greater success had Mr. Fulton been able to be present.

A vote of thanks to the President concluded the meeting.

A MEETING of the Society was held on Thursday, the 27th of July 1905.

K. R. CAMA, Esq., one of the Vice-Presidents, in the Chair.

Mr. R. K. Dadachanji read a paper on the Evolution of Primitive Religion as illustrated by the Avestic Doctrines of the Fravashees, &c.

On the proposition of Mr. J. J. Mody, seconded by Mr. S. T. Bhandare, a vote of thanks was passed to Mr. Dadachanji for the paper he had read.

A MEETING of the Society was held on Wednesday, the 27th September 1905.

Mr. JAMES MACDONALD, one of the Vice-Presidents, in the Chair.

The minutes of the last meeting were read and confirmed.

Mr. R. P. Karkaria then read a paper on "Lt.-Col. T. B. Jarvis (1796-1857) and his Manuscript Studies on the State of the Maratha People and their history, recently presented to the Society by his son."

Mr. R. K. Dadachanji moved and Mr. S. T. Bhandare seconded a vote of thanks to Mr. Karkaria for the highly interesting and valuable paper he had read.

Mr. K. R. Cama in supporting the motion stated that he remembered seeing Mr. Jarvis when he was Secretary of the Bombay Education in this city.

The Chairman after some remarks put the motion to the vote and it was carried by acclamation.

A GENERAL MEETING of the Society under Art. XX of the Rules was held on Thursday, the 30th November 1905.

The Hon'ble Mr. E. M. FULTON, President, in the Chair.

The following proposals about papers and periodicals were placed before the meeting.

By the Honorary Secretary—

That—

"American Review of Reviews,"

"Independent Review,"

"British Medical Journal,"

"Journal of Education,"

be discontinued.

Carried.

By the Hon'ble Mr. C. H. Armstrong—

That—

“Capital” be taken.

Seconded by Sir Perozshah M. Mehta.

Carried.

By Mr. R. S. Rustomjee :—

That—

(1) “Daily News,” London, be taken.

Seconded by Sir Perozshah M. Mehta.

Carried.

(2) “Hindustan Review” be taken.

Seconded by the Hon'ble Mr. H. S. Dikshit.

Carried.

(3) “Oriental Review” be taken.

Seconded by Sir Perozshah M. Mehta.

Carried.

(4) “Calcutta Review” be discontinued.

Proposition withdrawn.

By Sir Perozshah M. Mehta—

That—

(1) “Statesman” be taken.

Seconded by Sir Bhalchandra Krishna.

Carried.

That—

(2) “India” be taken.

Seconded by the Hon'ble Mr. H. S. Dikshit.

Carried.

That—

(3) “Indu Prakash” be taken.

Seconded by Sir Bhalchandra Krishna.

Carried.

It was resolved to discontinue the “Englishman” on account of expense.

By Prof. S. R. Bhandarkar—

That—

(1) “International Journal of Ethics,”

(2) “Nachrichten der K oniglichen Gesellschaft der Wissenschaften zur Gottingen” be taken.

Mr. Bhandarkar not being present, the proposition as regards (1) was moved by the Hon'ble Mr. Justice N. G. Chandawarkar and seconded by Sir Perozshah M. Mehta and carried.

As regards (2) it was resolved to ask the German Society to present it to this Society in exchange for its Journal.

By Mr. J. B. Petit —

That—

“Oriental Review” be taken (included in Mr. Rustomjee’s proposal).

By Dr. G. Blackmore—

That—

“Knowledge,”

“World’s Work,”

“Rapid Review,”

“Car,”

be taken.

Dr. Blackmore not being present and no other member having moved the proposition, it fell through.

By Mr. S. S. Setlur—

That—

(1) “Indian Review,”

(2) “Madras Review,”

(3) “Mysore Review,”

(4) “Hindustan Review,” be taken.

Mr. Setlur not being present, Mr. M. R. Bodas proposed and Sir Perozshah M. Mehta seconded the taking of “Indian Review,” which was carried.

Nos. (2 & 3) fell through.

No. (4) included in Mr. Rustomjee’s proposal.

By Mr. J. Begg—

That—“Theosophical Review” be taken.

Mr. Begg not being present, the proposal fell through.

The above resolutions to come into force from the beginning of 1906.



Books, &c., Presented to the Society,

1904-05.

<i>Titles of Books.</i>	<i>Donors.</i>
ACCOUNTS of Trade, by Rail and River in India, 1903-04.	Government of India.
ACTS passed by the Governor-General of India, 1903-04.	Government of India.
ADMINISTRATION Report, Baluchistan Agency, 1902-03-04.	Government of India.
————— Report, Bengal, 1902-03-04.	Bengal Government.
————— Report, Berar, 1902-03.	Commissioner, Central Provinces.
————— Report, Bombay Improvement Trust, 1904-05.	Chairman, Improvement Trust.
————— Report, Bombay Presidency, 1902-03-04.	Bombay Government.
————— Report, Burma, 1902-03-04.	Burma Government.
————— Report, Central India Agency for 1902-03-04.	Government of India.
————— Report, Madras, 1902-03-04.	Madras Government.
————— Report, N.-W. Frontier Province, 1902-03-04-05.	Chief Commissioner, N.-W. F. Provinces.
————— Report, Persian Gulf, Political Residency and Muskat Political Agency, 1903-04.	Government of India.
————— Report, Punjab, 1902-03-04.	Punjab Government.
————— Report, Rajputana States and Ajmer-Merwara, 1903-04.	Government of India.
————— Report, United Provinces of Agra and Oudh, 1902-03-04.	United Provinces Government.
AGRICULTURAL Ledger, 1903-04.	Government of India.

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*Proceedings of the Bombay Branch Royal
Asiatic Society,*

1906.

A MEETING of the Society was held on Monday, the 29th January 1906.

Mr. K. R. Cama, one of the Vice-Presidents, in the chair.

The minutes of the last meeting were read and confirmed.

A paper was then read by Mr. R. P. Karkaria on the "Death of Akbar," a Tercentenary study.

After a few remarks on the paper, a vote of thanks to Mr. Karkaria was proposed by Prof. O. V. Müller and seconded by Mr. S. T. Bhandare, which was unanimously carried.

A Meeting of the Society was held on Tuesday, the 13th February 1906.

In the absence of the President and Vice-Presidents, the Honorary Secretary was voted to the chair, proposed by Mr. R. P. Karkaria and seconded by Mr. S. T. Bhandare.

The minutes of the last meeting were read and confirmed.

Mr. C. V. Vaidya then read a paper on the Races of Early India, with special reference to the origin of the Marathas.

On the proposition of Mr. J. J. Modi, seconded by Mr. S. T. Bhandare, a vote of thanks was passed to Mr. Vaidya for the interesting paper he had read.

The Annual Meeting of the Society was held on Monday, the 26th March 1906.

Mr. James MacDonald, one of the Vice-Presidents, in the chair.

The Honorary Secretary read the Annual Report for 1905.

The Annual Report for 1905.

MEMBERS.

Resident.—During the year under review 57 new Members were elected and 3 Non-Resident Members having come to Bombay were added to the list of Resident Members. On the other hand, 16 withdrew, 5 died, and 5 having left Bombay were transferred to the Non-Resident List. This leaves 318 on the roll at the end of the year. The number at the close of the preceding year was 284. Out of the total number 57 were absent from India for the whole year or for portions of the year.

Non-Resident.—10 Members joined under this class during the year and 5 were transferred from the list of Resident Members. 4 Members resigned, 1 died and 3 were added to the Resident List. The total number at the end of the year was 97 against 90 at the close of 1904. Out of the 10 new Members, 5 acquired the privilege of taking out books from the Library under Art. XVI of the Rules, by payment of an additional subscription.

OBITUARY.

The Society has to record with regret the death of the following Members :—

RESIDENT.

- Mr. Shamrao Vithal.
- Dr. C. H. Cayley.
- Mr. G. D. Marston.
- „ Hardevram Nanabhai.
- Miss Aitkin.

NON-RESIDENT.

- Mrs. Mitchell.

LIBRARY.

The total issue for the year excluding the use made of Reference and other works at the Library, was 42,926 volumes, comprising 27,184 volumes of new books including Periodicals, etc., and 15,742 of the old, a daily average, excluding Sundays and Holidays, of 140 volumes. The issue in the previous year amounted to 38,635 volumes.

The issues of each month are noted in the subjoined table—

						<i>Old Books.</i>	<i>New Books.</i>
January ...	...	...	...	...	...	1,150	1,802
February ...	...	...	...	...	...	1,242	2,205
March ...	...	...	...	...	...	1,475	2,495
April ...	...	...	...	...	...	1,445	2,195
May ...	..	..	...	...	...	1,238	2,754
June ...	...	...	...	...	...	1,166	2,679
July ...	...	...	...	...	...	1,426	2,705
August ...	...	...	...	...	...	1,341	2,349
September ...	...	...	...	...	...	1,377	2,269
October ...	..	..	...	...	...	1,377	2,032
November ...	...	...	...	...	...	1,140	2,114
December ...	...	...	...	...	...	1,365	1,585
Total						15,742	27,184

The issues of old and new books arranged according to subjects are shown in the following table :—

<i>Subjects.</i>	<i>Volumes.</i>
Fiction	16,724
Biography	1,988
Miscellaneous, Collected Works and Essays	1,447
History and Chronology	1,475
Voyages, Travels, Geography, Topography	1,366
Reviews, Magazines, Transactions of Learned Societies (in bound Volumes)	861
Oriental Literature	761
Poetry and Drama	529
Naval and Military	439
Art, Architecture and Engineering... ..	364
Philology, Literary History, &c.	307
Religion and Theology	279
Foreign Literature	209
Philosophy	224
Politics, Political Economy, &c.	265
Government Publications and Public Records	231
Natural History, Geology, Mineralogy	181
Classics and Translations	147
Archæology, Antiquities, Numismatics, &c.	149
Natural Philosophy, Astronomy, Mathematics	143
Grammatical Works, Encyclopædias, &c.... ..	95
Botany	82
Law	81
Medicine	83
Periodicals in loose numbers	14,496

ADDITIONS TO THE LIBRARY.

The additions to the Library during the year numbered 1,201 volumes. Of these 798 were purchased and 405 were presented to the Society.

For the gifts of books, the Society is indebted to the Secretary of State for India, the Government of India, the Bombay Government and other local Governments, the Trustees of the Parsi Panchayat Funds and Properties and to individual authors and donors.

Among the works presented to the Society special mention must be made of an important collection of Manuscript Memoirs of the work of Lt.-Col. T. B. Jervis, Bombay Engineers (East India Co.'s Service, 1812-1842) which the Society has received from his son Mr. W. P. Jervis. The MSS. are valuable, containing as they do

interesting information bearing on the administration, history and the social condition, &c., of Western India, in the early years of the last century. The MSS. are bound in 7 volumes and are in an excellent state of preservation. Another valuable donation is a small collection of Sanskrit MSS. chiefly of Vedic sacrificial and other literature, which have been presented by Mr. M. V. Kibe of Indore.

