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### INTRODUCTION

TO

### THE PURĀNA PAÑCALAKṢAṆA

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(IX) If one and the same passage of the text appears in two or more Purāṇas in almost similar wording and varying generally only in readings, then the conclusion is obvious that this common passage ultimately goes back to a single source. Now either any of these Purāṇas has been the source and the others have borrowed the former passage of the text, or the source has lain originally completely outside the same. As the Purāṇas as such are apparently collections of texts of heterogeneous contents, only the latter possibility can be admitted in most cases where such agreements appear *i.e.*, the greatest probability will go to prove that this passage of the text, especially if it forms an isolated whole according to (its) form and contents, has once had an independent existence and then has been purely mechanically received in the Purāṇas in question. It is self-evident that the remark can also refer to singular parts of the Purāṇas or other similar collections of texts whether a parallel has been preserved or not outside the same; but above all it will chiefly be valid for the passage if we find parallel in two or more Purāṇas. Now if we push to similar longer passages of text, the

possibility to examine their readings to their correctness and to investigate the texts themselves on corruptions and individual additions, which appear at once with the comparison, follows in a similar manner. In some such cases, it is naturally indifferent whether this common passage of the text presents some uniformity *i.e.*, can be attributed to a single author according to its form and contents, or whether it already forms a collection of texts which according to the same criterion justifies the assumption of a common origin.

Some such pure deductive method of text-comparison offers generally the advantage that it advances wholly without presupposition (X) and can itself perfectly pay for all native tradition which plays a special part in the Purāṇas themselves and to a great part certainly goes back to a "pia fraus" as well as for all the hitherto set-up theories and theses. This method does not proceed consequently from the single Purāṇa (and) does not also consider this as an individual text but takes as the starting point the text-passage which appears in, as it were, agreeing words two or more times in the different Purāṇas and related texts. The common passages tally with each other to a certain extent in this manner, (and) reduce in this manner already to a single Purāṇa-text and dissolve finally completely in the outer form so that only a mere single text remains as the final result. At first sight this procedure may perhaps appear somewhat strange, but on closer examination it will turn out (to be) the sole possibility to force a way into the forest of the Purāṇas and all the texts which belong to them. Already now one will feel that this procedure, if it is successful, must lead to certain important conclusions.

According to the method sketched just now I can now thus set forth the results of my Purāṇa researches without beforehand discoursing exhaustively the traditional statements about these texts. Respecting them, the reader may be referred<sup>1</sup> to the diligent book "Ancient Indian Historical Tradition, London 1922," the introductory chapter of which precisely treats of this matter exhaustively. How widely I otherwise agree or differ in essential points from Pargiter who has in an earlier work similarly bungled<sup>2</sup> will follow in the course of this performance.

1. See also F. E. Pargiter in : Encyclopædia of Religion and Ethics, Vol. 10, p. 447-455.

2. The Purāṇa Text of the dynasties of the Kali Age, Oxford, 1913,

*Brahmāṇḍa- and Vāyupurāṇa.*<sup>1</sup>

The first result of the Purāṇic text-comparison is the perception that the Bḍ. and Vā. must have originally formed a single Purāṇa. Not only have both the same basic division into *prakriyā*, *anuṣaṅga*, *upodghāta* and *upāsamhāra-pāda*, but—and that is the most essential—also the greatest part of their text agrees with each other in wording. Only (XI) in a small measure separate passages are received which, however, allow themselves very easily to be recovered from the connection (and) thus consequently must have been purely mechanically joined. The conclusion is thus legitimate that this common text-passage which I call in future (the) single Bḍ-Vā. originally formed a single Purāṇa and that through mechanical joining of separate passages in two different manuscripts the two Purāṇas at present known as Bḍ. and Vā. have originated. The many irregular readings which are to a great extent corruptions, the numerous small separate interpolations, the transposition of small text-passages which might have been occasioned already in ancient time mostly through transposition of leaves, arbitrary restoration of small corruptions and omissions (*lacunæ*) in the two texts do not go against this fact. But on the other hand the same shows that the traditional eighteen number of the Purāṇas as well as their division according to the three guṇas or that into viṣṇuite, śivaite and mixed—Bḍ. passes current as mixed and Vā. as śivaite—has nothing to do with the real origin and the essence of the Purāṇas and that these rather later speculations are at best applicable to their last definitive form as text collections.

Already Pargiter has called attention to it (*viz.*) that Bḍ. and Vā. have originally formed one Purāṇa<sup>2</sup> yet he has, so far as I see, nowhere furnished a chapter concordance which can have proved this thesis to the best. Such a concordance, and however short it may be, is precisely specially important for the Purāṇa researches as it presents at the first glance the common underlying kernel and the individual separate passages. First I will now give below one such (concordance) with exhibition of the verse numbers for the time being.

1. [Abbreviations:—Bḍ.—Brahmāṇḍapurāṇa; Vā.—Vāyupurāṇa; Br.—Brahmapurāṇa; Vi.—Viṣṇupurāṇa; Ga.—Garuḍapurāṇa; Bhg.—Bhāgavatapurāṇa; H.—Hari, vaiṣṇava; J.—Liṅgapurāṇa; Mt.—Matsyapurāṇa; Kū.—Kūrmapurāṇa; P. 1.—Padmapurāṇa (Venkateswara Press); P. 2.—Padmapurāṇa (Ānandāśram Ed.); Sidh.—Sivapurāṇa; (Dharmasāhiti.) Var. Varāhapurāṇa]

2. Ancient Indian Historical tradition, p. 23; the same in Encyclopædia of Religion and Ethics, Vol. 10, p. 448 a.

On the whole it might just suffice for us to allow to find out without too great trouble for a verse of a text the parallel in the other. The large number indicates the chapter *i.e.*, adhyāya (and) the smaller (one) under it the number of the śloka.

## (XII) Chapter concordance of the Brahmāṇḍa- and Vāyupurāṇa

Brahmāṇ.	Vāyu.	Brahmāṇ.	Vāyu.	Brahmāṇ.	Vāyu.
PRAKRIYAPADA.					
I. 1 (174)	1 (205)	...	3 (24)	4 (34)	5 (54)
2 (48)	2 (45)	3 (38)	4 (92)	5 (141)	6 (79)
ANUSANGAPADA.					
6 (77)	7 (80)	...	20 (39)	15.1-51a (50)	34.1-57 (57)
7 (195)	8 (209)	...	21 (81)	...	34 58-96 (39)
8 (66)	9.1-64 (64)	...	22 (35)	...	35 (47)
...	9.65-122 (58)	...	23 (226)	...	36 (33)
9 (92)	10.1-67 (67)	...	24 (165)	...	37 (30)
...	10.68-94 (27)	...	25 (92)	...	38 (78)
...	11 (64)	...	26 (50)	...	39 (64)
...	12 (43)	10 (83)	27 (60)	...	40 (26)
...	13 (24)	11 (41)	28 (39)	...	41 (90)
...	14 (42)	12 (53)	29 (49)	...	42 (81)
...	15 (17)	13.1-86 (86)	30.1-78 (78)	15.51a-61b	43.1-9 (9)
...	16 (24)	...	30 79-321 (243)	...	43.10-38 (29)
...	17 (8)	13.87-151 (65)	31 (61)	...	44 (25)
...	18 (23)	...	32 (67)	15.61b-80	45.1-20a (20)
...	19 (43)	14 (75)	33 (65)	...	45.20b-66 (46)

Brahmāṇ.	Vāyu.	Brahmāṇ.	Vāyu.	Brahmāṇ.	Vāyu.
ANUSANGAPADA—(contd.)					
16 (69)	45.67-137 (71)	24 (152)	53 (123)	(33) (58)	(59.106-b (36) [142])
17 (37)	46 (37)	25 (117)	54 (117)	34 (68)	60.1-62 (62)
18 (84)	47 (80)	26 (65)	55 (68)	35.1-4a (4)	60.63-66a (4)
...	48 (43)	27 (129)	...	...	60.66b-75 (10)
19 (197)	49 (186)	28 (100)	56 (94)	35.4b-215 (211)	61 (186)
20 (58)	50.1-57a (57)	29 (92)	57.1-85 (85)	36 (227)	62 (193)
21 (176)	50 57b-224 (167)	30 (48)	57 86-125 (40)	37 (60)	63 (56)
22 (84)	51 (76)	31 (127)	58 (126)	38 (33)	64 (31)
23 (108)	52 (99)	32 (122)	59.1-106a (106)	...	...
UPODGHATAPADA.					
II. 1 (125)	65.1a-120 (120)	11.1-35a (35)	74 (32)	21 (81)	...
2 (32)	65.120b-159 (39)	11.35b-116 (81)	75 (77)	22 (81)	...
3 (131)	66 (152)	12 (46)	76 (43)	23 (81)	...
4 (37)	67.1-47 (47)	13 (143)	77 (135)	24 (88)	...
5 (106)	67.48-135 (88)	14 (117)	78 (78)	(XIII) 25 (91)	...
6 (39)	68 (39)	15 (68)	79 (95)	26 (62)	...
7 (479)	69 (355)	16 (59)	80 (62)	27 (45)	...
8 (102)	70 (91)	17 (22)	81 (26)	28 (75)	...
9 (76)	71 (79)	18 (15)	82 (15)	29 (24)	...
10.1-52a (52)	72 (50)	19 (74)	83.1-107 (107)	30 (76)	...
10.52b-120 (68)	73 (73)	20 (23)	83.108-129 (22)	31 (39)	...

Brahmāṇ.	Vāyu.	Brahmāṇ.	Vāyu.	Brahmāṇ.	Vāyu.
UPODGHATAPADA —(contd.)					
32	...	47	...	62	87
(61)		(100)		(44)	(46)
33	...	48	...	63	88
(37)		(49)		(216)	(215)
34	...	49	...	64	89
(55)		(66)		(24)	(23)
35	...	50	...	65	90
(59)		(58)		(50)	(49)
36	...	51	...	66	91
(61)		(69)		(90)	(118)
37	...	52	...	67	92
(33)		(43)		(105)	(99)
38	...	53	...	68	93
(51)		(52)		(107)	(104)
39	...	54	...	69	94
(53)		(56)		(57)	(56)
40	...	55	...	70	95
(66)		(27)		(49)	(48)
41	...	56	...	71	96
(55)		(57)		(265)	(258)
42	...	57	...	72	97
(56)		(75)		(195)	(202)
43	...	58	...	73	98
(32)		(37)		(126)	(126)
44	...	59	84	74	99
(37)		(86)	(86)	(278)	(468)
45	...	60	85		
(17)		(28)	(28)		
46	...	61	86		
(36)		(53)	(69)		
UPASAMHARAPADA.					
III. 1	100	...	105	...	110
(243)	(246)		(49)		(66)
2	101	...	106	...	111
(316)	(355)		(86)		(84)
3	102	...	107	...	112
(113)	(135)		(58)		(68)
4	103	...	108		
(73)	(73)		(92)		
...	104	...	109		
	(110)		(55)		

The concordance first brings out clearly the separate passages of both the Purāṇas.

Bḍ. contains only two of them, namely a smaller one (I. 27) of 129 and a greater one (II. 21-58) of 2141 ślokas altogether. The first treats of Śiva's appearance in terrible changed form in the Devadāru-wood and his appeasing through the curse of the Ṛṣis' anger brought about through an ash-bath (*Dārupravēśabhāsmānānavidhi*)<sup>1</sup> and the latter recounts the history of Rāma Jāmadagṇya and Sagara (*Sagarasya Rāmasya ca caritam*).

The separate passages of the Vā. contain altogether 2704 ślokas and have nearly the following contents: 3 forms a short description of the creation in the Vaināṣṭha metre (*Sṛṣṭiprakaśanam*), about 9.65-122 see further down, 10.68-15.17 treats of the yoga of the Pāsupatas (XIV) (*Pāsupatayoganirūpaṇam*), 16 about liturgical purificatory ceremonies (*śaucācāralakṣaṇanirūpaṇam*), 17 about the rules of the last stage in the life (*paramāśramavidhikathanam*), 18 about penitential prescriptions for the ascetics (*yatiḥprāyaścittavidhikathanam*), 19 about signs indicating ill-luck (*ariṣṭanirūpaṇam*), 20 about the sound Om and the merit of meditation on the same (*Omākāraprāptilakṣaṇanirūpaṇam*), 21 and 22 about the structure of a kalpa and the names and characteristics of 30 kalpas (*kalpanirūpaṇam* and *kalpasāṅkhyānirūpaṇam*), 23 about 5 further kalpas as well as Śiva's apparent forms during the particular times (*Mahēśvarāvātārayogaḥ*), 24 contains Brahman's and Viṣṇu's praise-hymns to Śiva and their occasion (*Śarvastavam*), 25 describes the origin and destruction of Madhu and Kaiṭabha (*Madhu-Kaiṭabhotpattivinaśavarṇanam*), 26 treats of the origin of sound (*svaroṭpattinirūpaṇam*), 30.79-321 contains the description of Dakṣa's birth and sacrifice, Virabhadra's birth and the destruction of the sacrifice of Dakṣa by him as well as the latter's obtaining of the wish and song of praise to Śiva (*Dakṣaśāpavarṇanam*), 32 describes the conditions in the separate yugas (*Yugadharmāḥ*), 34.58-42.81, 43.10-38, 44, 45.20b-66, 48 treat of real or supposed Geography (*Jambūdvīpavarṇanam* and *bhuvanavinyāsaḥ*), 104 relates of Vyāsa's doubt and its solution (*Vyāsasamśayāpanodanam*) and 105-112 forms a treatise on the glorification of Gayā (*Gayāmāhātmyam*).

