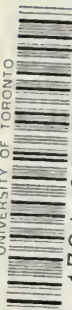


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CANDRA CAKRAVARTI

LITERARY HISTORY
OF ANCIENT INDIA

In Relation to its Racial
and Linguistic Affiliations



1.—RIK-SĀMA-YAJUR-ATHARVA VEDAS—BRĀHMANAS—DHARMA-SUTRAS—UPANISHADS—RĀMĀYANA - MAHĀBHĀRATA—THE ETHNIC AND HISTORICAL BACK GROUND. 2.—SCRIPT. 3.—STELLAR MYTHS 4.—ASTRONOMY. 5.—ARTS. 6.—COINS. 7.—INDIAN KINGDOMS IN KHOTAN AND INDONESIA—BUDDHIST AND HINDU TANTRA CULTS.

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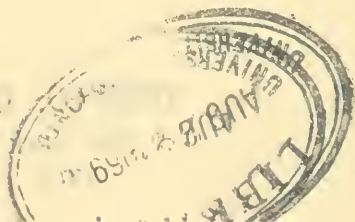
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PREFACE

There are plenty of materials of anthropological, ethnic, sociological and cultural importance, scattered through the Vedas, Upanishads, Purānas, archeological finds, architectural monuments, coins, sculptures and inscriptions. These have been investigated to write this Literary History of Ancient India which naturally connotes also the History of its Civilization, and Culture—Krishti Rv. 1. 4. 6. Literature embraces various subjects of studies, including animal husbandry, agronomics, crafts, and sciences which have been hardly dealt with in these pages. The soil regarded as the precious gift of the Mother Earth, and like her boundless love, is inexhaustible if properly maintained with the rotation of leguminous herbs and sustained by an year old residual sludges of the dung pits where cattle droppings and human excreta (sakṛt—Gk. skatos = Lat. cacare) mixed with human and animal food remnants, vegetable and agricultural wastes were converted within 6-9 months into excellent nourishing fertilizing innocuous humus. Irrigation by canals and drawing water through water wheels from the rivers and wells were known even in Vedic periods (Rv. 3. 4. 3-5 ; 7, 69, 12 ; 10. 99. 4) ; so the improvements of seeds of desired characteristics through cross-breeding, by proper selection and acclimatizing them to exposures to alternate heat and cold, and enveloping them with a kind of mud mixture pellet to prevent their destruction through insects and to facilitate their quick germination in contact with water, were known (Parāsara Krishi Tantra of 6th century).

I am well aware therefore of the disproportion which exists between the magnitude of my task and the imperfections of this book. I have simply tried in this work to focus attention from divergent angles of vision to avoid the errors from the study which is made from one point of view only—a thing which has been generally neglected.

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THE LITERARY HISTORY OF ANCIENT INDIA

Ṛk (-rch=arka=Arm. erg (praise)=Gk. orego; rta=Zd. arta-Gk. arti=Lat. artus-Ger. recht=ritual) Veda (Zd. vaeda=Lat. video (to see)-OSlav. vede-Ger. Wissen) Samhitā is the oldest literary collection in India next to Mohenjodaro and Harappa ideographic seals. But in Purusha Sukta (x, 90), we find that "from the universal Jajña (Zd. Yasna) originated Ṛcah=Rks, Chandānsi (Zd. zend=chants=Sāma), Yajus (Zd. yazai=Gk. agos, agizo) and Ajāyata-Ni (Zd. ni-Gk. eni-Slav. ni zu=Ger. ni-dar=beneath)-Vids-Atharva Magic Spells." x 90.9. "His mouth was the Brāhmana (Flamen), his arms, Rājanyah (regnants-Lat. regnum), his thighs Vaishyah (Bessi), and his legs, Sudra (Chudes), x. 90, 12, though the First and Tenth Mandalas of the Ṛk Veda are supplements. Vājain (Vagienni=Vajji) Yajñavalkya (Zd. yasna=sacrifice; varcas=Zd. varecah=strengtheners), a contemporary of Parikshita's grandson Satanika, Abhira (Avar) Cando Pradyota of Avanti, Udena-Udayana (of Udes tribe) of Kausambhi, and Sākya (Sacc=Chin. Sek) Gotam Buddha, is reputed to be the compiler of the Yajus, especially Vājasenayi Samhitā. The vedic compilations are ascribed to Vyāsa=Lat. vates (poet and prophet). Ṛk Veda has 1017 Suktas (hymns; including Bāla (Lith. vaikas)-Khilays (Cymr. coel=Gael. cel=OSlav. heil=Gk. koilo-youngest supplements, 1048), 10, 185½ Rks=stanzas, 1053, 826 Padas=lineal feet=verses, and 4,32,000 svaras=words of which 2400 Padas are repetitions, excluding the refrains (nodarka), divided into 10 sections (Mandalas). The family sections-2 to 8-are the oldest. These Prākṛit family collections were revised and Sanskritized (Rv. 10, 71, 2) many times.* But in final redaction, all the hymns of the refreshing and stimulating Pavamāna (clearly flowing) Soma (Zd. hæmo-S. Chin. huo-ma=hemp=

*As food grains are refined through a sieve, the learned after deliberations have developed this language so that the associates may communicate with each other in assemblies with this enriched ennobled speech (saktum iva nitaunā punanto yatra dhirā manasā vācam akrata atrā sakhāyah sakhyañi jinate bhadrāishām lakshmir nihitādhi vāci Rv. X. 71. 2). Yaska-Niruktā 1.16 answers the objections of Kautsa that the vedic *mantras* are meaningless (anarthaka hi mantrah) by pointing out that the Vedas have meaning, because their words are identical with the spoken speech (arthavantah sabda sāmānyat: samānyat: samāna eva sabdo loke mantreshuca=identical are the words of both spoken tongue and the Vedas; similar words occur in both.

Cannabis sativa, though some have also identified it with *Ephreda* which is called Hum) were taken out and gathered into a separate Ninth Mandala; and miscellaneous popular ballads were grouped into first and tenth Mandalas. Second Mandala appears by its archaic words to be the oldest, ascribed to Gritsa (clever) Madas (Gritsa - Madā priya deveshu, Rv. 2.41, 18. Medes were called Mandas by Cyrus; Assyrians in Esarhaddon's inscription called the Kimmerians = Kinnara as Mandas. Naramsin had to defend the Assyrian empire against the attacks of Umman-Manda coming from the north; *Achaem.* Māda, Madai; Madras, Manda-Marunda; Airam Mada Rv. x, 146. There is a Kinnar non-Mongoloid people in Kulu valley, Lahour and Rampur on the left bank of the Sutlej on Tibetan border, though now practising polyandry. Yudisthira had Kinnara bodyguards). Next comes the Fifth Mandala of Atrayas (Rv. 5, 40. 9; Atrayas = Atreus); Sixth Mandala of Bharat (Brutti = Phraotes) - Vājas (6.25.9 = Vagienni); Third Mandala of Gāthino (1, 7, 1 - Guti, Gudi - Gudea Kurds = Quadi = Gaddis of Gaderan of the Kangra valley) Visvāmītra (3, 53, 13 = Vispāmītra Udambara = Finno-Ugrian Udmurt - coins have been found in Jallender area; - Kusika (Kosik, a Hun tribe, MBh. 1, 71; 3, 84; a Mahārāja Visvāmītra Svāmi is mentioned in a Besnagar - east Mālava seal inscription); Seventh Mandala of Vasishtha (7, 7, 7 - Varisti); Fourth Mandala of Gotamā (Gothones = Goths, 4, 32, 9) Vāma (Fr. femme) - devā (lords); Eighth Mandala of Kanvāsas (Chaones, 8, 4, 2).

Gritsa-Mada (2, 11'4) to Indra: Make us strong with Dāsir (Daci), Visah (Bessi) and Suryena (Sauro-Matæ) = x, 148.2 of Prithu (Parthian) Vainya. Gritsa-Mada (2, 35'4): It is not proper for a number of youthful maidens, humected by excitement, to dote coquetishly over one youngman. Apālā Atreyi (8, 91, 5-6): Indra, grow in these three places - my father's head, his cultivated field, and below my belly (upodare, = pubes where there is scanty growth of hair in adreno-ovarian insufficiency; the female body is glabrous or has downs except there is hairy growth on head, brows, eye-lashes, pubes and axillae); let crops of hair sprout up in the yon cultivated field of ours, on my private parts and on my father's head.

A Hittite text of Myrselos of the middle of 14th century B. C. mentions Ahhiyava as a naval power under the leadership of Attairsiyas (Atreus = Atrayas). Ahhiyava = Achaeoi (Ikhāku = Okkaka) as the sea people occupied Cyprus in 14th century, plundered the coast of Caria, and became the ally of the Hittite king. According to Madhuritta cuneiform text found at Boghaskoi, Cyprus with its capital Alasia was occupied by another sea roving Greek people Attarisija (Atreus) of Piggaya during the time of Hittite king Arnavanda (1225-1205). Hittite kings of 15th century were seated on lion-footed thrones (I. L. N. Dec. 1929). They were followed by Danauo (Danae = Dans = Danu, Dānava) and Philistines.

Syavasya Atreya, 5, 82, 3 : May Savitā and Bhaga bestow the treasures—wealth on Dāseshu (Dacis)=7, 66, 4 of Vashista to Adityas : When the hero (sura—Surya) rises, sinless Mitra, Aryamā *Suvati* Savitā Bhagāh ; here *suvati* is meaningless and seems that the Pada is borrowed from the Atreyas. Visruta Atreya 5, 4, 10 : Give us fame ; bestow on us immortality through our progeny (yaso asmāsu dhehi ; prajābhir amritatvam aśyām). Vasisitha : Like the self-regulating inviolate order of Aditi, great kings rule (uta *svara jo* Aditir adabdhasya *vratasya* ye, mahorājana isate. 7, 66, 6). Vasisthas wore white garments and arranged their *kapardas*—crown shaped spiral coils of the braided plaited matted hair—on the right side of the head,—Rv. 7, 33, 1 ; 83, 8. Vitiḥavya *Angirasa*—Ancharius, 5, 15, 12 : O Agni (there is also Agnean Kucha Tocharian clan), guard us from those that will attack us ; save us, o thou victor, from dishonour ; thy smoke-screened path follows thee ; let wealth be ours in thousands—7, 4, 9 of Vasishtha. Agni is the issue of the friction of two pieces of fire sticks—*aranis*—the upper part male, the lower female (3, 29, 2, 25). The fire-drill is Pramantha = Gk. Prometheus ; Yavishtha, 1, 22, 10 = Hephaistos ; Bharanyu—Phoroneus. Rahugana Gotama to Ushas—Eos, 1, 92, 7 : Radiant chief (*netri*), forerunner of good news (after long

Pelasgoi = Egypt. Pulasati = Assy. Pulastu = Pulasta) who ushered iron age, superceding bronze in 12th century. In Hattushash = Boghazkeui inscription Pala is the language of the country Palaumiti. Anatolia was occupied by 18th century B. C., by the Hittites (Khatti in Assyrian inscriptions ; Kheta of the Egyptians ; Keteioi of Homer). But by 14th century the northern parts of Anatolia were occupied by the Bryges (Phrygios = Phrygians = Bhrigus), and the Khattis were pushed south. In 1182 B. C., Phrygian Troy was attacked by the Achaeans confederacy, and after 10 years struggle, destroyed it, known as Trojan War. By the Achaeans incursions, Phrygians (Bhrighus) were pushed south, and they in their turn drove the Khatti further south. Syavasva (darkish horse) Atreya, contemporary of Taranta (Taranchi of Ili region) to the daughter of Rathavite Darbha (5, 61, 10, 17) whom he married : Many a woman is often better than the faithless unloving man (uta tvā stri sasiyasi punso bhavati vasyasi adevatrād arādhasah (5, 61, 6). She understands (succours) the tired, thirsty or the amorous and directs their minds towards gods (vi ya jānati jasurim, vi trishyantam vi kāminam devatra krinatē manah : 5, 61, 7). Yet many unpraised mean misers are called men, only in wergeld (amongst the Teutons the value set on a man's life to be paid to avoid retaliation by his kindred ; vairadeya), 5, 61, 8. And this joyous spirited maiden is showing me the path—to this darkie (uta me rapad yuvatir mamandushi prati Syavaya vartanin. 5, 61, 9). There was another Sumitra Vadhryasva, castrated horse (x 69, 3), father of Divo-Dāsa 6, 61, 1. You have conquered the plain and mountain-dwelling Dacis, Arattas and Āryas, hero like daring Cyavana—Sabini peoples (sam ajrayā = Lat, ager. Gk. agros—Parvatyā vasuni Dāsī = Dacis—Vritrāni—Arattas—Āryā—Arii jigetha sura iva drishnus = Lith. = drislu. Gk. tharsein—Cyavano Sabini—janānām x, 69, 6. Vapṛ, x, 143. 4 = barber.

polar night), the daughter of the sky (Diva-duhitā = Lett. Diewodukte); lauded by Gotamas (Gothones) = 1, 113, 4 of Kutsa = Kutzo-Vlachs. Gotama Vāmadeva, 4, 18, 13: Rachsen = Rusniak (Little Russians) are called Ku-tse in west Caucasus. Gotama Vāmadeva, 4, 19, 7: Youthful virgins (agrū) during their ruts become fountains of seductive charms. Gotama Vāmadeva, 4, 19, 9: The maiden's son whom ants were eating was rescued from the ant hill. Gotama Vāmadeva 4, 18, 13: During privations, I cooked dog's (suna = Gk. chuon = Fr. chien = Lat. canis) intestines; among the gods I found no succour, — I saw my wife dishonoured. Kakshivan, 1, 12, 3-4: Clothed in light, Ushas (Eos was regarded as Aphrodite; Zd. Āsā vahista = Skt. vasista = Goth. batista, *best*) as a maiden appears in the east and unveils her charms. Ahana 1,123·4 = Athena, Saranyu x, 17.2 = Erinyes. Gāthina Visvāmītra, 3, 62, 10: Tat (that) Savitur (Savitar's) varenyam (excellent) bhargo (radiance = light) devasya (divine) dhi (desires) mahi (great = ardent) dhiyo (fulfil), yo (who-which) nah (nas = Zd. na = Gk. no = Lat. nos = Fr. nous = our) procodayāt (stimulate). = That Savitri's (vivifier: vivifying power of the morning sun) excellent divine Light—let it inspire us and fulfil our ardent desires (heliotherapy)*. According to Brahma Purāna 13,89 and Harivamsa 27,12-13, Kusika Visvāmītras lived with Pahlavas—Parthians where solar worship was common. Madhuchandas Vaisvāmītra 1, 4, 5-6: Though these men may mock at us and say, Depart unto another place, our own men call us cultured (uta bruvantu no nido nir anyatas cid ārata voceyur dasma Kṛishṭayah). 3.4, 8-11 of Gāthina Visvāmītra—7, 2. 8-11 of Vasishtha Maitra-varuni. Durable twilight with refulgence is characteristic of the Arctic region; its knowledge was sung by Gotamas (Gothones even after migrations to tropics, 7, 67.2 Tamasas cid antāh = limits even of darkness; 2,27.14 Aṣyām abhayam jyotir mā no dirghā abhinaṣan tamisrāh = may I reach

*Other interpretations are possible. In 3.62.8 the singer asks Pūshan to fulfil his desires as the bridegroom satisfies the desires of his brides (Vadhāyur iva yoshānam). Pūshan resembles Gk. Pan who was the god of fertility. So Tat Savitur (Subigus the Roman God of wedding night) barenyam (choicest woman) bhargo-devasya (of divine radiance) dhi-mahi (of intense libido) dhiyo (procure) yonah (yona = conception rite = Garbha-dāna) yo (who) nah (Lat. nos = Fr. nous = us) pra (ardent) codayat (coitus). = Let Sāvītri give us the choicest (woman) of intense libido so that by her ardent coitus conception may be procured. 3.62.11, Devasya Savitur vayam vājayantah puramdhya bhagasya (vagina or of Bhaga) rātīm (favours, ratim = pleasures) imahe = we earnestly pray to divine Sāvītri to grant us coitional pleasure; here the favours of Bhaga is irrelevant and meaningless. Savitrim = prasava-karanam. Sarvaloka prosavanāt Savitā satu kirtate, Vahni Puranam, which indicates clearly the procreating function of Savitri.

the broad protective light ; may not long darkness overtake us. So of long days, even of six months duration (*Chandagya Up* × 1, 2-3). In Rāmāyana, Kishkindhyā 43, 38-54, it is mentioned in Uttara-Kuru (Kurland), even when there is no sun, there is refulgence - aurora borealis (Uttara Kuruvastha deso visuryohpi tasya vāsā prakāsate).

Vasishtha to Sarasvati=flowing water-Zd. Harahvati=Aquarius, 7.26.6 : Protect us ; give us progeny (prajān) and food=9.8.9 of Asita (Ossete) Kāsyapa (Kasipi-Kaspi=Caspian Scyths). Rijisvan Bharadvāja, 6.51, 5 : Dyaus (Zd. Dyaosh=Lith. Diewas-Zeus) our father (Dyaus-pitah=deos pater-Jupiter-father God), Earth (pṛithivī) mother pure. Agni brother and Vasavo (=Gk. Eon=Zd. Vaehu, Vohu=Gael. uisurix=Goth. iu-sza-Ger. ess) bless us. United they were called Dyāvā-Pṛithivī-Rodasi (2,27,15)=Gk. Rhodas. Narada Kanva to Indra, 8.13.25 : Give us abundant food and protect us well=9.61.15 of Amahiyu Angirasa to Pavamāno Soma. Asita *Devala* -Zd. Dahae=Chin. Ta-Hia of Bactria), 9.18.1 : Of mountain (giri-Lith. gire-Zd. gairi=OSlav. gore), Soma best grown on Mount Mujavat X. 34.1=Mazanderan and amongst the Arjikas, 9.65.23=Ar-Saces=Ar-Shaka.) through sieve becomes the most stimulating drink. Dirgha (Dargha)-Tamas (Tamas) 1,164.33 : Dyau (Lat.Deo=Gael. Dia=Fr. Dieu=heaven) is our generating father ; here is our relation ; this great Earth is our friendly Mother (Dayur me pitā janitā, nabhir atra ; bandhur me mātā Pṛithivī mahiyam. Vasishtha 7.41.5 : Bhaga (Zd. Bagha=Slav. Bogu=Lith. Bagotas-Gk. Bogaios ; Bhagastāno=Behistan) eva Bhagavān (Arm. house of God). Bhagiratha -Gk. Bagoras (waggon of Bago), Bagradas. *Jamadagni* (Lithuanian *Jmoud*-Zhmud=Zins, allied with Reudigni, Marsigni and Peligni or Tocharians who were known as Agnis ; 8.90.15) : To people who understand, I shall proclaim -Injure not Aditi, the cow, sinless (anāgas-Gk. anages ; āgas=Gk. agos ; Aditi-the infinite expanse of the sky, was conceived as a cow -Hathor by ancient Egyptians, consort of Adad, the Aramaean sky and thunder god. *Kuru*(Lithuanian Kors of Kurland -O Pers. Kurush, Gk. Cyrus of Karasan)-Sṛavana (-glory, Zd. sravahi ; X. 33, 2-3) : Persians (Parsava=Achaem. Parsa) like co-wives are pressing me ; poverty, nakedness and fatigue, as mouse gnaws at *sisna* (leather phallus : Copt. sisinnios as a charm amulet) are tearing me out ; my mind is now restless like a flying bird. 8 51, 8. Ojasā *Krivim*=Lith. Krivichi=Krive Kriveyto. Airavata (=lightning, as bearer of Indra, became associated with elephant) Jarat (Zd. zareta=OSlav. zareti, zreti=Gk. geron=old man)-Karna Sarpa (X, 76) or Sharpa, a clan found in N. Nepal, was regarded as Kauravya. Saramā (Sarmatæ who included the Lithuanians) and the Panis (Pœni=Phœnikes ; Pani, a tribe in Baluchistan or Parni

of Parthia; later Vanika) x, 104: What wish of Saramā has brought her here? How hast thou made thy way over Rasā's (Volga was called Rhos) waters? Rocky cave is our treasure chamber, full of valuable kine and asses; watchful Panis guard them over. Thy expedition will be in vain. But turn thee back not; we shall make thee our sister, give thee cattle to enjoy your excellent vagina (*subhaga* bhajāma; 9). Saramā: I crave not brotherhood or sisterhood; manly (Indro-Gk. andros), wise (vidur) and terrible (ghorah) Angirasas (Ancharius), desirous of your cattle, have sent me; hence into distance, ye Panis go. Vasa *Asvya* (Sarmatian Asioi=Russ. Assi-Asvaka, Asvasena; 8,45): Vasa *Asvya* received from glorious 'Parthian (Prithusravas) Kānita (Skt. kshanitr=canal maker) steeds, kine and camels (21); also a hundred from Dāsa (Daci) Balbutha and Taruksha (Turks; Kahlana describes Kanishka of Taruksha race, Sakas, Hunas and Kushanas were Turkish.22). Now this stately dame (syā yoshanā, perhaps the queen of the conquered king), adorned with ornaments of gold is brought to Vasa *Asvya* (33). A Greco-Baktrian coin of Kanita of 2nd century B.C. has been found in the Oxus region. In a battle on the Hariyapia (Hariob-Harappa), Pārthava Abhayavartin Chayaman overthrew Varasikha (Sarmatian Borusci=Porusci-Prussians; on the Yavyavati (Zhob), Turvasas (Tauri-Bessi; Zd. Turahyā; Yt. 17.15: Tura has āsu-aspā-swift horses=Turuska, nomadic Tauri-Turanian Scyths) were taken prisoners by Prastoka Srinjaya (Zaranka of Darius). Dairavata Abhayavartin Chayaman, having many young wives, mighty, a great emperor (vadhumato maghavā mahyam samrāt) gave Bharat-Vājas two wagon loads of damsels and 20 cows (6.27.5-8). Mudgala (Magelli-Moggali) advanced towards Magadha (Monghyr=Mudgala-giri; Moggaliana in Rājagir of Moggali descent) being emboldened by marrying Indrasenā, the heroic daughter of Damayanti and Nala of Kusi-Kassite, Akkad. Kasse) descent. Indrasenā Mudgalāni was a daring charioteer (X.139,2). Dāsas (Dacis, =Soducene; Divo Dāso, Su Dāsa) occupied the territory called Pancāla, after their original native place *Pantalia*. To offer resistance to the aggressive imperialism of Su-Das (Sodas Kalmasa-pada who also occupied Ayodhyā territory; according to MBh 1,30.5-15, Sesha (Sses), Vāsuki (Uzbek), Karkotaka (Kar Kitans), Kalmasa (Sodas Kalmas is also found in a Mathurā inscription). Āryaka (Arsaces), Takshaka (Tocharis), Asva-tara (Asoi), Ugraka (Ugri, Hun Uigurs), Uraga (Urgi), Nahusa (Nassi, Deva Nahusa=Dionysus), Kauravya (Kors), Tittiri (Tatars), Dhananjaya, Dhritarāstra, Tuji (Tajiks) were included among Saka Nāgas, a confederacy was formed of 1. Simyu (of Dans, Zd. Danu, Gk. Danoi); 2. Turvasa=Tauri-Bessi; 3. Matsya=Mattiaci; 4. Bhrigus-Bryges=Phrygios, 5. Druhyus-Durhani-Druse-Dorus; 6. Pakthas=Paktun=

Pictones; 7. Bhalanas = Bantu-speaking Balong. 8. Alinas = Sauro Matae Alani, an allied Ossete clan - O. Pers. Alaman = Alana of the Chinese Han period; 9. Sibis = Sabaeans = Sibi Kekayas of N. W. P; 10. Vishanins (Hamitic Bisharin of Bejas - Bissayis); 11. Vaikarna = Vehrkana of Fargs. 1. 12. = Varkana of Darius Behistan inscription = Varka in Nakesh Rustam inscription of Saka Hauma-Varka = Vrikas and Varkeya in Pānini's Āyudhajivi Sanghas = Slav. Varecks, Varangians = Varciani; 12. Kabashas (Kalasha Kafirs, authors of X, 30-38); 13. Anus of Sumer of Anau origin; 14. Puru = Purush Khatti = Khet = Hittites regarded as Kolchir Scyths by Herod. 2. 104. 15. Bheda (Bedawi = Bedouin; 16. Ajas = Ham. Aja or Parth. Azes; 17. Sigrus = Sigrians; 18. Yakshus = Yaksha = Yeshkin speaking Shina = Yuechi; (Nagyris are half and half Yeshkun and Shina); 19. Sambara = Cymbry 7. 18, 5-7. Pi (very)-javana (energetic) Su-Das (Sudra Paijavana. MBh. 12, 38-40) became victorious and in gratitude gave Parasaras (Parsirae). Satyatu = Saktri = Sogdi, and Vasisthas (Varisti) 200 cows, two chariots full of damsels, carried by four well-trained horses, decorated with pearls (7. 18, 21-23). Bhārgava Uttanka, jāmatā (Zd. zamatar, Gk. games = to marry; gametes = husband; gametis = wife) of Saradvant (Sardones) and Ahalyā (of Ahala gens), when returning with a pair of jewelled valuable earrings from Madayanti and her consort Saudasa Kalmasapada, he met on his way Airavata

Kākshivati Ghoshā rājna ūce duhitā = As. dohtor = OHG Tohter x, 40, 5. daughter of king to Asvini: Who brings you to bed like the widow (vidhavā = Ital. vedova = Zd. vidova = Lat. vidua = Goth. widuo = Russ. vdova) her devara Lat. devir, levir = OSlav. devari - Lith. deweris = Gk. daer), the maiden her lover (maryam = Lat. maris; Fr. marie = bridegroom) to spin (copulate by to and fro movements as in spinning) in a standing posture (sadhastha) x, 40. 2 Ko vām sayutrā vidhaveva devaram maryam na yoshā krinute sadhastha. To both of you o Asvins, as bees trust their honey in their mouths, so a maiden in her utter abandon (nishkrta = venery); yuvor ha makshā pary Asvina madhu āsa (Lat. os) bharata nishkritam na yoshana, x. 40. 6. We know not, tell us, how a youth sows [ksheti] within the con (yoni = Gk. gyne. Lat. cunnus. Fr. con.) of a maiden We crave o Asvins a beloved bright (priya usriyasya) virile man's (vrishabhasya) semen to enter into our enclosure (vagina): na tasya vidma tad ushu pra vocata yuvā ha yad yuvatyāh ksheti yonishu; priyosriyasya vrishabhaya retino griham gamemāv nā tod usmasi x, 40. 11. A maiden has been called a fertile field for sowing seeds for progeny Av. 12. 2. 14, Manu 9 35, and in Koran 2, 22 your women are your plowland, Ar, harth. A very ardent fertile field has this woman come (atmanityar vara nariyamagan); in her here o men scatter seeds (tasyo naro vapat vijamsyam, she shall give birth to progeny for you from her belly, bearing the exuded sperm of the male (sā vah prajām janayad vakshanā bhyo vibhrati dugdamrishaohasya (ais = vrisha, Vrishava = bull for male) retah Av. 14. 2. 14.

Sarpa Kurus (MBh. Airavata Kauravya Ulupi=Ulpia gens, MBh. 1,207,18; 14,56-57); Sodas Kalmasa was defeated by the combined forces of Parāsaras (Parsirae), Saktris (Sogdis), Kusas (Kassites), Asmakas (Somakas=Comi); and Dasarathas (Dassaretæ). Madayanti and her infant son Sarva-Karman-Rituparna were enslaved by Parāsaras. Somakas became close associates with Gotamas (4,15-8). Kakshi-van (Cakshu=Czech=Russ Chekku; Ir. Kaikawus=Kākas in MBh 8,9,94; Khakas of the Kirghiz=Kak, Toki=Turkish Doghri=Dogra Hun tribes) defeated king (rajno) Dasaratha though he was united with their princess Kaikayi, and carried away many cattle and damsels and many necklaces (1,125,2-5), Ghoshā Kākshivati (X, 39,2-4) calls Asvins=Gemini, later Aries, Sumurian 'Sivanu, Asivan, Nasatyas (Khatti Nā-sa-at-tiya=Finno-Ugrian Nastasija) who rescued Tugra (Abyss. Tigre) from drowning, and reinforced Cyavana (Sabini). Dasarathas and Purus were defeated by the combined forces of Bharatas (AS. Brittas=Lat. Britti=Fr. Breton=Brython) and Kusikas (Kozik, a Hun tribe), and Bharatas became the lords of the people (3,23, 2-4), and Bharata-varsa has been named after them.

Lopāmudrā to Agastya (Ægisthus), 1,79:4: Neglected by my bull (virile lover), libido has overpowered me, thrilling my every organ. Agastya: Impatient Lopāmudrā, enjoy now your steady man who will remove your (sexual) tension. Dardhacyuta, 9,26 Idhmavāha=Idomenus of Crete. Ikshvāku X, 60,4=Gk. Achaioi=Lat Achæus, Achivi=Æqui of Anes valley, Aksu of the Ili region=Pāli Okkaka. Narya=Nara (1,54:6)=Neri. Yadu (Yuti=U-Tan) Ugradeva=Ugrian lord, 1,56,18. Atrayās receive gifts from the king of Rusamas, 5,30,14=Rusiniak=Little Russians or Rachan of W Caucasus. Kutsa (Kutzo-Vlachs) invokes the aid of Indra=(Andhra or Andi of E Caucasus) against Dasa (Daci) and Ārya (Kelto-Germanic Arii=Aræe of Armenia) who are called godless (X, 38:3). Indra rejoiced with Usane (Ausones) Kāvye (1,51:11=Zd. Kavan, Kavye, Kavi, meaning king). To Ajigarta (Jadzwing, Jazyge, a Sarmatian tribe, is ascribed 1,24. To Sunahsepa=Cynoscephaloe, an allied tribe is ascribed 9,3. Sunahsepa, 1,26:7: May our dear vispati (Lith. wiespats; Lett. wisis=guests=OSlav. gaspoda, ghostipati=Goth, gastefaps=gostipati=one who feeds and protects guests=chieftain; vispatni, 3,29:1. Letts had a god of hospitality=Ceroklis) be our priest, pleasant and choice-worthy. Marica=Lig. Marisci, Marici, 9,13,9-11: Where desires are fulfilled, make me immortal in that glorious paradise which is more alluring than heavens (9). Where instantaneously cravings are satisfied, there is perpetual fountain of soma drink, there are feasts and festivals, pleasures and merriments, make me immortal there (10). Where hearts' longings are in no time enjoyed and there are plenty of feasts

(vrata = Zd. urvatem - Gk. eorte) and festivities, make me immortal there (11). Aja Midhas (4,43-44) - Agamides from whose settlements Ajmere has been named; Dvi Midhas = Diomedes; Priya Midhas (X. 75) - Priamides, Saka-puta (5); Brihaspati (Breuci - Brahui-lord, X, 13, 2,5,7. Gothama Vāmadeva 4,54-2: Savitri, you produce immortality (amritatvam suvasi) of giving existence, life succeeding life (adid dāmanam Savitar vy ūrnushe nūcinā jivitā). Angirasa 8,91-6 - Ancharius: Stimulate O Savitr (Subigus, Roman god of wedding night), stimulate O Savitri vaginal enjoyment (ā savam Savitur yathā bhagasyeva bhujim). Aruna (Etruscan Aruns or Aruuci) Vaitahavya (X, 91). Kulmalabarisha Sailushi (X, 126; Keltic Salassi). Matsya = Mattiaci invoke the aid of Kshatrians (Khattis) and Ugra-putre (Ūgri - Hun *Ugrians*, 8,61-1; 11). Ugra, X, 97, 12. Manu (Manus of the Admiralty Isles are puritans and they pierce the lobes of the ears at the initiation ceremony like the Brahmins; but more likely Cretan Minos = Egypt, Meni, Min, Menes - Ger. Mannus, a generic name for the Mediterranean race) Tapasa (X, 83-84). Andhigu (Andkhui = Andhaka = Andhra) Syāvasvi (9-101). Asanga (8,1,31) = Asena of the Hiung-nu clan. Vārūni = Virūni (7,19): "Thou O Indra, gavest help to Kutsa (Kutzo-Vlachs Armunes - Koca Valoch = Valuchi; Kaca; Arjuneyas - Hun Ki-tsu; Vahlikas; thus aiding Arjuneya, thou didst subdue to him both Kuyava and Dāsa (Daci) Sushna (2). Thou didst send to swift death Dasyu (Daci), Cumuri (Cymry - Cimmerii) and Dhuni (Danu Danoi; 4). Dānu (Dānava = Danoi; X, 120,6). Indra, destroy brunet-complexioned (pisānga) fearful Pisācim (- Paesici = Pashai on the Chitral = Pisācas of Kashmir) and Raksho (Rugusci = Rākshasas) 1,133-5. Kutsam Arjuneyam Rv. 1,112,23. Aitareya Br. (8,14): In the northern region, the kingdoms of Uttara-Kuru (Ottorokorra of Ptolemaeus = East Turkestan = Korasan) and Uttara Madra (Media) beyond the Himalayas are imperial structures (etasyām udicyām diṣi ye ke ca parena himvantam Janapadā Uttara Kurava Uttara Madrā ithi vairājy yaiva te vishicyante). Gandhamādana - Gadmanomand (majestic) in Chwarzim. In Kaushitaki Upanished (1,7a), Brahmaloaka is in Aral Sea (Aro Hrada), Balkash (Vijayā) and Ili (nadilyo) region (etasya Brahmaloakasya Aro Hrado muhurtā yoshtihā Vijoyā nadilyo). It seems that many of the wandering tribes that reached India even in the Rgvedic age through South Russia and Central Asia came under the Scythian and Hun influences, as Achaeans, Gothones, Varisti, Vagienni, Ugri, for not only we find the mention of Saka pūta (X. 132,5), but the Buddha was known as Sākya (Ir. Saka = Chin Sacae = Scythian) Muni Gotama of Ikshvāku = Okkaka descent, Mahāvira as Ugga-pūt amongst the Vajjis, and Mallas (Karkota Mālava; also Pallava = Pahlava = Pārthava), Licchavi

(Niu-chi) and Andhras (Andkhui) of Vassitti Gotta (Ger. Gautscher—Fr. coterie, Pers. gohar—of noble descent). The expressions and similies seems to be common to some families or borrowed from one to the other: apo na pravatā yatih (as waters go down a hill) 9,24.2—8.6,34; Vājayanto rathā iva (like chariots winning a race) 8.3.15=9,67,17; Utso deva hiranyayah (O god, a spring of gold) 8,61,6—9,107,4; Samudra iva pivate (swells as the sea) 1,8.7=8,12.5; Yarti vācam aritevā nāvam (let his voice come down like oars of a boat) 2.41.1=9,95.2; Gāvo na yavasesvā (like cows in the barley field) 1,91,13—8.92,12; Vatsam gāvo na dhenavah (like the calf for its mother) 6,45.23—9,12.2; Tam arvantam na sānasim (like a successful racehorse) 4,15.6=8,102,12; Jāyeva patya uṣati suvāsah (like the wife putting on fine garments to please her husband) 4.2,3=1,124,7; Vadhūyur iva yosanām (like the bridegroom longing for his bride) 3.52.3=3,62.8; Yoshā jāram (Tib. djarhwar) iva priyam (as to a damsel her lover is dear) 9.82.5; Jāram na kanyānushota (as kanyā=Zd kanyā—Gk kainos—Russ. kuna, kunka in the sense of youthful maiden, closely embraces her lover) 9.55.3; Vidhaveva devaram, maryam na yoshā kṛṇute sadhastha a (as a widow induces her husband's brother, maiden her gallant to her congress (X, 40,2); Yuvor ha makshā madhv āsā bhārata, niskṛitam na yoshaṇā (like bees extracting honey in their mouth, so a maiden in her ventry) X, 40,6. Gritsa Madas whose family book is the 2nd Mandala pay very little attention to Asvins. Visvāmitras of 3rd Mandala worship Indra and Maruts. Gotama Vāmadevas of 4th Mandala regard Rbhus as important. Atreyās of 5th Mandala pay some attention to Maruts, but regard Cusna instead of usual Vṛtra as the enemy of Indra; Bharadvājas of 6th Mandala have Pūshan as their favourite and they are little concerned with Asvins, except in one hymn (6.6.6); Rudra or Maruts are indifferent to them. Vasisthas of 7th Mandala are devotees of Varuna and Vishnu. Puru ravas (the thunderer of the Purus) to Urvaṣi (Urva—Arvii maiden at the end of the contractual period like the Arab Mota marriage; there was an ancient Arba state; In 853 B.C. the Assyrian inscription of Shalmanser III records the defeat of the rebellious princeling of Gindibu—the Aribu Arabu—Urbi, the name of the Arab, who contributed 1000 camels)×, 95: My cruel-hearted wife, tarry a little; let us exchange our views for a while (1). Urvaṣi: Thrice daily didst thou screw me vigorously with the thrusts of thy *Vaitasa* (Fr. vit=Gail. bot) though I was irresponsible to it; Pururavas, I simply yielded to thy ardor; and thou didst play lord=hero over my body (5). Puru-ravas: Then he will embrace death and fierce rapacious wolves will eat him up (14). Urvaṣi: Puru-ravas, die not; do not destroy thyself; with

women (straināni) there can be no lasting comradeship (sakhyaṇi); hyena's heart they have (X, 95, 16). Matsya Purānam (201. 26) : Urvaṣī is an excellent rider (of the reverse posture) with full moon face, fine brows and blue lotus eyes (varāroha Urvaṣī dristendu mukhim suvrum nila-niraja locanam).