The volumes purchased and presented are shown in the subjoined table, according to classes :—

<i>Subject.</i>	<i>Volumes. purchased.</i>	<i>Volumes presented.</i>
Religion and Theology	15	...
Philosophy	14	...
Classics and Translations	7	1
Philology, Literary History and Biblio- graphy	7	17
History and Chronology	51	...
Politics, Political Economy, Trade and Commerce... ..	9	...
Law	4	7
Government Publications and Public Records	6	105
Biography	64	1
Archæology, Antiquities, Numismatics, Heraldry	5	11
Voyages, Travels, Geography, and Topography	39	29
Poetry and Drama... ..	13	...
Fiction	277	...
Miscellaneous, Collected works, Es- says, &c.	31	1
Foreign Literature... ..	1	...
Natural Philosophy, Mathematics, As- tronomy	1	...
Art, Music, Engineering, Architecture... ..	23	2
Naval and Military... ..	27	...
Natural History, Geology, Chemistry	10	...
Botany, Agriculture	3	2
Medicine, Surgery and Physiology	11	2
Annuals, Serials, Transactions of Learned Societies, &c.	148	87
Dictionaries and Grammatical works	5	...
Oriental Literature... ..	27	35

NEWSPAPERS AND PERIODICALS.

The Newspapers, Periodicals and Journals of Learned Societies subscribed for and presented to the Society during the year are as follows :—

Literary Monthlies...	...	...	...	...	...	...	...	14
Illustrated	...	...	...	...	...	...	...	18
Scientific and Philosophical Journals, Transactions of Learned Societies, &c.	...	...	...	...	...	...	...	35
Reviews	...	...	...	...	...	...	...	19
English Newspapers	..	...	..	...	...	...	...	16
English Registers, Almanacs, Directories, &c.	...	...	...	...	...	...	...	13
Foreign Literary and Scientific Periodicals	...	...	...	...	...	...	...	19
American Literary and Scientific Periodicals	...	...	...	...	...	...	...	11
Indian Newspapers and Government Gazettes	...	...	...	...	...	...	...	20
Indian Journals, Reviews, &c.	...	...	...	...	...	...	...	27

At a meeting of the Society in November called under Article XX of the Rules, for the revision of the Newspapers, Periodicals, &c., taken by the Society, it was resolved to discontinue the following from the beginning of 1906 :—

- American Review of Reviews.
- Independent Review.
- British Medical Journal.
- Journal of Education.
- Englishman.

and to subscribe from the same date to :—

- Capital.
- Daily News (London.)
- Hindustan Review.
- Oriental Review.
- Statesman.
- India.
- Indu Prakash.
- International Journal of Ethics.
- Indian Review.

COIN CABINET.

The accessions to the Society's Coin Cabinet during the year numbered 163 coins. Of these two were presented by the Dewas State through Captain Luard and the rest were acquired from different Governments under the Treasure Trove Act. Of the total number of coins added to the Cabinet 11 were Gold, 118 Silver and 34 Copper.

A detailed list is subjoined.

Presented by the Bombay Government.

- 3 Gold Coins of Pratap Deva Raya, Vijayanagar Dynasty, Southern India.
- 1 Round Gold Mohur of Akbar.
- 1 Square Gold Mohur of Akbar.
- 1 Gold Coin of Sulayman bin Selim, Ottoman Sultan.
- 1 Gold of Selim II bin Sulayman, Ottoman Sultan.
- 1 Gold of Murad bin Selim II, Ottoman Sultan.
- 1 Gold of Muhammad bin Murad III, Ottoman Sultan.
- 1 Small Silver coin of Akbar.
- 1 Do. of Selim Shah (afterwards Jahangir).
- 1 Silver of Jahangir.

All the coins were found while repairing the tomb of Kutbe-Alam in Watwa, a village in the Daskroi Taluka, Ahmedabad.

- 1 Silver coin of Ahmad Shah Bahadur found at Varsala, Taluka Vada, Thana.

Presented by the Bengal Government.

- 5 Silver coins of the East India Company in the name of Shah Alam. Found in the Dinajpur District.
- 5 Silver coins of Hassan Shah of Bengal.
- 2 Silver coins of Muhammad Shah of Delhi. Found in the Mursidabad District.
- 1 Silver coin of Islam Shah found in the Bhagalpur District.
- 1 Silver coin of Sikandar bin Ilyas ; found in the Nadea District.
- 1 Silver coin bearing names of Siva Singh Shah and Begum Pramatheswari Shah. Found near Gargaon in the Sibsagar District.
- 6 Silver coins of the French East India Company in the names of Ahmad Shah and Shah Alam ; found in the Rangpur District.
- 11 Silver coins of Alamgir II.
- 4 Mahommad Shah.
- 1 Shahajahan II.
- 1 Shah Alam I.
- 4 Ahmad Shah ; found in the Manbhum District.

Presented by the Assam Government.

- 11 Silver coins of Assam Kings—¹
Gaurinath Singh.
Rajeshwar Singh.
Pramatha Singh.
Lakshmi Singh.
Found in the Sibsagar District.

Presented by the Government, U. P.

- 2 Silver coins of Shah Alam II, found in a well in Mauza Rodan, Tahsil Ferozabad, Agra District.
- 1 Silver of Mahommad Shah, found at Tera Jakat, Tahsil Chibraman, Farrukabad District.
- 6 Silver coins of the East India Company in the name of Shah Alam, found in the Bahraich District.
- 5 Silver coins of Shah Alam, found in Kabirpur, Unao.
- 1 Copper Indo-Scythian coin, found in Bhitaura District, Fyzabad.
- 12 Copper coins of Akbar, found in the Barabanki District.

Presented by the Government, N.-W. Frontier Provinces.

- 1 Gold coin of Kedara King of the Kushans, found in the Peshawar District.
- 1 Gold coin, later Indo-Scythian, found in the Hazara District.

Presented by the Madras Government.

- 21 Copper coins of the English East India Company (Bombay Type, Bale mark and Scales of Justice), found in the Madras Presidency.

Presented by the Government, Central Provinces.

- 18 Silver coins of Aurangzeb. Found in the Bhandara District.
- 5 Silver Indo-Sassanian coins, found in the Jabalpur District.
- 16 Silver coins of Aurangzeb, found in the Saugor District.

Presented by the Punjab Government.

- 1 Silver coin of Jahangir, found in the Sialkot District.
- 1 Silver of Shah Suja Durani
and
3 Silver of Muhammad Shah Durani, found in the Jhang District.
- 1 Silver of Shah Alam II, found in the Gaigaon District.

Presented by the Dewas State.

- 2 Silver coins of Muhammad Shah of Malwa.

News has reached the Hon. Secretary of a large find of silver coins of Nahapana, the 1st Western Kshatrapa (A. D. 119) in the Sinnar Taluka of Nasik District. These will be forwarded to the Society by Government in due course.

The Honorary Secretary has obtained the following objects of antiquarian interest, for the Museum from the Thana District :—

Two Stones bearing an inscription relating to land-grants by Kings of the Silahara Dynasty, from Salsette.

Three Hindu figures of black stone of about the 9th Century A. D. from Parjapur, Salsette.

Steps have also been taken to recover from Junnar in the Poona District an inscribed slab, recording an eclipse of the Sun in the year A. D. 1033, and enquiries are being set on foot with a view to the recovery of other objects of archæological interest which are known to be lying neglected in various parts of the Presidency.

JOURNAL.

Two numbers of the Journal were issued during the year.

The first was a special number, the Centenary Memorial Volume, containing a record of proceedings of the Centenary celebration, a paper on the history of the Society, other papers, reviewing the progress of Oriental Literature, Archæology and Natural History during the century and papers read at meetings held in connection with the Centenary.

The second was a regular issue; number 60, the first number of Vol. XXII of the Journal. In this number are published some of the papers, read in connection with the Centenary, which were not included in the Centenary Memorial Volume, and two papers, one on the "Jervis MSS." read at a meeting of the Society during the year, and the other on "Shivaji's Swarajya" read before the Society in 1903.

IRANIAN BOOKS PURCHASE FUND.

With a view to commemorate the Centenary of the Society, Mr. K. R. Cama, Mr. Jivanji Jamshedji Modi and Khan Bahadur Bomanji Byramji Patel raised a subscription among members of the Parsi community for the purchase of important works on Iranian Literature, history and philology, to be added to the Oriental Section of the Society's Library. The total amount collected, Rs. 855, has been handed over to the Society with a list of books recommended for purchase. The books which have been ordered and will be received in due course will prove of special interest to students of Iranian Literature in Bombay.

FINANCE.

A statement of accounts detailing receipts and disbursements for 1905 is appended.

The total amount of subscription from members during the year was Rs. 12,726-3-4. The subscriptions in the year preceding amounted to Rs. 11,692-15-0.

A sum of Rs. 620, on account of life-subscription, was also received from one Resident and one Non-Resident member, which sum has been duly invested in Government securities as required by the Rules. A sum of Rs. 754, representing the special subscription started in 1904 for defraying expenses in connection with the Centenary celebration of the Society and including proceeds of the Centenary tickets was also placed to the Society's credit.

The balance to the credit of the Society at the end of the year was Rs. 2,648-13-2.

The Invested Funds of the Society amount to Rs. 16,000.

GENERAL.

The lighting of the Reading Room and of the side rooms, which was far from satisfactory, has been improved. Three new lamps of large size have been fixed over the principal Reading tables in the Library Room and the old lamps have been rearranged with the result that the rooms are now better lighted. It is hoped to make further improvements in this direction, as time goes on and funds permit.

For the convenience of Members who have to refer to the Catalogues of the Library a new sloping desk has been purchased, to accommodate all the volumes of the MSS. Catalogues. A book case with glass doors and a lock and key has also been made, in which it is intended to keep a number of valuable and rare books, together with the first editions of the works of several standard authors in the possession of the Society. This arrangement is considered necessary for the better preservation and the safe guarding of such books.

A small glass case for telegrams has been posted in the Reading Room in place of the former unsightly board, and table cloths have been provided for two of the tables on which costly illustrated books are exposed to view.

The two very important and valuable MSS. in the Library, "Dante's Divina Commedia" and a decorated and illuminated copy of the Koran were found to be in a dilapidated condition; and the 4 portraits of Presidents of the Bombay Geographical Society, hung in the Meeting Room of the Society, were out of repair and required attention.

The Dante MSS. has been rebound in calf gilt with an ornamental border on both sides, and the Koran has been repaired in the original binding and rebacked. The four portraits have been sent to the Principal of the School of Art to be thoroughly repaired and restored.

Rao Bahadur G. N. Nadkarni proposed and Mr. C. L. Young seconded that the report for 1905 be adopted.

The proposition was carried unanimously.

On the motion of Col. Bannerman, seconded by Mr. R. P. Karkaria, the following Committee was elected for 1906.

COMMITTEE OF MANAGEMENT.

1906.

President.

The Hon'ble Mr. E. M. H. Fulton, C.S.I., I.C.S.

Vice-Presidents.

James MacDonald, Esq.

Kharsetji R. Cama, Esq.

The Hon'ble Mr. Justice N. G. Chandawarkar, B.A., LL.B.

The Hon'ble Mr. Justice H. Batty, M.A., I.C.S.

Members.

Camrudin Amirudin, Esq. B.A.

F. R. Viccaji, Esq., B.A., LL.B.

Sir Bhalchandra K. Bhatavadekar, Kt.

Jivanji Jamshedji Modi, Esq., B.A.

Dastur Dorab P. Sanjana, Esq., B.A.

A. L. Covernton, Esq., M.A.

The Hon'ble Mr. Darasha R. Chichgar.

J. E. Aspinwall, Esq.

Rev. Dr. D. Mackichan, D.D., LL.D.

Rev. Dr. J. E. Abbott, D.D.

Rao Bahadur G. N. Nadkarni, B.A., LL.B.

L. C. H. Young, Esq., B.A.

S. R. Bhandarkar, Esq., M.A.

W. H. Sharp, Esq., M.A.

Honorary Secretary.

S. M. Edwardes, Esq., I.C.S.

Honorary Auditors.

H. R. H. Wilkison, Esq.

S. T. Bhandare, Esq.

The Honorary Secretary then proposed the following addition to Article XXXIX of the Rules as arranged by the Committee of Management.