If the separate passages referred to above are thus separated from both the Purāṇas, then will remain two similar text-residues

1. Here and in the next table of contents I enclose, as far as possible, always the chapter name (colophon) in ( ).

agreeing in wording, which are related to each other somewhat as two different manuscripts of a certain work. In size and totality this also actually proves right, but we have in our case to allow for a long and, as the material accessible upto now allows us to perceive, not specially lucky traditional history. Namely, if the number of the ślokas of the corresponding chapters are compared with each other, it immediately strikes one that many tolerably completely agree with each other, while others again more or less differ from each other. Small differences find, so far as I see, mostly already their explanation in verse computation somewhat differing from each other, (and) in many we have to do without exception with smaller additions or with lacunæ in this or that text. Such additions are found, e.g., (in) Bḍ. I, 5.8t-141 (p. 68f.¹), I, 9.1-8 (p. 112), I, 9.14-31 (p. 113f.), Vā. 9.68-122 (p. 107 ff.); lacunæ on the other hand, e.g., after Bḍ I, 3.23 (XV) (p. 47 ff.), II, 3.80a (p. 180 ff.), II, 66.16b (p. 357), II, 72.180b (p. 504f.), II, 74.103 (p. 533 ff.), or Vā. 27.19 I (p. 122 f.), 27.36 (p. 124 f) etc. Besides both the remaining pieces still contain a great number of passages in which small additions as well as lacunæ present themselves. Whether the one or the other holds good is mostly inferred well already from the context but in other cases, perhaps, can be decided only after a thorough comparison of the old manuscripts. As the further investigation can refer only to the original kernel of Bḍ.-Vā. so necessarily their contents in brief are first to be presented and this may, for reasons of brevity follow here in the form of a tabular survey. The chapter names are enclosed according to the Vā.

Contents	Bḍ.	Vā.
Prakriyāpāda :		
Summary of contents ( <i>anukramaṇikā</i> ) ...	1. 1.	1
Description of the twelve-year Somasacrifice ( <i>dvādaśavārṣikasatranirūpaṇam</i> ) ...	2	2
The creation ( <i>sr̥ṣṭiprakaraṇam</i> ) ...	3-5	4-6

1. The numbers in ( ) refer to the pages of our text.

Contents	Bḍ.	Vā.
Anuṣaṅgapāda :		
The passage from the past to the present kalpa ( <i>pratisam̐dhikīrtanam</i> ) ...	6	7
The division into the 4 ages Kṛtayuga etc. ( <i>caturāśramavibhāgaḥ</i> ) ...	7	8
The creation of the Gods etc. ( <i>devādisṛṣṭikāthanam</i> ) ...	8	9
The creation of Rudra, Dharma and the 9 Ṛṣis Bṛghu etc. ( <i>marvantaravarṇanam</i> ) ...	9	10
Description of the 8 names and bodies which Rudra has received from Brahman ( <i>Mahādevatanuvarṇanam</i> ) ...	10	27
The races of the 9 Ṛṣis ( <i>ṛṣivam̐śānukītanam</i> ). ...	11	28
The race of Agni ( <i>Agnivam̐śavarṇanam</i> ) ...	12	29
Dakṣa's curse ( <i>Dakṣaśāphavarṇanam</i> ) ...	13	30.1-78, 31
The race of Manu Svāyam̐bhuvā ( <i>Svāyam̐bhuvam̐śavarṇanam</i> ) ...	14	33
The description of Jambūdvīpa ( <i>Jambūdvīpavarṇanam</i> ) ...	15	{ 34.1-57 43.1-9 45.1-20a
The arrangement of the world ( <i>bhuvanavin-yāsaḥ</i> ) ...	16-19	{ 45.67-137 46-49
The course of the celestial body ( <i>jyotiḥprācārah</i> ) ...	20-23	50-52
The appearance of the celestial body ( <i>jyotiḥsanniveśaḥ</i> ) ...	24	53
Praise-hymn to Nilakanṭha ( <i>Nilakanṭhas-tavaḥ</i> ) ...	25	54
Praise-hymn about the formation of the Liṅga ( <i>liṅgodbhavastavaḥ</i> ) ...	26	55
(XVI) The fathers and their satisfaction ( <i>pitṛvarṇanam</i> ) ...	28	56
The description of the Yugas ...	29	57.1-85
The fulfilment of the sacrifice ( <i>yajñavarṇanam</i> ) ...	30	57.86-125
Description of a Caturyuga ( <i>caturyugākhyānam</i> ) ...	31	58
The kinds of Ṛṣis ( <i>ṛṣilakṣaṇam</i> ) ...	32-33	59
The fourfold division of the Veda by Vyāsa, the conveyance of the Purāṇa and Vedasam̐hita to his pupils, the propagation of the Veda through these ...	34	60.1-62
The race of Manu Svāyam̐bhuvā (1) ( <i>Prajā-pativam̐śānukīrtanam</i> ) ...	35	60.63-66a, 61

Contents	Bd.	Vā.
Anuṣaṅgapāda :—(contd.)		
The races of Manu Svārociṣa (2) to Cākṣuṣa (6) and the milking of the Earth ( <i>ṛthi-vidohanam</i> ) ...	36	62
The race of Pṛthu and Cākṣuṣa's creation ( <i>Pṛthuvīśānukīrtanam</i> ) ...	37	63
The creation of Manu Vaivasvata (7) ( <i>Vaiavasvatargasavarṇanam</i> ) ...	38	64
Upodghātapāda :		
The creation of the Ṛṣis in Vaivasvatamanvantara ( <i>prajāpativāśānukīrtanam</i> )	II. 1-2	65
Kāśyapa's descendants ( <i>Kāśyapīyaprajāsargaḥ</i> ) ...	3-7	66-69
The races of Ṛṣis ( <i>ṛṣivāśānukīrtanam</i> ) ...	8	70
The Śrāddha ritual ( <i>śrāddhakalpaḥ</i> ) ...	9-20	71-83
The race of Varuṇa, explanation of Mārtaṇḍa's names, his race ( <i>śrāddhakalpe Vaiavasvatotpattivarṇanam</i> ) ...	59	84
The race of Manu Vaivasvata (Sūryavāśā) with an inserted short treatise on Music (gāndharva) ( <i>Vaiavasvatamanuvāśāvarṇanam</i> ) ...	60-64	85-89
The birth of the Moon-god ( <i>Somajanmavivarṇanam</i> ) ...	65	90
The lunar race ( <i>Candravāśākīrtanam</i> ) ...	66-71	91-96
Mythological section on the glorification of Viṣṇu ( <i>Viṣṇumāhātmyam</i> ) ...	72-73	97-98
End of the lunar race, the races of Turvasu etc., the royal races of the future in the Kaliyuga ( <i>Turvasvādivāśāvarṇanam</i> ) ...	74	99
Upasamhārapāda :		
The 7 future Manvantaras ( <i>manvantarānisargavarṇanam</i> ) ...	III. 1.	100
The description of the 7 world strata <i>bhūrlōka</i> etc., the description of Śiva's city ( <i>bhūrlōkādivyavasthāvarṇanam</i> ) ...	2	101
The description of the destruction of the world ( <i>pratisargavarṇanam</i> ) ...	3	102
The new creation at the commencement of the future Kalpa ( <i>sṛṣṭivarṇanam</i> ) ...	4	103

(XVII) However poor and incomplete the foregoing summary of contents may be, it allows us to perceive at the first glance a feature which is of characteristic significance. Namely, it shows that the whole material is arranged according to a true chronological principle. The real text begins with the creation at the commencement of the present Kalpa and ends with the destruction of the same and the new creation at the beginning of the next similar world-period. Now in this great time frame the whole matter is arranged in mythico-chronological order. To the first development of material follows the creation of the separate classes of beings and the gradual development of all arrangements and conditions of life, the races of the Ṛṣis and Agnis, the creation of the 1st Manu Svāyambhuva together with the description of all arrangements and things which were gathered by him somehow in the act (of creation). Then follow the creations and races of the 5 further Manus, then the creation and descendants of Vaivasvata, the last preceding Manu and lists resembling genealogical trees of both the Indian ruling races of the Sūrya and the Soma- or Candravāśā leading back to him. Immediately follow the lists of kings who, according to the temporal standpoint which the narrative includes, shall govern India in future; then follows a section about the 7 Manus of the future, the description of the destruction of the world after the expiry of the last Manu-period and finally again the new development of the Cosmos at the end of the Brahma-night. But not only this outer material arrangement, but also many remarks inside the text refer always again to the mystical periods of Indian chronology and with it to the principle accomplished in it.

But a scheme of the material arrangement like this cannot exhibit the final result of a long period of development, *i.e.*, of a process which according to the usual acceptance shall have continued for a long time and according to this a whole series of Paurāṇikas must have participated—in longer durations of time and in a number of contributors the accomplishment of such a principle is certainly wholly impracticable—; on the contrary it must be the work of a single man, for only a single (man) is able to proceed systematically in that style. Now either this one (man) is himself the author of the whole text or is only a reviser, who collected and arranged the already existing text-passages and combined (them) with one another into a unit by means of special contributions, enlargements and touchings. (XVIII) That the latter probability is true becomes certain through comparison with other Purāṇas.

For a true chronological establishment of this activity of the reviser the Bḍ.-Vā. contains an important datum which makes it possible to determine the *terminus a quo*. Namely the section which contains the lists of the Indian kings of the future breaks off with Cāndragupta I. and thus must certainly have been closed between him and Samudragupta, *i.e.*, somewhere between 320 and 335 A.C.<sup>1</sup> Now whether this section, as Mr. Pargiter seeks to prove, is borrowed from a Bhaviṣyap.<sup>2</sup> and is translated from the Prākṛit into Sanskrit<sup>3</sup> or whether it, what to me appears probable, goes back to an independent text, is for us a question of only secondary significance. Only the fact is interesting to us to this moment that perhaps the year 335 signifies the *terminus a quo* for the indicated activity of the reviser, but in connection with which it must be stressed that this date does not apply to the whole of the Bḍ.-Vā. and can (only) apply to the borrowed text material.

Now a glance at the arrangement of the substance in the other Purāṇas shows that in them also is demonstrable a certain chronological scheme but it is not carried through consistently as in the Bḍ.-Vā. Thus, for instance, the Vi. also begins with the creation and ends, if we strike off the final chapter of Adhy. VI. 7, with the destruction of the world. The essential difference, however, is this, that here the Manvantaras of the past and the future are not separated from each other and the Kṛṣṇa epic, which occupies the whole of the 5th Book, follows only the races of kings ruling in the future (and) thus stands in (a) chronologically wrong place. But while the Vi. exhibits this latter section in the appropriate place (and) thus annexes it directly to the Somavamśa,<sup>4</sup> it is taken in in the Mt. away from the first parallel verses at the end of Adhy. 50, only in the Adhy. 271-273, (and) thus finds itself in a completely foreign place and stands in no organic connection with the neighbouring chapters.<sup>5</sup> As this doubtful section (XIX) is short in the Mt. and as Pargiter has already pointed out,<sup>6</sup> older than in the Bḍ.-Vā., so the conclusion is evident that it had originally formed an independent text and had

1. The Purāṇa Text of the Dynasties of the Kali age p. XIII.

2. *Ibid.* p. XII ff.

3. *Ibid.* p. X f.

4. The 4th Book of the Vi. which treats of the Sūrya- and Somavamśa is, as also already seen by Pargiter, a younger prose paraphrase.

5. The preceding Adhyāya bears the signature (colophon) "prāsādānukīrtanam" and the following (chapter). "tulāpuruṣādānam."

6. The Purāṇa Text of the Dynasties of the Kali age p. XIII.

been first absorbed as such in the compilation of the text of the Purāṇas. After what has been said the probability that it might have moved to the right place in the Bḍ.-Vā. only through an accident, thus appears as wholly excluded and the assumption is abundantly justified that the existing text material has been arranged in a definite manner by the hand of a reviser and has been partly revised as well as the approximate fixing of the year 335 as the *terminus a quo* for this activity. With this fails Pargiter's thesis that the Bḍ. and Vā. have preserved an old principle of division of the Purāṇas<sup>1</sup> in their fourfold division into *prakriyā anuṣāṅga*, *uḥodghāta* and *uḥasamhārapāda*, (and) it follows on the contrary that the compiler of the Bḍ.-Vā. has transferred the same first to the existing material.

As *terminus ad quem* for the activity of the reviser sketched above, probably also for the separation of the text-kernel of the Bḍ.-Va. in both the Purāṇas existing at present, the year 620 can be regarded from a certain reference.<sup>2</sup> Namely in Bāṇa's *Harsacarita*, at III. 3 a "..... *muniḡitam atipṛthu..... jagadvyāḡi ḡavanam..... ḡurāṇam.....*" is mentioned, but whether by it is meant, as has been admitted, the Vā. in its form appearing to us at present or only the text-kernel of Bḍ.-Va. or a middle member lying between both in its development towards Vā. or finally a wholly another text, cannot be decided. When in fact the separation of the original kernel has resulted through the insertion of separate passages and small interpolations characterised above in both the Purāṇas now available to us cannot be established for the time (being).

As has been already remarked above, this fixation of time does not, however, refer to all the passages of the text received into the text-kernel of the Bḍ.-Vā. That many of them are actually older appears from a comparison of Bḍ.-Vā. with the other Purāṇas, the result of which shall be treated of in the following.

#### *The relation of the Purāṇas to the Bḍ.-Vā. and to one another.*

If we now further follow our method and compare Bḍ.-Vā. with the other Purāṇas, then it follows that, apart from (XX) the cases in which only two different Purāṇas exhibit parallels in a chapter or greater text-passage, with regard to three great sections more Purāṇas textually agree with one another or arrange themselves into text groups. These three sections are the Pañcalakṣaṇa, characterised

1. Ancient Indian Historical Tradition p. 23 f.

2. *Ibid.* 49.

through the themes treated of in it: *sarga*, *pratisarga*, *vāṁśa*, *manvantara* and *vāṁśānucarita*, the text-passages about cosmography and geography and the Śrāddhakalpa.<sup>1</sup> As far as I can now see, the activity of the reviser and of the modifier in a similar manner becomes evident in all the three cases in the Bḡ-Vā. As our further researches shall extend only to the Pañcalakṣaṇa, the apparently oldest constituent part of the whole Purāṇa literature, so an abstract of the same in tabular form shall first be shown, (then) how the separate Purāṇas are related to one another with regard to this section and arrange themselves into text-groups. This abstract may, at the same time, be for practical acquaintance with the whole arrangement of the printed text.