Rigvedic age has been over-estimated. For Rigvedic and Avestic hymns and Achæmænian inscriptions are composed in closely related dialects which are morphologically in the same stage of development and their accidence and syntax show features of decay. No doubt there are phonetic changes. But the vocabulary, the formation of words, syntax, similarity of 33 nature gods correspond pretty closely. Zarathustra who composed the *Gathas* was patronized by Vistaspa, the father of Darius (521-486 B. C.), Xsaiyia Hakamanasiya.

Vistaspa, the Kava (kava=king) of Magai (Yas 46.14. = Magus in Achaemenian inscription, Gk. Magoi=Ir. Margu=Skt. Maga, Mriga) patronized Jarathustra, a Maga, who speaks of the great (maza) Maga Brotherhood in Yast 29-11. Hutaosa was the queen of Vistaspa and Humaya was her daughter. Yast 13, 139. Zarathustra had three wives. His first wife was daughter of Frasaotra, niece of Jamaspa, attaches to the court of Vistaspa. And she bore to Jarathustra one son Isat-vastra (one who rules the pasture) and three daughters—Freni (Rv. 1'112. 10 ; Av. 6. 89. 2 Preni=love) ; Triti=Rv. 9. 146 sriti=clinging : Pourucista (very well-mannered) the youngest daughter became the wife (naizi=Skt nāri) of Jamaspa (Yast 53. 3), brother of Frasaotra, and Jamaspa succeeded Jarathustra as the leader of Maga Brotherhood. Jarathustra's second wife was a widow and she bore him two sons—Hvaracithra (reflection of the sun) and Urvatat Nara (fertile man) Yast 51. 17). The third wife was Hvovi (yast 13. 139) and is called in Yt 16 learned (vithusi=Skt. vidushi) who believed and accepted her husband as a prophet, and is mentioned Hvovya as conya Fravasin Yazmaide—we revered the Fravrsi of the holy Hvovi. After Jarathustra's death she married another man and became mother of three sons.

Astyages (Ir. Arshtivaga=Ak. Istuvega=Med. Rsti-vega, lance hurler), successor of Cyaxares=Uva-kshatra, had a daughter Mandane=Mandz princess, who was given in marriage to Cambyses I (Kāmbuja chief) of Persua, and Manadne became the mother of Cambyses II and Smerdis (Ir. Bardiya=Med. Brzya ; in another version, of Cyrus (Kurus), who married Cassadane, daughter of Hakhamanisiya Pharnaspes, and Kambujia and Bardiya were their sons. And they were rightful heirs as Astyages had no male issue (*Herod* 1. 107-9). Visatarus Spitaspā=Pourusaspā of the famous rich and distinguished Spitāma (the *white*) family of Rāga=Teheran had a sister Dugdovā (one who milks cows), and they were married according to the custom of the country ; and Dugdova became the mother of Megabarnes=Baga-havarmah ; some also say of Zarathustra as well. Pourusapa married again the Median heiress, her elder sister Mandane having died in the meantime, Amyhia=Aimytes Humovī who at the age of 17 in 596 B. C. gave birth to Spitate=little Spitama viso-puthro (heir to the family of Spitama) Ztrstr (graffiti on the Mannean rock tomb of Fakrika in Aramaic letters of

Sama (Sāman = Gk. ymnos = Lat. hymnus. *song of praise*, -hymn)-veda (= Sandansi - Zd. zend = chants in chorus) consists of 1549 stanzas, mostly taken from the Ninth Mandala of the Rigveda for the ritual (OSlav. seider = magic) performance of Soma and some from Eighth Mandala, except only 75 original Riks put to the chanting tune. There are only two recensions; Kauthumi is prevalent in Northern and Western India, and Rānayani in South India. Soma was not only the Soma drink, made of the flowering tops and resins of *Cannabis sativa* which is an aphrodisiac and stimulant, and a nourishing food when re-inforced with sour milk which also contains about 2-3 p.c. alcohol and *Madhu* (= Lith. medus (honey) = OSlav. medu = Gk. methu = mead (honey wine), but also its and other herbs' presiding deity. Soma = Sin, Babylonian god of agriculture. There was also Soma or Somaka clan, Parthian Comi. Hotā = Zd. zaotar; Atharva = Zd. Atharvan; mantra = Zd. manthra = Lat. mentor = Fr. mentir; Yajna = Zd. Yasna; ahuti = Zd. azati; Zend Avesta = chanda upasthā = chanting prayers while standing.

500 B. C.) = Zaratustra, Kurus (Cyrus = Kuru = Sarmatean Kors chief of Hakha manisiya = Achaemenian = Saka man; Kuru-Kambojas were allied mixed Scythian - Ishgazai - and Sarmatian clans. Scythians overran Persia, Iran, and W. Asia by 626 B. C. and mixed with Parsa Xsāyathya = Purus Khatti) of Susiana with the co-operation of Maraphi, Maspī, Parthialīci, Deruscīci, Germanii, Dai, Mardi, Dropici and Sagartii clans revolted against the suzerainty of Umman Manda Cimmerian = Gimirroī Astyages, defeated the Median forces at Pasargade in 553, had Astyages imprisoned, and after capturing Egbatana, became the supreme power over Parsa = Persia and Mada = Media. And Kurus in order to legitimize his claim to the Median throne married Amyhia Humova, daughter of Astyages, and wife of Pourusaspa. And Medians = Madas were given equal share in the army administrative affairs with the Kurus-Kambujias, Parsas and other tribes. But Lydia and Babylon = Babirush jointly attacked Kurus; Kurus defeated them and Sardis fell into his hands in 546, Babylon, Syria and Patestine in 539. Thus in quick time an insignificant ruling tribe of Ansar became the dominant power of W. Asia. Kurus met his death in the hands of Hauma-Varka (hemp-wearing) Saka Tigra-khauda (pointed helmet-wearing), Saka Tyai Paradrāy Messa Getae in N. E. Parthia in 530. And Kambujia who as the most powerful ally of Kurus acted as regent at Sippar in Babylonia occupied the Achaemenian throne by marrying Hutosa (Atossa), the daughter of Kurus and Amyhia Humovā in 529, who was already married to Kavi (noble) Notara (nava-tara, new line of Hakhamanisiya dvita-parnan; having two branches) Vistaspa, Satrap of Parthava at Tosa. To suppress some rebellions in W. Asia, Kambujia left Parsa in 528 with his powerful army, taking with him Vistaspa's son Darius, then 28, as his spear-bearer, and he conquered Egypt (Mudraya) 525, and attacked Ethopia (Kushiya) and Libya (Putaya), but failing to secure the Phoenician naval support returned in 523, keeping Aryandes as his satrap in

Soma Vamsa was the Shem-Semite race, to which belonged Nahus = Noa-Nassi, Yadu = U-Tan-Yutia, Haihaya = Hun Hiao-Hui, Sesa Nāga-Susi.nak of Ansam. Anu of Anau, Durhyu-Druse = Durhani, Puru = Purush-Khatti (Hittite), all Armenoids, who reached India through Baluchistan, Mohenjodaro and Harappa.

Egypt. During his absence in W. Asia and Egypt, Kambujia appointed his favorite Magu Gomata as his regent in Persia, and Babylonia, and his brother Smerdis was in charge of Media, Armenia and Cadusa, as in the time of Kurus. But he had asked his cup-bearer Fraspasa, brother of Haugavi, the third and favorite wife of Zarathustra, to kill Smerdis secretly which order he faithfully carried out. Gomata as the administrative head and commander-in-chief became very popular by remitting taxes for 3 years and exempting peoples from military levies, succeeded cleverly to impersonate Smerdis that a large part of Parsa-Mada and Babirush revolted against Kambujia, and Gomata became the virtual successor of Kurus for 8 months by proclaiming himself as king on March 11, 522, and by April 14 declared as king of Babirush, and marrying Hutosa, wife of Kambujia and daughter of Kurus. Alarmed, Kambujia returned to Persia in 522, questioned and doubted the fidelity of Faraspasa, and attacked the forces of pseudo-Smerdis. But at Egbatana by an accident Kambujia pierced his own belly through a dagger and died soon in 521. Gomata knowing that Faraspasa, blessed with riches (istois hvarna, Yt. 51, 18) would expose him as the imposter usurper, began to persecute him, his brother Zamaspa and his sister's husband Spitams Zarathustra, though he was his brother-in-law (bandva, Yt. 49, 12 = Skt bāndhava). Finding Raga insecure, Spitama Zarathustra was in flight, and though Vehviya = Vivana, a Kavi (noble) like myself had refused hospitium to me, a Spitama, Yt. 51, 12, yet Kavi Vistaspa, satrap of Parthava, gave him asylum at Tosa, Yt. 51, 16. Vistaspa had a son Spontadata (Spehendates). He with his six adherents, knowing Gomata an imposter, killed him in his castle at Sikayahvates = Sikawand in Nisa on tenth of Bagyadis = Sept. 29, 522 B. C. (Beh. 13), exposed his perfidity, and as there was no better rightful claimant to the Hakhamanisiya = Achaemenian throne, he assumed the royal title of Dārya-vahu-manah = Darya-Vahu = Darius who commands right will, and married his own mother Hutosa and her sisters Roxana, Artystone, all the three daughters of Kurus, Phaedyme who like Hutosa had been wives to Kambujia, and then to Gomata, impersonating Brzya, and Parmys daughter of Brzya. Hutosa calls herself in Yt. 15, azata (jñāti = agnate) and puru-brathra (Skt. varṭṛ = Pāli. bhattar = Lat. fututor = Fr. fouteur, Beng. vahu bhātāri, having many brother husbands), as she was married to (1) Vistaspa, (2) Kambujia, (3) Maga Gomata as Brzya, (4) Darius. And her son with Darius, Khshyarsha = Xerxes - succeeded Darius. Darius made Vadhra - bara Prasaspasa, brother of Zorathuras wife Haugavi, the cup-bearer of Kambujia his mace-bearer and in 520 proclaimed Zoroastrianism as his own and state religion. But deva-worshippers revolted, and with difficulty the rebellion was suppressed by Xerxes who interdicted deva-worship. But Artaxerxes II in 500 B. C. invokes Mithra (Mitra), Vargnahya = Hittite Varagna = Vrthagna. Nahathya = Nasatya, Anahita Rti (Rati, Yt. 17), as goddess of fertility, Usa in Yt. 1. 61

According to the Purānas, Hiranya Kasipu (the Golden Horde—Kipchak) and Kalki (Khalka, Kalkai in their Kalkai, dulimbi chugungosa—the banners of Khalka Mongols), Kirātas (Keraiats who were supreme in Mongolia, and during the Kin dynasty absorbed by the Chinese), Kālamukha (Kalmuks), Murmi of Nepal, Maran of South India (Myanmar occupied Irawadi valley in first century A. D. and after whom it is called Burma), all Scythianized are mentioned. Hamitic tribes Tigre, Shangallas, Agaws, Gallas, Mahai, Tumul, Kikiyu, Shilluk, Doma, Beli, Baganda, Anga, Banga, Berber, Zandeh, Copts (Ar. Qoft—Guptos) have become Tugra, Singhala, Gaya, Goyāla, Māhar, Tāmil, Kekaya, Silaka, Bhils, Bagai, Anga, Bhāngi, = Bāngāli of UP = Banga, Barbara, Sindhu = Hindu and Guptas. **Surya vamsa** consisted of Sauro Matae—Sarmatian tribes that reached India through Central Asia like Ikshvakus (Achaoi = Aksu of C. Asia),

= Ushā, Eos, as goddess of handicraft Huti. Vi—dev—dad = Vendidad, injunctions and incantations against devas when they became evil spirits, is of Arsacid period, (250 B.C.—225 A. D. Zaratustra passed away in 47th year of his religious organization at the age of 77 years and 40 days 569—492 B. C. His youngest daughter Spitami Hecataspa Purucista was married to Jamaspa II Yt. 53. 3; a grand son Rvatonara Aparazata (unconquerable) in Yt. 13.

Kshatriya = Zd. Xsayatia = ruler, king. Inscription of Darius 555—486 of Susa : Adam Darayavaus Xsayatia vazarka xsayatia xsayatianam xsayatia Dahyunam xsayatia ahzaha bumiya vistaspahya pusa Hakamanisiya = I am Darius, great king, king of kings, king of Dahaes, king of this land, son of Vistaspa, the Achaemenian.

The sitting brachycephalic steatite portrait statue with prominent nose and trifoliate patterns round his chest is a Shaman (Suta bard = Soyot). The bronz nude statuette of a danseuse with long hands and legs, thick lips, hair worn in short crimped curls is the Hamite. The Hamitic type crania Nos. 6, 7, 19 of Mohenjodaro is long headed with moderate to high vault, moderate to narrow face, moderate to narrow nose with high orbit. At Tepe Hissar there were eleven crania (Pl. 95), classified as Negroid, and they may be compared to Chanhudaro. Chanhudaro skull is dolichocranic, chamecranic and chamorrhinic. A broad flat face which becomes disharmonic when compared with long low skull (Pl. 96) which leads to a comparison with Mongoloid Eastern Asiatic type. It may be compared with a female crania from Tepe Hissar and with female Naga or Burmese crania. The Chanhudaro skull verges upon the Eastern Asiatic type only in general appearance of facial breadth. It seems to be a blend of Hamitic with Mongoloid (E. Mackey *Chanhu-Dara Excavations* 1935). In Europe the Australoid is known as Neanderthal man. Aurignacian is the Negroid who introduced polychrome painting, some kinds of music, necklaces of mollusks, use of bow and arrow which brought the doom of Neanderthals who were armed only with sticks, stone clubs and boomerangs. Magdalenian is the Mongoloid who invented the bone needle about 25000 years ago, tanned skins and sewing them together.

Achokzai Pathan, Raghos (Rugii = Scythic Regii, north of Tauri), Vaisya Bhalandana (Mark P. 113, 35 = Bessi), Visāla (from whose settlement Vaisāli has been named; Basili) and Sauro-Mithili; later Kuru-Krivis Rv. 8, 20, 23; 8, 22, 21 (Kors and Krivi-chi of Kurland), Kinnara-Gandharva (Kimmeroi = Cen-Tauri-Gandarae) and Saka-Yaksha-Asvaka = Yuechi Asioi = Assi = Asaio = Asvakan = Afghan.

Yajur-Veda (Zd. yazaiti = Gk. agos) = sacrificial formulas — has two recensions — Vājasaneyi of the Vājins (Vagienni) and Taittirya (Tittiri = Tatars), attributed to Yājna (Zd yasna) valkya (Zd. varecah = varcas). But the soma-drinking, Vājapeya (chariot race), Rājasuya (coronation ceremony), particularly the Asvamedha Yajna (Fertility Rite) are common to both (Vāj. 23. 18; Tait. 7.4.19). All these sacrifices seem to be of Saka Huna origin.

The king entered into Yajnasalā, attended by his four queens. After Agnihotra, the king lay between the legs of his favorite wife without resorting to sexual union with her so that his restraint may lend weight to the success of his reign. After the horse (asva = Zd. aspa = Lith. aszawa; ass = Ang Sax assa = Lat. asinus = onasni; haya = Anglo Sax. ehu = Kelt. ech) is slain, the chief queen (mahisi) lies down, and its penis is inserted into her vagina, and both are covered under a blanket. The chief queen: O Ambā, Ambāli, Ambikā (the names of accompanying other 3 junior queens, kumārī, vāvāta, parivriktā), no body copulates with me. Their penis slumbers even for an excellent vagina like mine, an inhabitant of Kāmpilya (na mā yavati = OSlav. jebati = Pol. jebae = Gk. oipeo kascana sasasty āsvakah su-vage — vagina — Kāmpilya vāsinim). O popular lord of the people, I invoke thee, o darling of thy beloved, I invoke thee (priyānām tva priya patim havamahe); O the most valuable treasure (nidhinām tva nidhipatim), I invoke thee; copulate with me (vasomama). I have come to thee for conception (aham jāni garvadhamā 19). A dhvaryu: I shall impregnate thee. Mahishi: Let us then both spread out our four feet (tā uvau caturah padah samprasārāva, 20). Adhvaryu: The strong penis discharges the semen; let your uterus grasp it (vrishā vāji retodhā reto dadhātu 20). Mahishi: Push energetically thy erect penis towards the os (āsang); this movement is the life food of women (ya strinām jiva bhojanah, 21). This little bird (the vulva covered with black hair is called Sakuntikā = raven) in its movements is making *halag* (sound); and being filled and pressed by *pasus* (Gk. peos = Lith. pisa; god Pizius = Lascius) it is making *gal-gal* (copulating sound, 22). Adhvaryu: Make ups and downs of thy vulva like one lifting and carrying a load on his head and thy vaginal inside will feel refreshed like a cool breeze (urdhamenamulchra paya girau bharanca haranniva, athāsyai madhyamedhata site vāte puna nniva, 26)

A mummified phallus of a bull has been found inserted into the vagina of a princess of XI Dynasty in a temple at Deir El Bahar. As a fertility magic ancient Egyptian women had even sexual congress with goats, especially trained for the purpose in the temple of Mendes. In Rome, women had in primitive times ritual sexual connection with the sacred ass, representative of God Pales, the ritual even observed by Roman

Atharva (Zd. athravan = Lith. aitrus = Lat. atres atrium, ater = fire) *Veda* consists of magic formulas, incantations and sorceries (krityā = Lith. kertu) like those of Babylonia and the *Vendidad* of Angiras (Ancharius) family. Aitareya Br indicates Atharva by Angirasa, while Satapatha Br, Brihad-Arnyaka and Chāndogya (chandansi, i.e., Sāma) Upanishads mention only Rik, Sāma and Yajur. 19th (19'6 = Rv. X, 90) and 20th Khāndas of Atharva are supplements, and 20th book chiefly consists of borrowing from the tenth Mandala of the Rik, and is not found in Paippalada Kashmere recension. Yama and Yāmi incestuous dialogue (Rv. X. 10—Av 181), marriage hymns (Rv. X 45 = 14th Khānda) as some funeral verses and about

matrons in BonaDea festival. On a fresco in Pompeii, Vesta is represented riding an ass, representing Priapus and bearing a child in her arms. Erotic dances, coital movements, exposures of genitals, voluptuous obscenities were also regarded as magics for health, beauty, for fertility and fortunes, warding off the evil eyes—*dus-cakshas*. Kālikī Purānam enjoins the people in Sabarostava on the tenth day of the autumnal *Sukla Paksha*, to sing loud leud songs, naming sexual organs and connections in company of virgins and prostitutes. During harvest festival, naked women have to sing and dance before the deity; and when the deity is carried in procession, obscene songs in praise of her and indecent jests are customary by Asadis. In Kerala during Puran festival of Bhagavati, obscene songs are sung. At Cranganore on the night of distributing Prasādas, woman folk of certain families are obliged to answer questions on modes and manners of their sexual behaviour.

In Rāmāyana (1. 14, 34-35) it is mentioned that in the Asvamedha of Dasaratha, for obtaining an issue, after the sacrificial horse was killed with other animals, the chief queen Kosalyā lay with the horse for the whole night, and then other queens were united with the horse. Horse's flesh and fat were offered as burnt offering to gods. In Rigveda 1, 162, in Asvamedha, goat is first sacrificed and offered to Pūshan. Then the horse is killed and roasted in fire (agninā pacyamānād abhi sulam) upon a spit (1. 162. 11) or cooked in a flesh cooking cauldron (mānspacanyā ukhāyā), Caru (Irish coire), producing fine flavor (surabhir) slung over fire by pot cooks (1, 162, 13), possibly pottery, as it was feared that fire might break it into pieces (1,162, 15). Then the cooked meat was carved for distribution amongst the sitting guests (1, 162, 12). Horse was domesticated about 2000-1500 B. C. Russia in Kuban basin.

E₁ = E-Apsu with a fish on his head was the Sumerian god of healing, representing the healing qualities of the spring like the Vedic Apah. The sick in Babylonia was sprinkled with water as in our *sasti* (su + asti = = Gk. eu + esti = good fortune, Chin. ouan) *Vatana* to the accompaniment of incantation for purification and for exorcion, the disease demons being symbolically drowned.

In Rig Veda also we find incantations to drive away the malignant spirits Druh = ZJ. Druj = Norse Draug = AngSax Dreog. Spells against vermins Rv. 1, 191; against yaksmā X, 163; to revive one apparently dead X. 58, 60 7-12; to destroy enemies X 165, abortifcent spirits X, 162; to induce sleep 5, 55; to subdue and oust a co-wife X, 145.

1200 of 6000 stanzas have been borrowed from the Rik Samhitā. To Atharvan Angiras (fire kindling Ancharius) are ascribed most of the hymns. Others are Aruni (Aruna) Uddalaka (3, 29; 6, 15), Kanva (Chaones; 2, 31, 32; 5, 23); Kausika (Kosik 6, 117-21; X, 25-35); Gārgya (Gorgias; 6, 49; 19, 7-8); Marica (Marici; 7, 62-63); Gopatha (Gepidae; 19, 25, 47, 43, 50); Sunaka (Seneca), almost all of them being the neighbors of the Ancharius. These sorceries are against anuria (1, 3), for successful childbirth (1, 11), for spinisterhood of a maiden (1, 14), against jaundice (1, 22), leprosy (1, 23-24), malarial fever (takman, 1, 2; 5, 22; 7, 116), leucorrhœa (*Srāva* = flux, 2, 3), a love spell (1, 34), against consumption (*Yaksmī*, 2, 33), to secure a husband for a maiden (2, 3), against rickets (X, 3, 7), virilizing spell (4, 4), to win a woman's love (6, 8-9), against premature birth (6, 17), to win a man's love (6, 130-131). Rv. *Yaksmī* = tuberculosis, X, 25, 31; *Apvā* = dysentery, X, 102, 12; *Hariman* - jaundice, 1, 1, 11-12; Yajurveda: *Arsaras* = hemorrhoids, 12, 97; *Arman* - eye disease, 30, 11; *Kilasa* = erysipelas, 30, 77; Av. *Jaladara* = dropsy, 6, 22; *Apachit* = sores, 6, 25; *Takman* = malaria, 1, 25; *Pakshahata* = paralysis; in Kausika Sutra 31 18; *Kāsa* = cough 1, 12, 3; *Apasmara* = epilepsy, 26, 14, 21. *Kustha* (leprosy), *Visucikā* (cholera), *Arsa* (piles), *Daddhru* (ringworms), *Mucchā* (hysteria), *Sada* (asthma), *Madhumeha* (diabetes). Taittiriya Samhitā 6, 4, 9-3 says a Brahmin must not practise medicine, as thereby he comes in contact with demon-seized persons (Maitrayani Samhitā 4, 6, 2) as thereby he gets defiled and seized by the disease spirits.

Angiras (2, 35, 1): Let an intelligent rich and powerful suitor (samvala) come to us, O Agni, for this maiden who is enjoyable to her *vara* (Lat. phero - Gk. pher = fertilizer = Ger. Wahler), and pleasant at gatherings samana, where was a feast of meats and drinks, with dances and carousals, and dramas like Agastya and Lopamudrā, Yama and Yāmi, Suryā-Sāvitrī were played with appropriate gestures of the body). Angiras (12, 1, 25): Males and females become excited by this odor, and the penis is induced towards the vagina (*Yaste gandhah purusheshu strishu pumsu bhago rucih*). I am a dominant and supreme being on this earth; I go and conquer, subdue and remove every obstacle (when going to

According to Polynesian myth (Maori), the moon is the permanent true husband of all women; because women menstruate (*paheke*) when the new moon appears. The girl's first menstruation is due to the moon having had connection with her during her sleep. An inscription in the temple of Khons—the moon—at Thebes states that "through his agency, women conceive". The moon was regarded as the controller of menstruation. The placenta as well as the child was considered to be formed of menstrual bloom, the welfare of the placenta was therefore considered by the ancient Egyptian under the control of the moon.

the Assembly-Sabhā; aham asmi sahamān uttaro namo-bhūmyan; abhishādāsmi visvashādāsāmāsam vishāmahi, 12, 1, 54. O Mother Earth, let me be well-established (bhume mātarñi dhehi mī bhadraya supratishiditham, 12, 1, 63). The earth bearing upon her many different peoples (jana), speaking different tongues (vāk), following different religions (dharma) as suit them in particular regions (12.1, 45). The earth has her hill sides and her uplands; hers is the wide plain; she is the bearer of plants of many uses (12, 1). "Yama had died. The gods tried to persuade Yāmi to forget him. She said: Only today he has died. Then the gods said: Thus she will never forget him; we will create night; for at that time there was only day and no night. The gods created night; then arose to morrow. Thereupon she forgot him. Therefore the people say: Day and Night indeed: Let sorrow be forgotten".—*Maitrayani Samhitā*, 1, 5.12. Aitaraya (Etrurians—Bib. Ituraens=Heb. Iter=Itara Mahidhara), Kausitaki (Hun. Kosik), Taittiraya (Tatars, Gopatha (Gepidae), Sata patha (Soyot=Suta, Sātвата, Svati, Sata-bāhana) Brahmanas were composed to explain their respective rites. Grihya Sutras—Domestic Rites (Rv. rita=Zd. ārtā=Gk. Lat. artus=Ger. *Ge-recht*) are those of Asvalāyana (Sarmatian Asioi, Assi of Russian Chronicles), Sāṅkhāyana (Sabine Sancus), Gobhila, Bharadvāja, Khādira, Apasthambha, Paraskara, Hiranyakesm, Vaikhanasa, Kausika (Hun Kosik) and Mānavas (Manus of Admiralty Isles; or Cretan Minos=ancient Egypt Menes). Vara (Ger. Wahler=Lat. fero=Gk. pher, fertilizer) to Vadhu (Lith. vedu=OSlav. veda=wedded), pointing out the Polar star: Be steady like the yonder Dhruva (Anc. Egypt Thuban—Alpha Drachonis in 2780 B.C.; or Dhube in Ursa Major), prospering in my house. Vadhu: Be yourself constant; may I be faithful in the house of my husband. For three days and nights of marriage after the first connubial embrace (Av. 14. 28—39. At present the bridegroom pushes with his legs a stone rod, symbolizing erect phallus, seven times the thighs of his bride forward against painted black and reddish seven circles, symbolizing vulva with pubic hair, the most important part of the marriage ceremony), sexual intercourse was tabued, thus leaving the bride to be enjoyed first by Agni (a wooden rod—penis symbol was twirled rapidly in a wooden cavity=vulva symbol to engender fire; hence Agni=coition symbol); Mātari Svan, another name of Agni, means, swelling the matrix, *i.e.*, impregnating her), Soma (Sin, the moon god of fertility) and the Gandharva—the spirit of voluptuous pleasure—volupia, and giving her vagina rest to heal the cicatrices of the fracture of the hyman (syuman, Rv. X, 85, 40-41).

(The altar) should be broader on the west side, contracted in the middle and broad again on the east side; for thus

shaped they praise a woman ; broad about the hips, somewhat narrower between the shoulders and contracted in the middle ; thereby he makes it pleasing to the gods — *Sata Patha Br.* 1, 2, 5, 16. Thereupon the Prativasthas when the wife is led away asks her : With whom holdest thou coition. Now when a woman belonging to one has sexual union with another, she undoubtedly commits a (sin) against Varuna. He therefore asks her, lest she should sacrifice with a secret pang in her mind ; for when *confessed*, the sin becomes less, since it became truth. And whatever she confesses not, that indeed will turn out injurious to her relatives.”—*Sata Patha Br.* 2, 5, 2, 2). **Dharma** Lith. derme. treaty—Gk. thronos—Lat. forma—form. constitution) **Sutras**—Gautama (Gothones), Vasishtha (Varisti), Baudhāyana (Budhini), Apasthamba and Hiranyakesin (Mānava)—expound the rules of conduct of the ruling classes (rājanyam—Lat. regnum = Kshatriyas, priests (purahitas ; pura = Lat. pre. pro, in front ; hita = sita, seated), the presiding priest who by his magic spells warded off evils, brought fortune, fame and victory, and thus the Brahmanas became leaders of the communities, and usually recruited in the beginning from the ruling families like the Roman Flamens, both of whom, perhaps related to each other, performed the same sacred rites with unerring utterances of the magic spells and even one syllable of which if dropped or mispronounced, they regarded the whole sacrifice spoilt (the similar priests of the Indo-Europeans : of the Magis, Athravan ; of the Kelts, Druides) ; warriors (Kshatriyas ; Rathaesta = charioteers of the Saka Magas ; Rom. Milites ; Keltic Equites ; agriculturists and traders (Vaisyas = Zd Vastroyo = Rom. quirites = Kelt. plebs) and slaves (Sudras and Dāsas who were mostly enslaved of the above mentioned upper classes and Candālas Gonds and other aborigines). *Varna* (color, *Samkaras* (mixed), though regarded as mixed colored peoples, were most likely cross-breeds of slaves (Lat. verna) and freedmen. **Upanishads** are the expositions of the esoteric knowledge (upā-anā = worship) of various tribes of Aitareya (Etrurians) ; Brihodāranyaka Aruni (Etruscan Aruns) Uddālaka and Vajin (Vagienni) Yājñavalkya ; Chāndogya of Asvapati (Keltic Usipetes of Pancāla, named after Pantalia in Dacia) ; Kau-etaki (Hun Kosiks) ; Sisunāg = Sesnak of Ansam = Ses Ajātasatru who got Kāsi as a dowry, marrying Prasenjit’s daughter to Gārga (Gorgias) Vālaki ; Katha (Khatti ; Aruna Uddālaka Naciketha) ; Taittiraya (of Tatars) ; Kena (Yaksha—Yuechi), Aruneya (Etruscan Aruns), Mudgala (Magelli), Sāndilya (Candales, a Phrygian clan of Lydia) ; Datta Atreya (of Atreus), and of various schools of thought such as henothism, pantheism, monotheism, monism, and agnosticism and mysticism. There are about 170 extant Upanishids, of which Muktika (20—33) mentions 108. Chandogya, one of the oldest, and the last eight chapters of the

Kauthumi Brahman of the Sāmaveda, contains many interesting informations. Silaka (1, 8, 1; Shilluk who lived as neighbors of the Kikuyi (Kekayas), the Guptos (Ar. Qobt=Copt) whose land was called by the Greeks ai-Guptios=an Egyptian) calls refrain (udgitha) of the Sāmaveda as om (om ityetat udgitham upāsi the, 1, 1, 1=Anc. Egypt. Omun, Amon=Heb. Amen) which means consent (anujñāksharam; yat hi kinca anujanathi tadhā om ithi eva āha; 1, 1, 8), and the Christians, even today after every prayer, say *amen*, a term of solemn ratification. Due to fights between Mattiaci (Matciha=Matsya) and Kors (Kuru), to escape suffering, Cakrāyana with his strolling girl (*atiki*) wife took shelter in a servant's village. "Seduction is *Hinkara*; libido is proposal (*prastava*), sleeping with a woman is *udgitha*; sleeping with a willing woman is Sāma hymn (pratihāra); coition causes conception (*nidhāna*); this kind of conception through coition has been established by Vāmadeva (Gothama)=Gothones; 2, 13, 1). And Vāmadeva Gothamas say: "From the region (Brahmoloka=sub arctic) we have come; there the sun lasts for many months, does not rise or set daily as usual (3, 11, 2-3). Itara (Etrurian) Mahidāsa (3, 16, 7): He who smiles, eats and copulates makes thereby ritual offerings (atha yath. basathi yath, jakshathi, yath. maithunam carathi sthatha sasthaiva tadethi; 3, 17, 3). "Devaki-putra Krishna (in Amaravati inscription Krishna=Kanh of the Andhras, and by Kānhu, Krishna is still addressed in Bengal) learnt from Ghora Anginasa (Ancharius) that soul (atman=Ancient Egyptian Atum=OHG. Atem=Gk. autmen (life breath) is indestructible, eternal and is the stuff by which the supreme person is composed (3, 11, 6). Pautrayana Janasruti was very generous (vahuḍāyi) and established many guest houses—āvasathān (4.1,1). He once went to Raikya Rishi (=Zd. rātu=Skt. ritu=Zd. arta=Skt.+Zd. aḥa=āshā knowing Zd. vidvā=Skt. vidvāna) with many cattle, chariot with horses and his daughter as his wife. At first he said, O Sudra (Chude), what shall I do with these luxuries. But caressing the face of the Sudrā (Sudra maiden) said, 'this face makes me speak; the dowered village is still called Raikya-parna in Maha-Vrisha (4, 2, 3-5). "I do not know thy *Gotra* (Fr. coterie=Ger. Gautscer); as a slave girl serving many masters during my youth, I obtained thee. My name is Jābalā (Keltic Gabali, or White Hun Jouan-Jouan=Kushan Zabol=Br. Jauvla, Jabula, Pur. Jabala); thou art called Satyakāma (4.4.2); Aruna (Etruscan Aruns) Svetaketu (son of Uddalaka) went once to the Pancala assembly where Jaibali (Gabali Pravahana, a relative of the ruler (rajanya vandhu 5, 3, 5) asked him questions (5.3.1). Jaibali Pravahana: "Woman is indeed a flame; her seductive pubes is the smoke (screen) of the fire; turgescence of her vagina is the burning ember; delightful orgasm is the spark. In this offering conception takes place (5.8.1-2). Asvapati

(Usipetes) Kekaya (Ir. Kaikuwas) about Vaisvanara (universal person—supreme soul, 5. 11. 4): The firmament is the head of the Vaisvanara; the refulgent sun is his eye; the circulating air is his breath; the surging ocean is in the bladder within the body; the earth is his foot, 5. 18. 3). Aruni Uddalaka to his son Svetaketu: Mind is dependent on food (6. 6. 5). Fast for 15 days; but take some water, for life originated in water (6. 7. 1). (To prove that mind is nourished by food) after his fast for 15 days, his father said: Now recite some portions of Ric, Sāma or Yajush. He replied: No, nothing appears in my mind (6. 7. 2). Now take food. As from a spark, fire is rekindled, so after assimilation of food, mind will be revived (6. 7. 6).

