

author of the Mādhyamaka Aphorism. Either totally different works have been attributed erroneously to one author on account of his reputed authorship, or the names of different men have been identified with one particular author on the same ground. The identity of Deva with Candra-kīrti, Śānti-prabhā, and Nīla-netra requires a more detailed investigation. The Sanskrit, Tibetan, and Chinese vṛttis, on the whole, agree with one another, containing twenty - seven chapters, each chapter treating of a similar subject.

As to the Bodhi-caryāvatāra and the Śikṣā-samuccaya, I can say at present only that the texts bearing similar titles exist among the Chinese books, i.e., Bodhi-caryā-sūtra, Nanjio, No. 1354; Mahāyāna - saṅgīti - bodhi - sattva - vidyā - śāstra according to Nanjio, but it can be also Mahāyāna-bodhisattva-śikṣā - samuccaya - śāstra, Nanjio, No. 1398. While I was looking through the above-mentioned books a note from Mr. W. Ogiwara, who is now studying under Professor Leumann, of Strassburg, reached me. He had noticed the existence of the Chinese versions of the Bodhi-caryāvatāra and the Śikṣā-samuccaya some months before myself, and seems to be comparing them with the Sanskrit originals now that Mr. Bendall's text is out. As the texts quote several other works, a careful examination will throw much light on the dark passages of Buddhist literature.

I am fully convinced that most, if not all, of the best known Sanskrit Buddhist books can be found among the Chinese books, if we only carefully examine into them.—  
Yours ever truly,

J. TAKAKUSU.

2.

*Cuttack (Orissa).*

*Sept. 2, 1902.*

DEAR SIR, — Is it not strange that, after a study of Kālidāsa's works for more than a century, his date has not yet been even approximately ascertained? Scholars like Professor Max Müller and Professor Macdonell disagree,

one putting him in the sixth century (*India*), the other putting him more than a century earlier, in the beginning of the fifth century A.D. (*Hist. Sans. Lit.*, p. 321).

May I suggest a point or two to help in the matter?

First, I draw attention to Raghuvam̃ṣa, canto iv, ṣlokas 58-71. These verses deal with the *digvijaya* of Raghu on the western frontier of India. Therein, briefly speaking, Raghu is said to have taken tribute from the kings of *Aparānta* (v. 58), to have gone to the *Pārasikān* by land route (v. 60) and defeated them (v. 69), to have turned northwards to the banks of the *Sindhu* and there crushed the *Huṇas* (v. 68), to have subdued the *Kāmbojas* (v. 69), after which he climbed the *Himālayas*.

The above description indicates that at that time the Persians occupied, on the western border of India, the lowest portions (probably Beluchistan and *Kāndāhar*), that to their north lay the *Huṇas* (variant, *Hunas*) on the banks of the river *Indus* (variants, 'Vaṅku' and 'Maṅku'), and that the *Kāmbojas* lay further north, at the foot of the *Himālayas*.

To what period may be ascribed such grouping of tribes?

From the Chinese and Persian histories, aided by the light thrown by extant coins, it appears that the *Huṇas*, an offshoot of the *Ephthalites* or *White Huns*, conquered, on one hand, *Gāndhāra* from the *Ki-to-lo* (*Kidāra*) kings before 475 A.D., and on the other hand, inflicted a disastrous defeat on the Persian king *Firūz* in 484 A.D. (in which the Persian king lost his life and the eastern provinces of Persia). (Cunningham, Drouin, and Gutschmid; Rapson's *Indian Coins*, Arts. 76 and 103; cf. also the article on "Persia" in the *Encycl. Brit.*, 9th ed.)

This *Huṇa* conquest of *Gāndhāra* is confirmed by *Sung-yun*, the Chinese monk-traveller, who says:—

"During the middle decade of the 4th month of the 1st year of *Ching-Kwong* (520 A.D.) we entered the kingdom of *Gandhāra*. . . . This is the country which the *Ye-thas* destroyed, and afterwards set up *Lae-lih* to be king over the country; since which event two generations have passed."<sup>1</sup>

<sup>1</sup> Beal's "Buddhist Records of the Western World," vol. i, xcix-c.