The italicised numbers will indicate that the concerning text passages do not come in question for our present exhibition or stand in another connection (in the latter cases they are underlined); if they are besides enclosed in [ ], then it signifies that they do not agree in regard to their contents with that quoted in the similar text groups. The broad faced numbers indicate those Purāṇa-sections which agree in wording or contents with each other and are taken into consideration in our exposition. A \* shall indicate that the text in the concerned Purāṇa is preserved in the form of an abstract or fragmentary manner but yet with many correspondences, and a † (indicates) that the concerned Purāṇa contains only a fragment of the text; ( ) signifies that the text-passage in question is yet extant in a residual manner in the enlargement or modified text; [ ] indicates that the concerned Purāṇa presents only a simple table of contents (Ga.) or prose paraphrase (Vi.) of the section under consideration, and < > (indicates) that the mentioned verse exhibits a doublet. The young Bḡg. and the Saurap. which exhibit with regard to the chapters belonging to the Pañcalakṣaṇa evidently only an abstract from the other Purāṇas and are worthless for our exhibition, are not further taken into consideration in the tabular summary.

(XXI) As the given tables give information about the condition of the sections belonging to the Pañcalakṣaṇa in the whole text of the Purāṇas under consideration, so this point is not further discussed in detail here.

Now, to be able to state as soon as possible clearly and distinctly about the texts, which the tables in the different text-groups record,

1. Both these sections will be produced in a reasonable space of time, arranged according to the principles observed in this work.

in traditional historical relation, *i.e.*, with regard to their agreement and difference in readings as well as in regard to interpolations and lacunae, a special method of collating is required. As our work limits itself to the texts belonging to the Pañcalakṣaṇa with regard to their tradition—as far as the material accessible upto now naturally permits of this—possibly to restore faithfully without trying to remove through conjecture the different difficulties...

TEXT-GROUP II B.				TEXT-GR. III.
Brah.	Brahmaṇḍ.	Līṅg.	Vāyup.	Matsyap.
[1.1—	<i>I. 1.1—2.48</i>	[1.1—70.2]	1.1—2.45	1.1—2.21
—	—	—	3.1—24	—
1.21—	—	—	—	—
1.31—	†I. 3.1—38	70.3—66	4.5—92	2.22—4.32
—	—	—	—	—
—	I. 4.1—34	70.67—114	5.1—54	—
—	I. 5.1—141	70.115—195a	*6.1—79	—
—	I. 6.1—77	—	7.1—80	—
—	—	—	—	—
—	I. 7.1—195	—	8.1—209	—
—	I. 8.1—66	70.195b—261a	9.1—67	—
—	—	70.324b—344	9.68—122	—
—	—	—	—	—
—	I. 9.1—92	70.261b—324	10.1—67	—
—	—	—	10.68—26.50	—
—	I. 10.1—12.53	—	27.1—29.49	—
—	13.1—36.82	—	30.1—62.70	—

(The other tables will be printed in the next issue)



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Ist SECTION

TEXT-GROUP I.				TEXT-GROUP II A.					TEXT-GROUP II B.					TEXT-GR. III.
Brahmap.	Harivaṃśa.	Śivap. Dharmas.	Agnip.	Garuḍap.	Padmap. 1	Padmap. 2	Varāhap.	Viṣṇup.	Mārkaṇḍ.	Kūrmap.	Brahmāṇḍ.	Līṅgap.	Vāyup.	Matsyap.
[1.1—1.20]	[1—26]	[1.1—51.2]	[1.1—17.6a]	[1.1—4.3]	I. 1.1—2.83	V. 1.1—2.82	[1.1—2.20]	[I. 1.1—35]	[1.1—45.28]	[1.1—4.5]	I. 1.1—2.48	[1.1—70.2]	1.1—2.45	1.1—2.21
1.21—30	—	—	—	—	—	—	—	I. 2.1—8	—	—	—	—	3.1—24	—
1.31—56	27—53	51.3—28	*17.6b—17	*4.4—10	I. 2.84—119	V. 2.83—117	—	I. 2.10—66	45.29—73	†4.6—66	†I. 3.1—38	70.3—66	4.5—92	2.22—4.32
—	—	—	[18.1—19.29]	—	—	—	—	—	46.1—20	—	—	—	—	—
—	—	—	—	—	I. 3.1—25a	V. 3.1—20a	—	I. 3.1—25	46.21—44	*5.1—23	I. 4.1—34	70.67—114	5.1—54	—
—	—	—	—	—	I. 3.25b—60a	V. 3.20b—52a	†2.21—26	I. 4.1—52	47.1—14a	†6.1—25	I. 5.1—141	70.115—195a	*6.1—79	—
—	—	—	*20.1—6	†4.14b—19	I. 3.60b—83a	V. 3.52b—75	†2.27—41	I. 5.1—24	47.14b—36	7.1—18a	I. 6.1—77	—	7.1—80	—
—	—	—	—	†4.20—35	I. 3.83b—124	V. 3.76—116	—	I. 5.25—65	—	7.18b—37	—	—	—	—
—	—	—	—	—	I. 3.125—163a	V. 3.117—153a	—	I. 6.1—41	48.1—45	†7.38—67	—	—	—	—
—	—	—	—	—	I. 3.163b—195a	V. 3.155b—188a	*2.43—56	I. 7.1—33	49.1—80	—	I. 7.1—195	—	8.1—209	—
—	—	—	*20.17b—20a	†5.19—32	I. 3.163b—195a	V. 3.155b—188a	—	—	50.1—32	—	I. 8.1—66	70.195b—261a	9.1—67	—
—	—	—	—	—	—	—	—	—	—	—	—	70.324b—344	9.68—122	—
—	—	—	—	—	—	—	—	—	50.33—51.121	—	—	—	—	—
—	—	—	*20.20b—22	—	I. 3.196b—206	V. 3.188b—201	—	I. 8.1—13	52.1—15a	†8.1—28	I. 9.1—92	70.261b—324	10.1—67	—
—	—	—	—	—	—	—	—	[I. 8.14—9.147]	—	[9.1—12.327]	—	—	10.68—26.50	—
—	—	—	*20.9—17a	5.9—18	—	—	—	I. 10.1—20	51.15b—31	*13.1—20	I. 10.1—12.53	—	27.1—29.49	—
—	—	—	—	—	I. 4.1—5.95	V. 4.1—5.108	—	[11.1—12.102]	—	[13.21—24]	13.1—36.82	—	30.1—62.70	—

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through the themes treated of in it: *sarga*, *pratisarga*, *vamśa*, *manvantara* and *vamśānucarita*, the text-passages about cosmography and geography and the Śrāddhakalpa.<sup>1</sup> As far as I can now see, the activity of the reviser and of the modifier in a similar manner becomes evident in all the three cases in the Bḍ-Vā. As our further researches shall extend only to the Pañcalakṣaṇa, the apparently

in traditional historical relation, *i.e.*, with regard to their agreement and difference in readings as well as in regard to interpolations and lacunae, a special method of collating is required. As our work limits itself to the texts belonging to the Pañcalakṣaṇa with regard to their tradition—as far as the material accessible upto now naturally permits of this—possibly to restore faithfully without trying to remove through conjecture the different difficulties resting on corruption, so the collating must proceed in such a way that by it alone the above-mentioned points spring clearly to the eye. Thence it follows, therefore, that the method, after one proceeds with it, can be not without significance for the plan and the result of this or similar work. Accordingly, I will first show by an example how the text-form attainable with the present means comes to stand. At the same time this example will lead to the reader before his eyes what in a verse appears as reliable or doubtful *i.e.*, can be esteemed as corrupt or revised, and in as much as a practical manner, will be made externally distinguishable through different types, Roman and Italic. But then it shall also explain to the reader how in a verse the complete and the partial agreement of two text-groups is brought to expression through great and small types or—and this is the case in the text-groups IIA and IIB of the first section—through interspacing. A few further instances which the reader has besides to take into consideration with regard to the external text-form have been mentioned at the end.

- |                 |   |
|-----------------|---|
| 1. Br. 14.16b   | papāta puṣpavarṣas ca Śūrasya janane mahān. |
| V.              | " " -m " " bhavane " -at <sup>1</sup>       |
| H. 1924b        | " " " " " " " "                             |
| Bḍ. II. 71.147b | " " " " " " " "                             |
| Vā. 96. 146a    | " " " " " " " "                             |

(XXII) Hence follows the complete and sure text :

papāta puṣpavarṣam ca Śūrasya bhavane mahat.

(Cfr. p. 457, Śl. 43b.)

- |                 |   |
|-----------------|---|
| 2. Br. 14.4b    | nāsti vyādhibhayam tatra nāvārṣas tapam eva ca. |
| V.              | " " " " na cāvṛṣtibhayam tathā.                 |
| H. 1909b        | " " " " nāvārṣa- " -m Acyuta.                   |
| L. 69.19b       | " " " " nāvṛṣṭi- " " apyuta.                    |
| Bḍ. II. 71.103b | " " " " na cāvṛṣṭi- " -m tathā.                 |
| Vā. 96.102b     | " vyādhir " " " " " "                           |

1. Very frequently one finds in the texts made use of here the more correct readings in the variants under the text.

Hence follows the reasonably sure text:

nāsti vyādhibhyaṃ tatra na cāvṛṣṭibhayaṃ tathā.

(Cfr. p. 450, Śl. 3b.)

3. Br. 13.104a hutvāgnim vidhivat sā tu pavitrā mitabhojanā.  
 H. 1797b " iu " " " " -a- " "  
 Mt. 50.18a " -im " samyak " -i-kr- " "  
 V. " " " " " -a- " "  
 Vā. 99.212b hutāgny anidrā hy abhavat " " -mi- " "

Hence follows the text:

hutvāgnim vidhivat sā tu pavitrā mitabhojanā.

(Cfr. p. 549, Śl. 99b)

4. Br. 13.157b Bhadrāsreṇyasya dāyādo Durdamo nāma viśrutah  
 H. 1848b " " " " " "  
 Bḍ. II. 69.7a " -senasya " " -mado " pāṛthivah  
 Vā. 94.7a " -sreṇyasya " " " " "  
 Kū. 22.17a " " " " -damo " "  
 L. 68.7a " " " " " " "  
 Mt. 43.11b " " putro' bhūd " " " "  
 P.2. V. 12.115a " -senasya " " -darśo " "  
 V. " " " " " -damo " "  
 P.1. I. 12.103b " " " -tras tu " " " dhārmikah.

The text results:

Bhadrāsreṇyasya dāyādo Durdamo nāma pāṛthivah.

(Cfr. p. 411, Śl. 7a.)

5. Br. 15.39b varayāmāsa nṛpatim tām iyeṣa ca sa prabhuh.  
 H. 2008b " " " " " " "  
 Bḍ. II. 71.12a " rājānam " " sa pāṛthivah.  
 Vā. 96. 11b cinta- " " " " "  
 Mt. 44.55b jñāpa " " " " mahāvratāh.  
 V " " " " " -hīpatih.

(XXIII)

- P.1. I. 13.39b " " " " " nṛpas tatah.  
 P.2. V. 13.40b " " " " " " "

The text follows:

varayāmāsa rājānam tām iyeṣa ca sa prabhuh.

(Cfr. p. 434, Śl. 10b.)

6. Br. 13.14b Kakṣeyos tanayās tv āsams traya eva mahārathāh.  
 H. 1668b " " " " " " "  
 Bḍ. II. 74.12b Anos caiva sutā virās trayah paramadhārmikāh.  
 Mt. 48.10a " " " " " " "  
 Vā. 99.12b Anoh putrā mahātmānas,, " "  
 Br. 13.15a Sabhānaraś Cākṣuśaś ca Paramanyus tathaiva ca.  
 H. 1669a " " " " " "  
 Mt. 48.10b " " " " -meṣus " "  
 Vā. 99.12a " ca Pakṣaś " " -pakṣas " "  
 Bḍ. II. 74.13a " Kālacakṣuh Parākṣaś ceti viśrutāh.

Since in the middle of the first half of the śloka, a text-fusion brought about through the interchange of leaves appears in Br. and H. by which the connection is broken and unhomogeneity to each other pushes in, so the text must read:

Anos caiva sutā virās trayah paramadhārmikāh

Sabhānaraś Cākṣuśaś ca Paramanyus tathiva ca.

(Cfr. p. 523, Śl. 12b, 13a)

7. Br. 7.45b teṣām Vikukṣir jyeṣṭhas tu vikukṣitvād ayodhatām.  
 H. 661b " jyeṣṭho Vikukṣis " " "  
 Śidh. 60.34a " Vikukṣir jyeṣṭhas " so'vodhyām abhavan nṛpaḥ.  
 Bḍ. II. 63.9a " jyeṣṭho Vikukṣis " Nimir Daṇḍas ca te trayah.  
 Vā. 88.9a " " " śis ca Ne- " " " "

As the Purāṇas here divide themselves into two groups, the text must read:

teṣām jyeṣṭho Vikukṣis tu vikukṣitvād ayodhatām

teṣām jyeṣṭho Vikukṣis tu Nimir Daṇḍas ca te trayah.

(Cfr. p. 308, Śl. 44a.)