Pantheism: Neither the sun, the moon, the stars, nor the lightning flash, what of fire, does manifest him. Rather they are his manifestations. Nay the universe is his expression (18). The architect of the universe is omniscient, the universe being his manifestation. He knows it. He is the source of all virtues and is the lord of time and space (16). The immanent God, the source of this universe is immortal and omniscient. There is no other law but him for the preservation and regulation of this universe (*Svetasvatara* 6, 14—17).

Monism: The universe has originated in me and I am immanent in the universe. In me the universe will be dissolved. I am therefore the absolute Brahman. I am smaller than the smallest, bigger than the biggest. I am this diversified universe. I am eternal. I am the Lord, the perfect, the wisdom and the bliss (*Kaivalya* 19 20). **Monotheism**: One God alone lives in every heart. He is omnipresent and is the soul of every creature. Residing in every being, he directs his actions and knows what he is doing. He is perfect and unqualified (*Svetasvatara* 6, 11). **Mysticism**: He cannot be seen through eyes. Nor his voice can be heard. He is beyond sense perceptions or activities. Only when mind has been purified, he can be realized with profound contemplation.—*Munduka* 5, 6.

Ramayana and **Mahā Bhārata** are the Indian antiquarian encyclopedias of ethnology, dynastic histories, manners, mores, and customs in pleasant entertaining popular story forms. Though **Rāmāyana** is regarded as the older, its composition is more advanced in style than that of the **MāhāBhārata** (of Ugrasravas, 8,800 verses; Vyāsa 24000; modern 1 lākh verses) which is rather archaic; though both of them are based on heroic episodes, **Rāmāyana** which was composed in Kosolā territory which was Buddhistic in 2nd century B. C. shows Buddhistic influence in the restrained manners of its heroes. **Rāmāyana** has three recensions of 7 Kāndas of which **Uttara Kānda** is undoubtedly a supplement as well as most of the **Bāla-Kānda**, except perhaps

1st. and 5th chapters, of Kosolā, Mahārāstra and Gaura of about 24000 stanzas of which 8000 are common to all of them 2-41-49, 66-93, 117; 3. 1-14; 4. 17-18, 40-43, 45-47; 5. 41-55, 58-64; 66-68; 6. 23-40, 59-61 69. 74-75 are late additions and of which 6. 119 is the latest. Dasaratha (Dassaretæ of Illyria = Mitanyian Dusratta) ruling in Ayodhyā (is it named after Agade!) on the Sarayu (flowing water as in Harirut) had matrimonial connections with the Kekaya princess (Ham. Kikuyu = Ir. Kaikawas) of the Punjab and Kosalā princess Kosalyā (Khas = Kassite). In alliance with Atithigva Divo (bright) Dāsa of Pāncala and Kāsi (bright Daci of Pantalia), Dasaratha waged war against Timidvaja Sambaras (Cimbri with Dolphin in their standards) and his wife Māyā (Mæo)-vati, and he was twice severely wounded, and only by dexterous driving and careful nursing by his wife Kekayi, his life was saved; and Dasaratha promised her two rewards (Rām. 2. 9. 11-18). Rāma (Remi) occupied Rāmgam (north of Kosolā) and his ally Laksmana (Beng. Lakkhan = Hind. Lasman = Lucani) with the help of Kusika (Hun Kosik) Visvāmitra fought Savaras (Sabari of Formosa) and became friendly with Saradvant (Sardones) who was a minister in Saura Mithili (Sauro Matae) court and won the pretty Ossete (Sitā) princess in an archery contest in the Scythian fashion. Rāma and Laksmana perhaps with the Sauro-Matae, including Ossetes help wanted to occupy Ayodhyā throne but were ousted by Bhāratas. Rāma, Laksmana and Sitā were helped by Bharadvājas at Prayāg where they saw the Akshaya Vata (Rām, 2. 55. 6) which was planted by Asoka from a sapling from the Bodh Gaya tree. This indicates that though Vālmiki is called ādi kavi, Rāmayana could not have been composed before 2nd century B. C. After crossing the Gangā and Yamunā (Fr. jumeau = twin rivers), they with the help of Guhakas (Pallava Malla Guhas; Maitraka Guha-Sena of Valabhi) reached Citrakuta and they were befriended by Agastyas (Ægisthus). Valin (Walon; Bāna = Vanii, perhaps both mixed. Vijayaditya Maha Bali Bāna Rāja, feudal of Danti Varman Vikramāditya. Five Bāna inscriptions from Gudimallam. Bāna Vidyadharas, feudatories of Sata Vāhanas of Banabasi, near Pampa Lake. Hampi) who deprived his brother Sugriva of his wife and kingdom over Bānaras (Banar of Annam) was killed by Rāma, and Sugriva was made an ally. Pulasta (Assyr. Pulastu = Egypt. Pulaseti = Philistine = Pelasgoi; Paligar of S. India) Rāvana (Tam. irāivan, ruler; irai, taxes, van, one who levies them) abducted Sitā to revenge insults to his sister Surpa nāsā (sharp-nosed; called also nākā or nakhā, as S is changed in K or Kha as in Beng. nāka). Pulasta Rāvana was married to Mandodari (slender or wasp waisted = Skt. kati-kshinā vilagnā vramara-madhyā, a trait of the Cretans = Creteus = Kratu, made by tightening belts), daughter of Maya (Mæo) Dānava (Danaoi), all allied tribes, whose another

Jaughter Māyāvati was married to Timidvaja Sambara, his brother Vivisana who allied himself with Rāma was married to Saramā (Sarmatae maiden) and Sailusi; Ram. 3. 22. 21) and after Rāvana's fall secured Mandodari and Lankā (Lith. lanka, lenke = a forested dale). Rāma with the help of Bānaras (Banar), Kapis (Kappu, Kapu of Telegu of S. India = Kovai of New Ginea), Jambuvan (Madiga Jambava) and Jatāyu (Jatapu of Madarasa, all of Mātanga = Madang of Borneo, Khond origin) searched Sitā in the northern direction amongst the Mlecchas (Molossi; all people under Macedonian influence as Iranians, Beduins were called Mlecchas as well as Yavanas. In Mudrā Rakshasa, even Kuluta ruler Citra Varman, Kashmir king Pushkarasha, Sindhu and Parasik kings), Pulindas (Pawindah), Surasenas (Siracena), Prasthalas, Bharatas (Phraotes), Kurus (Ir. Kurush = Ar. Quraish), Madras (Madas), Kambojas (Kambuia = Cambysene = Ir. Kambujia, Kambohos), Yavanas (Heb. Javan = Ir. Yauna for Ionians), Sakas (Chin Seck Ir. Saka = Sacae) and Pahlavas (Pehlavi; Ram. 4 43. 12). After the downfall of the Pulasta power, Rāma obtained the throne of Ayodhyā. But after his death, Western India was occupied by Bhāratas, sub-Himalayas and N. E. came into the possession of Kusas (Khas), for we find that Rāma was succeeded by Kusa, and on the Mithilā throne Kusa dvaja standard-bearer of Kusas). Thus Ayodhyā became Kosolā and soon after Saketa, that is, the stronghold of the Sakas.

In the Mahābhārata and the Purānas the genealogies of the ruling dynasties and their priests are given. Through oral transmission through countless generations, interpolations by later day poets, names places and times have been so much distorted that it has now become very difficult to disentangle facts from fancies. Manu is described as the primogenitor. Is Manu a generic indicator of the Mediterranean race like Cretan Minos, Ancient Egyptian Menes, Mannus, ancestor of the Germans according to Tacitus, or Melanisian tribe Manus? Similarity of names does not mean much. We can easily equate with Amerind Kansa = Kamsa of Mathurā; Assinas = Asvina; Baya = Bāhu; Sekani = Sakuni; Seneca = Sunaka.

Khotanese Ramayana: A Brahmin propitiated Mahesvara by making *Mandalas* = magical circles. Mahesvara gave him *Cintāmani* - the Jewel satisfying all desires, and a cow. Dasaratha Sahasravāhu in his hunting expedition coveted and carried the cow. Hermit's son Parasu Rāma (Rāma with an axe - parasu = Gk. pelekus = Sumer pilakku) slew Dasaratha. Dasaratha's son Rāma and a kinsman saved themselves by hiding. A daughter Sitā was born by the chief queen of Dasagriva. Astrologers prophesied that she would bring ruin to Dasagriva; so she was cast to the ocean. But she was saved, and when grown up captured the attention of Rāma and Lakshmana who married her. Dasagriva flying through air saw Sitā's beauty. Vulture

But no direct tribal transmigrations are conceivable between India and America in ancient times. We have to take into consideration not only racial kinship, linguistic affiliations,

(gigi) which watched over Sitā attacked Dasagriva, and was slain by him. Sitā was carried to Lankāpura. Rāma and Laksmana in search of Sitā came to Mākalam where Sugriva and Nanda were fighting for supremacy. Rama killed Sugriva.

They made a stone bridge (hi = Ir. haitu = Skt. setu), crossed it, and Rākshasas were defeated. Dasagriva took a serpent, extracted its poison and mixed it with butter on his arrow with which he shot Rāma. Arrow pierced Rāma's forehead. Nanda brought a mountain peak with herb to Jivaka who restored Rāma to health. Sitā becoming the object of ridicule of peoples descended into the earth.

In Dasaratha Jatika (46!): Dasaratha king of Bārānasi, by his first wife, had two sons—Rāma Pandita, Lakkhana Kumāra and a daughter Sitā Devi. Sitā was married to both of her brothers. Dasaratha after the death of his first wife married again, and had a son by her, Bharata Kumāra. Rāma was made the crown prince. But fearing the intrigues of his second wife, Dasaratha advised Rāma to live in seclusion for 12 years when after his death they could occupy the throne. But Dasaratha died in 7 years, and Bharata went to Rāma to offer him the throne. But Rāma and Sitā declined to come before the 12th year as asked by their father. Rāma and Lakkhana came and ruled by making Sitā Devi their chief queen. Laodike, daughter of Antiochus II, was married in turns to her three brothers—Antiochus III, Seleukus IV and Antiochus IV.

South Indian and Mexican art motifs are common as to lotus, makara, kirti-mukha, god standing on crouched human dwarf, temple of granite railings of flights of slavs in the shape of serpents, dragons, the corbelled arch and columns in spirals. Pachisi game of India - Potolli of Mexico; hook swinging and Valodor of Mexico, parasol, fan and litter and insignia of loyalty and rank in India and Mexico Kālī = Coatlicue, Aztec goddess of death, with skull for head, a skirt of writhing snakes, a necklace of skulls, severed hands and hearts.

Among the Manus tribe of the Admiralty Islands, a group of efficient puritans where women never swing their grass skirts, girls are never allowed to flirt, and all love, even the affection between the brother and sister, is measured in goods. Here there is no prostitution. The owner of a war-captured prostitute makes money. Here a woman never loosens her grass skirt even in the extremes of child births. Between husbands and wives, sex is a hasty, covert shameful matter P. 71. The Manus people are a small energetic tribe, tall, brown-skinned, lean and active, with nothing but their wits, their skill and ethics that the dead will penalize the unindustrious, they build up a high standard of living which they maintain by continuous hard work. P. 53. The ideal home setting is a household with two children, a child to sleep with the husband on one side of the father and a child to sleep on the other. When men and women have aged together, and their children are half-

territorial propinquity, but also customs, manners, and particularly physical traits of anthropologic significance. For language, manners and religion may be borrowed from one race by another, and can be also imposed by the victors over their conquered territories. There are Mediterranean traits in our population as in Iran. But they might have been separately counted as Pulastas, Agastyas, Dānavas. With Melanesian Manus we have common brown complexion, mesaticephalic head, black eyes, medium nose and stature, puritanism in the mode of life, piercing the lobes of the ears of the pubescents in puberty rites, ancestor worship, joint family, honest payment of personal, family and ancestral debts.

Other Indonesian tribes might have followed the leadership of Manus; Sabari of Formosa, as Savaras of C. I. and Ceylon; Kalinga of Luzon as Kalingas of Orissa and Kulinga of Ceylon; Todjas of Celebes as Todas of Nilgiris; Benkid-non of Minanao

grown, they may relax and talk together P. 212. The puritanical Manus conceal all menstruation between menarche and marriage. There is no word for virgin in the language, and bleeding from rupture of the hymen is simply equated with menstruation which is believed to be reactivated by marriage. So extreme is the prudery of the people that any visual inspection of the genitals is unthinkable, and the chances of the rediscovery of the hymen are slight. The phrase for menstruation is Kekenbroot = broken = defloration. At her first menstruation the Manus girl is given a great ceremony. There are large exchanges of food and ceremonial and splashing parties in the lagoon. The corresponding ceremony for boys in which their ears are pierced and comparable charms are said over them P. 176. Margaret Mead, — *Male and Female*, London 1950.

Manus of the Admiralty Islands believe that their ancestors are aware of their hidden motives and they punish with illness and misfortune all acts of violence within joint family—murder, adultery, displacement of true heir, incest, or sexual relationship between two persons who are within forbidden degrees of kinship. The spirits of the ancestors though not regarded as omniscient or omnipotent, but more knowledgeable and powerful, punish breaches of the code of conduct in relation to sex and business. Sex offences which interfere with the social order of the Manus are light words, chance physical contact, careless jests, non-observance of the proper avoidance reaction towards relatives; or economic laxity of any sort, failure to pay debts, careless manipulation of family properties, unfair allotment of funds among the needs of several relatives P. 330. The Manus moral code includes strict rules of truth-telling and promise keeping and they regard these rules as having a powerful supernatural sanction. For them one of the two supreme virtues is high level of commercial morality, and this requires honesty and mutual trust P. 371.

Kula system prevails amongst Trobriand Islanders through exchange of reciprocal gifts and courtesies P. 126 129. A Macbeth—Experiments in Living, Macmillan & Co., London 1952.

as Bagdi of Bengal and Budugon (Telegu) of the Godāvāri region; Pun-ti of Canton area as Pundra-Pods of N. Bengal; Madang, Kantu and Duson of Borneo as Mātang, Madigas of S. India, Khonds-Gonds-Candāla, and Dusyanta of the Gangetic Doab; Orang Malelu of Malaya as Oraon of C. India, and Maleru of Mysore; Mahisyas and Sassak of Bali as Māhisyas of Bengal and Mysore and Sasak in Ayodhyā, Kanaka as Kanaka ruler of Haihayas (Hun: Hiao-Hui) and Kanaka as cocoanut planters of Cochin Australoids and Negritos are mentioned as Nishādas as black as crows, low in stature with short arms, high cheek bone and snub nose (Bhāg. P 4, 14, 44). But in the Vedas Manu (Rv. 6.11.9), Manus (Rv. 1, 139. 9) are used in the sense of Ger. Mensch - Man.

A coin has been found in Kondapur in South Hyderabad, mentioning Mana *Mahisha* as a Saka ruler after the downfall of Sata-Vāhanas; his father was a Māhā-Senā-Pati. The dynasty ruled until overthrown by early Chālukyas.

Polynesia has some curious traditions. When their earliest forefathers came sailing across the sea, they had with them leaves of a certain plant which if they chewed, their thirst disappeared, and they could drink sea water at a pinch without being sick. Peru has had Coca plant, the leaves of which contain Cocaine which were chewed by Incas to remove feelings of thirst and weariness. It is known that chewing of Coca leaves over a fairly short period will allow one to drink sea water with certain immunity. Sweet potato (*Ipomoea batatas*) was brought over to New Zealand in vessels which were not canoes but consisted of wood (Balsa wood raft logs of Peru float in water, being light and hard, having air cells in the body; aeroplane wings are made out of the wood plank), bound together with ropes. Sweet potatoes are called Kumara, a term also used by Incas and it was extensively cultivated; also Bottlegourd = Kon-Tika = *Lagenaria vulgaris* is converted into water containers, found in desert graves of Peru. Cocoanuts grew extensively on the Isthmas of Panama before the time of Columbus. It is spoilt by sea water. But kept above water, it sprouts and lives for a long period.—The Kon-Tiki Expedition—Thor Heyerdahl.

The raid of Khatti Mursilis about 1650 B. C. put an end to the Amorite Hammurabi dynasty of Babylonia. Kassites = Kassu = Kāsshu = Kasip = Kassipi = Kāsya, Median Kaspia = Gk. Kaspioi, their god Amman Kasipa, of the Zagros range, allied to Lullus, Gutis, Yutii, who wore pig tails on their head, and were acting military and administrative officers of the Amorites, became masters of the country, ruled it for four centuries (1650-1250). The sister queen of Mursites was Walanni. Their son and daughter Tudhaliyas and Duduhepā, became Khatti king and queen. Their son and daughter Aruwandas and Asmunikā succeeded them. Their son was Hattusilas. His son and daughter Tudhaliyas and Nikkal-mati became the king and queen of Boghoskeui. Their son and daughter Suppiluliumas became the king and queen and made an alliance with the Egyptian Thutmose in 1450 over Mitannian Dusratta's assassination. Purush

Soma (Shem - Semites) is prominent in our myths. Semitic Amoru = Amorites = Pur. Amaras; Assyrian (Abshur - Ashiret = Skt Asura); the battle cry of Asuras, according to Patanjali, is helayat helayat - Bib. Halleluah). Depicted as Sura-Asura Yuddha is the war between the Sura (Sauro-Matae Mitanni Suri = Harri = Hori = Horites Gen. 35.20 and Assyrians. Mitanni kingdom (Mariannu = Maronite = Rv. Marya) was split up into two parts - Harri (Syria) and Mitanni (Subarta - S. Armenia). Khatti king Suppilalinmas crossed the Euphrates and recovered the province which Dusratta, king of Mitannu, was forced to surrender to Artatama, king of Harri. Mattiuza (mati - ojas = spirited

Khattis occupied Anatolia in 17th century and at its end destroyed Knossos; raided Babylonia of the Amorites, wrested Syria from 18th dynasty of Egypt, and occupied Ansum as Parsa Xsaytia and penetrated as far as Sogdiana - Marakand = Samarkand; they reached India as Puru Kshatriyas. In 16th century Mitannians Sauro-Matae = Saura-Mithilis with their thundering Chariots (Skt. ratha = Lith. ratas - Lat. rota = Keltic roth - OHG rad of horses Skt. haya = Ang Sax ehu = Kelt ech; asva = Zd aspa = Lith. aszwa) occupied Kabur valley of Syria; and Kashshites (Kāsyapa) occupied in 16-15th centuries Babylonia from South Russian plains. And they occupied N. India. Flat bronze axes of Hissar in N Persia and Harappa are similar. Indian battle cars (rathas) had as usual 4 spokes (arān), Hittite six, Homeric chariots 8, Keltic (4-10-12), later Hittite and Assyrian 6-8. Usually the wheel (cakra) was made of a single piece of wood, chiselled into a circular shape just as the Keltic chariot wheels were made and were shod with copper or leather tyres. I bend with song as bends a carpenter his felloe of solid wood. Rv. 7. 32. 20. Lynchpin = ani; nave = nābhi; pole = isa; lashing = yaktra; felloe = nemi; trace = rasmi rasana; spokes = arān The warrior was armed with a bow, somewhat short and stiff, made of horn and sinew, known in Siberia, Turkey, Iran, Crete "The bow string close to his ear as fain to speak she presses, holding her well loved friend (arrow) in her embraces; strained on the bow, she whispers like a woman Rv. 6 75.3, like a woman to her lover (sāmaneva yoshā Rv. 6, 75-4). As with the leather thong they bend the chariot yoke to hold it fast Rv. X, 60. There was a hollowed cavity (gartha) seat (savyastha) for the bow-man while the charioteer (Sārathi) led the chariot from a stand (stātr) or platform (ratha - vāhanam = ratha - prosthas) from behind. The shaft was venom smeared (ālaktā) and tipped with deer horn, having copper mouth Rv. 6, 75. 15 With the leather thong they bind true chariot yoke to hold it fast X, 60. 8. Semite Sargon in 8th century B. C. put an end to the Khatti rule by capturing the Khatti capital Carchemish which the Khattis conquered in 1200 century B. C. The Khattis were hypsibrachycephalics, fleshy-nosed, squat of figure, with retreating forehead, flattened occiput, flat (round of Alpines) nape of the neck, large-eyed and clean shaved. Mitannian Harri ruled Egypt as Hyksos for their hinterland was known as Hurri-Hor; their storm god was Teshub riding on a bull; his bulls were called Sheresh and Hurresh; his consort was Hepā riding on a lion. The lion-man (Nara-Simha), the eagle with human head (Garura) are Khatti deities.

mind) with Khatti partisans killed Dusratta. Dusratta's ally Artatama intervened and made his son Shutarna, the combined king of Harri and Mitannu. Assyria taking advantage of the chaotic stage pounced upon Mitannu, and Mitannu palace was sacked, plundered, burnt into ashes (Skt. āsa), reduced into a dust heap, youths castrated and maidens raped and enslaved, and the treasures which Dusratta's grandfather had brought from plundering Ashur were taken back by the Assyrian victors with many nobles as captives. Mattiuaza escaped and came to the Khatti court. Suppiluliumas gave his daughter in marriage on condition that her son will be the only successor to the throne; he installed him on the united throne of Harri and

The striking affinities between the ceramic wares of N. Iran of about 2000 B. C and those of Anatolia in the second millenium seem to indicate a migration of people from Turkestan through N. Iran into Anatolia prior to 2000 B. C. The rock sculptures at Kurangum in the Mamaseni region in Fars represent certain somatic figures with sufficient art and reliability. It shows about 50 figures. The heads and faces are round, noses thick and slightly hooked. They wear long pigtails and some have also a pair of long curls from the temples in front of their ears. These are the features which associate the Caspian with the Nasian speaking Hittites of Boghas-Koi, although Caspians do not share the extreme brachycephaly. A Pope: Persian Arts P 53. Kassite gods: Surias = Surya; Maruttas = Marutah; Indas = Indra; Bagas = Bhaga; Dakash = Daksha Prajapati. They seem to be Sauro-Matae who with their speedy horse-drawn war chariots overran Asia Minor, named after them Syria in 16th century B. C and known as Mitannus, and allied themselves with the Hittites. A Mitannian chariot found in Egytian 18th dynasty grave with axle is bound with fir bark of Caucasus region. The girdle worn by the amazon from Boghas Koi is strikingly similar in form to bronze girdles found in graves on both sides of the Caucasus. But the oldest cist graves in Carchemish in N. Syria contain eyelet pins found in copperage burrows on the Kuban river, pike butted spear heads and penular bracelets with flattened recoiled ends which are widely diffused in South Russia, Hungary and Bohemia. Hittite shield resembles diminutive version of Mycenaean figure 8-type Phrygian language exhibits close affinities to Greek, and even made use of Greek words; at the same time some Slavonic parallels have been noted, and certain features would connect with Hittite Nasili. Phrygian chief god was Bagaio = Gk. Zeus Bagaos = Slav. Bogu = Zd. Bagha = Bhaga. Phrygios and Khatti settled in Armenia. They were all hypsibrachycephalic brunet Dinaric Alpines, known as Armenoids and spoke a similar language - a centum variety of Western Aryan speech. Tall and fair-haired Achaeans coming in 15th century B. C. from the valley of the Danube, armed with iron instruments, dominated the bronze using Pelasgians of Greece. As mentioned by Homer, Achaean heroes passed into the next world in the flames of funeral pyres. Achaeans in turn in 12-11th century were dominated by Dorians who invaded Peloponnesus.

Mitanni. Akit Tesheb (AcyutaKesava) fled with 400 chariots and belongings. The treaty tablet between Suppiluliamas and Mattiuaza has been found at Boghaskeui, signed in 1470 B.C. in which Mi it tora (Mitra = Zd. Mithra), In da-ra Indra = Gk. andros in the sense of a strong man), U-ru-wanu (Varuna = Gk. uranus), Na sa-at at-tiya (Nasatya = FU. Nastasija) are found as witnesses. **Risyasringa episode and flood legend** seem to have been borrowed from first and eleven tablets of the Gilgamesh epic of C. 2000 - 686 B.C.

"Erech is besieged by her dread foes, and she at last must feel Akkad's - Agad's woes, and feed the vanity of conquerors who boast of victories in all their wars. Great Subartu (S. Amenia = Suvastu = Swat in N.W.P. named after it) has fallen by Sutu (Soyot; Suta, Satvata; Sāta - Vāhana); Kassi (Akkad Kassi = Ir. Kassoi = pl. Kassip = Gk. Kaspi = Scythic Caspii = Kashshites = Kāssites = Kāsyapa. Kusa, Khasa, Kushiya), Guti (Gudeans = Kurds = Gādhi = Gūda, Gūdan) and Lullu-bu (Lullubi), all have fallen in their hands (Tab. 1, Col. 2). Gilgamesh, the king has a dream which En-Kidu Mudi (seer) might explain, and the Pa-te-si (ruler) sends two maidens Sam-kha-tu (joy), Kha-rima-tu (seduction) to fetch the seer." Before a cave within Gabri wild, the seer is resting on a rock beside a pool within a rocky glen, exiled by his own will from all the haunts of men. There Sam-kha went and over the sleeping seer her blooming charming form she bent; over him who with gazelles (tsalis), antelopes (bur-khi-is), spotted stags (na-a-li) oft eats his food; over him who drinks with lions (nesi) and wild goats (arne) in the wood and sports with them within the mountain streams. She clasped him to her breast and kissed his brow. The seer awakes and with delight gazes at her beautiful form. My mission is fulfilled; sweet Zir-ru (water nymph) comes to me with fragrant breath; with voluptuous smiles she flies; to sport with him does she choose. He springs upon his feet and her pursues. She coquetishly comes and enfolds him in her arms. From her soft liquid eyes love light speaks and by her voluptuous clasp she awakes in him by her touch a thrill of wild desire until his blood seems like molten fire. Her eyes half closed begat a passion wild with her warm breasts her embrace has beguiled. All his firm resolves to seek no more a joy which passed and left his heart forlorn, are breaking and vanishing beneath her charms. "My inside is burning and throbbing for thy virile thrusts" A prize like this a heart of stone would move, and he enfolded her with his arms till their bodies and organs in one thrilling rapture moved (Tab. 3, Col. 4). And thus En-ki-du was brought to Erech. In *Alambusha* Jātaka 523, we find that a *Mrigi* (Margian woman = Pers. Marga, inhabiting in the oasis of Merv on the R. Margus; Yt 46 14. Magai = Magus of Achaemenian inscriptions, a name of Saka Maga, Vishnu P. 2, 4, 69; in MBh. 1, 110, Kāsyapa's semen mixed with water drunk by a thirsty Mrigi-doe) eating grass which was wet with urine by a thirsty Mrigi and semen (*Sambhava*) of Kāsyapa, became pregnant and gave birth to a human child who was adopted by Kāsyapa who named it *Isi-Singa* (Rishyā-Sringa = amorous of a doe; a rock engraving at

Ila (Matsya P. 24. 9) or Aila (Rv. X. 95. 7) **Puru-ravas** are Illyroi = Illyrians. Illyrians were hypsibrachycephalic brunet Dineric Alpines with perpendicular back of the head, oval face, abundant growth of beard, prominent nose. It is very likely that the Khattis = Aila Puru = Ir. Parsa Xsayatia, mixed with Saka people — Hakamanasiya — belonged to this tribe. Other prominent Illyrians were Brygi, Bessi and Dassaratae. Illyrians tattooed, thus being distinguished from the Kelts who lived with them in Illyria and Thracia. Their gods were Dionysus (Deva Nahusa), Ares (Hara), Bendis = Rutesh (Artemis). They allowed their girls complete license until marriage.

Kupgullu Hill near Bellery show a man, having stick in his right hand, with an exaggerated penis, copulating with a standing doe). Adolescent Rishya-Sringa seeing the courtesan Alumbushā praised her beauty from head to feet, her bright complexion, pretty face, wide open eyes, coral-red lips, long neck, shining teeth, well-shaped nates (*nitamba*), round thighs, twin breasts like pumpkin halves without stalks, yet firmly set, wide vaulted mons veneris and vulva (*vedikā*) covered with such thick lotus filamented hairs that it appears from distance as if painted with black collyrium. Alambushā said: Kāssapa, good fellow, why should we waste our time by idle talks like this. Let us copulate in thy hermitage and enjoy erotic tricks (*ratinam kusalo*). Yet to stimulate his libido, she pretended to flee; and the hermit ran after her and caught hold of her by her long flying tresses. In Nalinikā Jātaka (526), Nalinikā danced before Rishya-Sringa with a bouncing ball (*kanduka*) in her hand in such a way as to display her bodily charms as well as of her private parts (*aṅgāni gubhyam*); and when she sat, she lay down in such a way as to make visible the inside of her vagina. Surprised at the sight, he exclaimed: what is that snail-mouth like dark thing (*sippi-mukha kanhariva*) deep down thy thighs; what has happened to thy excellent organ (*uttam-aṅgam = penis*)! While in a forest, a terrible bear fell me down and tore it away and with its mouth and claws has created this deep wound which is causing constant pruritis; if you rub it with your pleasure rod, my pruritus will be appeased, and I shall be delighted." "Yes thy wound is deep and reddish, but without suppuration. So he was induced to coition, which he found delightful and relaxing". Similarly in Passionate Pilgrim, Venus seduced Adonis, but she said that her wound deep down her thighs was caused by a boar. Perhaps the seduction drama like this was a kind of fertility rite, popular in ancient times." Jhāsa (fish) said to Manu: In such and such a year the flood will come; prepare a ship. And when the flood has arisen, I shall save them. When the flood came, he entered into the ship, and carried him swiftly up to a northern mountain."—Sata Patha Br 1, 8-1; Matsya P. 1-2. It is the same-thing as the Deluge and Flood Legend, found in the 11th tablet of Gilgamesh Epic and in the Bible. It seems also that the Indians and Iranians borrowed from the Semites the custom of isolating menstruating and parturient women and their purifying baths, though these Taboos prevail also amongst many savage and primitive peoples.

Khattis occupied Asia Minor by 18th Century B.C; Sauro Matae Dassaratae became Syrian Mitanni Dussratta, and Surya (vamsaja) Dasaratha of Ayodhyā and Saura Mithili of Mithilā. Khatti sun-goddess like the mother-goddess of Crete was the centre of worship. The Khatti king after 1600 B. C. used to be addressed as 'my sun'. Bessi became Vaisya of Vaisāli. Mixed with the Kelts, Brygi became known as Bryges. Bryges later known as Phrygios = Phrygians wrested the northern coast of Asia Minor from the Khattis and they made Troy their capital. They knew only the uses of bronze up to that time for offence and defence. The Achaean (Ikshvāku) confederacy fell upon the Phrygian Troy, armed with iron instruments, and conquered it. Thus Bryges = Phrygios were pushed south, and they in their turn broke down the Khattis. Bryges became known as Bhṛigus who wore their hair like a mane—*Kesura prabandah*.

Bhṛigu Usanas (Bryges mixed with Ausones) became the priest of Daitya (Keltic Datti, Bab. Duta), Dānava (Danoi - Bib. Danans) and Asuras (Asshura - Assyrian). He had a pretty daughter - Deva-yāni (on whom the gods ride). Bṛihas pati's (Breuci = Brahui chief) son = successor Kaca (Koch Baloch = Baluchis from which Cutch has been named = Kutzo. Vlachs Armunes - Slav. Voloch = Kutsa Vahlka Arjuna) came to Usanas to learn from him reviviscence = Sanjivani Vidyā; Devayāni fell in love with Kaca, but he cowardly refused to marry her. This Kaca-Devayāni love episode is described as a romance in many of the epics. Devayāni married Yayāti, son of Nahusa (Noah, Nashi) who also consorted with Devayāni's comrade Asura princess Sarmistā. According to traditions, Devayāni became the progenitress of Yadu (U-lan = Yautiya of Bahistan inscription = Idadu-in-Shushinak of Ansam = Yādava Seshanāga = Sishunāg of Giribraja) and Turvasu (Tauri Bessi); Sarmishtā of Druhyu (Durhani = Druse = Dorus), Anu (Anus of Sumer of of Anau origin) and Puru (Parṣa = Purush Khatti), all Armenoids. They reached India through Baluchistan, and through the sea.

Durhyus (Durhani) occupied Afghanistan; Yādavas, the Yamunā basin. The Purus pushed their way to the Gangā-Doab; Sibis (Saba = Sabaeans; or Sibos of the Ili region) settled in the Sibi Valley of Baluchistan. Keltic Sequani, Pictones, Ausones, Quadi (Bab. Gudea; Gudi), Arvii, Mattiaci, Sabini, Magelli, Brittas, Vagienni, Trinobantes, Achaei, Boii occupied as Sakuni of Uttarapatha (Vāyu P. 88. 8-11; Gandhāra = Kandahar; and Videha), Paktuns of N. W. P., Usanas of the Punjab, Gādhi and Urva of Kānyakubja, Matsya of Virāta, Cyavana of Pancāla, Moggali (āna = of; Moggali-puta, Sanskritized as Mudgala) of Pancāla and Bihar, Bharatas between the river

There were about 72 Keltic nations, consisting of 500 tribes; a group of clans formed a tribe and several tribes a nation.

basins, Vajjis of Vaisāli, Tr̥navindu of Trihut, Ikshvākus (Pāli Okkaka) and Bāhu of Ayodhyā. Dacis of *Pantalia*, Finno-Ugrians as Ugri (Uigurs), Soyot, Tatars Voguls, Andkhuis, and other Huns and Scyths occupied Pancāla as Divo-Dāsa, and later as Su-Dāsa or Sodas Kalmasapada who also occupied Ayodhyā, Ugra sena of Agra region and Ugra āyudha Brahma-dattas of Bārānasi and Bihar; Sātvatas, Tittiri, Bhoja and Andhakas of Yādavas; Sūta Magadha (Machas = Magi); Sūta Adhiratha of Anga; Kichaka (Kazak) is called Suta-putra. MBh, Virāt 23. 4; Sūta Lomaharsana, the chronicler of the Purānas, is called Ugra-sravas = the glory of Ugra = Ugri.

Haihaya (Ho-hui) Tāla Janghas (who were Abtelite Vetālas, To-liong ki, Hun tribes. Harsa Charita 6. Vetāla - Chin. Yita - Yau-tan-i lito = Ephthalites - White Huns) with Sakas, Kāmbhojas (a clan of the Sakas, Kamua - Ir. Kambuja (Cambyses) = Kambohos of W. Punjab), Yavanas (Ionians), Pāradas (Saka Parādroya - Afridi) and Pahlavas (Pehlavis = Pārthavas = Parthians) defeated Bāhu, and Sagara (Sagara-ulai = Saka chiefs), occupied Ayodhyā and Himalayan foothills (Kapilāvastu); Vatsa Pratardhana (known also as Ritadhvaja; his son Alarka was born of his union with Madālasā, an Asva-sena Nāga maiden of Vārānasi), Marutta and Dusyanta (Murut and Dusun of Borneo), Sasāda, Sasa-vindu (Sassak of Lambok and Bali), Kanakas (Polynesian Kanaka) with the aid of Sakunis, Usanas, Asva-sena (Sarmatian Asioi) and Sagara (Sagartii) arrested and drove the Haihaya Tālajangha Vitihotras. Though Dusyanta was married to Sakuntalā, a Sequani princess, their territories were overran by Bharatas, due it is said to the influence of Durvāsas = Parthian Derbicae, and Bharat-Vājas (formed by the cross cousin marriage of Bharatas and Vajins. Pallavas of Kanchi claimed to be of Bharadvājas). Haihaya Tālajanghās (which comprised of five tribes Sarayatis, Bhojas (Voguls), Avantis (Hun Ho-hun to) and Vitihotras: Matsya P. 43), occupied Avanti, named after them. The union and separation of Dusyanta and Sakuntalā, and their succession by Bharata, have been dramatized in MBh, 1.72 and by Kālidāsa. Sasa-vindu, Marutta, Kanaka, Usanas, Sakuni were absorbed in the Yādava Haihaya confederacy; their names are found in the ruling list.