“ Nor such other works as the Committee may from time to time decide to be valuable and to require special care and safeguarding.”

Rao Bahadur G. N. Nadkarni seconded the proposal.

The rule, as altered, was then unanimously adopted.

A meeting of the Society was held on Thursday, the 26th April 1906.

Mr. K. R. Cama, one of the Vice-Presidents, in the Chair.

The Minutes of the last meeting were read and confirmed.

Mr. J. J. Modi then read the following papers:—

(1) The Arab Writer Macoudi on “ Volcanoes.”

(2) The date of the death of Nizami.

On the proposition of Mr. R. K. Dadachanji, seconded by the Honorary Secretary, a vote of thanks was passed to Mr. Modi for the interesting papers he had read.

A meeting of the Society was held on Monday, the 1st October 1906.

On the proposition of the Honorary Secretary, seconded by Mr. Tribhuvandas Mangaldas, Mr. G. N. Nadkarni was voted to the Chair.

The minutes of the last meeting were read and confirmed.

Mr. J. A. Saldanha then read a paper “ The First Englishman in India and his work, especially his Christian Puran.”

The Chairman, with a few remarks, moved a vote of thanks to Mr. Saldanha for the interesting paper he had read.

The motion was seconded by Mr. S. T. Bhandare and carried by acclamation.

A meeting of the Society was held on Friday, the 12th October 1906.

Mr. K. R. Cama, one of the Vice-Presidents, in the Chair.

The minutes of the last meeting were read and confirmed.

Mr. J. J. Modi then read a paper “ Bombay as seen by Dr. Ives in 1754.”

The Chairman with a few remarks moved a vote of thanks to Mr. J. J. Modi, for the interesting paper he had read, which was carried by acclamation.

Mr. Modi was pleased to present to the Society his copy of “ Dr. Ives' Voyages,” the subject of his paper. The Chairman acknowledged the gift with the best thanks of the Society.

1 **ABSTRACT OF THE SOCIETY'S PROCEEDINGS.**

A General Meeting of the Society under Article XX of the Rules was held on Wednesday, the 21st November 1906.

Mr. James MacDonalD, one of the Vice-Presidents, in the Chair.

The meeting perused the existing list of papers and periodicals taken by the Society and resolved that the following out of them be discontinued from the beginning of the next year :—

Photography.
International Journal of Ethics.
India.
Lancet.
Hindustan Review.
Indian Review.

The following proposals for additions to the list received from two members were also considered :—

From

Mr. J. E. Aspinwall,
That the "Ladies' Realm" and the "Ladies' Field" be taken.

Carried.

From

Mr. Trikamdas Lalji,
That the "Indian Trade Journal" be taken.

Not carried.

On the proposition of Mr. J. J. Modi, seconded by Mr. J. E. Aspinwall it was resolved that a memo showing the demand among members for the papers and periodicals taken by the Society be circulated in future together with the ordinary list of papers and periodicals accompanying the notice of meeting.

Books, &c., presented to the Society,

1906.

<i>Title of Books.</i>	<i>Donors.</i>
ACCOUNT of Trade, carried by Rail and River in India, 1904-05.	Government of India.
ACTS, Governor-General of India, 1905.	Government of India.
ADMINISTRATION Report, Baluchistan Agency, 1904-05.	Government of India
————— Report, Ajmer-Merwara, 1904-05.	Government of India.
————— Report, Bengal, 1904-05.	Government of Bengal.
————— Bombay Presidency, 1904-05.	Bombay Government.
————— Report, Burma, 1904-05.	Government of Burma.
————— Report, Madras, 1904-05.	Madras Government.
————— Report, Punjab, 1904-05.	Punjab Government.
————— Report, United Provinces of Agra and Oudh, 1904-05.	Government, United Provinces.
AGRICULTURAL Changes required by the times. By R. H. Elliot.	The Author.
————— Statistics, India, 1900-01 to 1904-05.	Government of India.
ANNALES Musee Guimet. Livre Sacres de Cambodge.	
————— Le Nepal, Vol. II. Musee Guimet.	
ARCHÆOLOGICAL Survey of Western India, Vol VIII, Muhammadan Architecture of Ahmedabad, Part II.	Government of India.
AREA and Yield of Certain Principal Crops in India, 1891-92—1905-06.	Government of India.
ASSAM District Gazetteers.	Government of India.
BENGAL Code, 3rd. Edition, Vol. III.	Government of India.

<i>Title of Books.</i>	<i>Donors.</i>
BIBLIOTHECA Chemica, Catalogue of the Collection of James Young of Kelly.	Trustees of the late Dr. James Young.
BOMBAY University Calendar, 1906-07.	The University.
———— Gazetteer. Supplementary Volumes, with Index.	Bombay Government.
BOOKS of Reference, in the Reading Room, British Museum.	The Trustees of the Museum.
BULLETIN, Bureau of American Ethnology No. 23.	The Smithsonian Institution.
CARTOONS from Hindi Punch, 1905.	Editor, Hindi Punch.
CATALOGUE, India Office Library. Vols. III, Part IV.	Director of Public Instruction, Bombay.
———— of Arabic and Persian MSS., in the Library of the Calcutta Madrasah.	Government of Bengal.
DEATH of Shivaji. By R. P. Karkaria.	The Author.
DESCRIPTION Geologique de L'Ile d' Ambon.	Government, Netherlands India.
DESCRIPTIVE Catalogue, Sanskrit MSS., Calcutta Sanskrit College Library.	Bengal Government.
———— Catalogue, Sanskrit MSS., in the Government Oriental MSS. Library, Madras.	Madras Government.
DISTRICT Gazetteers, Bengal, Statistics.	Government of India.
———— Gazetteers, United Provinces. Vols. III, XLII, XLIII and XLIV.	Government of India.
EAST India, Accounts and Estimates, 1906-07.	Secretary of State for India.
———— India, (Army Administration) Further Papers, 1906.	Secretary of State for India.
———— India, Financial Statement, 1906-07.	Secretary of State for India.
———— India, Home Accounts, 1904-06.	Secretary of State for India.
———— India, Income and Expenditure, 1894-95 to 1904-05.	Secretary of State for India.

<i>Title of Books.</i>	<i>Donors.</i>
EAST India, Mineral Concessions, 1889 to 1904. — India, Progress and Condition, 1904-05.	Secretary of State for India.
EPIGRAPHIA, Carnatica. Vols. IX & X.	Mysore Government.
ETHNOGRAPHIC Notes, Southern India.	Madras Government.
FACSIMILES from Early Printed Books, British Museum.	Trustees of the British Museum.
FACTORY Report, Bombay Presidency, 1905.	Bombay Government.
FINANCE and Revenue Accounts, Government of India, 1904-05.	Government of India.
GAZETTEERS (Statistical Appendix) Tinnevely, South Canara, Kurnool, Chingleput, Madura, North Arcot, Trichinopoly, Nilgiri, Coimbatore, South Arcot and Cuddapah Districts.	Madras Government.
GENEALOGY of the Infantry Regiments, Bombay Army, 1905.	Bombay Government.
IMPERIAL Library, Calcutta, Catalogue.	Government of India.
INDIAN LAW Reports, Allahabad Series, 1905.	Government, U. P.
— Law Reports, Bombay Series, 1905.	Bombay Government.
— Law Reports, Madras Series, 1905.	Madras Government.
— Law Reports, Calcutta Series, 1905.	Government of Bengal.
— Records Series, Bengal, 1756-1757.	Government of India.
— Weather, Review, 1904.	Government of India.
JOURNAL of John Jourdain (Hak, Soc.)	Bombay Government.
JUDICIAL and Administrative Statistics, British India, 1904-05.	Government of India.
L'ART Greco-Boudhique du Gandhara, Vol. I.	Ecole Francaise d' Extreme-Orient.

<i>Title of Books.</i>	<i>Donors.</i>
LINGUISTIC Survey of India, Vol. VII. Indo-Aryan Family Southern group, specimens of the Marathi Languages.	Government of India.
LETTERS received by the East India Company, Vol. 2-6-	Secretary of State for India.
LITTLE Clay Cart. Mricchakatika. Translated into English.	Harvard University.
LORD Curzon. R. P. Karkaria.	The Author.
MADRAS University Calendar, 1906-07.	The University.
MEMOIRS of the Department of Agriculture, India, Chemical Series, Vol. I., No. 1. Botanical Series, Vol. I, Nos. 1-4.	Government of India.
—— Department of Agriculture in India, Bombay Locusts.	Government of India.
—— Geological Survey of India, Palæontologia Indica, Series XV, Vol. V.	Director, Geological Survey.
—— Indian Meteorological Dept., Vol XX, Part I.	Government of India.
NOTE on Stamp Statements, Punjab, 1905-06.	Punjab Government.
NOTES on Dispensaries and Charitable Institutions, Punjab, 1905.	Punjab Government.
—— on Registration Returns, Punjab, 1905.	Punjab Government.
—— on Vaccination, Bombay Presidency, 1905-06.	Bombay Government.
NOTICES of Sanskrit MSS., Bengal, Extra Number.	Government of India.
PAHLAVI Dinkard, Book VII.	Trustees of the Parsee Panchayat Fund.
PAPERS relating to Original Survey, Ganeshgaon, Malsiras Taluka, Sholapur.	Bombay Government.
—— . —— revision Survey Settlement, Chandgad, Belgaum.	Bombay Government.
—— —— revised Survey Settlement, Karmala, Sholapur.	Bombay Government.

<i>Title of Books.</i>	<i>Donors.</i>
PAPERS relating to revision Survey Settlement, Shoapur.	
—————	Taluka, Sholapur.
————— revised Survey Settlement, Madha, Sholapur.	
—————	Bombay Government.
————— Revision Survey Settlement Kashmir and Jacobabad Talukas, Upper Sind Frontier.	
————— Sujwal Mirpur, Mánjhand and other Talukas,	
—————	Karachi.
————— Naushahro, Abro, Ghotki and Rohri Talukas,	
—————	Sukkur.
————— TandoBago and Badin Talukas, Hyderabad.	
—————	Bombay Government.
PROCEEDINGS, Agricultural Conference, Bombay, February, 1906.	
—————	Bombay Government.
————— Legislative Council, Government of Bombay. Vol XLIII, 1905.	
—————	Bombay Government.
————— Royal Society, Canada, Vol XI, 1905.	
—————	The Society.
PANJAB District Gazetteers, Statistical Tables.	
—————	Government of India.
RECORDS, Botanical Survey of India, Vol. IV, No. 3.	
—————	Government of India.
————— of the Geological Survey of India, 1905-06.	
—————	Director, Geological Survey.
REPORT, American Historical Association, 1904.	
—————	The Association.
————— Archæological Survey, Burma, 1905-06.	
—————	Government of Burma.
————— Archæological Survey Work, N.-W. Frontier Provinces and Baluchistan, 1904-05.	
—————	Punjab Government.
————— Archæological Survey, Northern Circle, 1905-06.	
—————	Punjab Government.
————— Archæological Survey of India, 1903-04.	
—————	Government of India.
————— Archæological Survey, U.P. and Punjab, 1904-05.	
—————	Government, U.P.
————— Board of Scientific Advice, India, 1904-05.	
—————	Government of India.