8. Bḍ. I. 9.32b dvidhākṛtvā svakaṃ deham ardhena puruṣo bhavat  
 Vā. 10.7b " -ākarot sa tam " " " "  
 Kū. 8.7a " " punar " " " "  
 L. 70.267a " -ākṛtvā svakaṃ " " " "

As the corresponding verse in the text-group I. given above reads: (cfr. p. 5, Śl. 24b)

(XXIV) "dvidhā kṛtvātmano deham ardhena puruṣo bhavat" in the text-group IIB it receives the form:

dvidhā kṛtvā svakaṃ deham ardhena puruṣo bhavat.

(Cfr. p. 114, Śl. 7b)

9. Kū. 20.22a. Dṛḍhāśvasya Pramodas tu Haryaśvas tasya cātmajaḥ.  
 L. 65.37a " " " " vai sutaḥ.  
 Mt. 12.33a " „-daś ca " „ cātmajaḥ.  
 P.1. I. 8.138b " „-das tu " " "  
 P.2. V. 8.137b " „-daś ca " " "  
 V. " „-das tu " " "

As the corresponding verse in the text-group I. given above reads : (cfr. p. 315, Śl. 90a)

“Dhaundhumārī Dṛḍhāśvas ca Haryaśvas tasya cātmajaḥ”  
 in the text-group II. it receives the form :

Dṛḍhāśvasya Pramodas tu Haryaśvas tasya cātmajaḥ.  
 (Cfr. p. 345, Śl. 59b)

10. Bḍ. I. 8.47b ete grāmyāḥ smṛtāḥ sapta āraṇyāḥ sapta cāpare.  
 L. 70.240b etān „-yān paśūn āhur „-yān vai nibodhata.  
 Vā. 9.47a " " " " „-yānīś ca "

As this verse verbally agrees with the corresponding (verse) of the similarly arranged text-group IIA (cfr. p. 28, Śl. 26b), so it is printed interspaced in both the text-groups in order to make this agreement outwardly discernible :

etān grāmyān paśūn āhurāraṇyānīś ca nibodhata.  
 (Cfr. p. 105, Śl. 47a).

11. Bḍ. I. 5.30a saśarja sṛṣṭam tadrūpam kalpādiṣu yathā purā.  
 L. 70.139a " „-ṣṭīm „-pām " " "  
 Vā. 6.35b " " " " " " "

As the corresponding verse in the similarly arranged text-group II A reads : (cfr. p. 20, Śl. 1a.)

“sṛṣṭīm cintayatas tasya kalpādiṣu yathā purā”  
 so the agreeing words in both the text-groups are inter-spaced :

saśarja sṛṣṭīm tadrūpam kalpādiṣu yathā purā.  
 (Cfr. p. 62, Śl. 25b).

12. Bḍ. I. 8.54a. vidyuto 'śanimeghāmś ca rohitendradhanūmṣi ca.  
 L. 70.247a " " " " " "  
 Vā. 9.52b " " " " " "

As the verse verbally agrees with the corresponding (verse) of the text-group I. given above (cfr. p. 4, Śl. 21a) and with the text-group IIA similarly arranged (XXV) (cfr. p. 29, Śl. 31a) it is printed large and interspaced in both the text-groups IIA and IIB to make

it outwardly distinguishable that both these text-groups agree with each other and with I.

vidyuto 'śanimeghāmś ca rohitendradhanūmṣi ca.  
 (Cfr. p. 106, Śl. 53b)

As can already be seen from the examples cited, the doubtful tradition as well as the agreement and difference of the different text-groups will be made distinguishable externally through different types in the following work. Finally now, all peculiarities of the external text-form, which the reader has to consider, will be briefly characterised.

1. With regard to a place of the texts in question so far separated that the tradition must be considered as doubtful, the doubtful word, syllable or letter will be made distinguishable through the Italic type.

2. The text which is in general common with the Purāṇas mentioned in text-group I. or yet, from whichever source, can be considered as belonging originally to it, is externally discernible in the large type.

3. The small type shows the text which is shown by the Purāṇas mentioned in text-groups II. and III. as well as that diverging from that of the text-group I. All verbal agreements of both these groups with I. are likewise expressed by large type.

4. All verbal agreements between both the similarly arranged text-groups II A and II B of the 1st section are distinguishable by interspaced print. The similarity applies to the agreement of the text group III. of the 3rd section with the special verses of the sub group Bḍ-Vā. of the text-group I. of the same section—e.g. p. 264 Śl. 50.38a, 50.39b and p. 282, Śl. 20b, 21a etc.—as well as to that of both the verse-groups : 2nd section, 2nd chapter, text-group Ia, A, Śl. 137-144 (p. 185) and 3rd section, text-group III A, Śl. 25-34 (p. 280). All verbal agreements between the text-group I. on the one hand, and IIA and IIB of the 1st section on the other hand, are brought into prominence by large and at the same time interspaced type.

5. About the verbal agreements of individual verses and verse-groups within the similar text-groups, those of the verse groups : 1st section, text-group IIB, 7th chapter, Śl. 9b-16a (p. 114f) and (XXVI) 2nd section, 1st chapter, text-group I, Śl. 1. 1b-1.5 (p. 141) as well as finally those of both the places mentioned under 4—the reader will

be able to find that out otherwise only with difficulty—also, to indicate outwardly, side loops are employed.

6. The most important texts of group I. are Br., H. and Śidh. as far as it exists, on the one side and Bḍ. and Vā. originating from the original kernel of Bḍ.-Vā. on the other. If the texts of group I. proceed separately, (and) if this happens throughout in the course of both these sub-groups, then the varying readings of this are exhibited beside each other, separated through a middle vertical line. But about the text-group I. of the 3rd section, whose agreement in contents of the sub-group Bḍ.-Vā. notwithstanding its partial incorrectness, must not be broken, the verse form of it will be preserved. Accordingly several cases occur that do not break up the agreeing or the corresponding verse of both the sub-groups. Also in these cases the large type of the sub-group Bḍ.-Vā. refers to the fact that there are correspondences with the other sub-group (cfr. p. 262, Śl. 50.3a and p. 259, Śl. 45a; p. 262 Śl. 50.10b ff. and p. 272, Śl. 82 f. and 79b f.)

7. The special verses of the sub-group of text-group I. mentioned under 6 are throughout made discernible through small type and vertical line<sup>1</sup> in front. If these special verses be considered in general also as interpolations or additions, then this method shall not indicate that in every case they must be considered as secondary constituent parts, but yet the possibility always exists that in individual cases they can be got lost in one or other sub-group. As to the 5th chapter of the 4th section, both the sub-groups coming into consideration are Mt. P.1 and P.2 on the one side and Bḍ.-Vā. on the other and their relation to one another in the outer form of the exposition is naturally brought correspondingly to expression.<sup>2</sup> Great and small type imply in the first text-group, on principle, thus only a means to throw into clear relief the common and the individual parts of the sub-groups.

(XXVII) 8. As the Br., *i.e.*, naturally only the part of it coming into consideration here, is specially important and probably also the Indian tradition could apply antiquity to this Purāṇa, so, in the text-group I. all the verses, in which it falls short, are made

1. In the history of Yayāti (p. 387 ff.) the front vertical line is throughout omitted because some other texts also of the special parts of Bḍ.-Vā. not comprised in the sub-groups Br. and H. exhibit and sometimes have readings which deviate from those of the last named sub-group and therefore these have to be placed against each other.

2. As, *e.g.*, p. 483 ff. H. coincides with the special passages of Bḍ.-Vā. opposed to the sub-group Mt. P. it must likewise appear here in small print.

externally discernible through pushing back behind the general verse-front. (Cfr. p. 148, Śl. 31b; p. 155, Śl. 4a; p. 159, Śl. 25, etc.)

9. Through [ ] is made distinguishable not only evident lacunæ in one of the sources—*e.g.*, p. 122, Śl. 20b ff. etc.—but also small interpolations mostly disturbing the connection—*e.g.*, p. 3 after Śl. 13, p. 159 after Śl. 22, p. 237 after Śl. 31, etc.

10. The critical apparatus, which in its whole arrangement closely corresponds to the text-form, always brings primarily into account the sources coming into consideration for the concerning verse.<sup>3</sup> Apart wholly from the fact that they quickly render possible the reference and proof of a passage, they also acquaint (one) of their readings if any one of those sources contains special verses or whole passages, not further considered individually in our work. Therefore these accounts supply a verse-concordance to all the texts coming into consideration. Then the apparatus collectively presents different readings with the help of which it is possible, without further ado, to further establish in a moment the special, sometimes understandable, text of the sources. Only notorious printing mistakes are not taken into account.

Now the text of the Pañcalakṣaṇa, corrected and arranged according to the preceding principles, forms to some extent the basis for our further reasoning, particularly in the historical consideration of the text. The consideration of the further scientific questions of religion, philosophy and history etc. arising from our work or connected with it, must remain in reserve for a later time already for reasons of space.

(To be continued.)

3. *a, b* and *c* respectively denote the half-ślokas and I and II, the two pādas of half-śloka. In the account of sources ( ) indicates that the concerning śloka or half-śloka exhibits only agreement in contents and < > that the concerning passage stands under the text. In general I give Br. in preference before H. and Bḍ. before Vā.

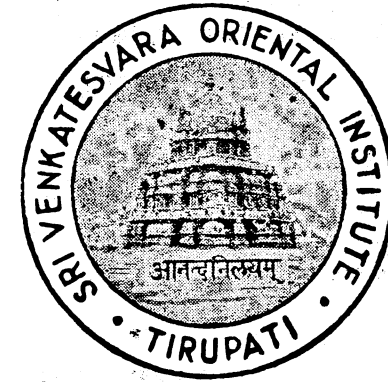
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EDITOR :

P. V. RAMANUJASVAMI, M.A.

On p. 484 Smith refers to the *Portraits of Akbar's friends and contemporaries*. About Tansen's portrait he writes:—

“The Sketches in Vol. lvii of the Johnson Collection, already mentioned, include some worthy of reproduction. The best is No. 44, a slightly tinted sketch of Tansen, the musician. A good full-length portrait on a small scale of the same personage is included in a picture of Jahangir's time, belonging to the Royal Asiatic Society, and hung on the staircase.”

The foregoing extracts from Vincent Smith's *Akbar the Great Mogul* give valuable information about the life and achievements of Tansen but they do not contain any information about the career of Tansen at the court of Rāmachandra the Baghela king of Rewa.

Some information about Tansen has been recorded in the *Mahārāṣṭriya Jñānaśāstra* by S. V. Ketkar. I note some points from this information:—

Vol. XV (1925) (त) ४२—तानसेन गंधर्व—*a Gauḍa Brāhmaṇa*—tradition about his acquiring proficiency in music from a *Gandharva*.—Akbar's favourite—His original connection with a Hindu Raja, Rāmacandra.—Tradition about Akbar going as a bearer of musical instruments to hear the music of Tansen's *guru* Haridāsa Svāmī—picture of Tansen, available (see *ज्ञानकोश* Vol. V., p. 184)—Death of Tansen in A. D. 1588, thirty four years after Akbar's coronation—His name is so much respected among musicians that at the bare mention of his name they twist up their ears and bow to him—His tomb at Gwalior [अ. कोश; सं. का. सूचि]

Vol. V (1922) pp. 183-184—तानसेन (in the article on the history of Indian Music)—Development of court music in Akbar's reign.—Tansen was one of the pupils of a Hindu Saint, *Haridāsa svāmī* residing at Vr̥ndāvan on the banks of Jumna. Tradition about Akbar's visit in disguise to *Haridāsa Svāmī*—Raja Mānsingh of Gwalior, a great patron of music, supposed to be the originator of *dhrupad* music—Two classes of Tansen's followers:—(1) रबाबियर and (2) बीनकार—Tansen invented a musical instrument called रबाब—He also used वीणा or बीना—These two classes of Tansen's followers are still found at Rampur.

I close these notes on Tansen with a request to my South Indian friends to record any references to this celebrated musician in datable South Indian sources, Sanskrit or non-Sanskrit.

## INTRODUCTION TO THE PURĀṆA PAÑCALAKṢAṆA

Tr. by P. V. RAMANUJASWAMI, M. A.

(Continued from last issue.)

### RESULTS.

The special results of the text-history indicated before refer chiefly to the separate sections of our text and may also be set forth in their order.

#### (XXVIII) 1st SECTION. *Sarga and Pratisarga.*

1. Of the four texts of this section, the simplest and shortest is that of group I. Besides, the external form of this section arranged according to the foregoing principles allows to be seen at first sight that the text of groups II A and III exhibits only a little—recognizable in the great type—agreement with that of group I, but on the contrary, that this, with the exception of the remarkable śloka 12—14, is almost wholly included in the text of group II B. The circumstances of this agreement in the entire text of group II B as well as the introductory verses of the 2nd section likewise contained in this—one may compare the passages at p. 114 f. and p. 141 brought into prominence through marginal lines—prove with certainty that the text of group I can be neither an extract from that of group II B nor a fragment of the same. From this it follows that it must have verbally lain before the reviser or revisers of II B or perhaps even first to the reviser of the Bḍ-Vā. Besides, these external grounds warrant the conclusion that among the texts of this section coming into consideration, that of group I is nearly the oldest.

2. Besides these external grounds, inner criteria also speak for the priority of the text of group I as against those of the other groups. Namely, with regard to the contents, it is characterised through the primitive world-theory and the seven number of ṛṣis, (and) thus accordingly clearly reminds of the cosmogonic sections of the Brāhmaṇa-literature.<sup>1</sup> First, in the already mentioned and strongly marked śloka 12-14, in the text of groups II A and II B, the theory of Sāṅkhya is re-established and instead of the seven number of the ṛṣis we find in it nine, in the text of group III even 10, mentioned. Secondly also in spite of the strong revision the latter still contains

1. Cfr. *Satapathabrāhmaṇa* VI. 1. 1. 1 ff. etc.; see P. Deussen: *Allg. Geschichte der Philosophie* 2, Leipzig 1907, Bḍ. 1, 2 p. 165 ff.