Ho hunto (Avanti), To-liong-ki (Tālajangha), Ab-tel-ites = Ephthalites (Vetālas), Kosik (Kusika), Ku-lim (Kulins), Hiao - Hui (Haihayas), Ki-tsa (Kutsa), O-Jen-te (Ajantas), Kak, Toki (Turkish Doghri = Dogrā), Tan - hu = (Dhanva), Holanki (Sālaniki), Hu - Jen (Ujjani), Uigurs (Ugra) are Hun clans.—*Die Hunnen der Vorchristlich en Zeit*: J. J. M. De Groot, Leipzig 1921. Khalka = Kalki; Kuci = Kauseya, Yen-ki = Agni; U-ncō = U-go = Uraga.

Next came long waves of invasions of Sauro-Matae and other Sarmatian and Slavic tribes like Jmoud, Kors and Krivichi of Kurland, Wends, Kutzo Vlachs Armunes, Bessi, Basili who as Sauro Mithilis occupied Mithilā; Vaisali Visāla, Vaisyas Basyā; Jamadagnis, northern India; Kuru-Kravis, Kuru-Kshetra with Hastināpur as their capital; Pāndus fought for the possession of the Kuru kingdom; but Pāndu was compelled to migrate south where the Pāndu (Wends = Venedae - Gens Pandae of Pliny 6, 76 - Gk. Pandeon) established a kingdom with Madhurai, a colony of the Maedi Danoi like Mathurā which is also reputed to have been founded by Madhu Dānava as the capital. But the Pāndu partisans finally won a decisive victory over the Kurus.

Bhṛigus were oppressed by Kutsa Krita-Virya Vahlika Arjuna (included among Haihaya Huna Tāla Janga hordes = Kutzo Vlach Armunes) with the help of Atreyas; but they were befriended by Jamad-Agnis and Sodas Kalmasapada. When Bhṛigu Utanka returning home with a pair of valuable earrings as a

Hastināpur mound rises about 50 ft. above the surrounding ground level, covering an area about a mile long, now five miles to the east of the Gangā. Painted grey ware-wheel turned bowls and dishes with black simple bands round the rim both inside and out side - have been found at Hastināpur I, also in upper Gangā and Ghaggar basins of about 900-1000 B C. The houses were made of mud and bamboo. A thin copper shallow dish has also been found, but no iron. When 8-10 ft. occupational deposits were accumulated, a great flood of the Gangā destroyed Hastināpur I about seventh century B C. Hastināpur II and Kausambi on the Yamunā, about 40 miles N E. of Prayāg were built about 6th century B.C. A highly polished northern Black Ware, jet black or steel blue in colour, has been found in both places. Houses were of sun-dried bricks with well-constructed burnt-brick drains. Individual houses had their own soakage arrangement in the form of long perforated jars, placed vertically one over the other in a deep pit. There were some drainage pits made of terracotta rings, measuring 2 ft. in diameter. Iron has been noted; also coins of oblong or square pieces of beaten silver or copper, bearing punched marks. Buddha about 500 B C visited Kausambi when Udayana was ruling there. A large scale fire destroyed the entire Hastināpur II. Burnt walls and floors, charcoal remains of bamboos, reeds and matting can be seen in almost every part of the layer. The occupation of Hastināpur III began early in 2nd century B. C. as Sunga and Mitra coins have been found in the level; also moulded Sunga terracotta figurines. The structures were now built mainly of burnt bricks. This period ended with Kushan Vāsudeva of 2nd century A. D.; and a Kushan terracotta Bodhisattva Maitreya has been found, and the attitude recalls the Mathurā school of sculpture of 2-3th century A. D. Balban 1266-87 of the Slave Dynasty of Delhi rebuilt with the brickbats of the ruins; again it ceased to exist in 14th century. Lal, Arch. Survey of India in I L N Oct. 4, 1952.

gift from Sodās and his wife Madayanti, he was interrupted by Airavata Kuru Nāgas (*MBh.* 14. 57-58). Sodās was defeated by the combined forces of the Kurus Asmakas (Comi), Parāsaras (Parsirae). Asmaka occupied Ayodhyā throne and Parāsara chief took Madayanti and made a slave of her son Sarvakarman-Rituparna (*MBh.* 12.49 76). Pāndavas were : 1, Yudhisthira of white yellow complexion, large eyes, prominent nose, tall and slender (*MBh.* 3.269), identified with Yaudheyas (*MBh.* 1.95) = Ugra Ayudhas = U-Tan Yutii = Yutia = defender ; 2 Kutsa Arjuna = Arjunāyana = Ki-tsa = Kutzo Vlach Armunes ; 3 Bhima-Sena = Vimakas, an allied tribe of Finno-Ugrian Udumbaras or Vima Kadphises, a Kushan Yaksha = Yuechi clan ; 4 Nakula (Gk. Nicolaus having a victorious army) ; 5. Saha-deva = Parthian Saion or Saudas Mitra-Saha Kalmasapada. These five Huna chiefs made a treaty alliance with Drupada =

Polyandry still prevails amongst Wahuna of E. Africa, Ceylonese, Tibetans and Nayars. Matriarchical polyandry amongst Karavazhi Pulaya, Ptalean Mathuvan, Mannas of Travancore. Fraternal polyandry amongst Malayarayan, Ullaton, Urali, S. Pulayas, Parayas of Travancore, Santals, Bhuiyas, Kandhas, Oraons, Karkus of C. I. Todas, Kurambas, Badagas, Kammalans, Kallans of S. Madras. Marriage between brothers and sisters in ancient Egypt, Hattis, Iran, Peru, and Hawalli amongst the nobles. But amongst the ancient Egyptians, marriage was not definitely concluded until after a trial year. Consin Marriage : Muthuvans, Mannans, Malankurvans ; but marriage with the daughters of father's sisters prohibited. Monogamous weddings take place at night amongst Malopulayas, Muthuvans, Mannans, Polyars and Malapantarans to protect the bride and bridegroom against evil eyes. A Urali marries as many women as he has sisters in exchange. Sororate Marriage in which all the sisters are regarded as the wives of the man who marries the eldest of them prevails also amongst Lepchas, Uralis, Ulathatans and Mannaes. Amongst Vellalas (Kavundian of Coimbatore. Reddi of Tinnevely, Badagas, Malay is), the father of the family marries for his youngest son a grown up girl with whom he has sexual relation as with Ossetes. Marriage by capture : Mithuvans and Mannans of Travancore ; Malayalis of N. Arcot, Mull Kurumban, Wiyar, Gonds of C. I. Marriage by service : Polyans and Mannans of Travancore, Marriage by exchange of sisters : Ullatans, Vishavans, Malapantaram of Travancore ; Urali, Madigas ; Bhotias of Almarah. Nephews of Polygans, Muthuvans, Poliyans, Kanikkars, Malayaryans, Malapuliyas inherit the youngest wife of their uncles and keeps the aunt as their wife. Amongst the Garos, sister's son comes to live in the house as the husband of one of the maternal uncle's daughters, and when he dies marries also his widow. "As birds seek with avidity for meat that is left on the ground, so men solicit a woman who has no husband."—M Bh. 1, 159. Apasthambha Darma Sutra 2,10,27 of Andhra Taitareya Aranyaka : A bride is given to the family of her husband, and not to the husband alone. A woman, remaining at home, unmarried, was called Amājur, Rv. 2. 17. 7. By scholarship, a maiden wins a youth as her husband, Av xi, 5, 18. Brahmacyena Kanyā yuvanam vindate patim.

Dru pa a Tibetan (Tibet is also called *Huna-desa*) on the northern slope on *Gangā dvāra* (source of *Gangā-Gangā-Chu*, 40-100 ft. in breadth generally during the summer and 6 miles in length in its meandering course from *Mānasaravara* (Tso Maham; elevation 14950 ft.; circumference 54 miles, covering about 200 sq. miles; depth of water 300 ft.) flowing into *Rakshas Tal* (Langak Tso; elevation 14900; circumference 140 miles; depth about 110 ft. on the northern side; east, S. W. N. coasts are 18, 22, 28½, 3½ miles in length and 17 miles north to south and 13 miles east and west at the maximum parts), married his daughter *Drupadi* jointly in a polyandrous manner as customary with the Tibetans, *Massa-Getae*, *Yue-chi*, *Tu hua-lo-Tochari* and *Hua Huns*, to avoid divisions of property and succession disputes. In *Armenia* (Strabo 12) priestesses were permitted to practise polyandry. In *Media* a woman boasting of five husbands was honoured.

Besides *Drupadas*. *Pāndavas* secured the aid of *Matsya* (*Mattiaci*), *Somaka* (*Comi*), *Andhaka* (*Andkkhui*) *Vāsudeva*. *Vidura* (lonely, deserted, as *vidu*; *Badara Bādarāyana*) was apparently neutral. *Kuru-Kāamboja* (*MBh.* 6.45) allies were: *Duryodhana* (*Illyrian Dārdanii*; *Dārada-Dards*; his sister *Duhsalā-Drusilla*, sister consort of Roman emperor *Caligula*); *Vikarna* (*Ir Varkana-Russian Varecks-Keltic Varciani*), *Citrasena* (*Parth. Catarsene*), *Surasenas-Parth. Syracene*, *Sanjaya-Srinjayas-Srangakas-Saka Saranga* on the Western *Indus-Zaranka* of *Darius*, *Karna-Parth. Karen of Keltic Karni* origin who occupied *Anga desa*. *Salya*=*Keltic Salties* who occupied *Mt Abu* region, *Sakuni*=*Gallic Sequani-Italic Sicani-Siginni* of *Caucasus*, *Bharat Vājas* under *Drona*, *Kripa* of *Krivi* clan=*Lith. Krivi-chi*. So *Kuru Pāndava* war was a contest for supremacy between the *Finno-Ugrian Sarmatian Scyths* and *Hun Parthian* hordes. In the *Rājasuya* ceremony the *Pāndavas* received many valuable presents from numerous chiefs, particularly of *Scythianized* hordes *Kāambojas* (*Kāambuia*=*Kambohas* of *West Punjab*, an allied *Saka* clan of the *Kurus*) brought many pretty furs, fine-woven light blankets and excellent horses; *Sudras* (*Pr. Sudd-Chude-Chin Chous*) brought many slender yellow-coloured slave girls with fine long hair (the woolly hair of the *Negro* is short and curly, set in a curved follicle and flat in section; the straight lank hair of the *Mongolian* and *Australoid* is round in section, long and coarse; the wavy hair of the *Alpines* is set in a straight follicle, usually longer in females than in males) on the head, decorated with gold ornaments, from the *Caspian Sea* region. *Abhiras-Avar*, *Kirātas* (*Keraits*, a dominant people of *Mongolia*) brought numerous cattle; many *Nara-vakshakas* (*Androphagi*) came from the *Oxus* region with valuable tributes; the *Chinese*, *Saka* (*Chin. Sek-Lat. Sacæ*) *Barbara* (*Berbers*) and

Haya Hunas (Chinese Hua Huangnu) brought many soft light clothes, made from the filaments of worms (silk); Saka-Tukharas (Tocharis=Little Yue-Chis who had red hair and blue eyes as depicted at Turfan) brought many arms; Khasa (Khos). Pulinda (Powindah), Pārada (Paraidroya=Afridi), Tungana (Chin. Tung-hu-Tungus) brought a large quantity of gold dug out by ants (a kind of burrowing marmot; Herodotus also mention gold digging ants larger than foxes, smaller than dogs) MBh. 2. 50-51. In MBh. 2, 159, 35 Andhras, Pulindas (there was another Pulinda clan associated with Veddha Yakkas), Yavanas, Kāambojas, Vahlikas, Sndras and Abhiras are regarded as allied Saka-clans. Kuru Arastisena, Rv. X. 98=Parth. Aracticene; Pratipa=Aparytes of Herodotus 3. 91.

Arjunāyana Parikshita became the Pāndava sovereign. But he was killed by Takshakas (Tocharis). And his son Janamejaya waged a relentless war against Takshakas, and Taksha-silā (Lat. silex), their strong hold, was captured. Airavata Jaratkarna Sarpa (Sherpa of N. Nepal) of the Kuru married a Vāsuki=Tura Vesaki, Yt. 15. 35 (Uzbek) princess; and their ally Astika (Astica of Thracia, or Ugrian-speaking Ostiak) brought reconciliation between Janamejaya and Vāsukhis, Uraga (Scythian Urgi-U-go) and Takshakas (MBh. 1. 33; 215, 42-49). But as he antagonized Saramās (Ir. Sarimā=Sarmatae) and Kāsyapa Ugras (Ugri=Uigurs), Kaksha-Sena (Czechs) remaining in occupation only in parts (MBh. 1, 91, 54), Ugras, including Sudra, Abhira, Licchavis (Niu-Chi) and Karkota Nāgas (Karkitan Nogai Tatars), Pallava Mallas occupied the rest.

Karkotas occupied Kashmir; as Newars of Nepal. as Mālavas, Karkota Nagara in Jaiypur and Malwa, Nagar Brahmins of Gujerat. and Nayars of Travancore. Compare Andhra queen Nāganikā=Nayanikā, Pallava Mallas, Nogai Tatars,

Nair soldiers came to Nepal in the train of Karnāta Chālukya king Nandadeva who invaded the valley of Nepal in 9th century A. D. and there Huna Nayars settled as Newars.

There are more than 1200 inscriptions in India anterior to 400 A. D., and from 400-700 A. D. 700 inscriptions are known in N India, 700 in S India, 600 in Kanara and about 1000 inscriptions in W. India. To Asoka alone is ascribed 15+ inscriptions. Makki: "Of *Devanampiya Asoka*, two and half years, I am a Buda of Sakas. Longer I have visited the Sangha and have been a devout. The gods of Jambu dvipa are now mixed, though formerly unmixed. The object can be reached by any low person who is devoted to morality" A Chālukya inscription of Jagodek Malla (Saka 949) calls Maski Rājadhāni piriya Mosangi=the royal residence of great Mosangi. Rummin dei and Sāgar pillar inscriptions exhibit devānampriyah priyadarsi rāja. Bairat rock inscription, priyadarsi rāja. Barabar Hill Cave, rāja priyadarsi. Dipavamsa calls

coming through Rajputana, leaving behind Malawa dialect, settled in Mālava; penetrating through Bihar they became known as Mallas of Pāvā; they occupied the South as

Asoka *piyadassi* and *piyadassana*, Mudrā Rāksasa calls Canda Siri = Maurya Candra Gupta, *piadamsana*. At the request of Moriya Devānam-pia Tissa (247-207 B. C.), Asoka sent his son Mahinda and daughter Sangamittā, born of Vedisa Mahādevi Asandimittā a Sakyan, whose fore-father migrated to Vedisa to escape the oppression of Virudabh, son of Prasenjit of Kosalā, as he and Asoka belonged to the same race. Sangamittā became the wife of Asoka's sister's son Aggi (Agni) Brahman and mother of Sumanā. At the end of the three Mysore Edicts, *lipi karana* in Kharosthi character, is observed. Two Kharosthi versions instead of *lipi* use *dipi* which is found in Achaemenian inscriptions. Instead of *lekhitā*, *likhapita*, Shahbozzai uses *nipesita* = Pers. *nī pish* = to write. Asoka's brother-in-law was Yavana (after the Ionians, philo-Hellenic Sakas and Parthians, and later Persians were called Yavanas) Tushāspa, the governor of Gīrnar, a Saka name like Keresaspa or Vistaspa, father of Darius. Darius inscription: *imam dipim nipishtanaiy*; Asoka: *ai dhamma dipi nipista*. Thatiya Daraya Vaush Ksayathiya = thus said Kshatriya ruler Darius; Devānam priyo priyadāsi rājā evam āha (Gīrnar 5th rock inscription) = Thus speaks good looking king, beloved of the God. Patanjali's Mahābhāṣya 1.19 mentions Candragupta Sakhā, Candra Gupta Maurya (316 - 296 B. C. Sandroecottus of the Greeks) was connected with Seleucus I Nicotor of Syria by intermarriage, and he sent Megasthenes as his ambassador. He was succeeded by his son Bindusara (286 - 269 B. C.) Amitra ghāta (Patanjali on Pāṇini 3. 2. 87; slayer of foes; *amritaghātin* title of kings. MBh. 3.2.2) = Amitrochates by Athenaeus) asked Antiochus Soter (282-261 B. C.), son of Seleucus to send besides wine and figs a sophist so that he might compare Indo-Greek wisdoms, and Deimachus was sent to his court as a sophist ambassador. Bindusara had 16 wives of whom Moriya Vamsajā Dhammā Subhadraṅgi was the chief queen and Asoka was born of her.

Philadelphus of Egypt (285-247 B. C.) sent Dionysius to the court of Asoka. Asoka was the most enlightened ruler in history. By his adoption of Buddhism, he wanted to rule his vast empire by the universal dictates of morality, peace, reason and humanity. "Officers have been appointed on my thirteenth coronation year. They are engaged to carry out social welfare works amongst Yonas, Kāmbojas, Gāndharas, Ristikas, Petenikas and other western neighbours".—Fifth Rock Edict, Gīrnar. "Wherever there were no herbs beneficial to men and beneficial to cattle, everywhere they were imported and planted. Root and fruit plants were imported and planted on the road sides; wells were dug and trees planted to the welfare of."—"All men are my progeny; and for my progeny, it is my desire that they are provided with all that is conducive to their welfare and happiness (*sava munisā me paja; atha pajaye icchāmi kimti me savenā hita-sukhena yujashu*).—Jangada 2nd Edict. "Here no living being shall be killed and sacrificed in the interests of the people (*praju hitavyam*). And no *samij** (fair in which there were viand and lipuor shops; and for amusements there were acrobatic displays, dancings, singing and dramatic performances; and even seductions of men

Vellavis and Pallavas. Abhiras coming through Sindhu and Rajputana became the military chiefs of the Sakas of Nāsika, and penetrated upto Ujjaini where conquering with the

and women ; samāj=assembly of men and women) shall be held, for king devānāmpriya priyadarśin sees much evil in such assemblies, though some of them may be good. Formerly for the (royal) soup (supa=Swed. supa=Ger. soup) many animals were killed. But when this *dhamma lipi* is being inscribed, only three animals are killed daily for the soup—two peacocks (morā = mayura) and one deer (mago = mriga) and the deer not always. Even these three animals shall not be killed in future”—Girnar Rock Edict Fourth, “And this has been won repeatedly by Devanampriya both (here) and amongst neighbors as far as 600 yojanas where the yona king named Antiyoga (Antiochus II of Syria) and beyond this Antiyoga, four kings named Tulamaya (Ptolemy II Philadelphus 385-247), named Antikina (Antigonus Gonatas of Macedonia 276-239), named Maka (Magas of Cyrena 300-250 B. C.), named Alikyashudala (Alexander of Corinth 252-244 B. C.), and likewise towards the south, of the Cholas. Pāndyas as far as Tāmiṛarni, Likewise here in the king's territory among the Yonas, Kambojas, among the Nābhakas and Nabhaniptis among the Bhojas, Pitinikyās, among the Andhras and Paladas (=Pāradas=Afridi) everywhere are conforming to Devānāmpriya's instruction in morality,”—13 Kalsi Rock Edict. Brahmi Inscription at Mahāsthana : ‘To Galadan of the Samvamgiyas by order. The Mahāmātra from the highly auspicious Pundranagara will cause to be carried out. Paddy has been granted to Samvamgiyas. The outbreak (of distress) in the town by this superhuman effort will be tided over. When there is abundant harvest, the granary and the treasury may be replenished with with paddy and *Gamdaka* coins’. *Bhārata (actor) Nāṭya (dance play : nāṭakam nāṇrutah, Harivaṃsa = They danced a play) Sāstra = An Actors Dance play treatise) describes how to dance as it mentions how to dress an Abhira girl (23.60), and Abhiras came with Sakas not before first century B. C. Bimbisara (298-270) made his son Asoka (270-232), Governor of Avanti and he used to stay in its capital Ujjain ; on his way to Ujjain he used to halt at Vedisanagar at the house of a Sākya merchant whose ancestors migrated to the place to escape the oppression of Virudabha, son of Prasenjit of Kosalā. During his halt there he used to cohabit with the merchant's daughter, later known as Vedisa Devi Asandimittā who became the mother of Mahinda and Sanga-mittā ; Sangamittā became the wife of Asoka's sister's son Aggibrahmā and mother of Sāmanu. Asoka hastened from Ujjain to Pataliputta, hearing that his father was on death bed. It is said that he got the throne by killing his brothers excepting Tissa a Vitāsoka who was appointed as his Uparāja, for this he was called Canda Asoka. But his younger brother Tissa Vita Asoka became a monk. Then his nephew and son-in-law Aggi Bamana was made Uparāja or regent, but he too joined the Sanga. Asoka's Agga Mahesi was Asandhamittā who died in 30th year of his reign ; and 4 years later he raised Tissa Rakkhitā to the position of the queen ; his other wives were Kuruvāki, mother of Tivara ; Padmāvati, mother of Kunala ; and another, mother of Jalauka and Cāruvati. Three kumāras of Asoka are mentioned in 32nd year of his reign as Viceroys of Tosolā, Ujeni and Taksilā.

aid of Khalka Mongols, Haihaya Vetāla Tālajangha Vitihotras, established the Abhira Ghosha Prodyota Dynasty. Ugras, including Licchavis = Nicchavis of Kuluka Bhatta = Niu - Chi Golden Tatars, occupied from Agra to Mithilā. Khazars as Gurjaras through Punjab and Rajputana occupied Gujrat. Satānika of Bharata - Phraates descent (Bharatānām kule jāta : Bhāsa's Sapna Vāsavadattā) befriended Ugra - Senas of Mithilā, and married their daughter Mrigāvati (MBh. 1, 59) Mrigavati was the third daughter of Chettaka, the Licchavi archon of Vaisāli and Mithilā. Her other sisters Prabhavati was married to Udayana - Udena (of Udes tribe of the Caucasus) of Vitabhaya of Badari, to the North of Cutch in Sindh; Sivā to Abhira Cando Pradyota of Avanti; Chellāni to Srenika (called because he introduced the representation of Srenis - the trade guilds in his administrative council) Biubisara of Sishunāg Dynasty of Rājagriha and her son was Ugraput (Angu, Nīkaya 1, 26) Kunika Ajātasatru; Dhārini Padmāvati to Dadhi - Vāhana (Dadikes, Herod. 3, 91, a branch of the Tajiks) of Campā - Tsiampa, of Khmer - Kamboja tribe); Chettaka's sister Videhadattā Priya Karini Trisalā was married to Nāta - putta = Jnātri-putra Siddhārtha Nandi - Vardhana (Nandi, a Hamitic tribe mixed with Sudra (Chudes) Abhiras, of Kāsyapa Gotra of Kundagrāma near Vaisali, though he was married to a Brahmin wife Devadattā; Devadattā giving birth to Mahāvira died soon after and Mahāvira was reared by his step mother Trisalā. Satānika of Kausambhi attacked Campā. Dadhi-Vāhana fled, but his wife Padmāvati was raped, and she committed suicide; her daughter Vasumati Candanā fell into the hands of the invaders, and was sold as a slave to a banker Dhānavaha of Kausambhi; Dhānavaha's wife Mūlā became jealous of Candanā and cut off her luxuriant locks of hair. In this condition she served food to Mahāvira and became a Samanā = Skt' Sramanā - Shaman priests of the Tungus are of both male and female sex; Niu - Chi belongs to the Tungus tribe. Mahāvira was married to Yasodā of Kundin (N. Satrap Kaundina) Gotra and had a daughter Priyadarsanā Anojjā who was married to Jamālī who helped him in his mission. At thirty after the death of his parents, he left home and wandered for 12 years in wild Radhā and in Vajji - Bhumi. During the rainy seasons he remained in Vaisāli, at Rājagaha, Campi, Mithilā and Srāvasti. At 42 he became Kevalin at Ironbhika on the river Rijupalike near Pareshnath Hills. At 72 he died in the house of king Hastipāla's scribe at Pavāpuri near Rājagaha at 467 B. C. when Abhira Ghosh Palaka, son of Pradyota, was annointed as king at Avanti. Satānika's court painter was dismissed. He went to the Abhira court and presented Pradyota = Pajjota the life size portrait of Mrigāvati, painted by himself.

Infatuated with her beauty, Prodyota demanded from Satānika to send his seductive consort Mrigāvati to him, or he would capture her by force. Satānika fought in defence; but he died suddenly of cholera. Mrigāvati made a truce with Pajjota that she would go to him of her free will. In the meantime she begged help of her sister-in-law Udayana of Badari who defeated Pajjota and made his young son Udayana by Prabhāvati the king of Kausambhi. But young Udayana was captured by Pajjota and taken to Avanti. Mrigāvati became a Jaina nun. Udayana however managed to escape with the connivance of Pajjota's beloved daughter Vāsavadattā. Pajjota became reconciled. Moreover Udayana also occupied the throne of Avanti as the infuriated mob of the city killed Pajjota's son Palaka for his oppressive rule. Ajātasatru annexed Vaisāli and Campā and fought over parts of Kāsi which Prasenjit gave as a dowery to Kosalā Devi, wife of Bimbisar, but after Bimbisar's death refused to cede it to the growing powerful kingdom of Magadha founded by Cedi (Chudi) Machas. Ajātasatru however secured the Kāsi territory; and was succeeded by his son Darsaka-Nāga Dasaka. Udayana managed to marry Darsaka's sister Padmāvati and fostering a palace revolution had Darsaka dethroned in 477 B. C. and thus founded a state extending from the Gulf of Cutch to the Bay of Bengal in the heart of Āryavarta and removed his capital to Kusumpura (Kusuma-Kurumbas, identified with Pallavas, later known as Patali (Vetāla)-Putra, founded by Ajātasatru, as a place of strategic importance at that time. Udayana brought under submission by a military expedition Ugra Ayudha Brahmadattas who were in possession of parts of Kāsi and who instigated a rebellion against him. But Udayana's domination was swept away by Sudras=Chudes, possibly mixed with Nandis, by Ugra Sena Nandi-Vardhana Mahāpadma (of great wealth) Nandas who uprooting the feudatory chiefs became the centralized power-ekarat (Matsya P. 272. 18). But within a short time, Achaemenian (Haka-Saka Manisiya-Mānusha) empire was overran by Alexander's army. Maurya (Gk. Mauros=Lat. Maurus=Moors=Moriyas of Pippalavana; Moriyar in S. India in 1st century A. D. Moriya of Ceylon) Guptas (Ar. Qoft=Copt who called them Guptios, and from whom ai-Guptions=an Egyptian-Egypt has been named) in order to liberate their province (N. W. India), brought and settled there by Darius for military purposes, from occupying army, allied themselves with the rebellious Sakas, Kāmbojas, Parsikas, Kirātas, Purus, and even joined by some discontented Yavanas (Mudrā Rāksasa 2, 12), forced out the Alexander's army by the Indus, and fell upon the shaken Sūdra Nanda Empire and wiped it out; and enslaved the Sudras. Maski Rock Inscription definitely connects Maurya

Asoka with Devānāmpiyam as their dynastic designation, as his successor and grandson Dasaratha had the same title.

Asoka was succeeded by his grandson Dashalatha (Dasaratha) Devānāmpiya (in the Nagarjuna Hill cave inscription) as his son Kunala was blinded by the intrigues of Tisya - Rakhitā, one of his wives. Tishya - Rakshitā made amorous approaches to Kunala (Tib. Ku-na-la, a Himalayan pheasant with beautiful eyes), incited by his soft lustrous eyes. But Kunala repulsed her advances. Kunala went as a viceroy of Takshasila; once Asoka drafted a letter to his military governor, advising him to continue music lessons for Kunala - idam adhiyatam Kumāram; Tishyā Rashitā chanced to see and read the epistle; revenge flared up in her mind for her unrequited love for Kunala, and she availed of the opportunity to change the contents of the letter by making a point of collirium with the hairpin, and the letter read: idam andhiyatam Kumāram; the governor finding the command of the emperor to blind the prince carried it out reluctantly, and for this folly he was banished to Khotan, where with the other followers of Kunala, Kunala was made the king, founding Vijita - Vijaya Dynasty. Kunala's step-brother Jāluka seems to be a Hinduized name of Seleucos, as Dāmodara of Demetrius; (it is known that Kashmir came under the occupation of both Seleucos and Demetrius; only their time and place have not been properly placed by Kahlana). Jāluka was the Viceroy of Kashmir. Dasaratha, son of Kunala, favoured Ajivakas. But his brother Sampriti divided the rest of the kingdom. Sampriti became an ardent Jaina and made Ujjaini his capital. This antagonized the orthodox vedic worshippers. Pushyā - Mitra (Pusa - Mitta in Jaina Gathas) Sunga (Pu - Shi, allies of Scythianized Chinese Chung - Shang = Sung; Sungas were Bharadvājas, Pānini 4, 1, 11') Commander (Senapati - Senāni) of the Maurya Guptas, weakened by the pacific policy of Asoka and his successors, and aggressions of Cheti - Parthian Chudi) Kharvela, overthrew the Maurya-Guptas and became the dominant power, and oppressed the Buddhist officers of the former reign. There is a Sunga inscription of 1st century A. D. in Brahmi character. 'Kosolā sovereign commander Pushya - Mitra who performed two Asva - Medha ceremonies his sixth descendent Dhana Dharmarāja, son of Kausiki (Hun Kosik Mother), a shrine is erected in honour

In Nasik cave Inscription : Indrāgni Datta son of Dhammadeva, Yavana, a northerner from *Dattametri* (Datamiti Yakasa Yonakasya Dhammadeva putesa Indrāgni Datasā Dhammatmana iman).

On one of the pillars of Asoka's railing at Mahābodhi : Gift of Kurangi, daughter of Jivā, begetrice of children of Indra Agni Mitra of Saka descent (ka putasa Indagi Mitasa pajāvatiye Jivā putaye Kurangiye dānam).

of his father Phalgudeva (Kosal - adhipena dvir - asvamedha - yajinah Senapateh Pushyamitrasya shashthena Kausiki - putrena dhana Dharmarājñā pituh Phalguderasya Ketanam). With the downfall of the Maurya Guptas, N. India was menaced by Bactrian Ionians. Euthedemite Ionian Demetrius was an ambitious military genius. He challenged the domination of Seleucos (in cuneiform inscription Suliki; Culikas - Sulikas on the flowing waters of Cakshu - Oxus, Matsya P. 120, 45-46; = Sulki of Oressa). He with his brother Apollodotus and his general Menander (Milinda in Milindapanha) crossed the Hindukush and the Indus in 183 B. C. occupied Taxasilā and made Pushkala vati (Peukela full of Pushkala Ugras) his capital. Demetrius (Dattamitra Yavana-pati of Sauvira, MBh 1, 139, 21-23; Dhamma - Mitta of the Buddhists; Yavanarāj Dimi of Kharvela; Demetira in Kharosti by him; Dāmodara of Kashmere chronicles) was welcomed by Buddhists against the aggressions of the Sungas and Kharvela. Demetrius conquered Sind and at Pātala built fort - *Dattamitri*, and conquering Sarastos (Saurāstra) made Barygazy (Bhriḡu - Kaccha - Broach) his capital. His general Menander advancing through Mathurā and Saketa (Saka stronghold = Ayodhyā) besieged Kusumadvaja. But Menander abandoned it as Demetrius was compelled to leave N. India for Bactria which was attacked by Macedonian Eucratides, Menander assumed the role of a king by marrying Agathsha, daughter of Demetrius; and though deprived of any outside help he ruled his kingdom for twenty five years, only with a small Ionian force, from Gandhāra to Mathurā, making Sākala (Sialkot) his capital. After campaign against Maurya partisans in Vidharva, as Pushya - Mitra was celebrating his *Asvamedha*, a Saka-Huna custom, his sacrificial horse was captured by Menander's army in Aravallis, but was rescued by his grandson Vasu - Mitra as mentioned in Mālavikā Agni Mitram.

Hāthigumpha Kharvela inscription of about 170 B. C., 165 of the Maurya Era at Udaya Giri, 3 miles off from Bhuvaneshvara; "Salutation to the Arhats, salutation to the Siddhas, By illustrious Kharvela (Siri Khāvelena Airena Mahārajena), the Aira, the great king, the increaser of Cheti

"2. For fifteen years with ardor, he took physical exercises and learnt inscribing, painting, calculations, customs, laws and all kinds of essential knowledge (lekha-rupa ganana + vavata - vidhir visāradena sava vijavadātena). For nine years he performed the office of heir-apparent (nava vasāni yovaraja pasāsitam). On his 24th year he was coronated³. In the first year of his coronation he caused the repairs of the gates and walls of buildings damaged by storms (vāta-vihita gopura pakara nivesāmam), erection of the embankment of lake Khibira; excavation of tanks and cisterns and the restoration of all gardens. 4. In the second year disregarding Sāta-kamni (Sāta-karni = offshoot of

royal dynasty (Cheti = Cedi - Parth. Chudi - rāja vasa - vadha-nena), the descendant of Maha Megha, with excellent qualities, auspicious marks and features, possessed of virtues which have spread over the four quarters, overlord of Kālinga.