<i>Title of Books.</i>	<i>Donors.</i>
REPORT, Bombay Chamber of Commerce, 1905.	Bombay Chamber of Commerce.
——— Bombay Improvement Trust, 1905-06.	Chairman, Improvement Trust.
——— Bombay Jail Department, 1905.	Bombay Government.
——— Bombay Millowners' Association, 1905.	The Association.
——— Bombay Port Trust, 1905-06.	Chairman, Bombay Port Trust.
——— Chemical Analyser to Government, Bombay, 1905.	Bombay Government.
——— Chenab, Jhang, Chunian and Jhelum Colonies, 1904-05.	Punjab Government.
——— Chief Inspector of Mines in India, 1905.	Chief Inspector of Mines.
——— Civil Hospitals and Dispensaries, Government of Bombay, 1905.	Bombay Government.
——— Civil Justice, Punjab, 1905-06.	Punjab Government.
——— Civil Veterinary Department, Bombay Presidency, 1904-05.	Bombay Government.
——— Criminal Justice, Punjab, 1905.	Punjab Government.
——— Department of Agriculture, Bombay Presidency, 1904-05.	Bombay Government.
——— Director of Public Instruction, Bombay Presidency, 1904-05.	Bombay Government.
——— Excise Administration, Punjab, 1905-06.	Punjab Government.
——— External Land Trade, Punjab, 1905-06.	Punjab Government.
——— External Land Trade, Sind and British Baluchistan, 1905-06.	Bombay Government.
——— Forest Administration, Punjab, 1904-05.	Punjab Government.
——— Forest Department, Madras, 1904-05.	Madras Government.
——— Government Central Museum, Madras, 1905-06.	Madras Government.

<i>Title of Books.</i>	<i>Donors.</i>
REPORT, Income Tax Administration, Punjab, 1902-05-06.	Punjab Government.
Income Tax Operation, Bombay Presidency. Three years ending 31st March 1905.	Bombay Government.
Incumbered Estates, Sind, 1905-06.	Bombay Government.
Internal Trade, Punjab, 1904-05.	Punjab Government.
Irrigation Revenue, Bombay Presidency, 1904-05.	Bombay Government.
Irrigation Revenue, Sind, 1904-05.	Bombay Government.
Land Records, Bombay Presidency, 1904-05.	Bombay Government.
Land Records and Agriculture, Punjab.	Punjab Government.
Land Revenue Administration, Punjab, 1904-05.	Punjab Government.
Lucknow Provincial Museum, 1905-06.	Government, U. P.
Lunatic Asylums, Punjab, 1903-1905.	Punjab Government.
Lunatic Asylums, Bombay Presidency, 1903-05.	Bombay Government.
Maritime Trade, Sind, 1905-06.	Bombay Government.
Meteorological Department, Government of India, 1905-06.	Government of India.
Municipal Commissioner, Bombay, 1904-05.	Municipal Commissioner, Bombay.
Municipalities, Punjab, 1904-05.	Punjab Government.
on the working of Co-operative Societies, Punjab, 1905-06.	Punjab Government.
Opium Department, Bombay Presidency, 1904-05.	Bombay Government.
on Public Instruction, Punjab, 1904-05.	Punjab Government.
on Search for Sanskrit Mss., 1905-06.	Asiatic Society, Bengal.

<i>Title of Books.</i>	<i>Donors.</i>
REPORT, Plague Research Laboratory, Bombay, 1904-05.	Lt.-Col. W. B. Bannerman.
———— Police Administration, Punjab, 1905.	Punjab Government.
———— Police of Bombay, 1905.	Bombay Government.
———— P. W. Dept., Bombay Presidency, Irrigation Works, 1904-05.	Bombay Government.
———— Rail-borne Trade, Bombay Presidency, 1904-05.	Bombay Government.
———— Railways in India, 1905.	Government of India.
———— Reformatory School, Yaravda, 1905.	Bombay Government.
———— Salt Department, Sind, 1905-06.	Bombay Government.
———— Sanitary Administration, Punjab, 1905.	Punjab Government.
———— Sanitary Measures in India, 1904.	Secretary of State for India.
———— Sanitary Commissioner, Government of Bombay, 1905.	Bombay Government.
———— Sanitation, Dispensaries, &c., Rajputana, 1904-05.	Government of India.
———— Sea-borne Trade and Customs Administration, Bombay Presidency, 1905-06.	Bombay Government.
———— Settlement Operations, Punjab, 1904-05.	Punjab Government.
———— Smithsonian Institution, 1904.	Smithsonian Institution.
———— Stamp Department, Sind, 1905-06.	Bombay Government.
———— Talukdari Settlement Officer, Bombay Presidency, 1904-05.	Bombay Government.
———— Trade and Navigation Returns, Aden, 1904-05-06.	Bombay Government.
———— Trade and Navigation, Sind, 1905-06.	Bombay Government.

<i>Title of Books.</i>	<i>Donors.</i>
REPORT, Vaccination, Punjab, 1905.	Punjab Government.
——— Working of the Punjab Alienation Land, Act XIII of 1900, 1904-05.	Punjab Government.
RESOLUTION, reviewing Reports of Local Boards, Bombay Presidency, 1904-05.	Bombay Government.
——— reviewing Reports on Municipal Taxation and Expenditure ; Bombay Presidency, 1904-05.	Bombay Government.
RETURN of Wrecks and Casualties in Indian Waters, 1905.	Government of India.
SOUVENIR of two progresses by T. R. H. the Prince and Princess of Wales through Bombay City on the 9th and 10th November 1905.	S. M. Edwardes, Esq.
SRAUTA-Sutra of Drahyayana, Ed. J. N. Reuter.	The Editor.
STATEMENT of Trade and Navigation, Bombay Presidency, 1905-06.	Bombay Government.
STATISTICAL Abstract, British India, 1895-96 to 1904-05.	Secretary of State for India.
STATISTICS, Registration Department, Bombay Presidency, 1905.	Bombay Government.
SUBJECT Index of Modern Works, British Museum, 1881-1900. Vols. I.-III.	Trustees of the Museum.
TABLES relating to Trade of British India, 1900-01 to 1904-05.	Secretary of State for India.
TECHNICAL Art Series, 1905.	Government of India.
TELEGRAPH Map of India, 1905.	Superintendent, G. T. Survey of India.
THEOSOPHY and Christianity. By Rev. E. R. Hull.	The Author.
TIDE Tables, Indian Ports, 1906.	Government of India.
TOBABATAKSCH Deutsches Worterbuch.	Government, Netherlands India.

<i>Title of Books.</i>	<i>Donors.</i>
VOYAGE from England to India. By E. Ives. —— to Surat. By F. Ovington.	Jivanji Jamshedji Modi, Esq.
WHITNEY'S Athava-Veda Samhita, Translated.	Harvard University.
ZARATHUSHTRA and the Greeks. L. H. Mills. Trustees of the Parsee Panchayat Fund.	
——— and Zarathushtrianism in the Avesta. By R.E. Dastoor.	The Author.



*Proceedings of the Bombay Branch Royal
Asiatic Society.*

1907.

A GENERAL MEETING of the Society was held on Wednesday, the 13th February 1907, to accept the offer of the subscribers to the Campbell Memorial Medal Fund and to appoint Trustees to hold the Fund.

Mr. James MacDonald, one of the Vice Presidents, in the Chair.

The Minutes of the last meeting were read and confirmed.

Read a letter from Mr. R. E. Enthoven, I.C.S., written on behalf of himself and other subscribers offering to hand over to the Bombay Branch of the Royal Asiatic Society, Port Trust Bonds of the nominal value of Rs. 3,000, being the investment of a Fund subscribed by members of the Indian Civil Service for the purpose of founding a gold medal to be known as "The Campbell Memorial Medal" upon the terms of the scheme, a copy of which is laid upon the table.

On the proposition of the Honorary Secretary, seconded by the Honorable Mr. Justice Chandavarkar, it was resolved that :—The offer be accepted and that the Fund be known as "The Campbell Memorial Medal Fund" and be held by the Society upon the terms and for the purposes of the scheme submitted ; the said scheme being as follows :—

Scheme for the proper management of the Fund handed over to the Bombay Branch of the Royal Asiatic Society for the founding of a Gold Medal to be known as "The Campbell Memorial Medal."

1. The Fund at present consisting of Bombay Port Trust Four per cent. Bonds of the nominal value of Rs. 3,000 shall be known as "The Campbell Memorial Medal Fund" and shall be handed over to the Hon'ble Mr. Justice Chandavarkar, Mr. A. M. T. Jackson, I.C.S., and Mr. R. E. Enthoven, I.C.S., as the first Trustees thereof, who shall execute a declaration of Trust in respect of the same declaring that they hold the said Fund and the investments for the time being representing the same in trust for the Bombay Branch of the Royal Asiatic Society (hereinafter referred to as the Society) for the purposes of this Scheme.

2. The number of Trustees of the Fund shall never be less than three and the power of appointing new Trustees either in substitution for any existing Trustee or to fill a vacancy caused by the death or retirement of any Trustee shall vest in the Society.

3. The Fund may be maintained in its present state of investment or at the discretion of the Society may be sold and the proceeds of sale re-invested in any securities for the time being authorized by law for the investment of trust moneys with power for the Society from time to time to vary or transpose such investments into or for others of a like nature.

4. The income accrued from the investments for the time being representing the fund shall, from time to time, on demand be handed over by the Trustees to the Committee of the Society or to some person authorized by the said Committee to receive the same, and any income not required for the purposes of this Scheme and any accretions to the Fund from whatsoever source arising shall, from time to time, as the Society shall think fit, be invested in securities of the nature hereinbefore specified and be vested in the Trustees for the time being of the fund as part of the capital thereof.

5. The Capital of the fund shall not under any circumstances be drawn upon nor shall the income thereof be anticipated.

6. The Society shall apply the income of the fund or so much thereof as shall from time to time be required for the purpose in providing a gold medal to be known as the "Campbell Memorial Medal" and to be awarded in recognition of distinguished services in Oriental Research upon the terms hereinafter mentioned.

7. The services referred to in the last preceding clause shall consist in the publication since the year 1903 of a treatise pamphlet or book in English on the subject of Oriental History Folklore or Ethnology calculated to further the objects of the Society, namely the investigation and encouragement of Oriental Arts, Sciences and Literature.

8. Subject to the provisions of this clause and of clause 14 hereunder the first award of the medal shall be made in the year one thousand nine hundred and seven and subsequent awards shall be made at intervals of not less than three years unless the Committee of the Society under the power contained in clause 16 hereof shall decide to make more frequent awards, but so nevertheless that no award shall be made in the year one thousand nine hundred and seven or any subsequent year unless a fitting recipient be forthcoming

9. The selection of a recipient shall, subject to the approval of the Committee of the Society, be made by a Committee (hereinafter called the Selection Committee), the members of which shall be nominated by the President of the Society in each year in which the medal is proposed to be awarded and such nomination shall be communicated in writing to the Committee of the Society previously to and shall be considered by them at their first meeting held after the first day of February in any year in which the medal is proposed to be awarded and such nomination shall be subject to the approval of the Committee of the Society.

10. In the event of the Committee of the Society not approving of the nomination of any member or members of the Selection Committee, the President of the Society shall nominate another member or other members as the case may be until three members shall be so approved and in the event of any irreconcilable difference between the President and the Committee of the Society a committee shall be formed of three members, one of whom shall be chosen by the President of the Society, one by the Senior Vice-President of the Society and one by the Committee of the Society.

11. In the event of the Selection Committee not being unanimous a majority of the members thereof shall bind the minority.

12. The Selection Committee shall have the right in order to assist them in forming their judgment of consulting all or any of the Professors of Oriental subjects at the Universities of Calcutta, Bombay, Madras and Allahabad or any other scholars whom they may think fit to consult.

13. The Selection Committee may with the consent of the Committee of the Society award a sum of money not exceeding Rupees one hundred to the recipient of the medal in addition thereto when it appears to them that the recipient of the medal would accept a pecuniary honorarium in addition thereto.

14. In the event of the Committee of the Society not approving of any selection made by the Selection Committee the medal in that year shall not be awarded.