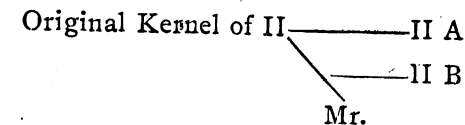
marks which point out that originally the framework of I has lain at the bottom of it: On the one hand it contains, namely, still the world theory but on the other hand, a clear influence of the Sāṅkhya philosophy already makes its appearance which, of course, appears to go back not to any one of the texts of II A or II B. A trace of the entrance of this philosophy is found finally also in śloka 5 of the text of group I, (and) this verse proves itself notoriously as an addition of a later hand, as it is contained only in Br. and (XXIX) H. and in both a really remarkable passage receives (it); it is therefore missing in Śidh. and also from the introductory verses of the text of group II B agreeing verbally with I. Therefore the conclusion is proved that the influence of the Sāṅkhya philosophy on the apparently oldest constituent part of the Purāṇa literature is only secondary.

3. Both the texts of the groups II A and II B have a common text-kernel, discernible in our work by means of interspaced type. In the text of II A this kernel, which originally probably had had an independent existence, is appearing already slightly revised and enlarged through additions, in that of II B this amplification is much stronger, as one can easily perceive, so that the latter in its existing form exhibits the final result of a long process of development. For the correctness of our assumption that that text-kernel originally formed an independent, in itself separated, treatise, A. appears to contain still another proof. As the synoptic table already shows and also as the accounts of sources in the critical apparatus confirm, the reviser of the Adhyāyas in question, has known and excerpted the common text of 1st and 2nd sections in the framework of group I. As he afterwards first allowed a kind of excerpt of the 1st section to follow in the framework of group II A, so the conclusion appears to be justified that that kernel had yet an independent existence at the time of the origin of the concerning Adhyāyas in A. and was not yet the constituent part of any Purāṇa. With certainty it can be said that to that excerpter the text-frame of group II B has not been in front (and) thus this has not yet probably existed.

4. If we turn away from the Ga. and Var. which exhibit only fragments of the text of group II A, then P. 1 and P. 2, which are related to each other not indeed as two recensions but only as two different manuscripts of the same text (P.), offer a verbal parallel to the Vi. A closer comparison of both these Purāṇas shows very clearly that the text of the last is somewhat more extensive than that of the P. Apart from the beginning of the 1st chapter in which the P. exhibits a clear gap, as in it are

wanting verses which are old and indispensable for understanding, the remaining separate verses of Vi. form in their majority certainly a later addition as it further follows from their contents. As the verbal agreement of both the Purāṇas breaks off with chapter 9, so the first 8 chapters of the text of group II A in P. and Vi. can (XXX) in general be considered as a continuous exclusive text, though this also has already been enlarged to all appearance beyond the text-kernel which is interspaced in our edition. Now the P. might have preserved a form, even if (it is) fragmentary in the beginning still (it is) somewhat original, of this text while the Vi., as already indicated, exhibits some extensive, of course unessential, interpolations.

5. As the synoptic table further shows, the Adhyāyas of Kū. and Mr. belonging to the 1st section form a kind of middle member between the text-groups II A and II B. But in both cases we have not to do with the so-called mixed recensions, i. e., with texts which are composed of, to some extent, constituent parts of both text-frames, but most probably with the stage of passing-over in the development process of II A or of the text-kernel which underlies this text-frame, to II B. While this character with the Kū. could not be brought out clearly in our work from external grounds of space, and a special investigation to clear the kernel of the same from all later, chiefly Śivaite accessories and with regard to its relation to this or that of both the text-groups standing in question here must be made more accurately, the Mr. comes forward, as it follows from external and internal grounds, clearly as a member in the development towards the condition of the text-group II B. Hence it follows that this section in Mr. can be older, perhaps even considerably older, than that of the text-group II B. If this conclusion is right, then with regard to the relation of Mr., II A and II B to one another, the following scheme might follow.



6. The L. relates itself to the text-group II B — it concerns naturally here only the long Adhy. 70 — similar to the Bḍ-Vā. as the P. to the Vi. in the text-group II A, in connection with which it must indeed be borne in mind that the edition of Purāṇa used here can have no pretension to be critical but only to the value of a printed manuscript (and) so our conclusions also can only refer to



the form of the same lying before here and can have no absolute value. Now a comparison of the same with the Bḍ-Vā. shows that with the exception of a few verses of secondary character, whose (XXXI) position is easily discernible from the verse concordance of the critical apparatus, it forms a verbal parallel to the latter. At the same time it follows that the L. in relation to the Bḍ-Vā. exhibits a fragment, in which, with the exception of the introductory verses which, as shown under 1, are of another source, decidedly old pieces are wanting, which are contained in the text of group II A as well as in the Bḍ-Vā. and in Mr.—compare the places interspaced p. 31-34 and 81-101. A further parallelism to P. appears in that in it at the end — see p. 121 ff.— a chapter is also wanting. In spite of it, the L. should not be considered as an extract from the Bḍ-Vā. as it evidently will convey the whole text and, apart from the parts which are wanting, the special verses of the Bḍ-Vā. not contained in it are an evident interpolation (and) thus bear a secondary character in relation to the L. Now with regard to this fact it appears to me to be most probable that the L. has proved to be a kind of first step of the Bḍ-Vā. which has lain in front of the reviser of the latter text, either completely or only fragmentarily and enlarged by him (and) eventually has been completed conjointly with the help of other texts.

7. It is often an apparent curiosity with the text of group II B that verbal parallels to it, though fragments, are found several times and now and then in such places at which we least expect them — made outwardly discernible through loops or vertical lines. Now as the Bḍ-Vā. on the one hand clearly points to a reviser's hand, the L. on the other side, even though a fragment, yet, even as far as it appears, agrees with it verbally and the arguments shown under 6 show it as possible that a kind of older source or first step continues in it, (and) thus must certainly have contained in it already verbal parallels and from which even the reviser of the Bḍ-Vā. would have received uncritically. But then at the same time the conclusion is proved with it that behind the older source there must already lie a sure text-history.

8. The fact that in many places of the text, the group II B finds verbal parallels of similar length presses in addition, to seek as satisfactory explanation as possible for this remarkable phenomenon and with a high degree of probability, we shall have to find this in the assumption of a simple exchange of leaves. To this probability a comparison of the verbal agreements of the 6th chapter (p. 106 ff.) with the partly fragmentary supplement of the (XXXII) 3rd chapter

(p. 67 ff.) might straight away specially clearly point; then again it shows that between text-pieces of similar length such of the accidental extensions of the same have fallen out (and) thus a strong text-complication must have taken place. Now this fact can be accounted for very well most plainly through an exchange of the leaves of the manuscripts and a comparison of the ślokas 74. 12 ff. at p. 69 with the ślokas 62 b ff. at p. 107 appears to exhibit signs to know that the leaf coming in question at the former place here has begun not with the beginning of a śloka but inside the first half-verse and further that the missing preceding leaf there with the last words of a śloka, the missing words, in pursuance of which have been arbitrarily supplied and made to fit scantily to the context. Now from the length of the existent and missing verse-groups we can infer approximately the greatness of the leaves of the manuscript that probably underlay our text and the single leaf certainly appears to have contained altogether only 6-7 half-ślokas. Accordingly it must have been proportionately small and this circumstance might directly point to its special antiquity. Analogously then we shall also venture to lead back the existence of another parallel passage in the text-group II B which in its vast majority exhibits the accidental similar length to exchange or insertion of a manuscript leaf, especially there where the respective parallel does not appear to stand at the right place. Then text-gaps in particular Purāṇas, also will allow themselves to be explained in a similar manner. Thus e. g., the ślokas 15 ff. are missing in the 4th chapter of the text of group II A (p. 22), in the Vi. although so much follows from the parallel Purāṇas as also from the Vi. itself, with fullest certainty that they are old continuance. As another gap of similar length, e. g., the ślokas 12. 1 ff. at p. 26 likewise apparently belonging to the old balance or the ślokas 28. 1 ff. at p. 33 missing in P. 1 and taken in only as variants in P. 2; so this might also be explained through the simple assumption that here a leaf is lost or turned over in copying. Another exchange of leaves, possibly also going back to the old time, appears to exist also in the L. — see 3rd chapter Śl. 71 ff. (p. 67 f.)—as can be observed from the citations of the critical apparatus.

9. A rare but interesting insight into the kind and manner of Indian text-formation is afforded by a comparison of the verbal parallels of the 3rd chapter (p. 60 ff.) with those of the 5th chapter (XXXIII) (p. 78). In both places we find the similar text whose oldest form clearly lies in the common verses forming a connected whole. In the 3rd chapter the three connected text-pieces which

possibly again correspond to single manuscript leaves, have separated from one another through greater interpolations in which older and younger constituent parts can be distinguished with certainty. On the consideration of the spaced-out places which belong however to the oldest constituent parts of the texts of groups II A and II B, clearly four text-layers lying one above the other, comparable with the year-rings of a tree, can be contrasted with one another. In the 5th chapter, again, come to light two smaller interpolations — in our text the text-front pushed back—but at other places and not agreeing with those of the 3rd chapter. The like observations which perhaps can also be made elsewhere throw in so far as a peculiar light not only on the origin of the Purāṇas themselves but the older Indian literature in general, as they show how, even inside the same text verse-groups can develop in different recensions.

2nd SECTION. *Vamśa.*

1. As in the 1st section, so it turns out in this (section) also that the Purāṇa-group: Br., H. and Śīdh. as well as also A. in the form of an extract, show in general the oldest and shortest text-form.

2. Here if we perceive from the Ga. which presents only abstracts and fragments of both the first chapters in the form of the text-group I, then the Vi. comprises, as the 2nd table already shows, almost the whole text of the Purāṇas mentioned under 1st; of course there are in it several homogeneous text-pieces separated from each other through lengthy interpolations. The beginning of our 1st chapter is copiously revised in Adhy. I. 11 and 12 but yet contains traces of the older text common to the other Purāṇas as it follows also from the reference to passages of the critical apparatus to verses 7 and 8 (p. 143).

3. The Bḍ-Vā. contains entirely the whole text of the Purāṇas mentioned under 1st. As was already indicated in the exhibition of the results of the 1st section, the commencing verses of the 1st chapter are already feebly revised in the 7th-chapter of that section and are broken up by a great text-piece of the added verses. But also these and the next verses of the 1st chapter are still severely broken with interpolations which (XXXIV) to the greatest part relate to the arrangement of the persons and events mentioned in the mystico-chronological Kalpa-system. From śloka 30 of the 2nd chapter the text of Bḍ-Vā. indicates — see text-group I a — to be exceedingly strongly amplified and revised. As the corresponding text of group I, even if somewhat displaced here and there in the order of the verses,

TEXT-GROUP II				
I	Līngap.	Matsyap.	Padmap.1	Padmap.2
5	—	4.33—55	—	—
3	{ 63.1—21 +63.22-41 }	{ 5.1—32 6.1—47 7.1—65 }	{ I. 6.1—33a I. 6.33b—79 I. 7.1—66 }	{ V. 6.1—33 V. 6.34—80 V. 7.1—66 }
	—	8.1—12	1. 7.68—80	V. 7.68—80
	—	9.1—39	I. 7.81—115	V. 7.81—115
4	—	10.1—35	I. 8.1—35	V. 8.1—34
	—	—	—	—
	—	—	—	—

TEXT-GR. III.		
2	Kūrmap.	Viṣṇup.
115	51.1—36	III. 1.5—47 III. 2.1—60
34	—	—

verses, have separated in which older and with certainty. On belong however to ups II A and II B, comparable with the nother. In the 5th volutions — in our res and not agreeing ions which perhaps peculiar light not at the older Indian side the same text

this (section) also ll as also A. in the l shortest text-form- ick presents only in the form of the table already shows, under 1st; of course eparated from each ginning of our 1st 2 but yet contains rānas as it follows apparatus to verses

text of the Purānas in the exhibition of g verses of the 1st pter of that section led verses. But also still severely broken est part relate to the ned in the mystico- of the 2nd chapter a — to be exceedingly iding text of group I, order of the verses,

### 2nd SECTION

TEXT-GROUP I.									TEXT-GROUP II			
Brahmap.	Harivaṃśa.	Sivap. Dharmas.	Agnip.	Garuḍap.	Viṣṇup.	Brahmāṇḍap.	Vāyup.	Kūrmap.	Liṅgap.	Matsyap.	Padmap.1	Padmap.2
2.1—57	54—114	52.1—53.21	*18.1—31	*6.1—13	{ †I. 13.1—9a I. 13.9b—94 I. 14.1—7 [I. 14.8—49] I. 15.1—10 I. 15.11—71 I. 15.72—84 }	{ I. 36.83—116 I. 36.17—37.22a I. 37.22b—60 }	{ 62.71—98 62.99—63.21 63.22—56 }	†14.1—65	—	4.33—55	—	—
—	—	—	—	—	—	I. 38.1—II. 1.125	64.1—65.120	—	—	—	—	—
3.1—126	115—256	54.1—94b	*18.29b—19.21	†6.14—62	{ I. 15.85—142 [I. 15.143—20.39] I. 21.1—40 }	{ II. 2.1—32 (II. 3.1—131) (II. 4.1—37) (II. 5.1—106) (II. 6.1—39) (II. 7.1—479 }	{ 65.121—159 (66.1—152) (67.1—47) (67.48—135) (68.1—39) (69.1—355) }	{ 15.1 [15.2—97] *16.1—46 [16.242—17.69] †18.1—18 }	{ 63.1—21 †63.22—41 }	{ 5.1—32 6.1—47 7.1—65 }	{ I. 6.1—33a I. 6.33b—79 I. 7.1—66 }	{ V. 6.1—33 V. 6.34—80 V. 7.1—66 }
4.1—18	257—282	54.95—55.12	*19.22—29a	—	I. 22.1—13	II. 8.1—26a II. 8.26b—102	70.1—21 70.22—91	—	—	8.1—12	1. 7.68—80	V. 7.68—80
—	—	—	—	—	—	—	—	—	—	—	—	—
4.19—122	283—405	56.1—57.26	—	—	—	I. 36.117—37.22a	62.99—63.21	—	—	9.1—39	I. 7.81—115	V. 7.81—115
—	—	—	—	—	I. 22.14—88	—	—	—	—	10.1—35	I. 8.1—35	V. 8.1—34
—	—	—	—	—	—	II. 9.1—59.32	71.1—84.31	[19.1—28]	—	—	—	—