Sunga Mitras (185-73 B. C.) were weakened by the incursions of Mithridates in 130 B. C. who occupied the Indus basin; White Hun Ephthalite Abtelite (Vetāla) Gardabhilas (Guda = Gadaha in the gold coins - Kidara, allied to Kushans :

Sātas = Soyots, the husband of Nayanikā of Nānāghat inscription in Poona Dt), he despatched an army strong in cavalry, elephants, men and chariots (dutiye cha vase achitayitā sāta kammnim pachhima disam haya-gaja-nara radha vahulāni). When that army reached Kanah-bemna (Krishna-veni = Krishnā) he throws the Musika-nagara (the Musi joins the Krishnā about Nalgondā = Maseku = Musgu) into consternation. 5. Versed in Gandharva he entertains it by his dapa (Skt. drava = an antic dance), dancings, songs, music and social festivities and merriments (gamdhava veda-budho dapa nata gita vādeta samdahmsanāhi usava samāja), Deprived of their umbrellas, sceptres (bhinjara = Skt. bhringāra), all the Rathikas and Bhojakas bow down to his feet. In the 5th year he connects his capital with the Tamasulia canal, dug by Nanda Rajā 300 years ago. Celebrating his Rājasuya he remits all taxes and cess levies (yamito sava kara-vanam) and gave many gifts of hundred and thousands of Janapadas. In the seventh year, his wife Vagiraghara got the dignity of motherhood. In 8th year with a large army he sacked Goradha-giri (Barbar Hill has been found inscribed as Garatha giri), pressed on Rājagriha = Rājgir). Having heard of this thundering act of bravery, Yavana-rāj Dmi (Demetrius in his Kharosti coin called himself Dime; some read as 1 (ra) Mavo = Heramaya = Eramam 20-32 AD) retreated to Mathurā, having extricated his demoralized army and transports (Elin cha Kammāpadāna sanādena sambta-senavāhane Vipamuchitu madhuram apoyāto Yavana-raj Dmi). In 10th year he sends an expedition against Pithumda (prithu-ana = big egg like = Pitundra, a big port mentioned by Ptolemy), whence lived the Ava (= Andhra) raja. He furrowes it with ass-driven plows, and breaks the confideracy of Tamira (Tamils, countries of 113 years which has been a source of danger to his kingdom (Ava raga nivesitam Pithumdam gadabha namgalena kāsayati). 12. Causing panic amonst the people of Magadha he drives elephants into Sugamgiya (Sugang, the palace of Candra Gupta Maurya, Mudrā Rāksasa, Act 3 makes the king of Magadha Bahasati Mita (Brihaspati Mitra whose wife Nāga Devi donated a pillar of stone rail at Buddho Gayā) offer jewels at his feet. He sets up the image of Jina of Kalinga which had been taken away by Padma Raja (Mahā Padma Nanda), brings home the riches of Anga and Magadha along with the family jewels

Taxila plate of Patika in Kharosti. In the 78th year of the great king, great Moga, on the fifth day of the month Panema of Chhabera, Chukhsa satrap Liaka Kusuluka name - his son Patika. To the north of the towns of Takhasilā the eastern region bears the name of Khema. In this place Patika establishes, not established before, the relic of divine Sākyamuni (bhagavata Sakamunisa sariram samaharaman) and monastery

Gadaphara of the Bactrian coins; Mahāragusa rājaterajasa Mahātasa Gudubarasa Gudāna; there is also an Abyssinian tribe (Gudabirsi) occupied Ujjaini coming through Kandahar and Sind. Gardhabhils ruled Ujjaini for 17 years. The Vetāla Gardhabhil king, it is said, ravished the pretty Jaina nun Sarasvati, sister of Jaina Kalakācarya, Kalaka Ācarya went to the West of Sind and induced Sāhi Sodas to march along Sind and Guzerat; they occupied Mathurā and Ujjaini; Sodas with his 90 chiefs ruled Ujjaini for 4 years (61-57 B. C.), when a Gardhabhil prince regained Ujjaini with his Vetāla force, drove Sodas and his chiefs to Mathurā region, declared independence of the decadent Kanva suzerainty, assumed the title of Vikramāditya in the Vikrama Mālava Era 57 B. C. Kathakācarya and his sister went to Sata-Vāhanas of Prathistānapura. About 12) B.C. Moga = Maues = Mavaka of the Lion Capital of Mathurā, Maukharies of a later dynasty, occupied Taxilā. Scythians coming through Sind and Kathiwar (Sakadvipa), Sodas occupied Mathurā and overthrow the Gardabhils who had asses as emblems in their coins.

Other northern Satraps are mentioned in the Lion Capital of Mathurā—Satrap Sudāsa, son of great Satrap Rajula (Mahāchhatravasa Rājulasya Putra Sudāse Chatrave). Kharāost, heir apparent; Khalmasa is the prince; Maja, the youngest (Kharāosta Yuvaraya Khalmasa Kumāra Maja kanitho-Kanista, of the Satrap Khardaa, R—of Racchila Kaundina (Rachhilasa Kaundinasa). The Western Satraps were

for the worship of all Buddhas to the benefit of his mother and father and for the increase of the length of life and power (āyu-vala vardhio) of the satrap who is associated with his sons and wives, honouring at the same time all his brothers and blood relations. The architect of this monastery (samgharame nava kāmika) of mahā-dāmpati Patika is Rohini Mitra "By Nada Dioke, the chief queen (agramahesi) of great satrap Rajula, daughter (dhite) of Ayasi Komusa (Kamua = Kamboja), mother of the heir aparents Kharasta Nandasi Akasa and Sodāsa, together with her brother Abuhola, her paternal grandmother (pitramahi) Pipasi, her brother Hayura, her daughter Hava, have made this stupa, monastery and lion capital of Mathurā) for the acceptance of the universal Sangha of Sarvastivādins."

This Garura standard of god of gods—Vasudeva—was made by the order of Bhagavata Heliodoros, the son of Dion of Taxila, an Ionian ambassador from king Antialkidas to king Bhagabhadra (Sunga 108 B. C.), son of the princess of Kāsi, protector who is prospering in 40th. year of his reign. There are the steps to immortality which follow to heaven—self-control, self-denial and watchfulness. Deva devasa Vā (sude) vasa Garura dvaje ayam karite. Heleodorena Bhagavatena Diyosa putrena Takshsilakena yona dutena agatena mahārājasa Antalikitasa upa (m) tā sakāsa (m) rāno Kāsiputasa Bhagabhadrasa tratrtarsa vasena chatudesena rāgena vadhamānasa, Trini amutapadāni (pta) anuthitani nayanti svaga (m) demochago apramāda.

Kshaharatas (Khshathrita - Phraortes of Cimmerian origin who ruled Media, 675-653 B. C. of whom Bhumaka and Nahapana are well known in 1st century B. C. with Nāsik as their capital, and Abhira Isvara Dattas as their army chiefs. The Satraps of Ujjaini in 2nd A. D. were Chastana, Rudra Daman and Rudra Simha. "Success! on the fifth day of the bright fortnight of Vaisākha, during the auspicious

Bhit Inscription in Lucknow Museum of 1st. century B. C. "The phallus of the sons of Khajahuti was dedicated by Nāga siri, the son of Vasethi for the pleasure of the Deity (Khajahati putānām t (im) go pati-thāpito Vasethi-putena Nāgasirinā piyoyta (m. d (e) vatā) with top most bust and four heads below, The phallus is marked by deeply drawn lines, the Sivā image of *Panča-mukha* type, Isāna, Tatpurusha, Aghora, Vama deva and Sadyajatā. Gudimallan Siva of 1st. century A. D. is of Mongoloid feature, some what snub nose, high cheek bones, oblique eyes (virupāksha) on a five feet circumcized phallus set on a pindika-vulva, carved out of hard igneous stone of dark brown colour. The phallus is realistically modelled and the front of the phallus bears out on it the figure of Siva in high relief, standing on the shoulders of crouching figure of Apasmara Purusha. There is a close resemblance of this Siva to that of a Yaksha in a Sanci stupa of 2nd. century B. C. Buddha image developed after the Yaksha. An inscribed copper relic casket from Kurran of four lines in Kharosthi script as in Kanishka Casket from Shahjiki dheri". Year 21, month of Avadunaka (Gk Hndunak) in the territory of Udayāna of king Uttarasena type by the Kushans. Before Buddha was represented only by symbols, as wheel of Law, Asoka tree Buddha prints in the sacred shrine of Sravastivadins, the bodily relics of blessed Saka-muni (māsa avadūnakasa di 20 ise chunami stulra varmayasa rabbhumi rana uchāsana Sarvāsti-vādānami thubammi Bhagavatasa Sakamunisa). A standing nude Jina image with wavy hair on the head and hanging penis on the loins, dedicated by Kumāra Mitā, dated in the year 15 of Kanisks Era. "In the year 15 in 3rd. month of summer on first day on this occasion 4 fold image of Lord (was set up), the gift of Kumāra Mitā, daughter of...1a. chief wife of guildmaster Veni, mother of Bhattasena, at the request of venerable Vāsulā (one inscription mentions Ayyā Vasulā in 86 of Kāniska era, the female pupil of Sangamikā, one of the female pupils of Jayabhuti of (Me) k'ka Kula (asya purvvāya (Me) hikalo Kulato ayyā Jaybhutisya. lasya dhi (tu) (vu) dhu veni srestis (ya) dharmapatiye Bhattisenasya mātu Kumāromitayo dānam bhagovato (prati) ma savvato bhadrīka. Mathurā Brahmi inscription. "In the year 28 on the first day of Gorpaios (a Macedonian month) the eastern hall of merit was given a perpetual endowment by Kanasarukaman, scion, the lord of Kharasalera, the lord of Vakana. And what merit is here in, may that to Devaputra Shahi Huvishka and to those to whom Devaputra is dear." In the 51st. year of Mahārāja Devaputra Huvishka (111 - 138), the image of Buddhavarma by Upadhyāya Sanghadāsa for relief of misery and welfare and happiness of all beings (sarva dkhopasama sarva satva-hita sukhārtha). Mathura Inscription : "Success' in the year 80 in the winter of Mahārāja Vasudeva (152-176) by the daughter of Sanghanādisa and wife of Bala (sdi Maharajasya Vsudevsa 80 hamava dhita Saghanādesa vadhuye Balasya).

period of the constellation Rō hiṇi in the year 103 of the king Kshatrapā lord (Svāmi) Rudra Si(n)ha, the son of the king Maha-Kshatrapa lord Rudra Daman, son's son of the Kshatrapa Jaya Daman, and grandson of Mahā-Kshatrapa Chastano. the well (Vāpi) is dug and embanked by the commander Rudrabhuto, the son of the Senāpati Bapaka, the Abhira, at the village of Rasopadra, for the welfare and comforts of all living beings (Sarva satvānam hita sukhārthamiti). Antialkidas who conquered Kathiwar dedicated a column with the figure of Garuda at the top in honor of Vishnu at Besnagar through his ambassador Heliodorus. Votive inscriptions in the Chaitya cave at Karle, Fifth Pillar, Right Row: (This) R. pillar (is) the gift of Yavana association of clans from Umehanā kata (umehanā katā yavanase Vitasagatanam dānam thabho), 13th Pillar: Pillar (is) the gift of Yavana Dhamadhaya from Dhanukā kātā (dhenuka Katā Yavanasa dhamadha yānam thabho dānam. 15th Pillar, Pillar is the gift of Chula Yakkha Yavana (Dhenukatā Chula Yakhan Yavanasa Thabho (stambha) dāna).

Yuehchih Kouei-Shouang (Yaksha Kushan of Kusa or Kusi race as used in Kaniska's gold coins; Kusa = Kassites who also called themselves Kussu, plu. Kassip (Pur. Kasyapa) - Caspi, a Scythic tribe from whom Caspian sea named = Chin. Ku-tsong) were driven from S. W. Kansu of China by the incursions of Hiung-nu (Huns = Hunas) about 175 B. C. under the leadership of Hun Chief Mao-Tun (209-174).

Though Kaniska was eclectic in his religious beliefs, having Hellenic, Zoroastrian, Mithraic and Anahita symbols in his coins, he in his latter life became a good Buddhist and made Buddhism, the vehicle of universal humanity and love by Mahāyāna system of Sanskrit literature. Asvaghosa wrote Buddha Carita, Sundarānanda Kāvya, Sutrālakṣara, Vajra-suci; Nāgārjuna of Prajñāparamitā. Caraka was his court physician and attended to the delivery of his wife. Kaniska's seated statue at Mathurā M has a padded trouser and an overcoat like that of the Chinese. Kalhana says that Huska, Juska and Kaniska were Turuksa = Turks, a mixed people, based on Aschin of Hung-nu. Kaniska used Greek language and script alone in his coins, but in grammar incorrectly. Huviska and Vasudeva however uses Greek correctly. Basileus Basileon Kanheskkoy = Kaniska, king of kings = Turkish Shaonano Shao Kaneski Kuthano. At Harvan = Arhat-vana, 1½ miles above Shalimar, Kaniska held a universal Buddhist Council. The floor tiles of burnt bricks show the mould impression reliefs of Parthian pattern of two faces - husband and wife of Kushan type with slanting eyes and prominent cheek-bones; a dancing girl wearing pajamas. With Kh numerals; a young woman with fine oval face, prominent nose, globular breasts, almond eyes, luxuriant hair raised upwards and bound by a ribbon, wearing a pair of large ring earrings, long sleeved blouse, a skirt with laces in frontal centre, shoes in her feet, holding a water jar with two flowers whose stems are inserted inside on the palm of her right

His successor Lao-Shang (174-160) slew the Yuechi chief and made a drinking goblet of his skull from upper Ili to Amu Daria region, Yuechis were driven by Wu-Suns (Tatar name for "Tall ones", Chin. green-eyed devils) in 160 B. C. Kushans destroying the Indo-Parthian kingdom occupied the Oxus basin, fell upon Sai-Saka of Iran, Kipin (Gāndhāra), Kubhā (Kabul). Satraps of Mathurā and W. India acknowledged the suzerainty of Wima (Vima) Kadphises 35-62. He was succeeded by Jihonika 70-78, Kaniska 78-101 who reconquered Kashgar, Yarkand and Khotān which Kushans ceded to the Huns and the Chinese. Kaniska conquered Kashmir. He made

hand with bent arms. Ara Kh inscription of 161 A. D : "Maharajasa rajatiraja Devaputra Kaisara (Julian family adopted the title of Caesar ; thence Ger. Kaiser, Russ Tsar. But the etymology of Roman Caesar is uncertain ; is it after the Khazars who were the dominant people at that time) Vajeshka-putra Kaniska (11)"

In the 4th year, 25th *Jaistha*, a well dug by Dushafota, the son of Poshaphri, in honor of his mother and father in order to confer benefit on himself together with his wife and son, for the welfare of all beings in their (various) births. And for this I throw one lakh as a religious endowment. A Nāga figure in the Mathurā Museum. A standing Nāga has a triangular three fold necklace. There is a bracelet on the right wrist. The left hand holds a small vessel, and a lotus bud in the right hand. There are two Nāgis on his both sides, on the right wearing a skirt and on the left an ornamental girdle. There is an inscription : "In the year 8 of the great king, king of kings, Kānikkha, in the fourth summer on 5th day, a tank and a garden have been made for the welfare of all." On the Kaniska casket in which Kaniska is crowned with a wreath, there is an inscription : Dāsa Agisāla Navakarmi Kanaskasa Vihare Mahasenasa Sangarāme = The slave Agisāla, the superintendent of work at Kaniska's Vihāra of Mahasena. The names Agesilas and Ageisilas have been found in a Boetian inscription from N. Greece. Kushans have introduced the Indo-Gandharian art through the Greek influence. Their vast compact empire, extending from the heart of India to through Central Asia, contracting Roman and Chinese empires, developed a brisk international traffic, brought out an intellectual ferment, wider outlook of life and refinements of arts and sciences. At Begram in Kapisi, a damaged sculpture in basrelief shows Bimbisar and Buddha. Buddha with a moustache in Greek style is seated ; under the sculpture there is an inscription in Kharosthi, the right portion is abraded. "Gift of Atari for the welfare and respect of her father (Atariye dānammuhe imena kusalamulena pituno pujae). In Kucha Karachar = Agnidesa 1st. and 2nd. century as in Gandhār, there are Hellenized frescoes of Mahāyāna Buddhism and Manaeshism. At Hund, ancient Udabhandā capital of Shahi kings on the Indus, an inscription in Sārādā character, has been found. The place has also yielded the statues of Kushan Kaniska, a torso of Saka satrap Chastano. A statue shrine of Kamesvari ; architects (nava Karma pati Upendra putra Jayanta Raj and Surya Dvija of Avanti : priest—Viraditya putra Pillaka ; manager or inscriber (Kāyastha) Vihendra putra Bhogaka. Samvata 168. Rām Nagar = Ahicchatra Saka Inscription in Brahmi script : "Lord

Pushkalāvati (Peshwar) his capital, which he enriched with many fine buildings. He attacked Pātaliputra and took with him the great Buddhist scholar Asvagosha. He also built many fine buildings at Mathurā and at Kaniskapura in Kashmir. Kaniska's eldest son was Vasiska 102-106. Vasiska was succeeded by Kaniska's 2nd son Huviska 111-158. Huviska was succeeded by Kaniska II (139-152), and he by Juska Vasudeva 152-176 who not only adopted Hindu name but had Siva and Nandi as emblems in his Mathurā coins. Vasudeva-Juska was succeeded by his son Abhimanyu according to Kashmir Chronicles. Kushans adopted the title of *Devaputra* like Angirsas as Devaputrā, RV. X, 62. 4, Chin. Ten - Tzu - son of heaven.

Andhaka (Andkhui) and Sātvata (also known as Sūta = Soyot) are ancient Yādava clans. Amalgamated they became known as Sāta-Vāhana **Andhras**. Pratistānapura (Paitān) was their capital, and they dominated the entire Godāvṛi (named after Gadhavas) valley up to delta. Originally they have spoken an Ural-Altai agglutinative speech, observed in Sumer and in Telugu. In Sumer they migrated from Ural Altai region with bronze. There Sumerians were later dominated and assimilated by Semites (Shem = Soma) of Sargon. Whether they were Soyots, there is hardly any proof. But possibility is there as *Sutu* is mentioned as conqueror of Sumer in Gilgamesh Epic. Later any how they spoke a kind of Piśāci like Pashai, Shina and Yeshkun, and in

By the son of Bhārgavi, the great grand son of (Dhru) va Mitra, belonging to the country of Pancalas.. fallen which stood here On Kushana coins eclectic gods lik Salene, Heleos, Herakio, Mao. Nanaia, Kumaro, Bizago, Visakho, Mazadoonah, Skanda, Mahāsena, Boddo, Saka Mana Boddo are found. Sakuka Saka is found in Behistan inscription of Darius Kushan Vanrspara and Kherapallana are known in Sarnath image inscription = Vanaphar Rajputs of Buxur.

In 136 on 15th day of the first month of Ashāda, on this day were established the relics of the Lord by Ur-Saka of Imtavriya boys, the Bactrian resident of Naoche town. By him these relics of the Lord were established in his own Bodhisattva chapel in Dharmarajika compound of Taksasilā for the bestowal of the health of the Great king, king of kings, the son of heaven, the Kushan. Ayasa ashadasa masase divase is a diva (se pradi) stavita Bhagavati dhatu ura (sa) kena (Im) tavia putrama Bahaliena Naschae nagare vastavenatenime prodistavita Bhagavati dhatu Dharmarajie Taksasi (la)e tanuke sat veyahamī maharajasa rajatirasa devaputrasa Khusanasa arogadakshine.

Gotami Balasriputta Satakanni is the destroyer of Sakas and Palhavas, who rooted out the dynasty of Kakhariata and established the glory of Sāta-vāhana family and Sata vāhana Era 78 A.D (Saka Yavana Palhavanisūdanasa ; nasa khakarata va(m)sa niravasesa karasa Sāta-vāhana Kulaya sapate thatana karasa. Balasri Inscription Pandusena caves, Nasik). "After

Pratistānapura, Gunarda wrote his Kathā Sarita Sāgara in Pisāci language. Some of the inscriptions of Amarāvati of the Vākātakas (Votiaks) and Sāta-Vāhana Andhras show close affinity: K=G; Ch=J; -t-d Kanh-Krishna; bhariyā-bhāryā. Nominally Sāta-Vāhana Andhras acknowledged the suzerainty of the Mauryas; but as a feudal state, they exercised their sovereign authority. Their first king is Sisuka, said to have been born of a maiden only 2½ years old. Next ruler is Krishna who in the inscriptions is mentioned as Kanh. About 28 B. C. they asserted their own independence, and even occupied the territories of Gardha bhila Vetāla Vikramāditya who had established the Vikrama Era in 57 B. C. Sata-Karni was defeated by Kharvela. Hāla wrote in Pisāchi Prakrit an anthology of 700 erotic verses called -Sāttasai = Sapto Sati. Gotami putta Sata-Kanni defeated the Sakas; Pulumavi assumed the title of Sakāri Virud Vikramāditya, and married the daughter of Satrap Rudra Daman of Ujjaini, and was defeated by him. Upto 225 A. D. they maintained however their shadowy existence and was ousted by Guptas who were under the Saka influence as their costumes and coins testify.

In the contest for supremacy between the Greeks and the Romans in Asia Minor, Parni Pārthava known as Pahlava, and Arsaces (Āryaka) became dominant. Pahlava with Avars,

sometime, Vikramāditya Malava king, ousted this Saka dynasty (upaditta Sagānatam vaṃsam = Sodas) and established his own Era (payadāvio niao Samvachcharo = Samvat 57 BC), but his own dynasty was uprooted (tassa vi vaṃsam uppadiuna) by another Saka king (Sagarāyā) who established an era of his own when 135 years of the Vikrama era had elapsed (pantise vasasae vikrama samvachcharasse voline parivattiuna thavio jenam samvachcharo niyo; 57 B.C. + 78 AD = 135 years). This is the origin of Saka Era (Saga kāla janam-attam; Kālakāchārya Kathenaka). Both Kaniska ruled from 78 AD—101 Satakarni (74—130) crushed Ksharātā in 78 AD and established Sata or Sāli-vāhana era.

Inscription of Pulumavi: On the first day of the first of 2nd month of winter in the eighth year of Siri Pulamavi, rānā of Sata-Vahana, this reservoir is sunk by householder resident of the *game* of Vepuraka, belonging to mayor (mika) Kumara Data in the Janapada Sata-Vahana Hara, belonging to commander Khamda Naka-Skanda Nāga." Amaravati 57: Success, adoration to the Blessed One (sidam namo bhagovato). This upright slab placed is the pious gift of Likā, the son of honorable Negicha (Siri Negichasa pusa), Hasha's (Harsa's) wife (bhariyā). Nagurjuna Konda: At the Mahāchetyā, Mahādevi Bāpasirinikā the uterine sister (sodarya bhaginiya) Vasithiputa Ikhaku Siri Chatamula, wife of Siri Vira Puruso Data, with due regard for her mother Hamino serinikā, for the sake of the bliss of Nirvana has erected this stone pillar.

Kaumud Mahotsava in a drama is 5 acts, written by a woman of Pātaliputra Kisorikā = Vijjikā about 340 A.D. Sundara Varman, Andhra king of Magadha, had no son. He adopted Candra Sena of Karaskara

Khazars and Votiaks overran Iran, Mesopotamia, North, Western and Southern India. In Iran they were known as Pehlavi, and later Qazar dynasties; in India as Abhiras and Gurjaras of Western India, Pallavas of Kānchi, and Vāktakas—Vindhya Saktis of C. India. One reddish terracotta anthropoid sarcophagus of early Pallavas has been preserved in Madras Museum; similar many anthropoid sarcophagi have been found at Susa in the midst of Parthian ruins. There is an epigraph in the Vaikantha Perri-Malla temple at Conjeeveran in which it is mentioned that Paramesvara Varman of a collateral line is offered a crown (mukuta) in the shape of an elephant's scalp which was fashionable helmet of Alexander's successors as a symbol of power like Ptolemy I of Egypt, and Agathocles of Syracuse. Though Parthians like the Magis had near-kin marriage, they imitated Greek fashions, and they were called philo-Hellenes. Pallavas were called Mallas; Nandi Varman Pallava Malla was the ruler of Kānci. Inscr 18, 19, 23-25.

Jātrikas = Kakkor Jatas of Kara valley (allied to Arattas and belonging to Massa Jetae), as his successor. Candra Sena married a Licchavi chief's daughter. Sundara Varman later had a son Kalyāna Varman. Candra Sena with Licchavis revolted against Sundara. Sundara died in the fight. Candra Sena crowned himself as the king of Magadha. Prime minister Mantra Gupta and commander Kanjaraka of Sundara Varman escaped with Kalyāna Varman to Pampā region in Vindhya Hills, Kalyāna married the Yādava princess of Mathurā of Kirtisena. To quell a rebellion in the frontier, Candra Sena left Pātaliputra and there he died. Kalyāna Varman gathered an army and with the help of Kirtisena's forces occupied Pātaliputra and was coronated at Sura Gangā palace. This drama was enacted to celebrate the occasion. Samudra Gupta fought for Puspapura and got it by defeating Nāgasenā, son of Kirtisena. **Devi Candra Guptam** is a drama, (parts of it are lost) attributed to Visaka Datta, author of Mudrā Rāksasa, where 7,19 he calls Pārthiva Candra Gupta Rāma. Gupta was the king of Magadha. His queen was the pretty Rāstrakuta princess Dhurvā Devi. Candra Gupta, Rāma's brother, was in love with Mādhavā Sena, maid of Dhurvā Devi. Rāma Gupta went to fight the turbulent Sakas of Ālipura in Jalandhara = Aliwal in Kangra Valley. There Rāma was defeated by Sakas. Saka ruler demanded the pretty queen as one of the conditions of peace whom Rāma Gupta cowardly surrendered to the Saka king. Dhurvā Devi resented this humiliating action of the Gupta king. Dhurvā dressed her comrade Mādhavā Senā with her personal garments and jewelleryes. In that dress Mādhavā come to her lover Candra Gupta and told him about the situation. Candra Gupta dressed as Dhurvā Devi entered the bed chamber of Saka prince who was drunken and was expecting her. Candra Gupta killed him, rescued Dhurvā, removed Rāma Gupta, became the king, and married and made Dhurvā Devi his queen. In Candra Gupta's coin, one finds that he is wearing a coat (nisāra) with pointed ends: its neck is beaded and tasseled. His trousers are creased and inserted within high boots (khallakā). Standing by him is Kumāra Devi, the Licchavi consort. She wears loose trousers whose ends at the feet.

Guptas (Guptios = Qoft = Copt) came under the Saka-Kushan influence, particularly the later. The marriage of Candra Gupta to Licchavi Komaroi princess Kumāra Devi is attested by some gold coins which bear on the obverse a standing male figure in Saka-Kushana trousers and coat, offering a ring to his spouse with the legends—Candra on the right and Kumāra Devi on the left; on the reverse Licchavaya and a goddess seated on a lion. His son Samudra Gupta succeeded him as Licchavi Daubitra. Ptolemy (6. 13) enumerates between the Oxus and the Jaxartes the Saka tribes of Karatai (Keraits = Kirātas), Komaroi (Kumāra), Komedai = Kumuda, Massa Getae = Masaka Jats etc., Gupta had Dhārana Gotra as mentioned in a Prabhāvati Guptā's inscription Dhārana Gotra prevails amongst the Jats = Massa Jetae. Early Gupta and Kushana coins, dress, characters in inscriptions are similar. Both of them use *devakula* for their shrines. Both the dynasties used and encouraged Sanskrit literature. And Sanskrit in all its

are rolled up to make them appear as anklets, and held in place by a waist band (paryastiki), a heavy necklace and a scarp (gāṭika) hanging loose from her shoulders. In Samudra Gupta's coin, Samudra wears a half-sleeved tunic with two pointed ends hanging, and the front is embroidered with beads on both sides like the tunics worn by Saka warriors at Mathurā. His trousers are tight-fitting, but seem to be stuffed with cotton and sewn athwart. Candra Gupta II Vikramāditya's coins, Candra Gupta wears tunic and his breeches are inserted within high leather boots. By him stands his queen consort Dhurvā Devi; in one coin she wears tight-fitting pājimās whose ends are rolled up at the ankles, and whose waist band is a very wide piece of different dark-colored cloth covering the entire abdomen, a turban on the head, and a scarp hanging from the shoulders. In another coin Dhurvā wears a tight-fitting sleeveless bodice (kurpāsaka) and pājimās in one piece sewn together with some opening at the shoulders; the ends of the pājimās are rolled up. Her coiffure (Skt kavara, kavari) is arranged in locks (Skt *alaka*, a curl of hair = Gk lygos, bent = Ger. locke, a tuft of hair) In Kumār Gupta's coin, Kumāra wears a long tunic over trousers, Nivi = under garment; tarpaya = woolen garment.

Samudra Gupta in his last days sent his viceregent son Rāma Gupta fight the Kushans at Ālipura in Jalandhara = Aliwal of Kangra valley; but Rāma cowardly surrendered his pretty Rāstrakuta wife Dhurvādevi to Kushana Rājatirāja Mahārāja Toramana Sahi at Baijnath; Candra Gupta II, son of Abhira Dattā Devi, rescued her, killing the Saka chief, entering his auditorium in the guise of a theatrical party, and married her, making her his chief queen, and assumed the title of Sakāri Vikramāditya. Sikhara Svāmin who was the chief minister of Rāma became also the minister of Candra II and he wrote Nitisāra under the name of Kāmandaka. He had married before Kubera Nāgī, and her daughter Prabhāvati was given in marriage as a treaty alliance to Vākātaka ruler Rudrasena of Kuntala-desa, and they had a son—Pravarasena. When Pravarasena was still a minor, Rudrasena died, Kālidāsa was the court poet of Sakāri Candra Gupta Vikramāditya.

branches, under the Kushana patronage flourished luxuriantly, and reached its glory under the auspices of the Guptas. One Devakula enshrines the statue of the Kushana sovereign who was the grandfather—pitamaha—of Huvishka. The inscription of Vima also mentions another *devakula*. There is a cluster of *devakulas*, commemorating different Kushāna rulers with Kushāna inscriptions. Devakula is the royal gallery of portrait statues. Lakulesa (= Nakulesvara) is the erect phallus on which the portrait is sculptured. Lakuli developed in first century A. D. and disciples were Kusika, Gārgya, Kaurusa and Maitreya. Maitrayās established at Somānatha in Kathiwar and Kusikas at Mathurā, Upamitesvara and Kapilsvara were installed in the teachers shrine. Mathurā Pillar Inscription of Candragupta. "In the year of the victorious reign of the Bhattaraka Mahārāj rājadhīrāja, the illustrious Samudra Gupta on the fifth of the bright half of first Ashada of the year 61 following the Gupta Era, 320 A.D. Mathurā pillar inscription is identical with those of the Kushana records. No paleographic peculiarities demarcate early Gupta inscriptions from the Kushana script. Candra Gupta II Vikramāditya (383—413) erected the Iron Pillar, now near Kutab Minar. 23'8" high, weighing more than six tons, specific gravity 7.66. For the Iron Pillar inscription is in fourth century Gupta script, and he was the ruler of Northern India in 4th century. Samudra Gupta in his Allahabad Prasasti calls himself Sri Gupta prapautasya Mahārāja Sri Ghotokaca pautasya Mahārādhīrāj Sri Candra

Kālidāsa in his *Mālavikā Agni Mitra*, mentions Agni Mitra, the Sunga ruler of Vedisa, son of Pushya Mitra, who drove out the Yavana raiders. Agni Mitra ruled about 148 B.C. Kālidāsa is mentioned in the Gupta Airole temple inscription at Mandāsore about 472 A.D. by poet Vatsabhāti by incorporating materials from Meghaduta and Ritusambhāra. It appears that Candragupta Vikramāditya sent Kālidāsa as a tutor to his protegee and grandson Pravarasena. Prabhāvati made her last grant of a piece of land to her Guru Rāma Giri on the lake Rāmtek near Nāgpur. Kālidāsa in his *Meghadutam* makes the Yaksha separated from his beloved live in the arboral *asrāma* of Rāmagiri, and when he saw a cloud rise from the lake, he begged it to carry his message of love and bereavement to his beloved. Kālidāsa very likely went to the Rāmagiri hermitage with Pravarasena when his mother was spending her last days with her Guru. But Kālidāsa was not favorably received in the Vākātaka Kuntala Court as mentioned in the Ucitā Vicāra Carcā Kāvya Māla. In Rājasekhara's *Kāvya Mimamsā Sriñgāra Prakāsa* when Vikramāditya asked Kālidāsa how Kuntalesvara was spending his time, Kālidāsa replied that he was always busy kissing the cheeks of maidens. But at the command of Vikramāditya Kālidāsa wrote the *Prakrit Kāvya Setuvanda*, but published in the name of Kuntalesvara Pravarasena as mentioned by Rāma Dāsa in his commentary on the *Setuvandha*. There are some who believe that Kālidāsa was the court poet of Vetāla Gardhāvillā Vikramāditya of Ujjaini who established Vikrama Era in 57 B.C.

Gupta putrasya. Like Kushana Vāsudeva, Samudra Gupta was a Siva (Lakulisa) worshipper and Buddhist. He was the patron of Vasubandhu, the Buddhist writer. He permitted Meghavarna of Ceylon to build a monastery at Gayā for Ceylonese pilgrims. He himself also erected some of the buildings of Nalandā monastic university. Candra Gupta II made matrimonial alliance with Vākātaka ruler Rudra Singh II by giving his daughter Prabhāvati to him. Vākātaka Inscription from Ganj Vyagradeva bows down at the Vākātaka mahārāj Sri Prithvisena for the benefit of his parents (mātāpitro punyārthe). No 27 on a Pillar: Of Village Vatharasa Vākātaka householder.....house wife – by Therā Bodhikā of his wife Chāmūnā with grandsons, friends and relatives for the increment of his life (gāme Vātharasa gaha-patisa Vākātakasa gaha patiki...nā therenā Bodhikena bhariyāya Chamunya sa bhatukehi... sa mita bandhavehi cha apana āyu-vadhanika. The early Vākātakas called themselves Hariti and Mādhariputras like Satakarnis, Aviras, Kadambas and Chālukyās.

Peace and prosperity of India under the Guptas and Vākātakas who fostered arts, industries, literature and

Guptas were eclectic in their religion like the Kushans. They not only built Vishnu temples, they also built Siva temples at Bhumare in Nagod and at Khoh in Nagod; Pārvati temple at Kuthara in Ajaigus. Their Sapta Mātrikās were Brahmī, Mahesvarī, Kaumarī, Vaisnavī, Vāsulī, Māhendrī, Cāmundī. Ganānām (of genos) tvam Ganapatim havāmhe = guardian deity of the clan, entitled to the first fruits of the community endeavours and enterprises. In Gadhwa stone inscription, Candra Gupta II and Kumāra Gupta are called Parama Bhāgavata.

In 117 of the Gupta era, there is an inscription at Karandane in Faizabad UP by Prithiva Sena, minister of Kumārā Gupta, son of Sikharasvamin, chief minister of Candra Gupta II, incised on the *linga* of a stone image with Name Mahādevaya.

An iron blade of meteoric origin in an ancient pyramid. Tut-ank-Amen's dagger of Khatti origin with an iron blade has been found in his tomb 1350 B.C. A furnace for smelting iron of 1195 B.C. has been found at Gerar where iron sickles were manufactured by Philistines. Ramases mentions Philistines in 1190 B.C. In Amos (97) Philistines came from Caphtor (Keftiu in Crete). Iron was introduced into Mesopotamia, Iran and NW India in the later part of second millenium. At Kushan, Nehavent and in Luristan, Iron weapons like poniards, lance and arrow heads of 1150-1125 B.C. have been found; at Susa about 900 B.C. The success of Roman soldiers was due to the weapons and arms of iron and steel. The shields of Roman soldier had iron borders and were studded with the same metal. Their spears had the iron head and their swords were of Spanish steel. In Roman dwellings of Britain, iron door keys, hinges, knives and scissors have been found on an extensive scale.