15. If in any year the medal shall not be awarded owing to a fitting recipient not being forthcoming as provided in clauses 8 and 14 hereof, the income of the fund which has accumulated since the date when the medal was last awarded and which would otherwise have been expended in providing the medal for such year shall be invested by the Society in any of the securities hereinbefore authorised and shall be treated as part of the capital of the fund.

16. The Committee of the Society may at any time hereafter, notwithstanding anything in clause 8 hereof if the income of the said fund shall, owing to accumulations arising under clause 15 hereof or from any other cause, be sufficient to enable them to do so, decide that the medal shall be awarded at a less interval or less intervals than three years.

17. The Committee of the Society may from time to time make and alter rules and regulations for the management of the medal, provided that no rules or regulations so made by them shall be contrary to the objects of the Society as defined in clause 7 hereof or to these presents.

18. With the exception of the appointment from time to time as occasion may arise of new Trustees of the fund which appointments shall be made by the Society, all acts and things by this scheme provided to be done by the Society shall be deemed to be duly done and performed if the same shall be done and performed by the Committee of the Society for the time being and the Trustees of the fund shall be discharged by the receipt of the said Committee or of any persons authorised by them in respect of any payments from time to time made by them out of the income of the fund.

19. The Trustees of the fund may from time to time reimburse themselves or pay and discharge out of the income of the fund all expenses incurred in or about the execution of the Trusts declared by the said Declaration of Trust.

On the proposition of the Honorary Secretary, seconded by Mr. James MacDonald, it was resolved that:—The Hon'ble Mr. Justice N. G. Chandavarkar, Mr. A. M. T. Jackson, I.C.S., and Mr. R. E. Enthoven, I.C.S., be appointed Trustees of the Fund and that they do execute a Declaration of Trust in the form laid upon the table, declaring that they hold the said fund in trust for the Bombay Branch of the Royal Asiatic Society for the purposes of the said scheme. The said declaration of trust should be as follows:—

TO ALL TO WHOM THESE PRESENTS SHALL COME WE the Hon'ble Narayan Ganesh Chandavarkar one of His Majesty's Judges of the High Court of Judicature at Bombay Arthur Mason Tippetts Jackson of His Majesty's Indian Civil Service and Reginald Edward Enthoven also of His Majesty's Indian Civil Service send GREETING WHEREAS the Bombay Branch of the Royal Asiatic Society (hereinafter referred to as the Society) is a Society incorporated with the Royal Asiatic Society of Great Britain and Ireland and has for it objects the investigation and encouragement of Oriental Arts, Sciences and Literature AND WHEREAS an offer

was recently made to hand over to the Society certain Securities being the investment of a fund subscribed by Members of His Majesty's Indian Civil Service for the purpose of founding a gold medal to be known as "The Campbell Memorial Medal" upon the terms of a scheme which was at the same time submitted to the Society AND WHEREAS at a Meeting of the Society held in Bombay on the 13th day of February 1907 it was resolved that the offer above referred to should be accepted and that the fund should be known as "The Campbell Memorial Medal Fund" and be held upon the terms and for the purposes of the said scheme which scheme should be entered at length upon the minutes of the meeting and it was further resolved that we these Declarants should be the Trustees of the fund and should execute these presents for declaring that we hold the said fund in trust for the Society for the purposes of the said scheme AND WHEREAS a copy of the scheme submitted to the Society as aforesaid is subjoined to these Presents by way of schedule AND WHEREAS the fund consisting at the present time of Bombay Port Trust Four Per Cent. bonds of the nominal value of Rs. 3,000 has before the date of these presents been duly handed over to and transferred into the names of us these Declarants NOW THEREFORE KNOW YE and these presents witness and we the said Narayan Ganesh Chandavarkar, Arthur Mason Tippetts Jackson and Reginald Edward Enthoven do hereby declare that we these Declarants and the survivors and survivor of us and the heirs executors or administrators of such survivor and so far as we lawfully can and may bind them the Trustees for the time being of the said Fund appointed from time to time hereafter by the Society whether in substitution for us or any of us or in the place of any one or more of us dying or retiring from the Trust by these presents declared *shall* and *will* at all times hereafter hold and possess the Fund so-called or known as "The Campbell Memorial Medal Fund" and all investments for the time being representing the same and any accretions thereto and the income from time to time to arise from the capital of such fund including all accretions thereto (if any). In Trust for the Society for the purposes of the said Scheme a copy whereof is subjoined hereto *To the Intent* that so far as the terms of the said scheme apply to and affect the Trustees of the said fund we these Declarants shall conduct and manage the same in accordance with the terms and provisions of the said scheme *In Witness whereof* we have hereunto set our hands and seals this 9th day of April 1907.

A meeting of the Society was held on Friday, the 15th March, 1907. Mr. K. R. Cama, one of the Vice-Presidents, in the Chair.

The minutes of the last meeting were read and confirmed.

Mr. J. J. Mody then read a paper, " a few Notes on Broach," from an antiquarian point of view.

On the motion of Mr. S. T. Bhandare, seconded by the Hon'ble Mr. Logan, a vote of thanks was passed to Mr. Modi for the interesting paper he had read.

The annual Meeting of the Society was held on Friday, the 22nd March 1907.

The Hon'ble Mr. E. M. H. Fulton, President, in the Chair.

The Honorary Secretary read the following Report of the Society for 1906.

The Annual Report for 1906.

MEMBERS.

Resident.—57 New Members were elected during the year and 5 Non-Resident Members having come to Bombay, were added to the list of Resident Members. 27, withdrew; 4 died, 21 retired, and 3 having left Bombay, were placed on the list of Non-Resident Members; and 2 were removed from the roll for non-payment of subscription. The total number of Members at the close was thus 323 against 318 in the preceding year.

Non-Resident.—17 Members joined under this class and 3 were transferred from the list of Resident Members. 10 resigned, 1 retired, 1 died, 4 were removed from the list for non-payment of subscription, and 5 were added to the list of Resident Members. This leaves 96 on the roll at the end of the year. The number at the end of 1905 was 97.

Among the Members shown as retired are included several gentlemen, who have been absent from India for a number of years and from whom no formal notice of resignation has been received.

OBITUARY.

The Society record with regret the death of the following Members during the year :—

RESIDENT.

Harischandra Krishna Joshi, Esq.
The Hon'ble Mr. Justice Badrudin Tyabji.
A. Mackenzie, Esq.
S. Joyce, Esq.

NON-RESIDENT.

H. Pogson, Esq.

THE PRESIDENT.

The Hon'ble Mr. Justice Chandavarkar has been asked, and has kindly consented, to accept the office of President of the Society for the current year in place of the Hon'ble Mr. E. M. H. Fulton who is retiring from India.

ORIGINAL COMMUNICATIONS.

The following papers were contributed to the Society during the year :—

Nripatunga and the Authorship of Kaviraja Marga.

By K. B. Pathak, B.A.

An Epigraphical Note on Dharmapala, the Second Prince of the Pala Dynasty.

By S. R. Bhandarkar, M.A.

Macoudi on Volcanoes.

By Jivanji Jamshedji Modi, B.A.

The Date of the Death of Nizami.

By Jivanji Jamshedji Modi, B.A.

An Eklingji Stone Inscription and the Origin and History of the Lakulisa Sect.

By D. R. Bhandarkar, M.A.

The Death of Akbar.

By R. P. Karkaria, B.A.

The First Englishman in India and his Works, especially his Christian Puran.

By J. A. Saldanha, B.A., LL.B.

Bombay as seen by Dr. Ives in 1754.

By Jivanji Jamshedji Modi, B.A.

LIBRARY.

The total issue during the year amounted to 45,106 volumes, comprising 30,455 Volumes of new books including periodicals, and 14,651 of the old. The daily average, excluding Sundays and holidays, was 149 volumes. The issue in the preceding year was 42,926.

The issues of each month are noted in the subjoined table.

MONTHLY ISSUES.

					<i>Old Books.</i>	<i>New Books.</i>
January	...	...	..	...	1,446	2,311
February	...	...	...	...	1,416	1,593
March	...	...	...	...	1,629	2,104
April	...	...	...	...	1,467	2,827
May	...	...	...	...	1,079	2,499
June	...	...	...	...	1,277	2,454

ADDITIONS TO THE LIBRARY.

The accessions to the Library during the year number 1,302 volumes. Of these, 980 volumes were acquired by purchase and 322 were received as presents.

Presents of books were as usual received chiefly from the Bombay Government, the Secretary of State for India, the Government of India, and other local Governments; and also from the Trustees of the Parsee Panchayat Funds and individual authors and donors.

The number of volumes acquired by purchase and presentation is shown in the following table :—

<i>Subject.</i>	<i>Volumes purchased.</i>	<i>Volumes presented.</i>
Religion and Theology	16	...
Philosophy	6	...
Classics and Translations	15	...
Philology and Literary History	17	8
History and Chronology	52	10
Politics, Political Economy, Trade and Commerce	16	4
Law	1	6
Government Publications and Public Records	...	124
Biography	88	...
Archæology, Antiquities, Numismatics, Heraldry	15	3
Voyages, Travels, Geography, Topography	61	95
Poetry and Drama...	30	...
Fiction	326	...
Miscellaneous, Collected Works, Essays, &c.	28	3
Foreign Literature	10	...
Natural Philosophy, Mathematics, Astronomy	2	...
Art, Music, Engineering, Architecture ...	43	2
Naval and Military	28	1
Natural History, Geology, Chemistry ...	13	2
Botany, Agriculture	7	6
Medicine, Surgery and Physiology ...	6	1
Annuals, Serials, Transactions of Learned Societies	112	36
Dictionaries and Grammatical Works ...	3	...
Oriental Literature	85	21

NEWSPAPERS AND PERIODICALS.

The papers, periodicals, journals and transactions of Learned Societies subscribed for and presented to the Society during 1906 were :—

Literary Monthlies...	...	...	...	...	...	...	...	13
Illustrated	...	...	...	...	...	...	...	17
Scientific and Philosophical Journals, Transactions of Learned Societies, &c.	...	...	...	...	...	...	...	33
Reviews	...	...	...	...	...	...	...	16
English Newspapers	...	...	...	...	...	...	...	17
English Registers, Almanacs, Directories, &c.	...	...	...	...	...	...	...	13
Foreign Literary and Scientific Periodicals	...	...	...	...	...	...	...	9
American Literary and Scientific Periodicals	...	...	...	...	...	...	...	11
Indian Newspapers and Government Gazettes	...	...	...	...	...	...	...	23
Indian Journals, Reviews, &c.	...	...	...	...	...	...	...	29

A Meeting of the Society as required by Article XX of the Rules, was held in November, for the revision of the list of Newspapers, Magazines, &c., taken by the Society.

At this Meeting it was resolved to discontinue—

“Photography,” “International Journal of Ethics,” “India,”
“Lancet,” “Hindustan Review” and “Indian Review”

and to subscribe to—

“Ladies’ Realm” and “Ladies’ Field.”

from the beginning of 1907.

COIN CABINET.

The number of coins added to the Society’s Cabinet during the year was 89. Of these, 7 were gold, 66 silver and 16 copper. Of the total 89, 2 were presented by the Political Agent, Dir Swat and Chitral, and 10 by the Political Agent, Tonk. The rest were acquired from different Governments under the Treasure Trove Act.

The Coins are of the following description :—

Presented by the Government, United Provinces.

Mediaeval India.

Coins of the Gupta type. Silver, 3.

Found, Fyzabad District.

Moghul Emperors.

Jahangir with name of Nur Jahan. Silver, 1.

Found, Mirzapur District.

Aurangzeb. Silver, 4.

Found, Jalaun District.

Modern India.