Ye-tha is the name given by the traveller to the Ephthalites. According as we take three generations or four generations to a century, the conquest of Gāndhāra by the Huṇas must, according to this tradition, have taken place some time between 455–470 A.D.

From the above facts, the inference is reasonable that this passage in the Raghuvam̃ṇa (at least its fourth canto) refers to a period *some time after* 460–5 A.D., by which time the Huṇas had, by their conquest of Gāndhāra (the Cabul Valley), come to settle on the banks of the Indus; and *some time before* 484 A.D., when the eastern portion of Persia passed on to the White Huns. Would not thus the end of the fifth century A.D. be the approximate date of *Raghuvam̃ṇa*?

I would further draw attention to the subject-matters of the two epic poems, and to the extent of Raghu's empire. It is not improbable that Kālidāsa, who would naturally have been attracted to the court of the Gupta emperor, selected *Kumāra-sambhava* (the birth of Kārttikeya) because this god was a *Kula-devatā* of the later Gupta emperors (witness their names, Kumāra Gupta and Skanda Gupta, and their silver coins with peacocks on the reverse); and selected *Raghuvam̃ṇa* because these later imperial Guptas, with their capital at Sāketa (Ajodhyā), had become associated with Rāma and his dynasty.

The Gupta empire comprised practically the whole of Northern India, exclusive of portions of Panjab and Bengal. The eastern part of Panjab was in all probability a part of the Gupta empire in the time of Skanda Gupta and probably of Kumāra Gupta also, for Skanda Gupta had various wars with the Huṇas along this border. To judge from the frontier kingdoms invaded by Raghu, *this Gupta territory was exactly the empire of Raghu* as described in *Raghuvam̃ṇa*, canto iv; and it is not impossible that in this way the poet might have wished indirectly to flatter his patron king, who may be conjectured to be Skanda Gupta (*circa* 452–480 A.D.).

From internal evidence, *Raghuvam̃ṇa* appears to be later and more mature than *Kumāra-sambhava* or *Meghadūta*.

The metre, the verse melody, the upamās, and the general handling of the subjects in Raghuvam̄ṣa—all show a master's skill. In Kumāra-sambhava metrical defects and prolix repetitions occur, while the erotic passions have been dealt with more crudely. In the Meghadūta the latter defect is still more apparent, as is natural to a still younger age. Meghadūta is also silent about Gupta connections and Central India, probably because Kālidāsa had not then been attracted to the Emperor's Court, thus having to leave his beloved Ujjayini. For this comparative growth in poetic powers fifteen to twenty years may be allowed. The three works would then fall in the third quarter of the fifth century A.D.—Yours truly,

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### 3. RARE PĀLI WORDS.

DEAR PROFESSOR RHYS DAVIDS,—In note 4 on p. 7 of the Dialogues of the Buddha, you discuss the meaning of the word *pekkham*. Though this appears to be a rare word in Pāli literature it has survived to the present day in the form of *pekhnā* **पेखना**. Sleeman, in his "Rambles and Recollections" (ed. V. A. Smith, vol. i, p. 7), writes: "the 'Gauri Sankar' of the temple above was a real *Py-khan*, or a conversion of living beings into stone by the gods." Mr. Smith, in a note on the word *Py-khan*, identifies it with *pekhnā*, defined by Fallon and also Platts as a puppet-show. The word is not very common in the United Provinces, where *puthī nachānā* takes its place.

It is curious how nearly all the amusements reprobated are still almost exclusively in the hands of the strange people called Nats. Three of the divisions of these are the Nacaria (dancers), Bādī (cf. *vāditam*), and Bajaniya (musicians), and they are well-known acrobats.