Hunas rooted themselves deeply and widely in the Indian soil like their predecessors, the Sakas. Scythians and Huns were practically the

astronomy, were suddenly disturbed as the Hunas defeating the Sasanians in Iran fell upon India. A century of life of ease had softened the Guptas, and they fell before the fierce Huna onslaughts. Kidara Kushans at first as conquerors of Sasanians, as their vassal allies ruled a vast empire, extending from Balkh to Peshwar; three rulers Kidāraśha, Piro Sha, S-trapa Varo Shahi, Beddha-bala and Bhāsa. But the white (sveta = Zđ. spaeto = Goth, hveit = Ger-weiss = Lith. szweitu) Huns Jouan-Jouen (Kushan Zabol = Br Jabula. Jauvla) defeating the Sasanians and Kidara Kushans, occupied N. India. They established themselves in the Gupta stronghold of Ujjaini under their leaders Tora (Ta-hu) -- Mana who is called Jauvla in his Kyula inscription. But his successor Mihiragula made Sakala (Sialkot = Euthydemia) his capital in 502 AD. In retaliation of his oppression. Yasadharman known also as Vishnu Vardhana, called Kalki (Khalka), of mixed Karkota Nāga (Karkitan) and Kidāra descent, jointly with Maukharies (of Maga origin) and Bālāditya, a Gupta scion of Magadha, inflicted a severe defeat on Mihiragula who however escaped with his army to Kashmir, where he began to rule. There too the Karkotas under Durlava-Vardhana 626-665 defeating the rapacious Huns, and

same people.—Tatar Wusuns—(tall ones) = Cnin, blue-eyed devils—different blends of the Turks with Huang-nu Mongoloids, Ural-Altaiks and Sarmatians. Avars, Uigurs are classified with the Sakas as well as Hunas. According to *Chand Rason*, *Puwars* (Paramāras), *Parihar* (Gurjara Pratiharas of Khazar descent), *Chauhan* (Chahamanas) and *Solanki*, otherwise called Chalukyas were called *Agni Kulas*. Kitsu = Kuci Tocharian Huns (Tukhara = Thākura) of Kuch of Khotand were called Yen-Ki (Agnis) = U-ngo = U-go = Urgu (Uraga). Bhoja Rāja (995-1060) of the Parāmaras of Malwa is famous in legends and history. To him are ascribed many books on astronomy and architecture. He established a Sanskrit college of learning at Dhara, the ruins of which still exist, His Bhojpur Lake testifies to the skill of his engineers. Gurjara-Pratiharas of Kanauj had in the beginning their capital at Bhinnal in S Rajputana under Nāga Bhatta. In 816 the capital was transferred to Kanauj. Mihira (840-890), Viruds as Bhoja, Adi Varāha and Paavāsha, ruled an extensive empire, extending from the Himalayas to Naavadā, Sutlej to Bengal. His son Mahendra Pal was the pupil of Rājasekhara, author of *Karpura-Manjuri*. Chāhumanas ruled in Sambar and Ajmir area. Its ruler Visāldeo conquered Delhi = Dhillikā from the Tomaras, another Huna clan. Visaldeo composed Hara-Kālī Nātaka. His successor nephew Prithviraj-Raithora as a chivalrous lover abducted charming Samyuktā from her Sayamvara marriage festival, the beautiful daughter of his maternal cousin - Gahadvāla (possibly the same Ephthalite-Vetāla Gardhavila, a white Hun clan) = Rathor king of Kanauj, and eloped with her to Delhi where their marriage was celebrated with pomp and publicity.

To avenge this insult, Jaycandra formed an alliance with Md Ghori to attack Prithvirāj. Prithvirāj had in 1182 attacked Candra-Atreyās =

marrying the daughter of Gupta Bālāditya became the dominant power. Karkota Nāgas practised ophiolatry – snake worship. Mihirgulas however ruled Valabhi as Maitrakas. An incised earthen ware found in Kathiwar dated 565-567 A.D. with the name of Guha-Sena, a Maitraka prince of Valabhi. And Khazars who came with the Hunas established some large Gurjara kindoms in Rajputana and Western India. Yasadarman assumed the title of Vikramāditya, boasts however in his two pillars of victory, erected in 583 at Mandisor = Dāsapura that he got suzerainty of the eastern region up to Lohitya (Austrie Luit = the river Brahmaputra). Karkota Pushya-bhuti, allied to Pushyā-mitra Sungas, Prabhākara Vardhana conquered the Punjab and assumed the title of Mahārājadhiraḥ of Thanessvar; Maukhari Varmans carved out a kingdom with Kanauj as their capital. Though thus Gupta empire was dismembered, many of the Gupta nobles remained as feudatory chiefs, acknowledging the suzerainty of either the Karkotas or the Maukharis, waiting to regain their ancient glory. Deva Gupta of Mālava under the Vardhanas, and Sasānka Narendra Gupta of Karna Suvarna under Mahāsenagupta and Maukharis made an united effort to capture Kanauj, Though Sasānka took the initiative of conquest, it was Deva Gupta's army that captured Kanauj, killing the Maukhari ruler Graha Varman. And his

Chandel stronghold of Mahava, thereby alienated many of the Huna tribes who had occupied northern and western India. But with the aid of many others, Prithviraj bravely fought the invaders at Tarain between Thanessvar and Karnal, encouraged by his wife Samyuktā who was by his side and melted her gold ornaments to make the bullets, and the invaders were routed. Reinforced, Md Ghori attacked again in 1192, but deserted by some of his former allies, Prithviraj was defeated and brutally cut into pieces. Adult males of Ajmere were put to death, and women taken as slaves. Now the turn of Jaycandra came, for not giving sufficient aid to his ally. He was defeated and slain at Chandawar near Etawah. Kanauj fell into the hands of the invader. And those of the Gahadvals = Rathors that could escape fled to Jodhpur whence they established a kingdom Solankis = Chalukyas of Gujrat with Anhilwara as their capital; Chalukyas of Badami 550-680; Chalukyas of Kalyami 973-1190; Hoysalas of Dwarasamudra. Senas of Bengal; Haihaya (Hiao-Hui) Kālachuries of Chedi; Gangas of Kolar and Ganjam; Yādavas of Devagiri and Vijayanagara, Vikrampur; Chandra-Atreyās = Chandels of Jejakabhuti. Kirtivarman Chandel was not only a patron of learning, he is reputed to be the author of Probodha Candradoya, a dramatized version of the different schools of philosophy, he also built *Kirāta* (Kerait) *Sāgara*, as possibly the Chandels were included in the Mongoloid-Turkish Hunnish tribe of Kerait. Their architecture at Khajurah, a Turkish name, is famous for their temples and basreliefs in striking realistic poses. Guhilots = Guha, Dattas = Gubia-putras (500-600) of Idar, 600-700 of Mewar, a branch of the Maitrakas of Valabhi,

queen Rājyasri, sister of Rājya Vardhana of Thanewar Pushyabhutis, was put into prison as she haughtily repulsed the amorous approaches and to entertain the victor with her physical charms, as customary of the age. So quickly was it done about 604 A.D. that Rājya Vardhana heard of the war, the capture of Kanauj, killing of his brother-in law, the dishonour of his pretty and proud sister Rājyasri. Rājya Vardhana at once started with a force of 10,000 cavalry to avenge this wrong. Deva Gupta was defeated. But before he could capture Kanauj or rescue his sister, it is said he was treacherously killed by Sasānka. Sasānka however as an act of chivalry released Rājyasri, or Rājyasri managed herself to escape to Vindhya Hills. When Harsa Vardhana was about to ascend the throne of his elder brother, he was told of the escape of his sister. Harsa traced her in the Vindhya forest when in despair she was going to commit suicide. Now a sanguine war took place between Harsa Vardhana and Sasānka Gupta. Harsa instigated Vāskara Varman, Maukhari Viceroy of Kāmrupa, to attack Karna Suvarna in the rear. Vāskara Varman occupied some eastern portions of Karna Suvarna as his Nidhanpur copper plate inscription indicates. Sasānka was defeated by Harsa, but not before 649, for in an inscription of that year, he is invoked as a suzerain and in 643, Sasānka ruled Magadha, Bengal and Chilka Lake region. Harsa directed his campaign against Sasānka in Ganzam. Harsa made Kanauj his capital and became the overlord of Northern India, assuming the designation of Silāditya. Harsa's Era 605. He maintained diplomatic relationship with China. He was the patron of the Chinese pilgrim Hiuen Tsang who travelled under his ægis all over India during his 14 years stay (530 - 641). Harsa was not only an enlightened ruler, but to him are ascribed the dramas of Nāgānanda, Ratnāvali and Priya darsikā. Harsa Siiāditya had a daughter who was married to Dhurvabhata of Valabhi. His son Dharaśena after Harsa's death about 626, assumed the title of Parama-Bhattarak, Mahārājādhirāj Paramesvara Cakravarti. But one of Harsa's generals, Arjuna of Arjurnāyanas, declared Tirhut an independent kingdom; but as Arjuna attacked the Chinese envoy Wang Hiuentse, Tibetans and Nepalese, who were under Chinese suzerainty, defeated and captured Arjuna and Tirhut remained under them up to 703 A.D. Aditya Sena claimed Magadha as his own. Kamala Āyudha - Yasavarman of

Samyuktā thus addressed her lover : To die is the destiny of man ; but to die well is to live for ever. Therefore, beloved, think not of self or me; but of immortality. Let your sword divide your foe, and I will in this world as well as hereafter be always your ardhāngini." And Samyuktā mounted the funeral pyre when she learnt that Prithvirāj who had fought with reckless valor was killed by the enemy.

Āyudhas (Ugra Ayudha Brahmadata – Yaudheyas – Jats who ruled from Bawalpur to Saharanpur, Ludhiana to Delhi with headquarter at Yodhpur, up to first century A. D. overthrown by Kausikas, a Huna people. Their coins found in this region contain an angry peacock – Mauraka, known as Matta. Their war god was Kartikeya – Kumāra; Arjunāyanas as in Agra and Joypur area 200 BC. = 400 A. D. working in co-operation with their northern neighbor Yaudheyas; on their coins are found Arjunāyanānam Jah) occupied Kanauj, a maternal cousin of Harsa Vardhana. But as feudatories were reluctant to acknowledge him, Yasavarman marched over Harsa's dominion triumphantly, as described by Vākpati in his Prākṛit Gauṛovāha. Yasavarman was not only a great statesman, but also a patron of learning. Bhavabhūti, the dramatist and poet, author of Mālatī-Mādhava, was his court poet like Vākpati. In alliance with Karkota Lalita Āditya of Kashmir, Ayudha Yasavarman made a common cause with the Chinese, and led an expedition against the Tibetans. But the alliance fell through. Lalita Āditya attacked Yasavarman, and Yasavarman was defeated and killed.

With the defeat and death of Yasavarman, not only Kanauj, but Lalita Aditya acquired the right of suzerainty over the vast conquests of his former ally. To assert this right, he marched towards the east and overran Magadha, Gaura, Vanga, Kāmarupa and Kalinga; in the west he conquered Mālava, Gujerat and defeated the Arabs on the border of Sind; in N. W. he defeated the Dard, Kambojas and Turks. But with the death of Lalita Āditya (724-760) his empire broke into pieces.

Vajra Āyudha, son of Kamala (Tib. Ka-ma-la – lotus) Āyudha Yasavarman, asserted his independence, and occupied Kanauj. To punish him Vinaya-Aditya Jayapira (779-846), grandson of Lalitāditya, marched against Vajra Ayudha. Āyudhas fought valiantly. Vajra Āyudha died, leaving Indra Āyudha on Kanauj throne. Indra Āyudha was defeated, and his brother Cakra Āyudha was placed on the throne. Indra Āyudha sought the assistance of Gurjara Pratihara king Vatsa of Villamal who attacked Kanauj, defeated Cakra-Ayudha and re-instated Indra-Ayudha on the throne, and advanced towards Gaura Banga. But the domination of Gurjaras under Vatsa did not last long as he was forced to flee to Rajputana, being defeated by Rastra-kuta king Dhruva Daravarsa (783-794) whose conquests extended up to the Ganges. There was no central

In an inscription of Jayadeva II, the Licchavi king of Nepal 748, king's father-in-law Harsa of Bhagadatta family is the lord of Gauḍa, Udra, Kalinga and Kosalā. Kāmarupa's Bhagadatta who is called a Mleccha might be of the same Licchavi family. Kara dynasty of Kalinga claims the descent from Licchavi Bhagadatta family.

government in Magadha and Bengal. Feudatory chiefs ruled as they pleased.

In Khalimpur Copper Plate issued in the 32nd year of Dharma Pal who married Rāstrakuta Tunga princess Rannā Devi : His son was the crest jewel of heads of kings, illustrious Gopāla whom army chiefs (prakritis) elected as their Supremo to put an end to disorder (mātsyanyāyam apohitam prakribhir lalashnyāh karam grāhitāh Sri Gopala it kshitisa sirasam churamanistat sutah). In the fifth verse, Gopāla's wife is mentioned as Dedda Devi. Rājatarangini Jalauka was similarly elected as king by prakritis. In Kashmir there was a Diddā, an able regent of her son Abhimanya, daughter of the Kushan Shahi chief of Lohara. Kushan Shahi dynasty of Kabul as of Bathindah had the designation of Pal, as Jai Pāl, Anand Pāla. Pallavas of Travancore had also Pāla title. Pālas in the Kamauli grant of Vaidyadev belong to *Mihirasya* Vamsa.

In the Indra Copper Plate, Naya Pāla calls himself *Kamboja* Vamsa-tilaka, grants land in Vardhamāna Bhukti to Pravākar Sarman (Sanskritized for Shaman priest), son of Anukul Misra (Sanskritized form of Mihira). At Rājagriha and Pataliputra, Kushana inscriptions have been found. At Tamluk, a Kanishka copper coin has been unearthed. In Bogra and Murshidabad, gold coins of Vāsudeva have been observed. So it is likely that the Pālas as scions of Kushana Sahis settled in northern Bengal which Rām Pāl calls his ancestral place and rescued it from Kaivarta (Kerwat) king Vima. Pālas were ardent Buddhists like Kushans. Gopal organized entire Bengal and Magadha in an administrative unit. He built the Nālanda Vihāra near Odantapur. His and Dedda Devi's son Dharma Pal (769-815) in alliance with Rastrakutas conquered N India, put on Kanauj throne his protege and subservient Cakra Ayudha. In his Kalimpur inscription, he boasts that his coronation was attended by vassal kings of Bhoja (Gurjara), Matsya, Madra, Kuru, Avanti, Gāndhāra, Yavana and Kira (Kangra) which is also corroborated in the Bhagalpur inscription of Nārāyana Pal. He built the great monastic university of Vikramasilā, containing 107 Vihāras and 6 Colleges, where 108 professors were engaged to teach various subjects under

6872 Kānyakumāri Inscription of Rajendra Deva in Sanskrit : "The king Madhurāntaka was the son or Rājārāja conquering hostile kings by the valour of his arms ; he made Mānya kheta, a sporting ground for his army His generals defeated the kings of Kulutā and Utkala, Kalinga and Bangendra, who reached the Gangā whose banks slipped down the river by the battering of his elephant brigade ; the water of the Gangā was carried in pots on the heads of kings. His army crossed the sea and set fire to Katah (Kota in Malaya) which was not possible for other Kings to conquer. What act was impossible for this monarch Rājendra Cholā !"

the presidency of Buddha Jnānapada. Dharma Pal was succeeded by his youngest son Deva Pal (831-840), born of Rannā Devi, daughter of Rastrakuta king Govinda III, superceding the claim of Tribhuvana Pal, his eldest son, due to Rāstrakuta influence. In alliance with Rastrakuta, he defeated the Gurjaras. His general Lausena conquered Kāmarupa and Kalinga. He removed his capital from Pataliputra to Mudgala-giri (Monghyr). His successor was Mahi Pal. During his reign Rājendra Chola led his victorious expedition to the banks of the Ganges. He had to defend N Bengal from the incursions of Kambojas (Kochs), and Bihar against the attacks of Kalachuris, Cholas and Chāllukyas (Sholanki-Hun Holanki). Pālas were not only valiant fighters, they were patrons of learning. Their long peaceful reign was marked by agricultural, and cultural growth of Bengal. Rāstra-kuta = Ratta - Reddi.

About 1063, his Samanta chief Āchā made the kings of Kalinga Vanga, Maru, Gurjara, Mālava, Chera, Chola, subject to his sovereign. Inscription of Devangene 2, 3, Epigr Carn XI, dated 1121, 1124 refers to the conquest of Anga, Banga, Gauḍa, Magadha and Nepal by Chālukya Vikrāmaditya when Senas (Saiyina Baid *Bomma* Pujāris of Bhutasthānas of Karnat; three Baid nobles are mentioned by a Pandian king of 8th century; possibly of Chālukya = Solanki = Hun Holanki descent were establishing their domination in Bengal when Karnāta chief Nānyadeva was consolidating his position in Magadha and Nepal. In the Madhai Nagar grant, Sāmanta Sena, the head garland of the Karnāta *Bhrama* Kshatriya, slaughtered the despoiler of Lakshmi (fortune) of Karnāta in battles, waged in South India. According to Deoparā inscription, Vira Senas were Dakshinātya Kshanindri (chief warlords Ballāla = Vellala). A large number of Sena Baidyas of Bengal are affiliated to Sakty gotra, that is, of Huna Sogdian descent. Sena Vaidyas introduced Saivism, snake shrines (of Nāyars; Kanarese and Telugu Mancamvā = Manasā), Tantric worship with phallic magic circles (*Cakra*), and orthodoxy in place of catholicism of the Pālas. Snake symbolizes amongst the Romans' on the atrium the family *Genius*, the generating power and vitality of the *gens*, Rhea was the snake goddess of the Cretans with snakes coiled on her arms, in her hands, round her body and headdress. In ancient Egypt the Delta goddess Wazet was in the form of a serpent double of Buto and Hathor.

Rājendra Cholā defeated Rana *Sura* of Dakshina Rāḍa (Takkan Ladam in Turamalai inscription), Govinda *Candra*, the ruler of Vanga, who fled away from his elephants. Then Rājendra Cholā defeated Mahi Pal of Uttara Rāḍa (Uttira Ladam). In Rāma Carita of Sandhākara Nandi, Lakshmi *Sura*, ruler of Māndhara, is mentioned who helped Rām Pāl to crush the rebellion of Kaiivarta chieftain Dibbaka. Vijaya Sena married Vilāsa Devi, a daughter of a *Sura* chieftain of west Rāḍa. Vighraha Pal married Haihaya Kālachuri princess Lajjā Devi. to curb the rising power of the Gurjara Pratiharas. Their son was Nārāyan Pal. Gurjara Bhoja Deva defeated Nārāyan Pal (Sagartal Inscription). With Bhoja came Gurjarā Pratihara chief Kakka of Mandor who won fame in conquering Mudgala-giri (Mongyr) about 883 A. D. Kālachuri

Chalukya (Hun Holanki—Solanki) Satyasraya Vikramāditya of Karnat led a victorious expedition against Bengal and Assam (Ahoms, a branch of Thais).

Gunāmbha Deva who came with Bhoja spoilt the fortunes (Gaura Rāja Lakshmi) of Gaura king (Epi Indica 7, 89). Nārāyana Pāl's son Rājya Pal married Rāstrakuta princess Bhāgya Devi, daughter of Jagat Tunga, to counteract the influence of Gurjaras, as Bhoja's son Mahendra Pal incorporated Tirabhukti and Magadha in his vast Gurjara Pratihara empire. Kālachuri Karna Dev in his inscription at Goharowa says that his father Gangaya Deva Vikramāditya defeated Kira (Kangra), Anga, Kuntala and Utkala ruler (Ep. Ind. XI, 143). The inscription of Ahlan Devi, daughter-in-law of Yasah-Karna mentions that Karna occupied Kānyakubja and his son Yasah Karna advanced east through Campāranya = Champaran in Bihar. Ep. Indica 2, 11. Gahadval Govinda Candra occupied Kānyakubja in 1114 and dominated most of Magadha to help the Pālas against the Senas. Bilhana informs that Chalukya Somesvara of Kalyāna between 1044-68, and his son Vikramāditya led expeditions and defeated the king of Gaura and Kāmarupa and left behind Karnatakas in Tirhut, Nepal, Rāra. Somevara also destroyed the power of Karna, lord of Dāhala. Vighraha Pal strengthened his position by marrying Yauvana Sri, daughter of Karna. In the Belava copper plate of Bhoja Varman, it is mentioned that the Varmans were the kinsmen of Varmans of Simhapura, and Vajra Varman, the ornament of Yādava soldiers (Yādavinām camunām), was always victorious. And his son Jātavarman who married Vira Sri, daughter of Karna, extended his supremacy amongst Angas, conquered Kāmarupa, defeated Divya and Govardhana, to help the Pālas, and occupied Vikramapura, ousting the Candras of Gahadval descent. Their son was Syāmala Varman whose chief queen (agra mahisi) was Mālayā Devi, daughter of the great warrior Udayan. It is said that Syāmala Varman brought some Kānyakubja Brahmins for the performance of Sakuni Yajna who are known as Panca gotra Vaidikas of Eastern Bengal. Syamala's son was Bhoja. Princes of Jilandhara were Yādavas at Simhapura = Seng-ha-pulo of Yuan. Chang. According to inscription, 12 kings of Varmans used to rule at Simhapura in 7th century. Candra Varman and Umā Varman plates found in Konarli in Ganjam where also kings of Simhapur = Singapuram in Kalinga. In Belava copper plate of Bhojavarmam, a Yādava king Hari Varman is mentioned. In Ananta Vāsudeva temple, there is an inscription of about 12th century by Bhavadeva Bhatta, who claims himself to be the minister of Harivarman Deva. In Nepal two manuscripts have been found, one Ashtasahasrikā Prajnāpāramitā written in their 19th year of the reign of Hari Varman Deva, and another Vimala Prabhā, a commentary on Kāla Cakrāyāna, written in 39th year of the reign of Hari Varman Deva. Candra vamsa of Gahadval origin ruled in Rohitagiri (Rohits Gad in Sahabad Dt Behar; Lalmai, 5 miles from Comilla, 900—1000; Arakan (788—957). Two copper plates of Sri Candra of Harikel Candra dvipa (consisting of parts of Faridpur, Khulna and Backerganj Dist), grandson of Suvarna Chandra (another grandson Govinda Candra) have been found. They were Buddhists and worshipped Bhagavati Tārā. Inscriptions of Khadgas (possibly of Tibetan origin; Jata Khadga, his

Rājendra Cholā 1012-42 conquered Srivijaya, Kadāra (Kedah) and Ma Nakka Varam (the land of the naked-Nicobar Isles) of Polynesian and Malayan origin.

son Deva Khadga and his son crown prince Rāja Raja Bhatto) have been found in Comilla and Dacca districts. Arakan Candra Dynasty with Wethali as capital consisted of Dhama Candra, Priti Candra and Vira Candra of Lalmai, Layaha Candra, Purna Candra, Suvarna Candra, Trailakya Candra, Sri Candra, destroyed by Kālacuri Karna 1041-1071. Their coins are similar and known as Pātikera. Couchant humped bull on the obverse; the sun and the moon with a garland on the reverse. Mayanāmati Hills = Pātiker, near Comilla, is named after Madanāvati, queen of Manik Candra, mother of Gopi (Govinda) Candra, whom he induced to renounce the world as well as his wives Adunā and Padunā against his inclination, through the influence of her Guru Goraknāth.

A Haihaya inscription states that Laksmī Karna was succeeded before 1073 by his son Yasah Karna, begotten on queen Avalla Devi of Hun stock - Hunānām Vyam. Ep. In 2 p. 4.

Nā-khi = Nāga = Tib. Klu-mo tribe and kingdom is in SW China in Yung-ning NW of Lichiang. Free love is practised among the common people; Nā-khi speak of their 5 ancestral spirit clans: Nyi = Tib. gNyan who live on trees; Dtu = Bon G Tod who dwell on rocks and cliffs; Ssiu-nda = Tib. Sa-bdg who live on land; Ngn-ba in water and springs; Ssu in streams. Nā-khi women have peculiar hair dress. Dso-na-lo-chi whose upper part is human and lower part composed of the coils of the snake. Nā-khi-sau ggo-gyl-bhu = Nāga chief = Nāgarāja. Ssu-ndo Nāga = Ku-ngo = Dik Pāla. Ngaw-la-suepa = Nāgapālas. Beside the regular serpent-headed Nāgas whose names are legions, Nāga demons possess various animal heads as of horse, ox, tiger, yak, water buffalo, fish, elephant, stag. Nyissa-kho-lo changed himself into a handsome youngman and visited the wife of Ddo-ssaw-ngo-tu during later's absence and enticed her to sexual embrace. Na-tossa = o-ma-ha is the Nāki god of wealth. The Nā-khi Naga Cult and Related Ceremonies by J F Rock, Serie Oriental Roma 1952.

Desa = country; pra-desa = province; mandala = administrative unit of a province; bhukti = a division of a mandala; visaya = district. Bhogica, uparika = governor; mandalika = chief of a circle = śamanta; visaspati adhikarana = chief of visaya; āyutaka = executive officer; pusta-pālas = keepers of records; prathama kulika = chief of guilds; grāmani = mayor of a village; kulapati, pathaka, puraga, purara = mayor of a pura = big town, nagara sreshthi, president of the local town chamber of commerce; nagara raksaka = police chief of a town; anikastha = veterinary surgeon; duta = ambassador; dutaka = consul; nagarin = mayor of a nagara, a small town; adhyaksha = manager; samkhaka = accountant; sthānika = thanā official; sitā = communal land; bhāga = $\frac{1}{3}$ agricultural produce rent; kara = levy on orchard produce; vivita = on cattle pastures; vartani = road cess; anugraha = partial remission of taxes; parihāra = complete remission of taxes; pattana = port town; sulkadhaya = sūpdt of customs; mudradhaya = sūpt of passport; mahā-mātra = high official.

SCRIPT

In Sanskrit there are 52 phonetic alphabets: 9 simple vowels as a, ā, i, ī, u, ū, ṛ, ṝ, ṝ̄; 4 diphthongs e, o ai, au; 7 gutturals k, kh, g, gh, ṅ, a, ā; 11 palatals c, ch, j, jh (jh only once in Rv and not in Av), ṅ, y, ś, i, ī, e, ai; 11 cerebrals or linguals ṭ, ṭh, ḍ, ḍh, ḷ, ṭh, ṇ, ṛ, ṝ; 9 dentals t, th, d, dh, n, l, s, l, ṣ; 9 labials p, ph, b, bh, m, v, u, ū, o, au; 4 semi-vowels y (palatal), r (cerebral), l (dental), v (labial); 3 sibilants ś (palatal), ṣ (cerebral), s (dental); 1 aspiration h; 1 nasal ṁ anusvara. Gutturals are sounded with the back part of the tongue raised as high as possible to the back palate. Palatals are pronounced with the body of the tongue raised to the palate. Cerebrals are pronounced with the tip of the tongue placed against the roof of the mouth and jerk down sharply to the horizontal position; the lips are slightly drawn back and teeth are exposed. Dentals are pronounced with the teeth of the tongue which are set slightly apart; lips are pulled back to expose the teeth, a is inherent in Brahmī *lipi* consonants as in Aramaic aleph predominates. The fully developed Br *lipi* is an outcome of the remarkable philological and phonological precision, an exact reflex of the pronunciation, surpassing all ancient, even modern scripts.

But the origin of Br *lipi* is not yet definitely known. Some ascribe it to about 300 Mohenjodaro mixed syllabic ideographic signs; many to Aramaic; and a few others to both sources and Cretan. M signs are similar to Khatti hieroglyphics, being originally a picture writing, having 350 ideographic, phonetic, syllabic and even single sound signs of which 60 are phonetic.

Out of a swarm of bees, one-fifth settled on a blossom of Kadamba; one-third on a flower of Silidhri; three times the difference of these numbers flew to the bloom of a Culaya; one bee which remained hovered and flew about in the air, allowed at the same moment by the pleasing fragrance of a jasmin. Tell me, charming woman, the number of bees. Lilāvati, 3, 54. Ans. 15 bees. In a certain lake swarming with ruddy geese and cranes, the tip of a bud of lotus was seen a span above the surface of the water. Forced by the wind, it gradually advanced and was submerged at the distance of two cubits. Compute quickly, o mathematician, the depth of the water. Lilāvati 6, 153. Ans. $3\frac{3}{4}$ cubits of depth.

Prākṛita is the natural popular dialect of the people. *Samskṛita* is the polished refined speech of the intellectual aristocrats—priest, poet, minister, judge, courtier and the princes.

Aleph as an ox head is represented in 1850 B. C. Egypt and Phoenicia in 1200 B. C. ; it became *Gk* alpha, *L. A* ; it has been found in HM seals, *Br a*. Beth of *E Ph* of 1200 B.C. is the plan of a house with an open doorway ; it became *Gk* beta, *L. B*, *Br b* ; also observed in *M* seal 412. *E*, Sinai (1850), *Ph* (1200), representing a door became *Gk* delta (600 B. C.) ; it is represented in *H M* seal 652 ; on Assyrian weight of circeter of 600 B. C. ; as *d* twice in Asoka edicts and as *dh* in Bhattipralu and Nanaghat inscriptions. Bow and arrow (Mohenjodaro 61) : Skt. *dhenuka*, became *Br. dh* In Sinai of 1850, He has a figure of a warrior with extended hands ; it has become *Gk* epsilon, *L. E* ; found in HM seal (plate 106, seal 1) has become *Br h* in Asoka edicts. *Vaw*=*ankh*, symbolizing vulva with phallus, *Wāw* of the Mesa and Teima inscriptions ; found in weights as the emblem of Ishtar, HM seal 68, became digamma, later phi, *F*, *vow*, *Y*, *Br V*, having the phonetic value of *W* ; possibly the Sumerian female

Aram (Gen. ch 10)=Akkadian. A-ra-am = Aramaeans = Aramic. Amarna Tablets of 12th century B. C mention Akhlame (federation) Army. In 12th century B.C. Aramaeans after the decline of the Hittite Assyrian and Minoan powers, established pretty kingdoms in W. Syria amongst the Suri Mitannis (Sauro-Matae, N and S. Mesopotamia, especially at Damascus (Aram Dammeabq Aram Naharan. Assyrians conquered Aramaeans, and Damascus fell in the hand of the victors in 732 B. C With the captivity of Aramaeans, the captives spread it throughout the Assyrian-Empire. Under the Achaemenians it became one of their official languages, and the principal speech of traders from Egypt, Asia Minor to N. W. India. It is still spoken in some villages, surrounding Damascus. It was the vernacular of Israel, of Jesus Christ, Apostles, and possibility of the Gospels.

A scripts are a main branch of the Cannanites. The earliest inscription is by the king of Damascus in Tell Halos of about 850 B. C. *A* became the most important and widespread script of the whole of Near East and the official and diplomatic script of the western provinces and N. W. India of the Achaemenians. An inscription has been found at Taxila of third century B. C. Kharosti of Indo-Scythians developed out of *A* in 5th century B. C. in N India. *Br* had some influence on *Kh* in regard to the vocalization of script, vowels being indicated by small circles, dashes and strokes and the addition of sounds of *bh*, *gh*, and *dh*, which do not exist in *A*. Kharosti is either from Aramic word Kharostha or from from Indo-Scythic clan Kharast. *Kh* inscription of Asoka's edicts of 251 B. C, has been incised on a rock in Shahbaazgari on the Indo-Afghan border, *Kh* has been used on Indo-Greek and Indo-Scythian coins between 175 B. C. and 150 A. D. In Niya, Lou-lan in Turkestan have been found many documents and Buddhistic manuscripts written in Indian ink on wood, skin and paper in *Kh* between 2nd., 3rd. A.D. *Kh* is a commercial calligraphic script like *A* written from right to left ; and majority of signs have similar phonetic value. In Pehlavi (*Pārthava* in Darius inscription = G.k. *Parthaioi* = Lat. (Parthi), Tochari (Tukhara = Thākura) = Kucha (= Ki-utsa = Kuci

pubic triangle with a slit inside, a name for vulva as well as for a woman, became what is called in Bengali *pet kātā* (va). *Ph* gamal, the figure of camel of 1200 B. C. which under Arabic influence became known as *Hēb* gimel, formed *Gk* gamma; it is found both in *A* and *Kh*; it became *Br* g. From *Ph* and Sabaeen *Kheth* (fence), observed in *M* seal 552, originated *Br* gh *Ph* Zain became *Gk* Zeta, Pehlavi and *Br* J. *E* and *Ph* yod = *M* *hasta* in the shape of a hand became *Gk* iota, L. J, *Br* i. u. *M* parrallel lines no 75 = Skt *Yamaka* became *Br* Y. *E* and *Ph* *Kaph* in the shape of the palm of the hand, observed also in *H M* inscriptions, became *Gk* Kappa L. K and *Br* K; its connection with *A* dagger *Kaph* is also possible. *Ph* *Qoph*, meaning monkey, became *Gk*.

(Pur. Kauseya = Ugurian Kusan lill) = Yen-ki = Agni. and their allied Sogds = Sogdi (Ir. Sugudu = Pur. Saktri), offshoots of *A*, aleph becomes *a*; *w* as *v*; *y* as consonant *y* or *w* vowel; both letters *l* and *r* could denote either *l* or *r*; *p* represented either *p* or *f*; *p* for *w*; *t* for *d*, *dh* or *th*; *g* for *gh*; final consonants were followed by *w* after *b*, *p*, *t*, *ch*, *k*, *w*, and *J*. Like all Semitic scripts *A* did not contain vowel sounds. The Greek introduced vowels in their script on Phoenician base. In Arabia they simply write *Ktb* for *ketab*; it may be read as *Kitab*, or *Kutip*. In Hindi without vowel *bb aj mr gy* it may be read as *bāba*, *bibi* or *bābu āj mar giyā* or *Ajmir giyā*; thus the Moghuls wrote letters which might be read as any one pleases. Early Achaemenian cuneiform quasi alphabet based on neo-Babylonian, has 41 symbols of which 4 were ideograms for *ksayathiya* (king), *bhumi* (country), *dahyu* (province) and *Ahura Mazda*, 3 vowels *a*, *i*, *u*; 13 consonants *kh*, *ch*, *th*, *p*, *b*, *f*, *y*, *l*, *s*, *z*, *sh*, *thr*, *h*, followed either by short *a* or long *ā*; that 13 symbols for consonants *k*, *g*, *t*, *n*, *r*. Hittite = *Hatti* = *Khatti* hieroglyphic cursive syllabary signs number about 220 - 419 of 10-6-th century B. C. in Carchemish. The inscriptions begin at the top right hand side. The direction is generally *boustrophedon*—alternating in direction with successive rows like oxen plowing a field. Signs: ox, ox head, calf, calf's head, double axe, vase, warrior, goat, king, country, river, barbed arrow, bow with barbed arrow, solar disk, eye, elliptic vulva, vulva with phallus (*ankh*). Indus valley scripts: Warrior, scorpion, flying bird, bow, mouth, hand, vase, solar disk, baskets, fish, frog, trees, vulva with phallus (*trisula*), river, serpent, barbed arrow, arrow with bow. An inscription round the Piprahwa steatite relic vase just below the lid in Pāli in *Br* ancient characters with the meaning: "This shrine for the ashes of Buddha, the exalted one, is the pious work of the Sakiyas (*Skiynm*), his brothers associated with their sisters, and their children and their wives". I y (a) m s (a) lll (a) n (i) dh (a) n (e) B (u) dh (a) s (a) bh (a) g (a) va (a) t (e). The only vowels used are *i* and *u* and in one doubtful case either *e* or *o*. An Asokan inscription found at Yerraguti has 8 of its 23 lines, namely 2, 4, 6, 9, 11, 14, 23, incised from right to left like *Gk* *boustrophedon*. A coin has been found at Eron in Saugar with an inscription from right to left of 3rd century B. C. Rāno Dhamapalasa = Rānā Dharmapāla.

*Chi, Br Kh, similar to Kh prototype. Ph lamed in the form of fishhook became Gk lambda, L. L. Br l, similar Kh l. E and Ph mem in zigzag lines to represent water in motion M seal no 459 became Gk mu, L. M, Br m; it is also likely that M mayura symbol No. 59 became Br m. E and Ph nun, a wriggling serpent became Gk nu, L. N Br n; a curling snake is also found M seals 253 and 102. E and Ph ayin in the form of an eye became rounded into Gk Omicron, L. O. Br O; an elliptic eye is found in M seal 188. Ph pe and M

Hebrew alphabets of sixth century B.C. number 22, derived from Phoenicians who were perhaps known in Rv as Pani=L. Poeni: aleph (ox), beth (house), dalet (door), waw (hook), nun (fish), yod (hand), kaph (palm of hand), Phoenician gamal coming under Arabic influence as ginel (camel), zayin, kheth (fence), teth, yod, lamed, mem, nun, samekh, ayin, pe, sade, gaph, resh, shin, taw. These 22 north Semitic letters expressing consonants correspond roughly to their descendant Greek 22 alphabets Arabic: alif ('), ba (b), ta (t), tha (th), jim (g for jamal=camel), ha (h), kha (kh), dal (d), dhal (dh), ra (r), za (z), sin (s), kaf (k), lam (l), min (m), nun (n), ha (h), waw (w), ya (y); ta, kha, dhal, dad, ghaim are later additions. Arabic alphabet developed at the end of 4th and during 5th century A.D. out of Nabataean. The earliest Arabic inscriptions extant are trilingual—Greek, Syriac and Arabic. A Nabataean inscription found at En-nemsruh south of Damascus, dated 328 A.D. is couched in Arabic speech. The earliest-dated inscription of S Semitic Sabaeen is connected with the invasion of Egypt by Cambyses in 525 B.C. The earliest non-dated probably of 8th century B.C. There are 28 letters. The phonetic value of g, teth, l, n, sh, q is the same in both N and S Semitic.