Coins of Native States bearing names of later Moghul Emperors. Silver, 2.

Found, Jalaun District.

ABSTRACT OF THE SOCIETY'S PROCEEDINGS.

1921

Presented by the Punjab Government.

Mediaeval India.

Brahmin Kings of Kabul and Punjab.

Samant Deva. Silver, 2.

Spalapati Deva. „ 2.

Found, Shahapur District.

Moghul Emperors.

Farukh Siyar. Silver, 1.

Found, Sialkot District.

Presented by the Political Agent,

Dir, Swat and Chitral.

Durrani Kings.

Aiyub Shah Durrani. Silver, 2.

Found, Upper Swat, Malakand.

Presented by the Political Agent, Tonk.

Mediaeval India,

Indo-Sassanian. Copper, 10

Found, Tonk State.

Presented by the Bombay Government.

Moghul Emperors.

Aurangzib. Silver, 1.

Shah Alam Bahadur. Silver, 1.

Farruk Siyar. Silver, 1.

Muhammad Shah. Silver, 1.

Found, Larkhana District, Sind.

Shah-Jahan. Silver, 1.

Azam Shah. Silver, 1.

Kam Baksh. Silver, 1.

Shah Alam I. Silver, 1.

Farruk-Siyar. Silver, 1.

Muhammad Shah. Silver, 1.

Found, Ahmednagar District.

Aurangzib. Gold, 1.

Shah Alam I. Gold, 1.

Muhammad Shah. Gold, 1.

Alamgir II, Gold, 1.

Shah Alam II. Gold, 1.

Found, Poona District.

Ottoman Sultans.

Murad III. Gold, 1.

Found, Ratnagiri District.

South India.

Gold Pagoda Struck by Hindu
Princes of Bijapur, before the
Mohammadan Rule, 7th or 8th
Century A. D. Gold, 1.
Found, Ratnagiri District.

Mediæval India.

Gadhaiya Coin. Silver, 1.
Found, Ratnagiri District.

Modern India.

Native States. Nizam of Hyderabad. Silver, 1.
Found, Ahmednagar District.

Presented by the Bengal Government.

Sultans of Bengal.

Shihabuddin Bagdah, Silver, 1.
Found, Mursidabad District.

Moghul Emperors.

Muhammad Shah. Silver, 2
Ahmad Shah. Do. 7
Alamgir II. Do. 4

Found, Murshidabad District.

Presented by the Government, C. P.

Mediæval India.

Gadhaiya Coins. Silver, 3.
Found, Narsinghpur District.

Pathan Sultans of Delhi.

Ghiasuddin Tughlaq Shah. Silver, 1.
Found, Bilaspur District.

Modern India.

Native States (Indore). Coins bearing name of
Shah Alam. Silver, 6.

Found, Bital District.

Moghul Emperors.

Shah Alam. Silver, 2.
Found, Bital District.

Ahmadshah. Silver, 3.
Found, Chhindwara District.

Ahmadshah. Silver, 3.
Found, Bital District.

Ahmadshah. Silver, 1.
Found, Wardha District.

Shah Alam II. Silver, 1.
Found, Hoshangabad District.

Kings of Malwa.

- Nasir Shah Khilji. Silver, 1.
 Found, Hoshangabad District.
- Mahmud II. Silver, 2.
 Found Balaghat District.
- Mahmud II. Copper, 1.
 Found, Balaghat District.
- Kings of Malwa. Copper, 5.
 Found, Nagpur District.

By order of Government the names of the Numismatic Collection attached to the Public Library at Shillong and of the Archæological Museum at Poona, were added to the list of Institutions to which coins are presented under the Indian Treasure Trove Act.

It was mentioned in the last year's report that a large hoard of Silver Coins of Nahapan the first of the Western Kshatras (A. D. 119) had been discovered in the Sinnar Taluka of the Nasik District. The hoard has since been received from the Collector of Nasik. It numbers about 14,000 Coins.

The discovery of the hoard aroused the curiosity of Numismatists and Antiquarians both in England and India, and several letters were received urging that the whole hoard should be most carefully scrutinised by an expert before distribution. A most careful classification is necessary in view of the great age of the coins and their connection with one of the oldest dynasties of foreigners in Western India. The Coins have accordingly been sent for decipherment to the Rev. H. R. Scott of Surat, who contributed a valuable paper to the Society's journal some years ago, on the Kshatrap coins found in Kahtiawar. Mr. Scott has very kindly undertaken the task of going through the hoard and writing a paper on it for the Society.

Besides coins, the Society obtained during the year the following objects of antiquarian interest :—

- Three Stones bearing a Persian inscription from the Ankaï Fort between Manmad and Yeola, Nasik District.
- Two Silahara land grants surmounted by the sun and moon and a dome from Marole, Salsette.
- One headless figure of a Lion from Marole, Salsette.
- Two broken stone images of Vithoba and Rakhmai. A mutilated stone image of Gunpati. A stone slab bearing carved feet possibly those of a god or guru from Matunga, Bombay.

- A portion of a stone image of considerable age.
- A mutilated stone figure of a lion.
- A block of stone containing several mutilated figures.
- A carved stone lintel of a doorway.
- An ornamental Gopura from a temple.
- A head from a stone frieze.
- A block bearing a mutilated female figure and portions of carving.
- Two richly carved Gopuras.
- A plain rectangular carved slab.
- The head of an image (probably Shiva) with a high cap, elaborately carved.
- A small slab bearing the figure of a Jain Tirthankara (?) with a canopy overhead supported by two pillars.
- A block bearing two mutilated female figures standing.
- A slab bearing the standing figure of a Hindu god (Shiva?) slightly mutilated, surmounted by a canopy resting on two pillars.
- A small slab bearing two headless figures.
- A brick bearing two human figures defaced.
- A brick bearing a human figure with another resting on its loins, defaced.
- A large block consisting of elaborately carved Gopuras.
- An ornamental Gopura.
- A slightly broken image of a Kichaka (Vira Kantha) generally placed on the top of pillars and in the centre of old Hindu arches.
- A slab bearing an inscription in ancient Devnagari characters.
- A Silahara land grant with the Ass Curse at the foot.
- A defaced female image, probably of Parvati.
- Two stones bearing a Persian inscription, dated A. H. 1002.
From Thana.

CATALOGUE OF OBJECTS OF ANTIQUARIAN INTEREST,
Etc., IN THE MUSEUM.

All the curios, historical objects, and archæological remains preserved in the Society's Museum have been numbered, and a Catalogue of them has been prepared and printed.

IRANIAN BOOKS PURCHASE FUND.

The books which were ordered from England last year have been received. Being in paper covers they have all been rebound and placed on separate shelves by themselves in the Oriental Literature Room.

CAMPBELL MEMORIAL MEDAL.

With a view to recognise the distinguished services of the late Sir James Campbell in Oriental Research, some of his friends raised a memorial fund in his name. The sum collected for the fund amounts to Rs. 3,000, which have been invested in Bombay Port Trust 4% bonds.

Mr. R. E. Enthoven, I.C.S., on behalf of the subscribers to the memorial, intimated a desire to hand over the sum collected to the Society for founding a medal to be awarded for contributions on the subject of oriental history, folk-lore, ethnology, &c., calculated to further the objects of the Society.

A trust deed was drafted and submitted to the Committee of Management for approval. The Committee considered the draft at a meeting held on 10th July and signified their formal approval subject to a few minor alterations.

The Trust deed as finally prepared by Messrs. Little & Co., Solicitors, was placed before a general meeting of the Society held on 13th February 1907. It was unanimously adopted at the Meeting and three Trustees were appointed to be in charge of the fund.

RE-ARRANGEMENT AND A NEW CATALOGUE OF WORKS OF FICTION.

In deference to the openly expressed desire of many members, the entire stock of Novels in the Library has been re-arranged by authors in alphabetical order. Various works of individual authors which were formerly scattered over several shelves have been all brought together in one place.

Further, in accordance with a former resolution of the Committee of Management, some 400 Novels which were rarely required by members have been removed from the Novel presses after a careful scrutiny of the whole collection.

This work has rendered necessary the preparation of a new Catalogue of Novels. The new Catalogue which has been prepared is divided into two parts, the first consisting of an index of authors in alphabetical order and the second of an index of the titles of Novels, including entries of anonymous works.

The Catalogue is now in the press and will shortly be ready. When it is printed it will be sold to members at such price as may hereafter be settled.

REPAINTING AND VARNISHING THE SOCIETY'S ROOMS.

After a certain amount of delay the entire portion of the Town Hall in the occupation of the Society has been revarnished and repainted by the Public Works Department. This work was very necessary ; for so far as can be gathered, no renewal had taken place for about ten years. The best thanks of the Society are due to Government for the thorough and satisfactory manner in which the work has been carried out.

JOURNAL.

Number 61 forming Part II of Vol. XXII of the Journal was published during the year. It contains all the papers received during the year, and two papers, " Comparison of the Avestic doctrine of the Fravashées with the Platonic Doctrines of the Ideas and other later doctrines " and " Marathi Historical Literature," read at meetings in 1904 and 1905, together with an abstract of the proceedings of the Society and a list of books, pamphlets, &c., presented to it from January to December 1906. One paper, " Bombay as seen by Dr. Ives in 1754," read at a meeting in October, has been held over and will appear in the next number of the Journal.

FINANCE.

A statement showing in detail the items of income and expenditure for 1906 is appended.

The actual total receipts by subscription from Members during the year under report amount to Rs. 13,712-4-0. The subscriptions in 1905 amounted to Rs. 12,726-3-4. There were, besides Rs. 880 received on account of Life subscriptions from one Resident Member and one Non-Resident Life Member who became a Resident Life Member during the year. This sum has been duly invested in Government securities in accordance with article XVI of the Rules.

The balance to the credit of the Society at the end of the year was Rs. 2,386-4-2.

The invested funds of the Society amount to Rs. 16,900.

The Hon'ble Mr. Justice N. G. Chandavarkar proposed that the Report be adopted. Mr. James MacDonal seconded the proposal.

After a few remarks by the President, the Report was unanimously adopted.

The Honorary Secretary proposed that the following gentlemen should constitute the Committee of Management for 1907.

COMMITTEE OF MANAGEMENT FOR 1907.

President.

The Honorable Mr. Justice N. G. Chandavarkar.

Vice-Presidents.

James MacDonald, Esq.

K. R. Cama, Esq.

The Honorable Mr. Justice H. Batty, I.C.S.

Jivanji Jamshedji Modi, Esq.

Members.

F. R. Vicaji, Esq.

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L. C. H. Young, Esq.

Prof. S. R. Bhandarkar.

Prof. E. H. McDougall.

T. A. Savage, Esq.

V. P. Vaidya, Esq.

Fazulbhoy C. Ebrahim, Esq.

Hon. Secretary.

S. M. Edwardes, Esq., I.C.S.

Hon. Auditors.

H. R. H. Wilkinson, Esq.

Sadanand T. Bhandare, Esq.

Mr. H. R. H. Wilkinson seconded the proposition.

Sir Bhalchandra suggested that the names of the Rev. Dr. Scott and Mr. Wilkinson be substituted for those of the Rev. Drs. Mackichan and Abbott, as the former was about to leave for Europe and the latter had already left.

The suggestion being accepted, the proposition was unanimously carried.

Mr. Justice Chandavarkar then moved a vote of thanks to the retiring President, which was seconded by Mr. MacDonald and unanimously endorsed.

A meeting of the Society was held on Thursday, the 26th September.

The Hon'ble Mr. Justice N. G. Chandavarkar, President, in the Chair.

The minutes of the last meeting were read and confirmed.

A paper on the Parās'ariya Dharma S'astra by the late Mr. Shamrao Vithal, communicated by the President, was then read.