### 3rd SECTION.

TEXT-GROUP I.					TEXT-GROUP II			TEXT-GR. III.	
Brahmap.	Harivaṃśa.	Śivap. Dharmas.	Brahmāṇḍap.	Vāyup.	Matsyap.	Padmap. 1	Padmap. 2	Kūrmap.	Viṣṇup.
5.1—41a 5.41b—64	446—447a 447b—544	58.2b—36 58.37—82	— (III. 1.3—116)	— (100.3—118)	9.1—39 — <u>10.1—35</u>	I. 7.81—115 — <u>I. 8.1—35</u>	V. 7.81—115 — <u>V. 8.1—34</u>	51.1—36 — —	III. 1.5—47 III. 2.1—60 —



4th SECTION

				TEXT-GROUP II					
Bhaviṣyap.	Mārkaṇḍeyap.	Garuḍap.	Viṣṇup.	Agnip.	Kūrmap.	Liṅgap.	Matsyap.	Padmap. 1	Padmap. 2
I. 79.17b-83	106.3-29a	—	[III. 2.2-13]	[273.1-4]	20.1-4a	†65.2-17a	11.1-39	I. 8.36-75a	V. 8.35-74
—	[111.4-136.38]	[138.1-26a]	[IV.1.1-3.12]	*273.4-26a	†20.4b-77	†65.17b-48	} 11.40-12.57	I. 8.75b-163	V. 8.75-162
—	—	[138.26b-58]	[IV. 3.13-5.14]	*273.26b-39	*21.1-61	†66.1-54		13.1-22.94	I. 9.1-11.95
—	—	[139.1-2a]	[IV. 6.1-19]	*274.1-12a	—	—	} 23.1-47	I. 12.1-42	V. 12.1-51
—	—	[139.2b-7a]	[IV. 6.20-7.18]	{ *274.12b-15 <*278.16-18> }	[22.1-2]	*66.55-58			
—	—	[139.7b-14]	[IV. 8.1-9.7]	{ *274.16-19 <*278.10-14> }	[22.3]	[66.59-60a]	} 25.1-43.4	—	—
—	—	[139.15-18]	[IV. 9.8-10.18]	*274.20-23	†22.4-12a	66.60b-67.27			
—	—	[139.19-24]	[IV.11.1-7]	*275.1-11	†22.12b-23.47	†68.1-20	43.5-53	I. 12.98b-140	V. 12.110-152
—	—	[139.25-35]	[IV. 12.1-17]	*275.12-23	*24.1-32	68.21-51	44.1-46	I. 13.1-30	V. 13.1-30
—	—	[139.36-39]	[IV. 13.1-8]	{ *275.24-26 *275.38b-40a }	*24.33-39	69.1-12b	{ 44.47-60 45.1-3 }	{ I. 13.31-44a 70-72 }	{ V. 13.34-45a 72b-75 }
—	—	—	[IV. 13.9-71]	*275.40b-44	—	[69.13-15a]	45.4-21	I. 13.73-94	V. 13.75b-95
—	—	[139.40-62]	[IV. 14.1-15]	{ *275.27-38a *275.45-51 }	†24.40-69	†69.15b-42a	{ 45.22-33 44.61-85 46.1-29 }	{ I.13.96b-106a 44b-69 107b-134 }	{ V.13.97b-107a 45b-72a 108b-138 }
—	—	—	[IV. 15.1-26]	*276.1-8	[24.70-84]	[69.43-94]	47.1-29	I. 13.135-167a	V. 13.139-170
—	—	—	—	*276.9-25	—	—	47.30-168	I. 13.167b-267	V. 13.171-272a
—	—	—	—	—	—	—	{ 47.169-181 47.182-263 }	I. 13.268-279	V. 13.272b-284a
—	—	[139.63-74]	[IV.16.1-18.8]	*277.1-17	—	—	{ 48.1-29 48.30-103 }	—	—
—	—	[140.1-40]	[IV.19.1-20.12]	{ *278.1-9 *278.15 *278.19-41 }	—	—	49.1-50.57	—	—

but yet only a little changed and is found preserved nearly without remainder in the former, it must be concluded from it that the whole text even of that group has lain before the reviser of the Bḍ-Vā. Then this (reviser) had it enlarged on the mythico-historical side already indicated and adapted his system thereby.

4. The fact that the Vena-Pṛthu-history stands in a different place in the Bḍ-Vā. from the Purāṇas of older composition is of true significance and betrays, similarly, the hand of the reviser who has in that allowed the longer composition of the history directly to follow the shorter which has it in this place common with the latter. Evidently this section has preserved the original and correct place in the Purāṇas of older composition, from which it follows that it probably once formed indeed a small but independent text, standing in no direct connection with the neighbouring passages and thus had an independent origin. This also follows from it that it cannot have been known to A. as otherwise this would have preserved at least an epitome of the same. Now as this Purāṇa brings the text of the 1st and 2nd sections in direct succession only until Vena-Pṛthu-history in excerpts, then the same can have also helped the author of the excerpts only so far and indeed as a connected whole. With this further agrees that the Vi. also goes parallel with the A. in so far as it restores the old text of group I. through that of group II A in the 1st section and in the 2nd section — see also the tables — presents likewise the similar, if also interpolated, text to this history. It is quite analogously related, e.g., to Adhy. 27 of the Br. which repeats itself in a series of Purāṇas (and which) likewise formerly must have been a small independent text, and has been treated in the self-same manner by the reviser of the Bḍ-Vā. as I shortly propose to prove in another place. These and similar examples, which can be found certainly still further in the Purāṇic literature, point to (the fact) that we have to reckon, in most cases in which we meet with the substance of a history in parallel frames or (XXXV) similarly in direct succession, throughout with a sort of revising activity and according to it systematic combination of originally different texts.

5. The text of group II which is formed in the first chapter, like group III of the 1st section, only from the Mt. shows in its both the first chapters an unmistakable relationship with that of group I. This relationship can depend upon two probabilities, either on the retouching of an existing text or on an arbitrary completion of a strongly broken manuscript. The first case is, in my opinion, the more probable, especially section C of the 2nd chapter, as well in

the Mt. as also in the P. beside the corresponding passage in the text-group I, clearly shows a systematic enlargement and transformation whereby only a few traces of the older composition have continued to remain. To the probability indicated might also refer that the chapters 3 and 4, in spite of their agreement in contents, exhibit no more verbal parallel and thus are completely revised. The circumstance that the L. and P. first begin with the 2nd chapter, the Mt. as already mentioned in the beginning, thus stands alone for itself in the 1st chapter of the 2nd section, even as in the 1st section, appears thereon to point that, both these pieces, as yet at present as chapter, so also originally might have formed a whole and not have been therefore truly divided.

### 3rd SECTION. *Manvantara.*

1. In the first half of the text of group I (p. 254-58) which treats of the Manvantaras of the past, we find similar text only in Br., H. and Śidh., since the Bḍ-Vā. at the place where with its systematic chronological arrangement of the subject (Bḍ. I. 36=Vā. 62) we expect even this text, exhibits only a long list of the shadowlike forms of Gods which shall have existed during this period. In spite of the somewhat varying contents we find in it still a pair of accords to the text of the three Purāṇas named above, which alone might explain the fact that even this text can be known to the reviser and can be purposely restored by him through the mentioned list-like section. The second half of the text-group I (p. 258 ff.) which treats of the Manvantaras of the future teaches, however, that this must have been really the case. Namely the Bḍ-Vā. here exhibits almost the whole text agreeing with that of the older Purāṇa-group, though this also (XXXVI) is extended by an appendix and the verse order is somewhat displaced locally. But if the reviser of Bḍ-Vā. has used and mostly received from the second half of this text, then he must have known also the first as the same forms a uniform whole (and) have moved it, however, deliberately to the side. For this was thus simpler than he, as had been already executed above (p. XIV ff.) should arrange his material in strict mythico-chronological manner and complete it to this side. Hence it follows with certainty that the composition of the group Br., H. and Śidh. is older than the corresponding section of the Bḍ-Vā.

2. The text of group II which treats of the Manvantaras of the past shows so many agreements with that of group I that an internal relationship, not of the hand, is to be pointed. The outer text-form

corresponds in general completely with that of the similar text-group in the first chapter of the 2nd section and thus in the existing cases, even exactly as in the 2nd section — see hereto p. XXXV — a conscious retouching then will have to be admitted.

3. It is clearly no accident that the Bḍ-Vā. in the 2nd section, 2nd chapter, text-gr. Ia, A, Śl. 137-144 (p. 185) as well as in the 2nd half of the 3rd section (p. 264 ff.) exhibits verbal agreements — spaced out in our text-form — with the text of group III. Now these agreements can be based either on the dependence of both the texts on each other or on such a third source lying outside of either. A dependence of Vi. which alone constitutes the section B of the text-group III, on the Bḍ-Vā. appears to me to be unlikely as the agreements in the latter are broken from each other several times through special verses. It cannot be decided at present whether the reverse possibility or a dependence on a third source exists.

4. The fact that the Purāṇas arrange themselves together in the 3rd section into 3 text-groups, appears therefrom to point that the same has been originally a separate and independent text. Further it speaks for this that the A. which in all other parts of the Pañcalakṣaṇa agrees with the group Br., H. and Śidh., presents in Adhy. 150 a short chapter on the Manvantaras and the division of the Vedas, which exhibits clearly a departure from the first 3 Adhyāyas of Aṁśa 3 of the Vi. if in that also have continued only some more agreements with the latter<sup>1</sup> (XXXVII). Thus this section cannot have lain before the author of the Manvantara-excerpt in the composition of the above-named Purāṇa-group and consequently also in direct connection with both the first sections of this group which are comprised in the form of an extract in A. To the correctness of our thesis, internal grounds also point in so far as inner relation fails as between the 1st and 2nd sections on the one hand and the 3rd on the other. Namely, if the first three sections go back to a single author, then he would have, in consequence of the general human tendency to systematising, presented the whole material in mythico-chronological order, as the author of both the first sections and above all the reviser of the Bḍ-Vā. had already done it. Further the internal accord between the mention of the separate Manvantaras in the 2nd section and the systematic exposition of the 3rd has failed, which the reader — let him compare, perhaps, p. 144 f. and 133 ff. with p. 178 ff. and 254 ff.—can perceive

1. The Adhy. has, in consequence of it, also not been further taken into consideration in our work.

immediately, and which doubtless has called forth the reviser of the Bḍ-Vā. so strongly to supply chap. 2 of the 2nd section—see p. 174 ff.—and to allow the first half of the 3rd section to fall.

4th SECTION. *Vāmsānucarita.*

1. The 3rd table shows in synopsis that the order of the verses of the Br. and H. deviates considerably in details from that of the Bḍ-Vā. Such kind of difference can be based either on deliberate text-reversal or on an unintended interchange of leaves, or else on text-derangement resting on destroying moment. In the former case, with a reversal, the sense as a rule will be changed or even amended; in the latter the sense of the text is altogether injured, if not completely destroyed. Before we engage ourselves in detail here with the existing deviations in the order of the verses, the same shall first be approached clearly through the following table which takes into consideration only Br. and H. as well as Bḍ. and Vā., and may also serve for general survey. For both the first Adhyāyas, which exhibit scarcely any deviations in the order of the verses in the four chief texts under consideration here, the table shall lay stress more on the relation of the plain texts to one another like a concordance, i.e., on the existence or loss of the verses in the one or the other, and for the other Adhyāyas, more on the difference of the order of the verses.

## (XXXVIII)

Brahmapurāṇa	Harivamśa	Brahmāṇḍapurāṇa	Vāyupurāṇa
9.1a	1311a	II. 65.1a	90.1a
1b	1311b	—	—
—	1312-1313b	1b-2	1b-2
2	1314	3	3
—	1315	4	4
3-4	1316-1317	5-6	5-6
—	1318	7	7
5-6	1319-1320	8-9	8-9
—	1321	10	10
7	1322	11	11
—	1323	12	12
8-10	1324-1326	13-15	13-15
—	1327	16	16
11	1328	17	17
—	1329	18	18
12	1330	19	19
—	1331-1332	20-21	20-21

## (XXXVIII) (contd.)

Brahmapurāṇa	Harivamśa	Brahmāṇḍapurāṇa	Vāyupurāṇa
13	1333	II. 65. 22	22
—	1334a	—	—
15a	1334b	23a	23a
(15b)	1335	23b-24a	23bc
14	1336	25	24
16-21a	1337-1342	26-31a	25-30a
—	1343	31b-32a	30b-31a
21b-26a	1344-1348	32b-37a	31b-36a
—	—	37b	36b
26b-34a	1349-1357	38-46a	37-45
—	1358-1360a	46b-48	46-47
34b-36	1360b-1362	49-50	48-49
10. 1-8	1363-1370	66. 1-8	91. 1-8
—	1371-1373	—	—
—	1374-1382a	9-16	9-16a
—	1382b-1409	— <sup>1</sup>	16b-48a
—	1410a	19b	48b
9-23	1410b-1415	20-32	49-62
24a	1426a	—	—
24b	1426b	33a	63a
25a	1427a	—	—
25b-49a	1427b-1451	33b-57	63b-86
49b-50a	1452	59	88
—	—	60a	89a
50b-54	1453-1457a	60b-64	89b-92
55a	1457b	58a	87a
55b	1458a	—	—
56a	1458b	58b	87b
56b-57a	1459	65	93
65-66	1470b-1472a	66-67	94-95
67a <sup>2</sup>	1472b <sup>3</sup>	—	—
57b-59	1460-1462a	—	—
60-63a <sup>4</sup>	1462b-1468	68b-74	96b-102
63b	1469a	—	—
64a	1469b	68a	96a
64b	1470a	—	—
67b-68a	1473	75	103

1. Bḍ. has here a gap.

2. Is almost of the same contents as Br. 10. 57a.

3. Ia almost of the same contents as H. 1471b.

4. Br. here contains a gap in the text of the same which is filled up through the verses standing under the same.



(XXXVIII) (contd.)