The sound *a* inherent in all consonants of the Brahmi and Brahmi derivative scripts is due to the influence of Aramaic in which the final aleph predominated. The Polynesians have vowel sounds at the ends of their words to soften them. But vocalization in Brahmi is defective. There is no compound vocalisation in Sanskrit as in Greek, Latin, French and German eu, oe, though they are found in Pāli: *dviguna* (twice) = Pāli *deuna*; *rodana* (= weep) = *raoua*; *bhagini* (sister) = *bain*; *pipāsā* (thirst) = *piyāsā*; *bhrātā* (brother) = Pāli *bhai*. Tone of Mongolian languages has been borrowed in Sanskrit as a, l, u, r. There is sharp accent (oxytone) in the last syllable of Gk. elision and preposition. Gk. *anti* = Skt. *ati* (beyond); Gk. *anu* = Skt. *anu* (after); Gk. *apo* = *api* (on); Gk. *epi* = *ap* (off); Gk. *upo* = Skt. *upa* (below). To utter a series of consonants, each of which requires a separate contact, without any vowel to intervene, is an effort of the organs of speech which can only be accomplished when the organs are vigorous and strong. Each word of the Chinese language generally has 4 tones which cause the same word to mean totally different things. The tones of the word may be defined as modulations of the voice by means of which different inflections are implanted to the same sound. Skt. *śīra* (head); *śīra* (boa) constrictor; *śīra* = Fr. *charrue*, plough share; *dīna* = day; *dīna* = sad, poor; *suta* = son, *sūta* = charioteer. Pānini (1, 2. 31) says that a vowel pronounced at a high pitch (not stress) is called *udātta* = Greek and

in the shape of mouth has become *Gk* p, *L. P*, *Br P* in Mansera Asoka inscription, *Ph* resh in the shape of human head has become *Gk* rho, *L. R*, *Kh* and *Br* r. *Ph* taw as a sign post, became *Gk* tau, *L, T*, *A* taw, *Br* t, *Ph* theth in the shape of a woolen ball has become *Br* th, *E* and *Ph* Samech in the shape of a fish has become *Gk* Sigma, *L. S*, and *Br* S; fish signs are also found in *M* seals 395 and 540. *Ph* sade in the shape of nose has become *Br* S; *Ph* Shin in the shape of a tooth has become *Br* Sh.

Latin oxys and acutus; at a low pitch anudatta = barytonos, gravis, their combination, svarita, (intoned) sama-āhara = perispomenos, circumflexus, dvi-yama = Gk dvi-tonos; un-nica (high-low) = Gk meson (middle tone). "The high tone is affected by tension, hardness and constriction of the glottis; the low tone is affected by laxness, softness and widening of the glottis." Mātrā = meter. A short vowel = 1 mātrā; a long vowel = 2 mātrās; a *pluto* (only used twice) in *Rv* = 3 mātrās; a consonant = $\frac{1}{2}$ mātrā. A vowel having the length of a is short; its value is 1 mātrā. "A mātrā is equivalent to the cry of the blue-jay, 2 mātrās of that of the crow, 3 mātrās to that of peacock, $\frac{1}{2}$ mātrā of the consonants to that of the mongoose.

If the tongue tip is applied to the centre of the hard palate, the resulting soundings are harsh like ṛ; Skt guda (anus) = Hind gāṛ. Contacting a little lower down, more towards the front, it produces a less harsh sound. At the edge of the teeth the sound is soft and smooth. Teutons have harsh guttural sounds. In expressing l and d Teutons touch with their tongue the fleshy part or the gum of the palate, just above the teeth. The French and Italians make the contact lower down just where the teeth issue from the gum, thus producing a softer melody. The Hindus make the contact low down, on the teeth, almost at their edge, thus producing a soft sound. Being the result of impact on the teeth, it is dental. Teutons have no dental. Italians have semidental. In the warm tropical climate there is a certain amount of laxity which affects articulation, requiring less exertion on the part of the speaker. The muscles of the tongue having become flaccid, tongue long and soft, it seeks naturally the lowest and easiest place for utterance. Teut. dugdor = Skt. duhitā (daughter), matar = mātā. Lingual l is changed into r. Skt sṛnoti, srnoti = Zd surunaoti = Pāli sunoti = Beng. sunai. Kāla (black) = in Sindī Kāra; Kula (family) = Kur; Jala (water) = Jaru. In Bihar l = r; kāla = karia; thali = tharia; keiā = kerā; phal = phar (plowshare). In Bengal l = n; tena, laite = nāyite; lun = nun; v = u; jiva = jiu; devara = deyar; deva = deo; m = n; grāma = gaon; s = h; sasura = habur; pausa = poh; kha = h; mukha = muh; likha = liha; tha = h; gāthā = gāhā; dha = h; dadhi = dahi; vadhu = vahu; godhuma = gohu. Compound consonants and consonant combination of Indo-Aryan and Semitic Aramaic groups are softened; dugda = dud; kubja kujja; bhakta = bhāta; muktā = moti; sarsapā = sarisā; sarpa = sāp; vatsa = bācā (son). In euphony (samāsa), hiatus is avoided and united consonants and contacts of final with initial consonants are softened.

These Ural-Altaiic people are called Sumerians, Suto, and they called the country Sumer (Pur. Sumeru; Meru-Merv). They were in their turn conquered by tall dolichocephalic Sargon Semities (Bib. Shem = Pur. Soma); some of the previous Brown and Finno-Ugrians migrated to India by Baluchistan which was less arid then as well as by the sea. The Dravidian languages are agglutinating with monosyllabic root on which are glued on suffixes and no prefixes like that of Turks = Chin. Tur -- Kut = Prak. Turukka = Skt. Turuksha, Tunguse (Tunga), Magyar (Magyar of Nepal) Finns, Nogai (Nāgara = Nāyara = Newer, as Nāyanikā = Nāganikā = Nāga maiden), Tatars (Tittiri), Soyot = Sumerian Suto = Sātвата = Sūta = Svati = Sāta = Vāhana), Ugris = Uigurs (Ugra = senas = Ugra Ayudha Brahma-

Dravidian is a mixed Ugro-Tartar, Hamitic, Mon-khmer, Indonesian, Austro-Asiatic and Kolarian languages. The earthenware figurines of women found in Salem Dt. show their hair in short ringlets all round the head, wearing high combs on the top. Aditchallun skull is hardly distinguishable from early Egyptian type, and which is still found among the Kadars and Uralis. At Badari, the prehistoric Egyptians used to put on ivory combs. The head hair wooly ringlets are positive negroid traits. Hamitic Tumul and Shangallas have become Tamils = Damils, Sanskritized into Dravidas, and Simhalas = Ceylonese who still put on a comb on their head-hair. These brown hypsi-dolichocephals with medium nose, vertical bulging occipital elongated oval face, dome-shaped forehead, prominent cheekbones, weak jaw and chin, scanty beard, long legs and arms, thin calf, flat large feet, bull-like neck, thick lips, broad nose, curly hair, occupied Babylonia. In Europe these negroid Hamites were known as Aurignacians, noted for their polychrome cave paintings, dances and music, mollusks for necklaces and the use of bow and arrow which brought the doom of Neanderthalers = Australoids. A bronze nude danseuse statuette with long arms and legs covered with anklets and armllets with dishevelled curly hair found at Mohenjodaro, is of this Hamitic type. A palaeo-Alpine Finno-Ugrian Ural-Altaiic stock, probably Scyths, from the slope of Altai Mts and the river basin of Irtysh, passing Azerbaizan and Trans-Caucasia came with bronze and conquered the Brown Race. Thou didst deliver powerful Peprum (Wapare?) and Mrigaya (Maga) to Rijisvana of Vidathin (Bharadrās). Thou didst destroy five hundred, may be one thousand, blackies (krishnā) and tear down their settlements as age consumes a garment Rv. 4.16.13, Rv. 8.96.13, 15 *viso adevr krishno* = godless chiefs of the blackies; Rv. 1.101.1 *krisnagarbhā* = the wombs of the pregnant women of the blackies—Piprus (Wapare) were ripped open.

Cow's ears marked with 8 = ashta karnayah Rv. x, 62-7. By staking on the gambling dice marked with one = eka = I alienated my wife Rv. x, 34. 2.

Tamil, the richest and oldest of the Dravidian languages, the others being Telugu, Canarese, Malayalam, Tulu, is rich in vowels = 12, but poor in consonants only 13; and the vowel-consonants $12 \times 13 = 156$. Simple short vowels, a, i, u, e, o; long vowels, ā, ī, ū, ē, o; diphthongs ai, au. Guttural k, voiced ṅ; palatal c = ṅ; cerebral ṇ; dental t,

dattas), Andkhui = Andhakas, Votyaks (Vākātakas). Sāta - Vāhanas consisted not only of Svatis, Andhakas, and Abhiras (Avars), but also of Sesa-nagas (Sses), as their first ruler's name Sisuka indicates, known as Andhras. They were more or less, however Scythianized. Oval faced, straight-haired large-eyed Vākātaka dancing and singing healthy girls' statues have been found at Mansar of 4-8th centry A. D. Gotomi Bālā-Siri in her Nasik inscription boasts that she crushed down the pride and conceit of the Kshatriyas, destroyed the Sakas (Sagaras), Yavanas, Pahlavas; who rooted out the Khkharāta (Khshathrita = Phraortes who ruled Media 675 - 653 B. C.) family, restored the glory of the Sāta - Vāhana race. She established the Sāta-Vāhana era at 78 A. D. Risabha Datta (Uṣava Dāta), son of Dīnika and son-in-law of Ksharāta king Kshatrpa (Khshathra - Pavan = protector of the land; Prakrit Khatapa = Chatrapa = Chatra - pati) Nāhapana, son of Ghsamotilla, marrying his daughter

n; alveolar ṭ, ṇ; labial p, m. Semi-vowels; palatal y; cerebral r, l; lahes-dental v; cerebral r, l. Thus Tamil being poor in consonants, so as an example K does the duty kh; g, gh, sometimes of h, ch and s. Thus Skt rājan has become T arsen; gaja - kacam; gangā = kankai; dharani = tarani; dirgham = tirkham; japa = cepam; rupa = uruvam; ṛishi = irudi; ghata = cāti, Beng ghaḍā, Mar. jhari = Pers. jarrah = Span. jarrah = Eng jar The Dravidian languages are rich in cerebral letters which are not found in any Indo-European language, except Sanskrit. So it seems that the Sanskrit borrowed it from the Dravidian.

The following Sanskrit words may be of Dravidian origin: anu (particle), arani (forest), katuka (sharp), kapi (monkey), karmara (smith), kalā (arts), kāla (time), kitarā (question), kuta (cottage), kenāru (withered arm), kunda (hole), gana (band), nānā (many), nīla (blue), nīhāra (cloud), puskara (lotus), puspa (flower), pujana (worship), phala (fruit), bila (hole), bija (seed), mayura (peacock), rātri (night), rupa (form), sāyan (evening), valgu (handsome), adar = atavi (tree), alarka (a kind of flower), kambala (blanket), kulala (potter), kharga (rhino), tandula (rice), tila (sesame), phana (froth), motaci (locust), kunda (hole), kura = kurkura (dog), kei = keyura (bracelet), kuyila = kakila; pid = pit, pitaka (basket); petti = peta (box); palam = phala (fruit), markata (monkey); Tam. muttu = Prakrit muttā = muktā (pearl).

Pictographic and hieroglyphic inscriptions on the cliffs of nw spurs of Sultan-Wizdag Mts of Iranian Khwarizm = Kangha = Kang - kiu of the Chinese = Zd Airyan vejo are associated, with the seals found at Mohenjodaro and with the Hittite and early Elamite hieroglyphic writings. Caesar in Gaul of 1st century B. C. "It is against the principles of the Druids to commit the doctrines to writing; during their novitiate it is said that they learn by heart innumerable verses - oral transmission as the Vedas and Smritis in Ancient India. The Australian pronouns of the second person and those of the

Daksha Mitṛā, had control over Prabhāsa, Bharukaccha, Govardhana (in Nasik Dt) Sopāruga (Supara near Bassein): their son Mitra Devanāka (Nāga) ordered the repairs of Sudarsana Lake made by Vaisya Pusya Gupta, the provincial governor of the Maurya king Candra Gupta, and adorned with conduits for Asoka, the Maurya, by the Yavana ruler Tushaspha, while governing (Rudra Daman's Girnār Inscr. Rudra-dama (OPersian as Spalaga-dama; also Svāmi Jiva Dāman) repaired the broken dam by Minister Suvi Sāka, the son of Kulaipa, a Pahlava, who had been appointed by the king in this government to rule the whole of Anarta and Surāstra. In Abhira Isvara Sena's Nasik Inscription, 1000 and 500 Karsapanas are invested in trade guilds at Govardhana for providing medicine for the sick among the monks: I am an Abhira (Avar), son of Siva Datta and Mādhari (among the Sātavāhans Mādharī putasa) by Vishnu Dattā the Sakhāni, mother of Ganapaka Visvavarmā, wife of Ganapaka Rebhila, daughter of Agni Varmā, the Saka. Devi Nāyanikāyā (Naganikā, daughter of Sadakana Maharathi

Dravidian languages resemble distinctly and are aparent not only in suffixes but in pronominal base itself. The inscription of Darius in Turanian Scythic Medic language has close similarity with the Dravidian in the idioms.

Old Tamil and the agglutinative Astro-Asian, Malaysian Indonesian and Gond languages are affiliated to each other. Austro-Asiatic *lok*, Malay *lok*, Khasi *t-loh*, Santal *loc*, Ho *loc*, Mundari *loc*= Old Tamil *alk-ul*=genital organ. In modern Tamil *alk-ul* means armpit and to tickle. Agglutinative is formed into a single constituted word from various elements, each with a fixed connotation, while preserving its individuality, mechanically added to the complex. Indo-European is inflectional synthetic amalgum where the component parts cannot be separated from each other. In the inflectional the elements of composed words have become so amalgamated with each other that apart from an historical analysis they can no longer be separated from the complex as a whole, used as a word, African tongues are agglutinative and alliteral. Most of them possess gutturals and a very hard aspirates and a number of nasal consonants as ng, nk, ne, mb, mg.

Sanskritized Tamil: Katlila = khatva (cot = khāt); nira (water); pandu (old and wise) = pandita (learned); Tel pattanam = pattana (port); Tel. nagaru (building) = nagara (town); Tel. dudi (cotton) = Hindi dhuti (male cotton loin cloth); Tam. seeley = Hindi sārī (female loin cloth) = Pāli and Skt. Śaṭi, cantana, Toda todonn = candana (sandal); kara (black) - natu (soil) = Karnāta, having black soil; kari, karenu, karabha, black animal. ie. elephant Vāna (arrow), mayura (peacock), kārpāsa (cotton) are of Munda-Austro-Asiatic origin.

Saka words in Mathura Inscriptions: Muroda, muronda (lord) - Svāmi; muronda = a title of Kaniska in Zeda inscription; hora (gift) - murunda = dānapati; balya = prabhu; marghaka = grihapati, Yavuga = chief; raghino, erjuna = kumāra.

Agni-Kula Vadhana) in Nānāghāt cave inscription. On coins : Rāno Gotamiputasa Siri Sāta-Kanisa ; Siri Kanha (Krishna) Sāta-Kanisa ; Rano Vāsithi-putusa Siri Pulumāvisa ; Rano Vasithi putasā Siva Siri Sāta-Kamnisa. Rano Siri Hārīti putasa Vishnu Kaddcuta Sātakanni. The remains of horse sacrifices have been found in the ancient cemetery of Tralleborg, a flint knife being driven into its forehead ; in 52 places of horse sacrifices in Hungary, either a stone or bronze knife was driven into its forehead, as in India. The Mordwins have a goddess of hearth fire, Marriage takes place before it ; when departing the married daughter takes leave of her ; and when the newly wed bride (Skt. *navorā* - Gk. *neos* = Lith. *naujus* = Russ. *novuii* - Lat. *naus* - It. *nuora*) is brought to her husband's home, she is led to the fire to attend to it, as mentioned in *Asvalāyama Grihya Sutra*.

Siri is of Dravidian origin ; Ghagrā or skirt is Indo-Aryan ; *Pajāmā* ; or trousers of Scythian, Saka-Huna and Persian origin.

Phonetic changes in Indo-Iranian : Vendidad, Hapta-Hindava = Sapta-Sindhava ; Haetumant-Sistan ; Haraeva = Herat ; Pisinah = Pishn-Quetta valley-Sindhu with Svetya = Swat, Kubhā = Kabul, Gomati = Gomal, Krumu = Kurram. Mehatnu (Mianwali), thou art coursing in the same Channel, x. 75 56. Sushoma = Sohan ; Vipāsa = Beas. 6. 27, 58 Hariyapia = Hariob ; Yavya-vati = Zhob. Sarasvati = Harahvati ; titahu (sieve) = titañ Rv. x, 71. 2. = Lith *tvoju* ; keralani (one who bends the bow) = kṛṣṇan 4. 27. 3, the guard of Soma .Siva ; ishtāsva 1, 122, 13 = Vistaspa ; Paršu = Parsi, Tirindara, 8 6, 46 = Tiridates 250 B. C.

Ural Altaic Turanian, Kassite and Semitic. Many Assyrian words have also found place in Sanskrit : Assur = Asura ; Dakash (Orion) = Daksha Prajāpati ; Kasshu, Kassip = Kāsyapa ; Shurias - Sārya : Sin = Soma ; En - Zu = Amsu (moon) ; Marutu (ukku), Marduk = Marutāh ; mutu (death) = mṛityu ; dipara (lamp) = dipa ; ramu (to love) = raman ; siru (body) = sarira ; apsu (ocean) = apsuhit, apas (water) ; Gula = Uru-Gūlā ; adu (now) = adya ; umma (mother) = ambā ; naru (river) = nira ; nina (fish) = mina ; Taimat (dragon of tamtu = sea) = Taimata Av. 5. 13. 6 ; Uttuku, identified with Ea = Uttuda Av. 3, '5-1 one who stirs up love ; Bilgi (a disease demon) = Aligi - Viligi (Av. 5. 13. 7) ; tabuva = tabuva (Av. 5. 13 10 ; may have originated from Polynesian *taboo*) person destroyed by antidote to tabus ; karsu (berry) = karsa-pana (a copper having the weight of a berry). Heb yobel (ram) = Jābāla goat herd) ; Ar halahila (deadly poison = halāhala ; pilakku (axe) = paraṣu ; timbutu (frame drum) = Sl tombattan ; Hebrew kinnor (lyre) = Sl stick zither kinnori ; Anc. Egypt arched harp Vina = Vinā.

H. Vasanasha (dress) = vasana ; kupash = Czech kupa = kupa, ditch ; vashta (the interior of a house) = Gk. hesta (fire place) = L. vesta = vāstu ; pade, padai (foot) = L. pedis = pada. Wadar = Slav. voda = Teut. Watan = Lith = wandu = L. unda Gk. udor = uda, water Baby. karkuna = Heb. karkom = Gk. kronas = Skt. kunkuma, saffron.

Austro-Asiatic words in Sanskrit : Kadali (banana), tambula (betel), jambu (Eugenia, jambolana = black plum) karpasa (cotton), alabu (pump-

Among the Finns of Ingermanland, the bride must sacrifice to the fire-goddess when she comes to her new home. Among the Magyars, after the bride returns from the marriage ceremony in the Church, she is led to the hearth fire of her new home. Tabiti was the hearth goddess of the Scythians. Votyaks and Carelian Finns use wooden neck rests like the primitive Magyars. It is found in Polynesia and Melanesia, and even amongst the Japanese; a terracotta neck-rest has been found at Mohenjodaro. Finno-Ugrian word for iron is Magyar vas, Finn. vaske, Sam. basa, baza = Mundari basi, Santali pasi - Malay basi, Santali pasi - Malay basi, O Jav. vesi. Ostyāk *enga* for Mother - Santali *enga* mother. The cerebral ɹ , ɹ , ɹ of the Kolarians is the same in Dravidian. No doubt there was some relation between Indo-Germanic and Finno-Ugrian phonetic morphology. Sata-Vāhana Andhras also spoke a kind of Prakrit Pisāchi. Dravidian is a softer speech than Zend which is even softer than highly inflectional Sanskrit as Skt. *strī* becomes Tamil *istiri*, Pisaji in Nasik inscription of Pulamayi = Tel. Pisa (folly) = Kan. Pisari and Tam. Pic pec (infatuation).

kin), gaja, mātanga (elephant), bāna (arrow), lāngula, linga (digging stick for ploughing and for penis), nārikela (cocoanut), nimbuka - lemon).

With some diacritical signs, Indian scripts can easily be written in Roman letters to their great advantages to facilitate type-writing, printing, inter-provincial and international spread of their literature. Capital letters may be omitted to save time and space as they are unnecessary and do not serve any useful purposes. अ = a; आ = ā; इ = i; ई = ī; उ = u; ऊ = ū; ओ = o; औ = w; क = k; ख = q or kh; ग = g; घ = g or gh; ङ = ṅ; च = c; छ = c, ch or ṣ; ज = j; झ = z; ञ = n; ट = ṭ; ठ = t; ड = ḍ; ढ = d; ण = n; त = t; थ = t, th; द = d; ध = d or dh; न = n; प = p; फ = f; ब = b; भ = b or bh; म = m; य = y; र = r; ल = l; व = v; श = s; ष = s; स = s; ह = h; ख = x; ' = m; : = h. Though in spoken languages accentuation of vowels is seldom done and some letters like ख, घ, च, ट, ठ, ड, ध are but sparingly used and there is hardly any distinction in pronouncing ङ, ज, ण and न; छ, श, घ, स and one letter may suffice for any of these groups, yet for phonetic accuracy and for scholarly works, their uses may be retained.

STELLAR MYTHS

Agni (*Hit* Agnish - *Phryg* Agnis = *Lat* Ignis = *Lith.* Ugnis - *svente*, auspicious = *Slav* Ogonj - *Arm* Agn - *Pāli* *aggi*) was the hearth god like the Roman *Vesta* - Hellenic *Hestia* - *Hit.* *Vashtu* = *Altaic* 30 or 40-headed virgin Mother *Ut*, according to her shooting flames - *Hindu* *Vāstu*. *Zd* atar, athro - *Skt* athara, athari (fire); *Lat* ater (fire that darkens by smoke; *Gk* aitho (to burn as a flame); *Zd* *Āthravan* = *Skt* *Atharvan* (fire-priest). The Romans used to solemnize their marriage before *ignis* and aqua like the Hindus. All the commensals (*sa-pindas*) of the Roman household daily assembled for their common meal (*coena*) in the atrium before the hearth fire, and a little of everything that was cooked was first offered to goddess *Vesta*, representing ancestral spirits = *Penates* - *Lares*.

Khatti - *Mitannian* In - da - ra = *Vṛtrahan* *Indra* = *Zd* *Vere-thraghna* *Andara* (in some texts *Indara* - *Bahran*), killer of *Vṛtra* - *Vrāta* = *Vrātya* = *Arattas* = *Rattikas* = *Urartians* - *Rhaeti*, *Gk*.

Tochari = *Tukharas*, *Kiu-tse* = *Kuci* = *Uigurian* *Kusan* *Lili* = *Kauseya* = *Kusikas* = *Kāsyapas*. *Ugras* and *Kushans*, of *ETurkestan* were known as *Agni* = *Yen* - *Ki* = *Un* - *gu* = *Agneans*. We have names like *Agnivarmā* whose daughter was *Rebhilā*, *Devi Nāyanikāya* = *Nāgnikā*, daughter of *Agni* - *knla* - *Vardhana* *Mahārathi* *Sodakana*. - *Abhira* *Isvarasena's* *Nasik* *Inscription*. *Ural* - *Altaic* pious master and mistress of the house feed the fire on the hearth every time they begin their meal. The first morsel of food, the first cup of the drink belong to the fire god, especially at family festivals. A fire sacrifice is a special part with the wedding rite of most peoples of *Altaic* race. Both these practices prevail amongst the *Hindus*.

Vṛitram *Vṛitrataram* (*Rv.* 1, 32, 5) *Indra* was also called *Puram* (*Gk.* polis) *dara* (destroyer of city states) like that *Mohenjodāro* and *Harappa* with hundred walls (*sata-bhuji*). *Aryas* - *Arii* who were mostly *Tentonic* *Kelts* were semi-nomadic agriculturists. Pure copper and bronze and copper implements with widely splayed edges, found at *Gungeria* in *C. I.* resemble closely *Gaelic* bronzes, seen in *Irish* museums. *Indra* comes out from his mother's side (4, 18. 1-2), an expert in female psychology (8, 33 17) and taking care of the children of unmarried girls (*Rv.* 2. 15. 7); the birth of *Siddhārtha* has taken place through the right side of his mother *Māyā* *Devi* (*Lalita Vistāra*, of 109, 96), depicted in *Gāndhāra* and *Mathura* sculptures, that is, caesarean section which was known in *India* before 200 B. C. 'If the child still lives, the mother's corpse is taken to the place of cremation and cut open by the knife by the husband or son or his agent. Father then says: May my son live many years in felicity (*Baudhayana* of *Scythian* *Budini* *Pitri Medha Sutra* (12. 15) and *Vaikhānas* *Grihya Sutra* (7. 4). As in *India*, rain is uncertain.

andros—strongman Hercules (or is it Andhra), the sun god from vernal equinox to summer solstice, Centaurus, riding Airavati—lightning, elephant, symbolizing storm cloud. Not only was Indra invoked for victory in war, its image was used for the same purpose. Who will buy this image for ten cows? When

and irregular, Indra, the monsoon god, became the chief of gods, as on rains mainly depended agricultural prosperity.

Indra (Andhra—Andhaka—Andkhui) in order to help Pārthāva Abhyāvartin Chīyamaṇa destroyed Varasikhas (Lith. Borusci); at Hariyāpīyā (Harappa), the vanguard of Vṛchivans (Vṛshnis—Bursins of Ansam) were defeated, 6, 27. 5. Indra demolished a hundred ancient castles of Sambara (Cymbry) and slew many Varchin's (Bur-sins) sons, and cast them down on the earth (bhūmya upasthe) in aid of Atithigvā Divodāsa (Dacians) and Kutsa (Kutzo Vlachs) and Āyu 2. 14. 6-7. Indra for Divodāsa destroyed a hundred walled town Rv. 4, 30 20. (satam asmanmayinām purām). In the Sargon period 2350 when Sumer came under Semites, many of the seals found at Ur, Kish Tell Asmal and Susa are similar to those of Mohenjodaro and Harappa. Copper axe age found at 6 feet below Mohenjodaro is paralleled in early Minoan II, Troy II and Hissar III. Harappa is full of mudbrick defence walled citadels with baked brick revetments HP 35. At Harappa in Area G a lightly packed mass of human skulls (20 completely separated from the body) and fragments of others, inter mixed with a small number of human long bones have been found. At Mohenjodaro skeletons of 13 adult males and females and a child, some still wearing bracelets and rings were found in varied attitudes suggesting simultaneous death H.P. 35. Harappa II cemetery might belong to the Indra—Dacian invaders. Indra loved and aided Kutsa 1,33. 14—Kutsa Ārjuneya 1, 112. 25.

Indra—the summer solstitial sun by its heat—smote Vṛtra (glacier frost of the winter) who enclosed the waters (2. 14. 2), encompassed the waters (6. 20. 2), slew the demon lying on the waters (5. 30. 6), cleaving the rocks, releasing the pent up waters like the milk imprisoned in cow's udder (1. 57. 6) It resembles the Teutonic myth of hammer god Odin destroying frost giants Ymir and Hvimthursa.

Varuna is the ruler rāja (1, 24. 7), sovereign (kshatra), noble lord (Asura ārya 7. 65. 2), supreme monarch (samrāt) who by his ṛta (order—gravitational pull) the moon shining brightly moves at night and the stars are seen at night and disappear by day (1. 24. 10), and by his pāsāhs—fettters, the Zodiac, he holds them in their proper places and do not allow them any deviation from their courses. His spies (spasah) are the sun and the moon (1, 24. 13 ; 6. 70. 1).

Asvins, the divo napāt = Lith. dewo sunnelei—sons of heaven—come riding in the morning to woo the radiant daughter of the sun—Lett. dewa. dehli—the long and lingering twilight—Suryā of the arctic region; Gk. dios nepodes (—2 nepot-is—Ger Neff e=nephew)—grand child of the day—Khatti Na-sa-at-at-tiya=Nasatya—Zd. Naonbaithya—Gk. nastos (one who returns)=Fu. Nastasija. Though Soma was the woer (vadhūyur), Asvins became her bridegrooms (varā): Soma vadhūyur. abhavat Asvināstāam ubha varā x, 85. 9.

he has slain his foes, he may return it to me : Rv. 4. 24. 10. Inar was Khatti-Mitannu (Madaya = Umman Manda = Mada - Midianites) god of virile vigor = Gk. aner = Skt. Nara - Nārāyana. Khatti Arunash (sea god) = Varuna = Gk. Uranos.

Mitra (Zd. Mithra = Khatti - Mitannian Mi - it - tore) is the sun from the winter solstice (*agohya*, I, '61, 13) to vernal equinox, the days becoming longer, day and night come to the equal length. The Nativity of Mithra - Soli Invicto Mithrae - the invincible sun, the hero, the lover, was celebrated by the Romans on Dec. 25, as they could not exactly calculate

Indra (Gk. Andros = virile man) as a lover: A centaur gallops through a wood bearing away a nude Lepith woman; he wears a wreath of long leaves, inserting his fingers into her vagina, she holding his neck by her right arm; bust human, lower part equine. There is an amphora on the ground; there is a tree to the centre: Etruscan D 48. Cippus (sepa) in the form of phallus in the hands of a woman: Etruscan D 82. Kinnara - Mithuna 1' - 8" high, 1' - 11" long, 10 $\frac{1}{2}$ " broad, formerly in Allāhabād Public Library. of Kushan origin. The figure of the centauress consists of a human female bust with that of the lower portion of a galloping horse; her companion borne on her back is looking in a mirror, held in his left hand. The centauress wears a garland round her neck, bracelets on her wrists and a flat girle round her waist. A medallion on the railing of Sanchi; a centaur and a centauress carrying a woman and a man respectively. A circular terracotta plaque no 2350 found at Mathura; a galloping Kinnara (Cimmerian = Cen-Tauri = of Sarmatia = Gandarae = Gandharva. Cen Tauries used to ride so fast on their horses, the man and his horse were regarded and depicted in Greek myths as the same person as the Amerinds when they first saw a Spaniard on his horse back believed the horse and its rider to be one being. Kinnara was first depicted with the upper part of a man with the lower part of a horse; later in Buddhist paintings and literature, the upper part of a man or woman, the lower part of a bird. Kinnaras and Kinnaris were of romantic disposition, fond of amours, songs and dances.

Daksha invited his daughter Sathi (Egypt, Sati = Sopdet = Gk, Sothis, Sirius, the mistress of the year and the heaven, the goddess of fertility, as its heliacal rising, the occasion of great festivity, coincided with the Nile flood, consort of lightning god Sethi; Ram-headed Khnum of Elephantine had two consorts—Sati and Anuki) to a festival but ignored her husband; with her husband's persuaded consent she went to the festival. But as her husband Bhujangadhara Siva (Ophinchus, holding a serpent—Serpens in his hand and round his body = Asclepius, the healer) was insulted, she committed suicide. Siva hearing this hastened to the place with the help of Kālapurusa (Orion) who scattered the gods from their gathering (is it a mythical rendering of the astronomical phenomenon of an explosion of a supernova), and put her on his head and danced furiously, and her body fell into pieces and formed into Milky Way and her urine into Akāsa Gangā—the Eridanus (Sumerian Ariadan = the Hearenly River); her body falling down became Sati, Ūma (the earth mother) and Bhārata Mātā. Thian-Shan and Hindukush

the solstice day on 21st. Christians called it after Mithra-worshippers the Nativity of Christ. But the *Mysteria of Mithra* was celebrated at the vernal equinox on 21st March - the New Year Day - Nawrose = when Mithra entered into Taurus (= Sem. thauru - Czech. tur - Zd. staora = Skt. sthūri, sthūrin = steer) and was celebrated by Mithra worshippers by killing the bull and feasting on it. Mitra spies (spas - Ger spahen = Lat. specere - OF' espir) the conduct of every one and knows even his inner feeling. Spies (spasah) of Mitra-Varuna are wise and undeceived - 6. 67. 5. Kimidine 7. 104. 2. which Syāna explains as Kimidamin - what now - Lat. quidnunc, spy and informer. Ardvi Surā Anahitā is the consort of Mithra. Anahitā purifies semen-virile and the womb, gives easy delivery and creates in the breasts of mothers their milk and afford them their general well being (Yasnā 45. 2). Anahitā is a buxom maiden with a low heavy girdle, holding a gold-embroidered dress, her under-garment being made of 300 soft beaver skins, who have borne 4 young each; a gold necklace encircles her neck; she wears square gold earrings, and on her head a golden crown with a hundred

is her head; her Chin is in Hingula (Susa where the temple of Nana is situated whose image was taken by Assurbanipal in 646 B.C. to ureh). Kashmir is her neck. One of her eye is the deep blue Bindu Sara or Nāgahrada = Sarik-Kul in Pamir from which the river Akshu (Oxus) has risen; the other eye is the Mānas Saravara; the undulating waves of the dark Himalayan Range are her long heavy and wavy tresses from Kailāsa; Pāmīr is her nose; right swollen breast is Gāngotri up to Jalandhāra; her left breast is Rāmāgiri in Gāndhāra; Sindhu and Gangā are her extended arms; Sāvitrī in Aravalli is her heart; Satpura at the mouth of the Narbadā and Parsanath are her nates (nitamba); Indhyādri (Ajanta) is her mons veneris (jaghana upastha = yonipitha) covered with dark-leaved Sāla forest as her long and dense pubic hairy growth (the Greeks nicknamed pubic hair as myrtle leaf, and the solitary myrtle crimson flower as menstrual bloom; therefore the myrtle was sacred to Aphrodite); Godāvāri is her water of life (kāma salila), secreted from her vagina (bhaga); according to Devi Purāna her yoni is in Kāmārupa; Mahadeo Hill is her pelvis (pālavi cakra); Sahyadri and Mahendra are her two thighs and legs; her feet are Kumarikā and Lankā.

Centaurus (Indra = Zd Indra as daeva = demon) is overhead in the sky in the southern hemisphere on May 7 at 11 P. M.; May 22 at 10 P.M.; June 6 at 9; June 21 at 8; July 1 at 7-20 P.M. Closely SE of it is Ara - the fire altar (Agni) for which Indra-Agni are often together in the Vedas. Centaurus appears in sky in December and disappears at the end of October; Ara appears in southern sky in January and disappears at the end of December in SW sky.