The Honorary Secretary and the President made remarks on the paper.

A General Meeting of the Society was held on Saturday, the 23rd November 1907.

The Hon'ble Mr. Justice N. G. Chandavarkar, President, in the Chair.

The following proposals about periodicals were laid before the meeting :—

By Lt.-Col. W. H. Quicke, I.M.S.

That "Pictorial Comedy" be taken.

By Mr. S. S. Setlur—

That "Hindustan Review,"

"Indian Review,"

"Modern Review,"

"Madras Review," be taken.

By Prof. E. H. McDougall—

That "Indian Educational Journal" (Monthly),

"New Asiatic Review" (Monthly), be taken.

The proposals for new additions were considered, and the existing list was examined, and it was resolved that the following be subscribed for from the beginning of 1908 :—

"Modern Review."

"Madras Review."

"The New Asiatic Monthly Review."

"Indian Education Journal."

"Indian Social Reformer."

and that those named below be discontinued from the same date :—

"Engineering."

"London, Edinburgh and Dublin Philosophical Magazine.

"Political Science, Quarterly."

"O. M. Fur den Orient."

The President referred to the approaching departure from Bombay of Mr. A. M. T. Jackson, and moved a vote of thanks to him for his services as Honorary Secretary of the Society.

The proposition being seconded by Mr. Tribhovandas Mangaldas was carried unanimously.

List of Presents to the Library.

1907.

<i>Titles of Books.</i>	<i>Donors.</i>
ACCOUNTS, Trade by Rail and River, India, 1905-06.	Government of India
ACTS, Government of India 1906.	Government of India.
ADMINISTRATION Report, Ajmer-Merwara, 1905-06.	Government of India.
————— Report, Baluchistan Agency, 1905-06.	Government of India.
————— Report, Bengal, 1905-06.	Bengal Government.
————— Report, Burma, 1905-06.	Burma Government.
————— Report, Eastern Bengal and Assam, 1905-06.	Government, Eastern Bengal and Assam.
————— Report, Irrigation Works, Bombay Presidency, 1905-06.	Bombay Government.
————— Report, Madras, 1905-06.	Madras Government.
————— Report, North-West Frontier, 1905-06.	Government of India.
————— Report, Punjab, 1905-06.	Punjab Government.
————— Report, Railways in India, 1906.	Secretary of State for India.
————— Report, U.-P., 1905-06.	Government, U.-P.
ANNUAL Report of the Working of the Punjab Alienation of Land Act, 1906.	Punjab Government.
AGRICULTURAL Journal of India, Vol. I, 1906.	Government of India.
————— Journal of India, Vol. II, Pt. I.	Government of India.
————— Ledger, 1905-06.	Government of India.

<i>Titles of Books.</i>	<i>Donors.</i>
AGRICULTURAL Statistics of India, 22nd Issue, 1901-02—1905-06.	Government of India.
AIWISRUTRIMA Ratu.	Parsee Panchayat.
ANCIENT KHOTAN, By M. A. Stein.	Government of India.
ANNALS, Royal Botanic Garden, Calcutta, Vol. IX, Part II.	Government of India.
ANTHROPOMETRIC Data from Bombay.	Government of India.
————— Data from Burma.	Government of India.
AREA and Yield of certain Principal Crops in India, 1907.	Government of India.
ARGUMENT A Priori, Gillespie.	Trustees of Mrs. Gillespie.
ASSAM District Gazetteer, Vol. X, Khesi and Jaintia Hills.	Government of India.
BENGAL Code, 3rd Edition, Vol. V.	Government of India.
BIBLIOTHECA Buddhica, Vol. VI.	St. Petersburg Academy.
BOMBAY University Calendar, 1907-08.	University of Bombay.
————Gazetteer, Supplementary Volume VIII B., Kathiawar.	Government of India.
———— Quarterly Civil List— 1907.	Bombay Government.
BULLETIN, Department of Land Records and Agriculture, Bombay, No. 28. Date Palm.	Bombay Government.
———— l'Academie Imperiale des Sciences de St. Petersburg, V. Ser. Tome XVII, No. 5, XVIII—XXI.	St. Petersburg Academy.
———— American Museum of Natural History, Vol. XXII., 1906.	Smithsonian Institution.
———— de l'Ecole Francaise D'Extreme Orient, Vol. V.	The Society.
———— of the Lloyd Library ; No. 9, 1907.	The Lloyd Library.
BUREAU of American Ethnology Bulletin, No. 30, Part I.	Smithsonian Institution.

<i>Titles of Books.</i>	<i>Donors.</i>
CARTOONS from Hindi Punch, 1906.	The Proprietor, Hindi Punch.
CATALOGUE of Coins, Indian Museum, Calcutta.	Government of India.
———— of Greek Coins, British Museum, (Phrygia).	British Museum.
———— of MSS., British Museum, Marathi, Gujerathi, Bengali, &c.	British Museum.
———— of Sanskrit MSS., Government Oriental MSS. Library, Madras, Vol. IV.	Government of Madras.
CATTLE of Bombay Presidency.	Bombay Government.
CLIMATOLOGICAL Atlas of India.	Government of India.
DIGEST of Indian Law Cases, 1904. C. E Grey.	Government of India.
———— of Indian Law Cases (Wigley).	Government of India.
DISTRICT Gazetteer, Baluchistan ; Quetta, Pishin District, Vols. A & B.	Government of India.
———— Gazetteer, Bengal ; Balasore, Darjeeling, Darbhanga, Cuttack, Shahabad, Gaya, Muzaffarpur, Patna, Palaman, Cham- paran.	Government of India.
———— Gazetteer, Central Provinces ; Narsingpur, Damboli, Wardha and Sangan Districts and Statistical Tables, Sambalpur, Seoni, Betul.	Government of India.
———— Gazetteer, Madras ; Tanjore District, Vol. I. ; South Arcot District, Vol. I. ; Vizagapatam, Madura and Statistical Appendices, Salem, Nellore and Ganjam.	Government of India.
———— Gazetteer, N.-W. Frontier Provinces, Vol. I. B., Hazara District.	Government of India.
———— Gazetteer, Punjab ; Hoshiarpur District, Jhelum Gazetteer Supplement, Statistical Tables, Lahore District, Chenab Colony.	Government of India.
———— Gazetteer, U. P., Vol. XA., Fatehpur.	Government of India.
EAST and West Indian Mirror.	Bombay Government.

<i>Titles of Books.</i>	<i>Donors.</i>
EAST India Accounts and Estimates, 1907-08.	Secretary of State for India.
———— (Advisory and Legislative Councils, &c.)	Secretary of State for India.
———— Estimates, Revenue and Expenditure, 1906-07.	Secretary of State for India.
———— (Officers), (Exchange Compensation), Resolutions of Government of India.	Secretary of State for India.
———— Financial Statement, 1907-08.	Secretary of State for India.
———— Home Account, 1905-06-07.	Secretary of State for India.
———— Income and Expenditure, 1895-96 to 1905-06.	Secretary of State for India.
———— (Plague) Correspondence regarding measures for the Prevention of Plague.	Secretary of State for India.
———— Progress and Condition, 1905-06.	Secretary of State for India.
———— Punjab Land Colonisation Bill.	Secretary of State for India.
———— Tables relating to Trade of British India, 1901-02—1905-06.	Secretary of State for India.
EINLEITENDE Gedanken Zur Darstellung der Morphologie der Turk Sprachen von Radloff.	St. Petersburg Academy.
FINANCE and Revenue Accounts of the Government of India, 1905-06.	Government of India.
FIRST Report of Fruit Experiments at Pusa.	Government of India.
GAUNCHES of Teneriffe, Second Series, (Hak. Soc.) Vol. 21.	Bombay Government.
GAZETTEER, Bombay Presidency, Vols. 2 B to 24 B and index.	Government of India.
GENERAL Statutory Rules and Orders, Vols. I—III.	Government of India.
GOWRISHANKAR Udayashankar Oza, a Biography (in Gujerathi).	Vasheshankar Gowrishankar, Esq.
G. T. SURVEY of India, Account of Operations, Vol. XVIII.	Government of India.
HARISCHANDRA Krishna Joshi, a Biography (Marathi).	The Author.

<i>Titles of Books.</i>	<i>Donors.</i>
HISTORY of Services, Gazetted Officers, Bombay—Corrected up to 1st July 1907.	Bombay Government.
——— of the Rise and Fall of the Persian Empire, Vol. I (Gujerathi).	Parsee Panchayat and D. J. Tata, Esq.
INCOME Tax Returns, Bombay Presidency, 1905-06.	Bombay Government.
IMPERIAL Gazetteer of India, Indian Empire, Vols. 1, 3, 4.	Government of India.
INDEX to the Reports of the Chamber of Commerce, Bombay, 1836-1905.	The Chamber.
INDIAN Insect Pests. H. M. Lefroy.	Government of India.
——— Law Reports, Bombay, 1906.	Bombay Government.
——— Allahabad, 1906.	U. P. Government.
——— Madras, 1906.	Madras Government.
——— Calcutta, 1906.	Bengal Government.
——— Record Series, Old Fort William.	Government of India.
——— Weather Review. Annual Summary, 1905	Government of India.
INSCRIPTIONS Indianas. J. H. DeMoara.	The Author.
JOURNAL, American Oriental Society, Vols. 15, 16, 17, 22, 23, 27 (second half), 28 (first half).	The Society.
———, Bengal Asiatic Society, 1906, Part II.	The Society.
——— North China Branch of the Royal Asiatic Society., Vol. 38, 1907.	The Society.
——— R. A. Society, 1907.	The Society.
——— Straits Branch, Royal Asiatic Society, Nos. 46 & 47 (1906).	The Society.
——— of the Transactions of the Victoria Institute. Vol. 39.	The Institute.
JUDICIAL and Administrative Statistics, 1905-06.	Government of India.

<i>Titles of Books.</i>	<i>Donors.</i>
KEY to interpret the Veda.	R. R. Bhagvat.
KHORDA Avesta Arthah (Sanskrit).	Parsee Panchayat.
L'ARCHITECTURE Hindoue, en Extreme Orient.	L'Ecole Francaise d' Extreme Orient.
LIFE and Miracle of Takla Haymanot.	Lady Meux.
LINGUISTIC Survey of India, Vol. IV, Munda and Dravidian Languages.	Government of India.
— — Survey of India, Vol. IX, Indo-Aryan Family, Central Group, Part III. (Bhil Languages).	Government of India.
LIST of Sanskrit and Hindi MSS.	Sanskrit College, Benares.
McKEAN, Historical Notes.	U. P. Government.
MADRAS Government Museum, Bulletin, Vol. V, Nos. 2 and 3, Anthropology.	The Author.
MARRIAGE under Ancient Hindu Law. By G. M. Tripathi.	Madras Government.
MEMOIRS of the American Museum of Natural History :—	R. V. Mehta, Esq.
Vol. IV, Part V.	
Vol. V, Part III.	
Vol. VIII.	
Vol. X.	
Vol. XI, Part I.	
Vol. XIV, Part I.	
———— of the Asiatic Society of Bengal, Vol. I, 1905-06.	The Museum.
———— Geological Survey of India, Palæontologia Indica, Series XV, Vol. V, No. 2.	The Society.
———— of the Indian Meteorological Department, Vol. XVIII, Part I.	Director, Geological Survey of India.
———— Royal Astronomical Society. Appendix to Vol. LVII.	Government of India.
METHOD in the Study of Indian Antiquities. By A. M. T. Jackson, M. A., I.C.S.	The Society.
MONOGRAPH on Carpet-making, Punjab, 1905-07.	The Author.
	Punjab Government.