Brahmapurāṇa	Harivamśa	Brahmāṇḍapurāṇa	Vāyupurāṇa
—	—	II. 66. 76-89	91. 104-118b
10. 68b	1474	90	118c
11. 1-2	1475-1473	67. 1-2	92. 1-2a
32-36	1518-1522	3-8	2b-7
—	1523-1537	9-22	8-20
37-43	1538-1544	23-29	21-26
—	1547-1582	30-64	27-61a
44a	1545a	—	—
44b-45	1545b-1546	65-66a	61b-62
46-61	1583-1593	66b-79	63-75a
3-24a	1477-1498a	80-96a	75b-90
—	1498b-1505a	96b-102	91-97a
—	1505b-1509	—	—
24b-26	1510-1512	103-105	97b-99
—	—	68. 1-6	93. 1-9
27-31	1513-1517	7-11	7-11
12. 1-17	1599-1616a	12-28	12-27
[24-25	1623-1624]	29-31	28-30
26-27	1625-1626	32-33	31-32
—	—	34-85	33-34
28-31a	1627-1630a	36-39a	35-38a
—	—	39b	38b
31b	1630b	40a	39a
[32-36	1631-1635]	40b-69a	39b-68
37-38	1636-1637	69b-71a	69-70
—	—	71b-90a	71-88
18-22	1616b-1621	90b-95	89-93
23	1622	—	—
39-49	1638-1648	96-106a	94-103
50	1649	—	—
51	1650	106b-107	104
—	1842	69. 1	94. 1
13. 153b-204a	1843-1895	2-53a	2-52
204b-207a	1896-1898	—	—
—	—	53b-55a	53-54
207b-208a	1899	55b-56a	55
—	—	56b-57	56
208b-212a	1900-1903	—	—
—	—	70. 1-14a	95. 1-13
212b	1904a	14b	14a
213ab	1904b-1905a	—	—

(XXXIX)

Brahmapurāṇa	Harivamśa	Brahmāṇḍapurāṇa	Vāyupurāṇa
13. 213c	1905b	II. 70. 15a	95. 14b
15. 1-29	1969-1998	15b-49	15-48
30-45a	1999-2014a	71. 1-18a	96. 1-17a
16. 9-48a	2040-2079a	18b-57	17b-55
48b-49a	2079b-2080a	—	—
49b-58a <sup>1</sup>	2080b-2089a <sup>2</sup>	—	—
17. 1-40	2091-2130	58-98	56-97
16. 58b-59	2089b-2090	99	98
14. 24b-25a	1934b-1935a	100	99
—	—	101	100
1-2a	1906-1907a	—	—
2b	1907b	—	—
3-13	1908-1921	102-115	101-114
15. 45b-62	2014b-2031	116-136a	115-134
16. 1-8	2032-2339	136b-143	135-141
—	—	144	142
14. 14-20a	1922-1928a	145-151a	143-149
—	1928b-1929	151b-152a	150-151a
—	—	152b-153	151b-152
23-24a	1933-1934a	154	153
—	—	155	154
21b-22a	1931b-1932a	156	155
—	—	157-158a	156-157a
20b	1-30b	158b	157b
21a	1931a	—	—
—	—	159-160a	158-159a
34b-35	1945-1946	—	—
36-41a	1947-1952a	160b-165	159-163
42a	1953a	—	—
42b	1953b	166a	164a
—	—	166b-177a	164b-175a
41b	1952b	177b	175b
43a	1954a	178a	176a
43b	1954b	—	—
44	1955	178b-179a	176bc
—	—	179b-180a	177
—	—	181b-182a	178
45	1956	182b-183a	179
46	1957	180b-181a	180
—	—	183b-187	181-184

1. Is almost of the same contents as Br. 14. 3, 7-13.

2. Is almost of the same contents as H. 1903, 1912, 1916-1921.

(XXXIX) (contd.)

Brahmapurāṇa	Harivaṁśa	Brahmāṇḍapurāṇa	Vāyupurāṇa
14. 25b-28a	1935b-1938a	II. 71. 188-190	96. 185-187
29	1939-1940a	191	188
30-31	1940b-1942a	—	—
32a	1942b	192a	189a
28bc	1938b-1939a	192b-193a	189bc
32b-33	1944-1944a	193b-194	190
34a	1944b	—	—
47-56	1958-1967	—	—
57	1968	195	191
—	—	196-265	192-257
—	—	—	258
—	—	72. 1-5	97. 1-5
—	2131-2135	—	—
—	2136-2198	6-6I	6-62
—	—	62-195	63-203
—	—	73. 1-125	98. 1-126a
13. 141b	1829b	126	126b
142-153a	1830-1841	74. 1-11	99. 1-11
—	—	12a	12a
14b-36	1668b-1693a	12b-33	12b-34a
—	—	34	34bc
—	—	35-101	35-99
37a-38a	1693b-1694	102-103	100-101
38b-48	1695-1705a	—	102-112
—	—	—	113
—	1705b-1710a	—	114-118
—	1710b	—	—
49a	1711a	—	119a
49b	1711b	—	—
—	—	—	119b
—	1655	—	120
3-8	1656-1662	—	121-127a
9-14a	1663-1668a	—	—
50	1712	—	—
—	1713	—	—
—	1714	—	127b-128a
51-52a	1715-1716a	—	128b-129
—	1716b	—	130a
52b	1717a	—	—
—	1717b	—	—
—	1718	—	130b-131a
53-57	1719-1723	—	131b-134a

(XXXIX)—(contd.)

Brahmapurāṇa	Harivaṁśa	Brahmāṇḍapurāṇa	Vāyupurāṇa
—	1724-1726a	—	99. 134b-136
13. 58-59a	1726b-1727	—	137-139a
—	1728-1729a	—	139b-140
—	—	—	141-155
59b	1729b	—	—
60	1730	—	156
—	—	—	157
61a	1731a	—	158a
61b-64a	1731b-1734a	—	—
64b-79 <sup>1</sup>	1734b-1754a <sup>2</sup>	—	—
—	—	—	158b-165
80a	—	—	—
80b-82a	1754b-1756a	—	166-167
(XL)			
—	—	—	168-169a
82b	1756b	—	169b
83-91b <sup>3</sup>	1757-1776 <sup>4</sup>	—	—
—	—	—	170-193
93-97a	1777-1781	—	194-198
—	1782	—	199
97b	1783a	—	200a
—	1783b-1784	—	200b-201
( )	1785-1790a	—	202-207a
98a	1790b	—	—
98b-100	1791-1793a	—	207b-209
—	—	—	210a
101a	1793b	—	210b
—	1794a	—	211a
101b	1794b	—	—
—	1795a	—	210a
102a	1795b	—	211b
102b-103a	1796	—	—
103b-108a	1797-1801	—	212-217

1. Is almost of the same contents as Br. 11. 35, 39, 40, 46b-50a, 51a, 52, 53a, 54-56a, 57b, 58, 60, 61a.

2. Is almost of the same contents as H. 1521, 1540-1544, 1545b, 1546a, 1583b-1587a, 1588a, 1589-1593a, 1594b, 1595, 1597, 1598a.

3. Is almost of the same contents as Br. 10, 15-19, 20b, 21a, 22, 24, 25a, 27b.

4. Is almost of the same contents as H. 1417-1422a, 1423a, 1424, 1427b, 1460a, 1463b-1465, 1468-1470a, 1473.

(XI)—(contd.)

Brahmapurāṇa	Harivaṃṣa	Brahmāṇḍapurāṇa	Vāyupurāṇa
108 ( )	1802-1807	—	218-223
—	1808-1813a	—	224-228
109a	1813b	—	229a
—	1814a	—	—
109b	1814b	—	—
110a-116	1815-1821	—	229b-235
—	—	—	236a
117-113a	1822-1823a	—	236b-237
118b	1823b	—	—
—	—	—	238-239
119-122	1824-1827	—	240-243a
—	—	—	243b-249a
123	1828	—	249b-250a
124-140*	—	—	—
141a	1829a	—	—

The preceding synopsis shows that the exchange of text in the Br. perfectly corresponds with that of the H. while the latter is also amplified out through insertions of greater and smaller text-passages round the frame of the Br. A glance at the contents particularly of that part which exhibits the strongest deviation in order of the verses shows further that in both these texts in the chief matter, the genealogies of the Yādavas and the Pauravas have been mixed with each other in several places in consequence of which the sense of the text has been injured, indeed become completely unintelligible sometimes. Such an alteration of the order of the verses can naturally rest not on an intentional reversal but only on an unintended manuscript disorder or destruction. As the Br. and the H., as already remarked, form a perfect parallel in the change of position of the order of the verses, both of them must go back to a single manuscript, which has been enlarged, then, in the H. and at a place, also in the Br. — see p. 555 f. — through the interpolation of individual separate passages. Further as the Br. and the Vā., as already shown above, point to the activity of a reviser in their whole plan for the common text-kernel, the ultimate form of this text-kernel must also point to a single manuscript. Now for the text-passage lying under enquiry here, either a manuscript with correct (XLI) order of verses must have lain before the reviser of the Bḍ.-Vā., or one such (manuscript) with

confused (order of verses) which then must have been perfected and brought into order again by him. It cannot be decided for the present whether we have to count upon the first or the second possibility. If it should be the latter, then it would point to (the fact) that the abstract of Ga. as well as the younger prose paraphrase of the Vi. go back to the corrected version appearing to us in the Bḍ.-Vā. At the same time this case would prove a certain critical sense for the reviser of the Bḍ.-Vā. who, as can be shown, does not approach the excerptor of our section in A.

2. According to the evidence of our tables, the excerpt in A. shows a similar deviation in the order of the verses and also a similar text confusion as it appears in Br. and H. Corresponding to it, we find also in it an amalgamation of the genealogical tree of the Yādavas and Pauravas, which can only depend upon (it) that the author of the excerpts in A. had lying before him a manuscript which in its deviations in the order of the verses either agreed with that of the Br. and H. or was spoiled and confused in a wholly similar manner.

3. In the 4th chapter of our section also, the Purāṇa group Mt. and P. exhibits a change of position which is, of course, of a much simpler kind than that in the Br. and H. As it is completely similar in both the Purāṇas, (so) it must also go back almost to the manuscript which has lain at the base for this section of the same. If, again, the text of this group bears at this place a strong incorrect character, then the change might probably rest only on the exchange of a single leaf.

4. Moreover, as the third table shows, there are in the Br. and exactly at the corresponding place in the H. three doublets inserted of which both the first are separated from each other only through a small text-piece of three ślokas. The fact that doublets appear exactly in the same place in both the texts, which, as already remarks at p. XXXIX and XL, allow to judge, do not exactly correspond to the parallel passages, points to (it) that already in the manuscript, which underlies this section in both texts, constituent parts of another manuscript have got into in an erroneous manner. It is further remarkable that these doublets are found just in the parts of our section which at the same time exhibit the greatest disorder in the order of the verses (and) therefore the greatest destruction. But for the text-(XLII) history of this section they have the significance that they can prove if at these places there is an interpolation or not i. e., if in another manuscript of older time one such (interpolation)

had stood or not. As our tables further show, A. also at the similar place exhibits a doublet or rather the excerpt of a doublet and besides the similar deviation in the order of the verses, this is the clearest argument for the close relationship of the texts of these excerpts with the manuscript from which Br. and H. have proceeded, even if it stands, with regard to contents, nearer the already enlarged form of the H. than the doubtless older one of the Br.

5. As the preceding tabular summary at p. XXXVIII ff. can already prove, there is in the Br. neither the history of Ūravaśī and Purūravas (p. 356 ff.) nor that of the evacuation of Benares (p. 372 ff.). This circumstance also points to (it) that it must have been subsequently inserted in the H. and the Bḍ-Vā.; thus the H. has yet preserved the joint which might prove this with certainty. Namely, a look at the citations of places of the critical apparatus to Śl. 8 and 9 at p. 356 and to Śl. 46-49 at p. 359 f. reveals, the H. contains similar verses before as well as after the history of Ūravaśī. We can also make similar observation with the second history as a comparison of the citations of places to Śl. 29 and 30 at p. 372 and to Śl. 64 and 65 at p. 376 teaches. The doublets contained in the H. which cannot rest on later scribal mistakes and are absent in the Bḍ-Vā. point to (it) that the repetition of the verse is derived from the time in which both these histories have been fused. Also that the history of the birth of Dhanvantari (p. 370 f.) in the H. must be secondary is proved on the one side by its absence in the Br. and on the other by the doublets in the Br. and H. mentioned under 4th, which are most probably descended from another old manuscript and inserted with the certainty that even this second manuscript has not known the history (and) therefore cannot have fallen out of the form of the Br. appearing to us and must have been inserted in the H.