<i>Titles of Books.</i>	<i>Donors.</i>
NOTE on Dispensaries and Charitable Institutions, Punjab, 1906.	Punjab Government.
—— on Registration Returns, Punjab, 1906.	Punjab Government.
—— on the Stamp Statements, Punjab, 1906-07.	Punjab Government.
—— on Vaccination, Bombay Presidency, 1906-07.	Bombay Government.
—— on Vaccination, Punjab, 1906-07.	Punjab Government.
NOTICES of Sanskrit MSS., Series 2, Vol. 3.	Asiatic Society of Bengal.
ORIGIN of the Bantu.	Government, Cape of Good Hope.
PAPERS, Second Revision Survey Settlement, Bijapur Taluka, Bijapur.	Bombay Government.
—— Second Revision Survey Settlement, Kopargaon Taluka, Ahmadnagar District.	Bombay Government.
—— Second Revision Survey Settlement, Sangamner Taluka, Ahmadnagar District.	Bombay Government.
—— Revision Survey Settlement, Hala and Labdaria Talukas, Hyderabad District.	Bombay Government.
—— Revision Survey Settlement, Hyderabad District.	Bombay Government.
—— Revision Survey Settlement, Jacobabad Taluka, Upper Sind Frontier.	Bombay Government.
—— Revision Survey Settlement of certain Talukas of the Karachi and Upper Sind Frontier District.	Bombay Government.
—— Revision Survey Settlement, Ratoder Taluka, Larkhana District, Sind.	Bombay Government.
—— Revision Survey Settlement, Sukkar Taluka, Sind.	Bombay Government.
—— Revision Survey Settlement, Vingorla, Ratnagiri District.	Bombay Government.

<i>Titles of Books.</i>	<i>Donors.</i>
PAPERS, Revision Survey Settlement, Talukas of Thur and Parker, Hyderabad and Upper Sind Frontier Districts.	Bombay Government.
———— Technical Education, India, 1886—1904.	Government of India.
PARSI Dharmasthalo.	Parsee Panchayat.
POLICE Report, Bombay Presidency, 1905.	Bombay Government.
PRIVATE Diary of Ananda Ranga Pillai, 2 Vols.	Madras Government.
PROCEEDINGS, Council of the Governor of Bombay for making Laws and Regulations, 1906.	Bombay Government.
———— Imperial Legislative Council, Vols. 44 and 45 (1905-06).	Government of India.
———— Royal Society of Edinburgh, Vols. 24 and 25 (2 parts).	The Society.
———— Royal Society, London, Series A, Vols. 76, 77, 78. Series B, Vols. 76, 77, 78.	The Society.
PUBLICATION of the International Commission for Scientific Aero-nautics (in German), January 1905—May 1906.	Director-General of Observation in India.
PUNJAB University Calendar, 1906-07.	The University.
RECORDS, Botanical Survey of India, Vol. III, No. 3.	Government of India.
REPORT, Administration of Civil Justice, Punjab, 1906.	Punjab Government.
———— Administration of Criminal Justice, Punjab, 1906.	Punjab Government.
———— Agricultural Department, Punjab, 1906-07.	Punjab Government.
———— Agricultural and Botanical Stations in the Bombay Presidency, 1905-06.	Bombay Government.
———— American Historical Association, 1905, Vol. I.	The Association.

<i>Titles of Books.</i>	<i>Donors.</i>
REPORT, Archæological Survey, Burma, 1906-07.	Burma Government.
———— Archæological Survey, Eastern Circle, 1905-06 and 1906-07.	Bengal Government.
———— Archæological Survey, India Frontier Circle, 1906-07.	Government, N. W. Frontier Province.
———— Archæological Survey, Northern Circle, 1905-06 and 1906-07.	Government, U.-P.
———— Archæological Survey, Southern Circle, 1906-07.	Madras Government.
———— Archæological Survey of India, Western Circle, 1905-06.	Bombay Government.
———— Board of Regents, Smithsonian Institution, 1905-06.	Smithsonian Institution.
———— Board of Scientific Advice for India, 1905-06.	Government of India.
———— Bombay Chamber of Commerce, 1906.	Bombay Chamber of Commerce.
———— Bombay Improvement Trust, 1906-07.	The Trustees.
———— Bombay Jail Department, 1906.	Bombay Government.
———— Bombay Millowners' Association, 1906.	The Association.
———— Bombay Port Trust, 1906-07.	The Chairman of the Trust
———— Bureau of American Ethnology, 1902-03.	Smithsonian Institution.
———— Chemical Analyser to Government, Bombay, 1906.	Bombay Government.
———— Chemical Examiner, Punjab, 1906.	Punjab Government.
———— Chenab, Jhang, Chunion and Jhelum Colonies, 1905-06.	The Punjab Government.
———— Chief Collector of Customs, Sind, On Maritime Trade of Sind, 1906-07.	Bombay Government.
———— Chief Inspector of Mines, 1906.	Government of India.
———— Civil Hospitals and Dispensaries, under the Government of Bombay, 1906.	Bombay Government.

<i>Titles of Books.</i>	<i>Donors.</i>
REPORT, Civil Veterinary Department, Bombay Presidency, 1905-06.	Bombay Government.
———— Department of Agriculture, Bombay Presidency, 1905-06.	Bombay Government.
———— Department of Agriculture, Punjab, 1905-06.	Punjab Government.
———— Director-General of Archæology, 1905-06. Part I.	Government of India.
———— Director of Public Instruction, Bombay Presidency, 1905-06.	Director of Public Instruction.
———— Dispensaries, Jails, Hospitals, Vaccination, &c., Central India Agency, 1904-05.	Government of India.
———— Encumbered Estates, Sind, 1905-06.	Bombay Government.
———— Epigraphy, Southern Circle, 1906-07.	Madras Government.
———— Excise Administration, Bombay Presidency, 1905-06, 1906-07.	Bombay Government.
———— Excise Administration, Punjab, 1906-07.	Punjab Government.
———— External Land Trade, Punjab, 1906-07.	Punjab Government.
———— External Land Trade, Sind and British Baluchistan, 1906-07.	Bombay Government.
———— Factory, Bombay Presidency, 1906.	Bombay Government.
———— Forest Circles, Bombay Presidency, 1905-06.	Bombay Government.
———— Forest Department, Madras, 1905-06.	Madras Government.
———— Income Tax Administration, Punjab, 1906-07.	Punjab Government.
———— Indian Excise Committee, 1905-06.	Secretary of State.
———— Internal Trade, Punjab, 1905-06.	Punjab Government.
———— Land Records, Punjab, 1905-06.	Punjab Government.

<i>Titles of Books.</i>	<i>Donors.</i>
REPORT, Land Revenue Administration, Punjab, 1905-06.	Punjab Government.
———— Lucknow Provincial Museum, 1906-07.	The Museum.
———— Lunatic Asylum, Bombay Presidency, 1906.	Bombay Government.
———— Madras Government Museum and the Connemara Library, 1906-07.	Madras Government.
———— Meteorological Department, Government of India, 1906-07.	Government of India.
———— Missouri Botanical Garden, 1906.	Missouri Botanical Garden.
———— Municipal Commissioner, Bombay, 1905-06.	Municipal Commissioner, Bombay.
———— Municipalities, Punjab, 1905-06.	Punjab Government.
———— on Search for Hindi MSS., U. P., 1902-04.	Government, U. P. and Oudh.
———— Opium Department, Bombay Presidency, 1906-07.	Bombay Government.
———— Police, Town and Island of Bombay, 1906.	Bombay Government.
———— Police Administration, Punjab, 1906.	Punjab Government.
———— Public Instruction, Punjab, 1905-06.	Punjab Government.
———— Rail and River-borne Trade, Sind, 1905-06.	Bombay Government.
———— Rail-borne Trade, Bombay Presidency, 1905-06.	Bombay Government.
———— Railways in India, 1906.	Government of India.
———— Reformatory School at Yeravda, 1906.	Bombay Government.
———— Salt Department, Bombay Presidency, 1906-07.	Bombay Government.
———— Salt Department, Sind, 1906-07.	Bombay Government.

<i>.Titles of Books.</i>	<i>Donors.</i>
REPORT, Sanitary Administration, Punjab, 1906.	Punjab Government.
———— Sanitary Commissioner, Bombay, 1906.	Bombay Government.
———— Sanitation, Dispensaries and Jails, 1905, and Vaccination 1905-06, Rajputana.	Government of India (1)
———— Sanitary Measures in India, 1905-06.	Secretary of State for India.
———— Sea-borne Trade and Customs Administration, Bombay Presidency, 1906-07.	Bombay Government.
———— Season and Crops, Punjab, 1905-06.	Punjab Government.
———— of Second Tour in Search for Sanskrit MSS. in Rajputana and C. India by S. R. Bhandarkar.	Bombay Government.
———— Settlement Operations, Punjab, 1905-06.	Punjab Government.
———— Smithsonian Institution, U.S. Natural History Museum, 1906.	The Smithsonian Institute.
———— Smithsonian Institution, 1905.	Smithsonian Institution.
———— Stamp Department, Bombay Presidency, 1906-07.	Bombay Government.
———— Survey of India, 1904-05.	Surveyor-General of India.
———— Talukdari Settlement Officer, Bombay Presidency, 1905-06.	Bombay Government.
———— Textile Factories Labour Committee, 1906.	Government of India.
———— Trade and Navigation, Aden, 1906-07.	Bombay Government.
RESOLUTION reviewing Reports of the Local Boards, Bombay Presi- dency, 1905-06.	Bombay Government.
RESOLUTION reviewing Municipal Taxation and Expenditure, Bombay Presidency, 1905-06.	Bombay Government.
RETURN of Wrecks and Casualties in Indian Waters, 1905.	Government of India.

<i>Titles of Books.</i>	<i>Donors.</i>
REVIEW, Forest Administration, British India, 1904-05.	Government of India.
——— Trade of India, 1905-06, 1906-07.	Secretary of State for India.
SANSKRIT Studies in India. S.R. Bhandarkar.	The Author.
SCULPTURE and Inscription of Darius the Great.	Trustees of the British Museum.
SEASON and Crop Report, Bombay Presidency, 1905-06.	Bombay Government.
SHAHNAMANA Dastâno (Gujerathi).	Parsee Panchayat.
SMITHSONIAN Miscellaneous Collection, Vol. III, Part 3; Vol. IV, Part I, 1907.	Smithsonian Institution.
SPORT and Pastimes of the English People by Strutt.	F. A. Reddie, Esq.
STATISTICAL Abstract relating to British India, 1896-97 to 1905-06.	Secretary of State for India.
——— Atlas of the Bombay Presidency, 2nd Edition.	Bombay Government.
STATISTICS, Punjab Lunatic Asylum, 1906.	Punjab Government.
——— Registration Dept., Bombay Presidency, 1906.	Bombay Government.
STORIA DoMogor. Manuci, 2 Vols.	Government of India.
STUDIES in the Medicine of Ancient India, Part I.	Delegates, Clarendon Press, Oxford.
SUBJECT INDEX, British Museum Library, 1901-1905.	British Museum.
TIDE Tables of Indian Ports, 1907.	Government of India.
TRANSACTIONS and Proceedings, American Philological Association, 1905.	The Association.
——— Asiatic Society of Japan, Vol. 34.	The Society.
——— Connecticut Academy of Arts and Sciences, Vol. 12, 1904-07.	The Academy.

<i>Titles of Books.</i>	<i>Donors.</i>
U. P. CODE, 4th Edition, Vols. I. and II.	Government of India.
UNITED States Geological Survey, Mineral Resources, 1905.	Smithsonian Institution.
————— Survey, Monographs, Vol. 50.	Smithsonian Institution.
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