6. The Yayāti-episode is in a shorter version in the Br. and H. and in a longer version in the Bḍ-Vā. to which the Mt. and the Mh. attach themselves. The essential part of the history is found in both compositions in similar wording and the real difference between both is only this that the Br. and the H., instead of a lengthy dialogic (XLIII) repetitions, present only a short contents of the same in a pair of ślokas. Of special interest is the relation of the Bḍ-Vā. to the form of the Mt. and Mh. which are agreeing with it but yet somewhat wider. It is above all striking, namely, that both the last-named texts contain the Yayāti-history not only in the wider form of the text-group I (p. 387 ff.) but also in that of the text-group II (p. 407 f.). In this point the Mt. deviates from the P. and this points to (it) that

in that must exist a special interpolation. That in the Mt. the version of the text-group II, which precedes that of I, has been inserted, follows from it that it is not contained in all manuscripts of the Purāṇa. With regard to the version of text-group I, it is first of all to be remarked in relation to the Mt. and Mh. that it forms a part of a section of 18 Adhyāyas (Mt. 25. 4-12. 28 = Mh I. 3183-3690 ( = Adh. 76-93 > ), which appears in both the texts in similar wording, in the Mt. bears the title "Yayāticarita" and in the Mh. of Adhy. 76-85 (3183-3534) "Yayātyupākhyāna," and from there to the end is named "Uttara-Yayātyupākhyāna." Also this section has been, as follows from itself and its surroundings, once an independent text and was inserted in the Mt. as well as the Mh. The plan and the mode of style not only deviate clearly from the neighbouring pieces but it also sets in abruptly a change in persons. Namely, while before and after, the Ṛṣis are the questioners and Sūta is the answerer, now (here) King Satānika and Śaunaka<sup>1</sup> take on these roles. Now a scene of this dialogic-dramatic poem ( Mt. 33-34. 28 Mh. I. 3466-3531 i. e., Adhy. 84-85.32 = Mhk. I. 78. 1-79.32 ) appears in a somewhat shorter, and in the order of verses a little deviating, form in the Bḍ-Vā. and from it it might probably be concluded that the mentioned scene of the Bḍ-Vā. has been used and somewhat enlarged by the author of the Yayāticarita. If this proves right then the following line of development can be established with regard to our Yayāti-history: Br.-H, Bḍ-Vā., Mt.-Mh.

7. Besides the doublets in several places of the Br. H.-version which can be explained well only through insertion of constituent parts of a foreign manuscript in the manuscript lying at its base named under 4th, there are in the 4th section still several (XLIV) other places which have a similar fragmentary character. If the verse-groups coming under consideration there also appear in the parallel Purāṇas Kū. and L. besides in one of both the chief versions: Br.-H. or Bḍ-Vā — cf. p. 420 f. — we might probably suppose that they belonged originally to the old material and in one or other of the versions, have been either lost or what might prove true probably before for the Bḍ-Vā., intentionally rejected from whatever grounds. A second fragment (p. 463), clearly interpolated and not standing in connection with the neighbouring passages, treats of the assault of Kālayavana on the city of Mathurā and the flight of the Vṛṣṇis and Andhakas to Kuśathalī under Kṛṣṇa's command. In a third case

1. In the H. Janamejaya and Vaiśampāyana are the questioner and the answerer.

(p. 555 f.) it concerns an individual text-passage which describes the descendants of Pārikṣita and is interpolated in the confused text of the Br.

8. The 5th chap, which treats almost exclusively of mythological things, is a later addition as it is wanting in the Br. as well as in the H. If the chap. also is annexed to the text-piece, which exhibits a strong confusion in the Br. and H., and further the H. contains some parts agreeing with the Bḍ-Vā. in the text following the Pañcalakṣaṇa — see p. 483 ff. and 517 ff. — there are yet no signs which could prove that the section in the Br. and therefore also in the H. could be lost in the manuscript which was the basis. At the same time, it may be pointed out that the chapter, according to its contents, stands in contrast to the history of Kṛṣṇa's combat for the Syamantaka etc., and consequently from internal grounds cannot be composed by the same author.<sup>1</sup>

9. It is remarkable that the Mt. and the P., which in the first chapters of our section form a special text-group together with the verses of the Kū. and L., deviate completely like the remaining Purāṇas from the same text for the Yaduvamśa. Only the history of Kṛṣṇa's combat with Jāmbavant and the recovery of the Syamantaka (p. 466 ff.) really forms an exception which produces a very fragmentary impression in both the Purāṇas. Of course it does not appear to be excluded that this history in the text of these Purāṇas has been changed and abridged intentionally in order to make it agree with regard to contents as a single mass with the later story of Kṛṣṇa's (XLV) birth and the superhuman nature. The circumstance that even the Yaduvamśa exhibits a so striking verbal agreement with the other Purāṇas and it alone is found in more Purāṇas (Kū, L., P.) while the Puruvamśa is wanting, could explain the supposition that both these vamśas have originally been separate texts. But as the Puruvamśa as a text does not make the best impression, the possibility exists that the same has been lost in the three Purāṇas named (above).

#### 6. *Summing up of the results.*

In conclusion, the results of our investigations with regard to the whole Pañcalakṣaṇa have to be summed up. Apart from the abridgment in A. and Ga. as well as the prose paraphrase of Vi., we

1. See also Kirfel in: Contributions to the knowledge of the literature and intellectual history of the Indians. Festive offering to Hermann Jacobi. Bonn 1926, p. 298 ff.

find in the Purāṇas only three complete compositions of this text, namely that of the Br. and H., that of the Bḍ-Vā. and that of the Mt.; all others contain only smaller or greater parts of the same. With regard to wording, the first and second compositions stand nearest but the third also exhibits so many agreements with both the others that they can be considered only as an altered form of the same through ruin or — probably — modifications. Of the first-named two compositions, that of the Br. and H. is doubtless the oldest — thus not that of the Bḍ-Vā. as Pargiter<sup>1</sup> supposes — although the concluding part goes back to a strongly confused, broken with more doublets and therefore at places scarcely intelligible, manuscript. To it the Śidh. also annexes itself but breaks off with the Sūryavamśa and allows to follow this, analogous to the H., a Śrādda-section which forms a shorter and probably older form of the corresponding H.-passage. With the exception of the Manvantara-section, the A. also presents the composition of the Br. and H. together with the doublets present in it as excerpt.

The composition of the Bḍ-Vā., to which the H. like the Br. stands almost near, presents part of a greater text-form, the whole arrangement of which refers to the activity of a reviser. This has clearly known the whole text of that older group, mainly taken over and enlarged and supplemented through special material so that it fits in in the great mythico-chronological frame of a Kalpa. In the place of the confused Somavamśa-text (XLVI) either a manuscript with correct verse order has lain before him or he has newly corrected and arranged the text of the same.

The Vi. has only the 2nd section of the older composition, of course broken through with strong interpolations; for the rest it exhibits only secondary text. In its existing form it belongs, therefore, to the younger Purāṇa literature and does not possess the alleged textual significance which has been conceded to it upto now, because it has preserved most faithfully the basic arrangement according to the traditional themes.

All the remaining Purāṇas coming under consideration here have preserved or present either one or more sections of the older composition in more or less correct states, as perhaps the Mr. only secondary text of the 1st section but which is of significance and interest in the line of the development even of this section.

1. l. c. 78 f.

The complete or only partial agreement between the different Purāṇa-sections, which at the same time furnishes the principles for the classification of certain Purāṇas into definite groups almost points to it that the Pañcalakṣaṇa can be no unitary text-structure, i. e., the literary composition of a single author and could be actually proved on grounds of external and internal criteria that the oldest text-layer itself is not of unitary origin but already formed a collection of more literary products which besides sharply outlined themselves against each other. But we have, in the text-section, which on the one hand lies together in the majority of the Purāṇas coming in question, belongs to one another from textual grounds (and) even certainly in its main form verbally agrees throughout in essentials (and) on the other hand, in regard to its contents appears to correspond to the tradition of the characteristic marks of a Purāṇa, already a collection of different texts before us (and) thus the fact compels us once shortly to compare single sections of the same or of these contents which with that tradition are laid down in the well-known śloka<sup>2</sup> frequently quoted in the Indian as well as<sup>1</sup> Indological literature. At p. 36 of his book mentioned above<sup>3</sup> Pargiter expresses the view that this śloka must reach back to the time in which the Purāṇa has yet resisted from it the passages mentioned by him and consequently have not yet received the texts (XLVII) which treat of such subjects as have nothing to do with the themes like, perhaps, Cosmography and Geography, Astrology and Medicine, law and usage, etc. etc., thus stuff which now the greatest part of the Purāṇas include. Now the themes named in the mentioned śloka actually agree in essentials with the contents of our four sections. Now the concept "pratisarga" causes some difficulties. If we bring to mind the explanation which the *Praṇāṇcahṛdaya*<sup>4</sup> gives to our śloka, then the concept "pratisarga" means "pradarśitasya trividhasya pratilomasargaḥ (i. e.) pralayaḥ," an interpretation which Vācaspatimiśra himself also makes properly to Sāṅkhyakārikā 15-16. But under the concept "pratisarga" cannot be signified the Adhyāyas about the destruction of the world contained in separate Purāṇas as these include some completely other passages in opposition to the order of the theme in the concerning texts and must have been written in a later time from reasons of text-form as well as contents. Now the word "pratisarga" should

2. sargaś ca pratisargaś ca vaṁśo manvantarāṇi ca I  
vaṁśānucaritaḥ caiva purāṇaḥ pañcalakṣaṇam II

3. p. XI.

4. Ed. Gaṇapati Sāstri 1915 (Trivandrum Sanskrit Series. No. XLV) p. 45

have been connected in older time with the sense "pralaya" (and) thus it can well have referred, as Purāṇa-characteristic, only to the short mention of the world-destruction in the secondary texts of 1st section — see the different passages under this catch-word in the index! In this case the traditional account itself, thus cannot so well refer to definite sections as to definite points treated or mentioned in the Pañcalakṣaṇa. In other words, it would signify not a style of disposition but more essentially characterising of the contents of an existent text, (and) naturally supposes that this definition of the Purāṇa in reality descends not from much later time and consequently has reference only to the collections of texts contained in the secluded Purāṇas. But yet a second sense of the word "pratisarga" may here be briefly mentioned. In the beginning of the 3rd chapter of the text-group II of the 2nd section (p. 231) and in śloka 6 of the text-group II of the 3rd section (p. 273), it has clearly the sense "continuation of creation", thus a sense which is completely opposed to the traditional interpretation of the same. If this sense opposed to the above-mentioned explanation should have been connected with pratisarga, then one should first think of the 1st or 3rd chapter of the (XLVIII) 2nd section. But this interpretation would also raise some difficulties with regard to the order of the text and the explanation of *Praṇāṇcahṛdaya*. Further as the first connotation is consistent in the best manner with the execution of this treatise, so it has been chosen in the main for characterising the essential contents of the separate sections through the heading. The eventual acceptance that on the other side of the oldest text-layer of our Pañcalakṣaṇa could still lie an Ur-Purāṇa not preserved to us which had treated of the five traditional themes in ideal completeness and clear disposition, as perhaps Pargiter apparently thinks,<sup>5</sup> is scarcely more than an arbitrary assumption, as except a pair of secondary verses,<sup>6</sup> actually nothing palpable would point to this possibility and we would only go out of the real basis of the text-history in order to come behind the real Purāṇa-mystery.

But if we are to support ourselves on text-history, the basis for which the text itself supplies, then we might draw an inference which is yet of significance of a long range. The circumstance that inside the four sections of our Pañcalakṣaṇa several texts of different sources exist, must certainly point to it that these same have been delivered

5. p. 86.

6. See Pargiter p. 22 f.

only through scribal means although by it exceedingly so many and indubitable signs themselves have not been preserved which establish this with greater certainty. Namely, we can observe the development of the text in its footsteps which can be followed only by means of literature, certainly even point out traces in it, which grant us conclusions *a posteriori* on the size and condition of the manuscripts to which that finally goes back. But if this appears to turn out with certainty for the Pañcalakṣaṇa-section of the Purāṇas and, as I will similarly take beforehand, also for other parts of the Purāṇic and Epic literature, if further the activity of a reviser for the Bḍ-Vā. is authenticated who brings the given material into a definite order, and finally if H. Losch can exhibit just complete parallel relation for the *Yājñavalkyasmṛti*<sup>7</sup> and the similarity will be possible probably within a reasonable space of time also for Kāmandaki's *Nitisāra*, in short, thus to prove the similar suppositions for other texts also, (IL) then the hypothesis of the centuries-long oral tradition of greater texts of India is shaken thereby. One may have handed over long texts to generations throughout orally, but at the same time this has also been done in writing; besides these have been irretrievably lost to us. As with every other literature of antiquity<sup>8</sup> which has been preserved to us, so this has also happened with the Indian only on the way of literature. The belief in the extraordinarily strong power of memory of the old Indians and the transmission made possible through it of greater masses of texts descends to the time of the romantic poetry and finally merits to be succeeded in turn by a hypothesis which more corresponds with the real fact.

But in conclusion, we might yet draw a practical conclusion for the future. Namely, if it turns out, as in the present case, that one is able to penetrate deeper, with a special method, into the nature of the Indian text-history and as with the Bḍ-Vā., is able even to observe the activity of a reviser, then one may dare to raise the question whether to the other works of Indian literature preserved to us similar problems are not to be solved, whereby the lines drawn upto now of Vedic as well as of Classical time, perhaps, will form no boundaries. But after all, one must place the demand that in all future researches in the sphere of this species of literature among

7. The *Yājñavalkyasmṛti*. A contribution to the knowledge of the sources of Indian law. Leipzig 1927.

8. For Hesiod and Homer, e. g., see now Fr. Marx: The tradition about the personality of Homer in: *Rhenish Museum*. N. F. LXXIV (1926), p. 396 ff.; Comp. specially p. 424 ff.

others, text-historical line of criticism also must be placed in the first line.

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