Hydra, the water snake, the Vṛitra of the Vedas, representing drought, appears in SE sky in December, comes overhead in April and disappears in SW sky in July. N. W. of Hydra is Virgo. As in June July

stars of 8 rays—the star of Baby, Ishtar, Ishtar is addressed as Minuanni, the passionate—Mānini. Anahita might be a development of Babylo—Egyptian nude goddess Anat, riding on a lion, thus taming brute force, or coming after Leo, that is, representing Virgo, holding a serpent, symbols of passion and penis in her one hand, and a sheaf of barley, representing fertility and prosperity in the other—Tannit of Phoenicia—Anunit of Agad, Innini of Sumer, Anaitis-Aphrodite of Armenia, or most likely Aquarius as she symbolized irrigation and fertility—Sumerian Bau—Gula, (Av. 5. 13. 8 Uru—Gūlā), in seals a seated goddess holding sheaves of corn to bless wedded love, and as a goddess of desire, she is nude with a pubic dark triangle and pronounced vulva. Kassite Dakash, Suriyas and Maruttaka—Daksha, Sūrya, and Marutah representing the sky, and the sun and Mars. Daksha Prajāpati begat Kāsyapa (Cassiopei is overhead in the sky in Nov and Dec), Kāsyapa married Kadru (Cepheus) who became the mother of Nāgas (Draco—Manasā) and Vinatā (Andromeda) who became the mother of Garura (Aquila=Svena). In an argument with Kadru, Vinatā became enslaved to Kadru. But Vinatā's son stole the jar of ambrosia Kumbha—Amphora of Aquarius) and released her mother (Andromeda in chains, released according to Hellenic legends by Perseus, being attracted by her beauty). According to the Babylonian legends “the storm bird Zu stole the tablets of Destiny and sought to view in power with the great gods (Altair—Srāvanā by its brilliance).” Thus Aquila took the place, though extra zodiacal, of the place of Aquarius which has no first class star of its own.

Centaurus and Virgo are very close, Virgo is called Indrāni. The Riksha (=Gk. Aractos=Bear=Ursa Major=Sumerian Margidda) set high in heaven that shines at night where does it disappear at day (Rv. 1.24.10)? In winter months it is not visible even from North India but prominent in N sky in March and April. Its seven bright stars were called by the Romans Septen triones=Seven Ploughing Oxen, in the Vedas as Saptarshj (=Zd. Haptoiringa), in the Puranas as Gokula. Seven Rishis (Sat Br 2 1.21) are regarded as seven stars, who have been originally bears. Dube=Dhruva=Kratu; Merak=Pulaha; Phenda=Pulasta; delta=Atri; Epsilon=Angiras; Iota=Vasista; Mu=Marichi. The binary Alcor near Vasista is Arundhati. It is said Agni (Ara) was wandering in the sky for a consort. He seduced the wives of Six Rishis, but could not tempt Arundhati who remained steadfast to Vasista. These six wives became the six prominent stars in Pleiades=Kirtikā.

Prajāpati Brahmā Vivasvan (Zd Vivanhvant=Gk Iason=Jason=Rom Jonus=Ganes a) enamoured of his own daughter Ushā (Gk Eos was regarded as an Aphrodite; Eos an ever amorous goddess, rosy figurine as the rising sun spreads rosy coloured image before it rises. According to Appolodorus (1, 27) Eos was born of Aphro-

In NE sky appear Hercules and Virgo in March; they are Krishna and Rādhā, Sumerian Gilgamesh and Ishtar; Phoenician Astarte carved on wag carries a lotus and bears on her head cow's horn at Nimrud of 9th century B. C. (I. L. N. July 22, 50). Ursae are their cattles. Draco (Kalia Nāg—Manasā) is not visible with the ascendancy of Hercules in SE sky; so Krishna is said to have killed Kālai Nāg in the Yamunā, the bifurcated Milky Way. Cepheus (Egypt. the dwarf Bes—Nārada) plays Vinā (Lyra), neighboring constellations. Dwarf Negroes were utilized by ancient Egyptian aristocracy to entertain and amuse them and to guard children. Krishna's step brother Bala-Rāma carried a plowshare on his right shoulder for which he was called Halāyudha. In Greek legends Bootes tilled his land successfully by inventing the plow which he hitched to his two oxen for which he obtained the title of Herdsman = Ox-driver = Arcturus, and for which he was placed in the heavens to follow the stars of Ursa which resembles a plow. In Rome Ursa Major was called plowshare

dite and Ares. Sarasvati, Savitā; to Aphrodite as goddess of fertility goat was sacred and she rides on it; Terpon, the phallic demon attended on her). Ushā changed herself into a doe Rohini (Aldebaram in Taurus). Prajāpati in order to catch and clasp her in his arms followed her as a stag; (Sat Br 2.1.28 says that Mrigasirā = Arm. Margazana, Zd Meregu = Pers. Merg, bird = G. Orionis = Bellatrix. Likewse regarded by the Chinese). At this Rudra (Sagittarius) being incensed at the father (Orion = Sumer, Uru-Anna, the light of heaven) copulating with his own daughter (Rv. X, 61, 6) aimed his arrow at him. In the Greek legends, Iason (in some version, Poseidon) desired union with his sister Demeter (corn mother, from *dei*, the Cretan form of *zeias* = barley; earth mother from *da*, regarded as the form of *ge* = earth = Thraco-Phrygian earth (Lith. Zeme = Zemlga) goddess (Zemelo = Syāmālā), and Demeter, in order to escape him, ran over thrice plowed field, changing herself into a mare. Iason (Poseidon) became a horse and copulated with her; at this Zeus hurled his terrible thunderbolt at Iason. Artemis (Sagittarius), a huntress, armed with bow, quiver and arrows, aimed her arrows at Orion, a handsome hunter, as he attempted to rape Eos = the dawn maiden, the long and lingering twilight of the arctic region, and changed Eos into a doe. The Orion, one of the most conspicuous constellation in the configuration of a giant with a sword in his right uplifted hand, a shield in his left, a girdle with three bright stars, rises in E sky. A little south of it is Taurus. From his left foot spreads the long serpentine celestial river—Eridanus—the Bhagirathi Akāsa Gangā. In front of him is Aquarius, in the shape of person (in Baby pictures, a nude female) pouring out from an Amphora (*Kumbha*) a stream of water, which flows into the mouth of a Southern fish (Piscis Australia = *Maisya* = Zd. *Misyo*). In Hindu Mythology, *Matsya* (Pisces) and *Kurma* (Cancer) are representatives of *Vishnu*, that is luminaries, Philistines used to worship Da (lord) Gan (I. Sam 2-3). Heb. dagon = grain. Phoenicians ascribed to Dagon the invention of plow and the production of grain. Dagon became the Amorite war god

and its seven bright stars called septen triones—seven plowing oxen. The Greeks regarded Sagitta with five stars as the arrow of Eros as well as of Hercules. Madana (Etruscan Mutunus) darted his wanton and playful mischievous golden arrow (Sagitta between the branches of the Milky Way—Yamunā, and shot with it serpent-bearer Siva (Ophiuchus) to enamour him of Gauri (Virgo), all close neighborly constellations, and Siva in his anger burnt Madana into ashes, and became impersonal (Ananga); that is in Dec. Hercules and Virgo are not seen. Madana caturdasi is celebrated in the end of March with the ascent of Hercules in E sky; in July when Hercules is almost overhead, Krishna's Bhādra Janmāstami is celebrated. Manasā (Draco—Chin Dragon=Rhea—Egypt. Buto) become prominent in NW sky in July and August and so worshipped in Srāvana. Her prominent star Thuban was regarded by ancient Egyptians as the Polar in 2000 B. C. Either Thuban or its adjacent star *Dhube* of Ursa Major was the *Dhruba* of the Hindus; in the marriage ceremony the husband pointing this polar star used to say to the bride: Be steadfast and unflinching to the like this Dhruba.

and a golden mouse was given to him as a votive offering. Mouse is also the carrier of Ganesa (Gana + isa = lord = Lord Gana).

According to B Hrozný in his Ancient History of Western Asia, India and Crete, Prague, though only a minority of Indus signs appear to be similar to those of the Hittite hieroglyphic writing, and there is missing the important sign for god, yet he reads the inscription on the Mohenjodaro humped bull, Tab 3. 337 as *Na-sha-sha* = a seal of the temple; on Mackay's Further Excavation Tab. 94. 411, *Shi Na-ta-ya* = Natya's seal; on M amulet Tab. 94. 420, Fig. 99, so called three-faced sitting Pasupati with *buffalo* horns headdress and surrounded by animals as *Ya shi shie Keu-eya* = here the sacrificial fee for Kueya = Bab. Kuya = M. *Kushi* = Subarean - Harri moon god Kushush; M. Unt aeta = Harri Unteya, consort of Kushush; the circumcised stone phallus Tab. 14. 4 is his emblem; Harappa 1 Tab 12. 12, Fig. 111 as *Shi-e-e-ya* = a seal amulet of Shia = M Shī = ishā = with vulva emblem, and tiger as her favorite = lr. goddess of fertility Ashi; M Tab. 98. 598 Ushis = Ushas; M Tab 113. 464 *Na-u* (Beng. nau = Gk. neos = L navis = nava, 6 58.3) *Ya-yaē* = the ship of Yayae = Yaveh = Yahva 3.1.12, with tree emblem. The Cylinder seal of Sharkaisharri 2270, showing Gilgamesh holding a flowing waterpot from which a *buffalo* is drinking water.

A Hittite seal: Two hawks chasing a hare. H. Kupaposh = Gk. Kybele = Kālī; Luite god Shandosh = Gk. Sandos = Etruscan. Tarhon = Skt. Santosa. Arunash (as sea god in Boghaskoi inscription) = Gk. Uranos = Varuna Lelvanish = Ishtar, Lāvanyā, H. Vattaesh = Cretan Vatesh. = L. Vates = M. Vataya = Skt. Vyāsa, in the sense of seer, H. Sheshshiyān = Cretan sheshi = Skt. sasya, corn; Harri Shakush = Skt. Sakuna (vulture); the owl represented Ishtar and Athena.

In myths early in spring (vasanta = Slav. Vesna) when Pavana (Rom. Favonus) was wafting delightful perfume from the expanding flowers,

“As a maiden yields to the youth that comes to her with an ardent love in a tryst, so all the planets—*advaryus*—are in mutual rapport with the Devi (x. 30. 6 ; Oscan *deivai*—Lith. *deives*). The sun—*Sūrya*—enters into *Āpo* (1, 28. 17) ; the sun enters into *Aquarius* at present on January 20. When the full moon (Zd. *Māh*) was in *Āpo* (Zd. *Āpam*), known also as *Satabhusā* (Zd. *Satavaesa*), the exhilarating joyous festival of *Soma* (Zd. *Haemo*) took place as praised in 9th mandala, with drinking *Soma* (Zd. *haemo*—S. China *huo-ma*=hemp, called *Siddhi*, *Bhāng*) drinks, dancings and merriments. *Āpo* was *Kassite* *E*—*Apsu*, *Sumerian* *Ea* who had a fish on the back of his head Zd. and 2. 35 *Apām* *Napāt*=*Rom.* *Neptunus*. *Pisces*—*Trita*=Zd. *Thrita*=Gk. *Triton*, a merman, human down to the waist with a tapering tail. In *Babylonia* the *Orion* was called *Tammuz* and *Ur—Anna* ; in *Egypt*, *Unas*, *Sahu* and *Horus* ; in *Purānas*, *Prajāpati* as well as *Kāla—Purusha Yama*. In *Egyptian* myths, *Horus* ferries in heaven (*Argo Navis*—6. 58. 3 *Nāva*) *K*—the soul of the dead. *Canopus*, the brightest star of *Argo Navis*, is the steerman *Agastya*. And ocean voyage to the South is called *Agastya Yātrā*, foreboding disease and death. *Vivāsvan*’s son (*Yama—Orion*) dwells in remote recesses of the heaven (9, 113. 8). *Yama* is death, and owl (*Uluka—Corvus*) and pigeon (*Kapata—Columba*) are his messengers (x, 165. 4). Two four-eyed broad-nosed brindled brown dogs (*Sabalas Rv.* x 14. 10—Gk. *Cerberus—Canis Major*, *Canis Minor*) guard the path way

and birds and insects were singing love songs, *Gauri* as *Rati* (= *Yt.* 17 *Ritis*, goddess of fertility = (Gk. *Erota*) was amorously yearning for union with *Hara* (Gk. *Ares*). *Hara* remained indifferent and absorbed in contemplation of the beauties of nature. But suddenly *Hara* found that passionate urges were disturbing his tranquility, and opening his eyes saw *Madana*=*Roman* *Mutunus*=*Cupid* (Lat *cupere*=to desire—Skt. *kup*, *kopana* to be excited=erect penis) was aiming his flowery shafts against him (that is the beauty of *Gauri*, fragrance of flowers roused his senses which canalized into his involuntary erect penis ; and *Hara* burnt *Madana* into ashes ; so *Madana* becoming bodiless became *Ananga* (that is *Hara* suppressed his erotic urge, *Manmatha*—churner of the mind, stirring up emotions). At this *Gauri* pleaded for the life of *Madana*. *Hara* promised that *Kāma* (love) will ever remain disembodied ; but only will be materialized at the embrace of lovers. Love is essentially, a psychic phenomenon, a transcendental attraction of the senses, an emotional yearning, an unending striving in the ecstatic participation in the union with the beloved ; but during sexual embrace erotic longing becomes gratified in the orgasmic union with the beloved person.

In *Babylonia*, where the water pours from the amphora, instead of a fish, herbs and red flowers grow. *Amphora* represents uterus which has the shape of a jar, water vaginal and cervical secretion through sexual excitement, herbs—pubic hairy growth, and the red flowers—menses. In *Hindu* marriage and other auspicious ceremonies, a water-filled jar covered with ever green mango leaves and red flowers, called

(Milky Way) of Yama (Orion), Agni is the friend of Yama, for by consuming the dead, he sends the purified soul to Yama (x, 16. 9). In the Avesta a four-eyed yellow-eared dog keeps watch at the Cinvat Bridge (Milky Way). Cerberus guards the river Styx made out of flowing tears which has to be crossed by the dead. The dog hunts the boar (Lepus) and bites the ears of Vrishakapi (Monoceros=unicorn=Ekasringi; unicorn animals have been found in Mohenjodaro seals and Chinese (Chi-Lin) paintings; x, 86. 4., one horned rhinoceros of Assam. At Florialia, a fawn colored dog was sacrificed to Sirius. According to the legend Saramā (Gk. Hermeia) was in love with his brother (Gk. Hermes as the herald of the gods was employed to conduct the shades of the dead from the upper into the lower world), and none of them would do any work, except erotic dalliance, father Prajāpati separated them, placing them on the other side of a river, promising them however that they would be united once a year if they performed their allotted work faithfully; but as they simply wasted their time at gazing and talking with each other over the river, they were placed in the heavens as dogs (deva suni). Sirius of Canis Major, was however not only regarded as Sothi in Ancient Egypt, Sati in Purānas, Tishtryā in Iran, presiding over rain and granting fertility to the fields (Tir Yt), in India as auspicious Pushyā = 5. 54. 13 Tishyā.

Mangala Kalasi is generally used. In Babylonia. Bau—Gula [Ma—Ma] representing Aquarius, riding over a duck, was a great goddess, giver of life water and fertility, and wakening desires in man. In Gudea's time the New Year began with her. In India Sarasvati riding over a swan (Cygnus, a neighborly constellation) is the goddess. In ancient Greek vases Aphrodite is found on the swan. In Iran Ardivisurā Anahita in the shape of a pretty damsel with prominent breasts, is the goddess of generation and all sexual life; even religious prostitution was transferred to her service. In Bactria, her cult image had a golden crown with eight rays and hundred stars, and one thousand arms which represented the Oxus with a thousand canals. In the Vedās as Āpah. "The delightful goddess advances in the path of luminaries (7. 47. 3), in whom the moon is delighted as a youth is charmed with a pleasant buxom maiden; so approach Apo and adorn her fragrant herbs (x. 30. 5)

According to Chinese Folk Lore the sun god had a daughter Chih Nu (Lyra=Vega) who excelled by her skill in weaving and her industrial habits. To reward her, he had her married to Keng Nu, the herdsman (Aquilla) who herded his cattle on the silver stream of heaven (the Milky Way). As soon as they were married, Chih Nu changed her habits; she forsook her looms and gave herself up to merry making and voluptuous day-dreamings. Thereupon her father decided to separate the lovers by the stream and placed them on one side of the Milky Way, allowing the husband to meet his wife over a bridge of many thousand meopies only once a year, on the seventh day of the seventh month which is a holiday in China even now.

ASTRONOMY

1. **Surya** (Zd hvare for *svar*, Lat sol=Gk. helios from *seiros*, hot and scorching; Lett, saul—Lith, saule) shines forth from the lap of the dawns, 7.63.3. and as a ruddy bird 5,47,3 traverses the space.

1. Our sun had a dark blue dwarf companion, as there are about 10 million binaries in our galaxy. Binaries constitute more than one-fifth of all stars. Our sun has about 35 p. c. hydrogen. The rest of the hydrogen has been converted into helium. This conversion of hydrogen into helium is the source of light and heat of the sun. The interior of the sun has about 20 million C. temperature. Only 1 p. c. of the solar material consists of elements of heavy weight of magnesium, aluminium, silicon, iron, gold, uranium etc. While the earth consists of more of heavy elements. So our earth could not have originated from the solar materials. But the dark blue dwarf by condensation and contraction became the reservoir of an immense heat, about 30000000°C. In this temperature, all manners of nuclear transmission occur with great rapidity. The hydrogen-converted helium becomes transmuted into elements of heavy atomic weight as silicon, iron, lead, uranium etc., like that of the earth and other planets. Thus becoming a supernova, it exploded. About 90 p. c. of the gas was hurled rapidly with tremendous force into a great distance where it became a white dwarf by gradual condensation. During the last dying stages of explosion, about 10 p. c. of the puffed out clouds of gas remained within the gravitational pull of the sun by the force of recoils. This cloud of gas spread out around the sun, and took the form of rotating circular disk. As the condensed disk began to assume axial rotation, it broke up into chunks and blobs. The chunks began to circle round the sun as planets, and blobs round the chunks as planetary moons. The earth is older than $2\frac{1}{2}$ billion years. According to Hindu Astronomy the earth is 1, 922, 449, 048 years old. From the lead contents of uranite of Manitoba, an archæan orogenic belt, 1950 million years can be calculated. The earth was called *Go Prithivi*, *Zd. Gaus*, *Ge* or *Geia* of the Greeks, *Ummā* of the Khattis, *Geb*, *Mā* of the Egyptians, *Maa-Emā* of the Finno-Ugrians, *Ambā* of the Tamils, *Ambā* and *Ambikā* of the Hindus.

The energy generated in the sun and the stars is caused by the gradual transformation of hydrogen into helium. The nuclear transformation of hydrogen into helium is known to set free $2 \cdot 10^{13}$ calories for each hydrogen atom utilized. As sun liberates 10^{26} calories per second, it consumes $5 \cdot 10^{38}$ atoms = 800 million tons of hydrogen per second = $2 \cdot 10^{17}$ tons; $1 \cdot 10^{27} / 8 \cdot 10^8 = 11 \cdot 10^{18}$ sec = $8 \cdot 10^{10}$ years. For 9 billion years the sun might have used 20 p. c. of its hydrogen. It is known that cosmic matter contains 55% hydrogen, 44% helium and 1% other elements. Radioactive Thorium and Uranium 238 are not markedly less on the earth than other heavy elements

2. Soma (Sin ; En-Zu = Amsu ; Egypt Chansu = Candra ; Lit hy Menu, Lett. Mene, masculine god, married to the sun which is feminine ; Sin was the Bab, god of agriculture)

like Bismuth, Mercury, Gold. The half-life period of Thorium and Uranium 238 is 14 billion and $4\frac{1}{2}$ billion years respectably. The fissionable isotope of Uranium 235, constitutes only 7% of the main common isotope and its half life is 0.9 billion years. Since the amount of the fissionable Uranium 235 is cut in half in every 0.9 billion years, it must have taken 7 such periods = 6 billion years to bring it down to its present low level existence on the earth.

The sun = Sārya is no doubt the source of all light, energy, heat, life and colors. No chlorophyl and carbo-hydrate formation is possible without solar rays. Even coal is nothing but fossilized plant. The sun is the exciter and stimulant of all things - Savitri, Rv. 2,38,6.

Dyavākshamā, Dyāvābhūmī, Rodosī, Dyāva-pṛthivī, are the Heaven and the Earth. They are the variegated Cow and the Bull with excellent semen (rain) : Dhenum ca pṛshnim vṛishabham suretasam, 1, 160 3. Widely capacious pair, mighty that never fail—Father and Mother protect all creations : uruvya ca sāmā mahinī asushcatā pitā mātā ca bhuvānāni rakshatah, 1, 160. 2.

The Earth's crust was a cold mixture of iron and rock and stayed that way for about a billion year, Gradually radio active uranium, thorium and the potassium in the crust gave off enough heat to melt the iron which flowed into the interior to form the Earth's core, the lighter floated to the surface. This circulation caused the crust to winkle, causing the land masses to shift and slowing the Earth's spin on its axis. Thus days are getting longer by about one second in every 200,000 years. Earth's inner core with a radius of 800 miles is solid with density 18 times that of water, made of iron, nickel and possibly some other denser materials ; the rest of the central core extending to 2,200 miles, from the centre consists of a liquid form of silicate rock, about 11 times the density of water. The Earth is gradually slowing at a rate that the length of the day is increased about 0. 01 second in a century. In the spring the earth rotates at a slower than the average rate. In the autumn it rotates a little more quickly than usual. As a result, the clocks in the autumn are about 0. 06 second ahead of what they are in the spring.

The interaction between the Earth and the Moon is markedly displayed in the phenomenon of the tidal wave, raised by the Moon's attraction on the oceans of the earth. Tidal waves running around and around our globe encounter resistance in the form of the continents that stand in the way. Tidal frictions will lengthen the day by about $\frac{1}{1000}$ of a second for century and will increase the length of the month by $\frac{1}{3}$ of a second per century, besides widening the distance between the Earth and the Moon by five inches per year. Dividing the present distance of the moon of 239,000 miles from the earth by the rate of recession of 5 inches per year, it can be calculated that about 4 billion years ago the queen of the night was in close embrace with the earth, perhaps in the Pacific region, and both of them rotated together in 7 hour's time.

assumes the the rays of the sun for his robe (i.e. the moon-beams are the reflected light of the sun), spinning in his movements, 9. 86. 32. All the five ancient planets, with the sun and the moon, 7 luminaries—ādityas and 12 zodiac constellations were known even in Rik Vedic period.

2. The Moon is the most beautiful object of the night. Soma married 27 star daughters (Tārā, in the naked eye about 2000 stars are visible in a clear night) of Dakṣha (the sky god); But as he lingered longer in the mansion of Rohini (Pl-iades); according to the Chinese there are 23 siou=star mansions=groups of stars, actually the moon circles round the earth in 29 d, 12 h, 44 m, 2-78 s, and there are 12-37 synodic months; but as during this time the earth has moved about 30° in its orbit, the true or sidereal month, measured with respect to the stars is 27 d, 7 h, 43 m, 11-57 s). other daughters provoked by envy and jealousy, complained against the favoritism of Soma for Rohini. Dakṣha in anger cursed Soma with consumption. But soma explained that he was ordained to make this monthly round. Dakṣha said that consumption will not affect his health; he will ever remain beautiful and charming; but he could no longer remove his consumption spots; but coming to Rv. 1. 24-9 Satabhisaj=Zd. Sataveśa (who has a hundred remedies=Aquarius), he becomes the full moon again, and his praises will be sung, and his worship made; Soma was supposed as reigning over the entire universe (somaṃ visvasya bhuvansya rājase Rv. 9. 86. 36), Atri seems to be the personification of the New Moon. In 5. 40, 5 when the sun was covered with darkness by Svārbhānu (Ketu=Sumer-Kittu) Atri, coming out of his dark cave, rescued the sun. A solar eclipse is only possible at the time of the new moon. Kuhu (in Polynesia the next day after the new moon is called *Kuu*). Kāli is the invisible New Moon. Sinivāli was the growing crescent moon (quarter moon); Gungu the half-moon; Anumati is the night (14th) before the full moon Rākā=Poly raka, raa=Gk Tyche=Rom Fortuna on a moving rudder, the erratic goddess of love and prosperity is the Full Moon. The fierce heating of the lunar surface rocks by day and the cooling by night must lead to an alternate contraction and expansion which cause small bits of rocks to flake away from the surface. These particles of dust tend to work their way to the lower parts of the moon where they have accumulated as gigantic drifts that cover the underlying craters. Some craters might have been caused by the impact of meteorites. But meteorites could not usually create only circular craters which are usually seen on the lunar surface. The solar rays falling upon this fine white dust envelope over the lunar surface make the refracted light so pretty of the lunar beams. The moon lacks oxygen, water; temperature fluctuates daily between—151° and 100°C = -240° to 212°F. Candra=Gk kardaros (bright).

In the late Roman Egyptian Marble Plaque there are two circles of 12 mansions each, the outer circles containing the signs of the Greek Zodiac and the inner the corresponding signs of the Egyptian Zodiac, Aries=cat; Taurus=jackal; Gemini=serpent; Cancer=scarab; Leo=ass; Virgo=lion; Libra=goat; Scorpio=cow; Sagittarius=falcon; Capricorn=baboon; Aquarius=ibis; Pisces=crocodile.

3. **Suparna** x, 86, 19; 1, 105, 11, now called Budha, is the Baby Nebo, the scribe of the gods, Hermes of the Greeks, Mercury of the Romans, the messenger of the gods, was the bird of Vishnu as it quickly moves round the sun.

4. **Vena** (Venant Yast: Sukra) "with the wings of gold, the messenger of Varuna (Uranos, the sky god), the bird flies of the region of Yama (Perseus), x, 123.6; the Vena is a swift mover, x, 123.8. and wanders in high places, x, 123.7.

When the Mercury is between the Earth and the sun, the light of the sun falls only on the side away from us and we see only a dark ball across the solar disk. When the Mercury is in other positions, the part we see illuminated may range from a thin crescent like the wing of a bird to almost a full circle. Mercury is the smallest, speediest and most elusive of the planets. It is never seen except occasionally near the horizon just after sun set or sun rise, and even then it is frequently dimmed or obscured by the haze and mists near the horizon. It circles round the sun in 88 days at the speed of 30 miles a second. It has no satellite of its own, though it has the size of our moon. Mercury presents the same face to the sun, being held by its gravitational grip, as the moon presents the same face to the earth. The side, perpetually baked by the fierce sun, has lost its water and atmosphere; if there is any river, it is of molten lead. The elliptic in which Mercury moves is more flattened than the orbit of any other planet which proves the Relativity Theory. Now called Budha after Teut. Odin = Ang-Sax Wodan = Rv. Zd Vāta = Rom Ventis = Ger Wut, furious storm wind, after whom Wednesday has been named.

Vena is the Venus planet; Hathor, goddess of love and beauty of the Egyptians; Freya, goddess of love of the Anglo-Saxons, and after whom Fregas daeg = Fryday has been named; Al-lat or Al Ouzza, Athtar, Ishtar of the Semites, daughter of Sin (Moon) as the phases of the Venus resemble those of the moon; as the morning star Dilhat, evening star = Zib Assy. Shimti, Ashima = Pur. Asimā; as a morning star Anat, she is goddess of war, and as evening star, goddess of love; Phosphorus or Lucifer, as the morning star, Hesperus as evening star of the Greeks; the identity of the two bodies is attributed to Pythagoras in sixth century B. C.; in Lith myths as Devo sunelei—sons of the heaven, the morning and evening star—*Asvinau as Venus* is situated between the Earth and the sun; it occasionally passes over the face of the sun just as Mercury does, the diameter of Venus being only about 300 miles less than that of Earth. The transits of Venus take place at regular intervals of just over eight years. Like our Moon, the Venus exhibits different phases. It is at its greatest distance from the Earth when full, but its greatest brilliancy occurs at about 36 days before and after it is new when its appearance at the telescope is like that of 5 days old crescent moon. When the Venus is just in the centre above the crescent moon, it is the sacred *Id* of the Islamis. The Veuns completes its revolution in 225 days, but takes 20 days to rotate on her axis at the rate of 26 miles a second. What has slowed down the

5. **Marutah**—red colored, wander over the sky. 8, 7.7, Mars.

rotation? It may be the sun exerts a huge tidal influence on the shifting dust of the Venus; or Mercury may once been a satellite of Venus. The intense heat of the sun causes small particles to flake off the Venus as in the case of the moon, and it appears that great clouds of these particles rise upwards in the carbon dioxide atmosphere and are then convected round the dark side of the planet. The Venus shines with dazzling lustre and it has the characteristic of the light scattered from fine white dust. It is as evening star for six months, and brightest in the later two months, and morning star in other months. The temperature of the Venus fluctuates daily between -25° and $110^{\circ}\text{C} = -13^{\circ}$ to 230°F .

Marutah are red-colored and wander over the sky (877.); *Ud u tye arunapsavas citra yāmebhīr īrate vāsra adhi shunūā divah* = the planet Mars, the Roman god of war (called Marti, Martis, Gk. Ares, Amorite Marduk, ancient form Martu. Marut-ukku = Kassite Maruttas, Rv. 5.46:2 Sardha Marutah (the troop of Maruts) is the Umbrian Serpo Martio. Mars is at a greater distance than the Earth from the sun. Mars revolves round the sun in 687 days at the speed 715 miles a second, which is about $3\frac{1}{2}$ miles a second slower than the earth. It rotates over a tilted $23\frac{1}{2}^{\circ}$ at 24h. 37m. But the time from one opposition to the next when Mars is suitably situated for observation is 780 days when the Earth overtakes it and passes it. The most favourable condition occurs every 15th year. The red disk of Mars is visible in the western sky about half of the year, and as a morning star in the rest rising about three hours before the sun rise. Mars has two tiny moons—Phobos and Deimos, two of the five sons of war god Mars. Phobos, less than 20 miles in diameter races round Mars thrice a day, changing from new moons to full moons. Deimos remains about the horizon of Mars for nearly 3 days without setting at all, and during that time it goes through all its phases from new to full moon twice over. No oxygen can be detected on Mars. Green markings change due to growth and decay of plants, similar to rock lichens which require little moisture and survive in low temperature. The temperature of Mars varies daily between -69° and $29^{\circ}\text{C} = -92^{\circ}$ to 84°F . Now called *Mangala*.

In May-June when Sagittarius appears in SE sky, Virgo is in the centre of the ecliptic, that is, overhead, slightly in the south, and Gemini in the NW sky. Vākdevī (Virgo) fights for people and stretches the bow of Rudra (x, 125 6). So the queen of the heaven (Devi Rāstri), is not only in eternal copulation (Gemini = Jugala = Jugalis, Roman god of engagement, Mithuna) with Vrishā Vāhana Rudra, they have two sons, Kārtika = Pleiades, and another vermilion hued Ganesa, as Aldebaran for its reddish color is called Rohini, and the two horns of the bull seen upside down becomes the tusks of an elephant. So the queen of the heaven is not only goddess of love and fertility (Premā = Roman. Prema presided over coition, in Babylonia, the Istar is depicted as armed with bow, and arrows, and protecting and fighting for her devotees, sometimes riding over a lion, sometimes one of her feet being placed on the head of a prisoner of war.

6. **Brihaspati** = Jupiter, shines brightly golden ruddy coloured light, 5, 43, 12.

7. **Sakuna** (9, 86 11) = Saturn with his golden wings hastens, the envoy of Varuna to the region of Yama, x, 123.6.

Jupiter appears as a bright flattened disk, crossed by series of irregular shaped dark greyish belts with a large red spot between the belts south of its equator. It has eleven moons. Because Jupiter shines in bright silvery lustre, unsurpassed by any other than the Venus, and it can appear at any part of night and when near opposition as a spectacular beacon it dominates the midnight heaven. It was called Deva-guru - the leader of the luminaries. *Brihaspati* is bright (1, 190.1) like a meteor (Rv. x, 68. 11 *Ulkam* = Rom. Vulkan). Five to ten baby planets like Ceres were formed between the orbits of Mars and Jupiter. Two of them happened to collide, causing numerous fragments; gradually collisions became more frequent until thousands and thousands of asteroids, rotating in 3 to 9 years, tiny flying mountains, known to exist in this region, were formed. The fireballs that flash through the earth's atmosphere and drop as meteorites, are but the smallest numbers of the huge family of fragments, created in this asteroid ring. Conical meteorite stone was worshipped in Phoenicia as Baetyla, generating symbol of Baal, in Mecca as Kabba black stone, In spite of its great bulk Jupiter spins on its axis in 9 h, 55 m, at the rate of 8.1 miles per second. But it takes 11.86 years for Jupiter to finish a trip round the sun on its long orbit, Barāha Mihira mentions that one year of Brihaspati was almost equal to our 12 years.

7. Sakuna is now called Sani, Roman Sater, Saturn. To the naked eye, Saturn shines with a dull straw-yellow light. Saturn wears golden-hued triple rings, composed of millions of tiny particles that are the remnants of a satellite which approached too close and was shattered into fragments. Saturn has also nine moons. It takes Saturn 29 5 years to spin round the sun. Saturn was regarded by the Romans as the agriculture and harvest god. He was represented as an old man with a sickle for reaping harvest. 17-21 December commenced Saturnalia with great rejoicings. From 19-21 began the festival of Opalia, in honor of Ops (opulence), wife of Saturn, with great merriments, sexual license and orgies. On Dec. 22 one received gifts of terracotta dolls and toys (Sigilla), and called Sigillaria. On 25 Mithra festival began with feasts, drinking and debauchery, as the birthday of the unconquering sun which marked the lengthening of the days. Then commenced the festival of Janus (Ganesa), Kalendae Januarii, when boys and girls received gifts on this New Year Day, called Juvenilia and everyone exchanged gifts. Because Saturn (Baby. Ninurta) was the last of the planets known to the ancients, other planets Uranus, Neptune and Pluto being only discovered with telescope, Saturn was called by the Anglo-Saxons Old Father Time, bringing sickness and distress. In Babylonia Saturn was represented by Ninib, regarded as god of pestilence. Saturn with its rings and satellites is 25, 33 times as bulky as the earth. The mass of the system is 1/3497.64 as great as that of the sun and not 1/3501.6 as now reckoned.

The sun enters into Gemini on May 22 and remains up to June 21.

Zodiacs = Dvādasasya Ritum 7. 103. 9 = 12 cyclic yearly order. 1. **Asvinau** 8.2.14 represents the first of the zodiac constellation Aries, *Mesham mahayā* Rv. 1.52.1 = Ram.

Ādityas (2. 27. 1) = Zd. Amesha Spenta = Lith. svente = Skt svanta = auspicious luminaries, particularly planets. Mitra = Mithra = Sumerian Issaru (Isvara) = the vernal sun; Varuna = Moon; Aryaman = Keltic Eremon = Mars; Bhaga = Slav. Bogu = Gk. Bagaios = Lith. Bagatos = Zd. Bagha = Arm. Bhaga-van = Jupiter; Tuvi-Jiti (power-born = Saturn = Babyl. Kaivanu; Daksha = Zd. Āsā Vahista = Vasista = Goth. batista = best) = Starry Firmament, including Mercury; Anca = Venus, Cabiri = Kabeiri, seven planets, worshipped by the Phoenicians = Gk. Kabeiroi, certain beneficent deities = Kubera, god of Wealth.

1. The brightest stars of Aries—Hamal and Sheratan are still called in India Asvinau, and as they become prominent in the NE sky early in the evening, the month is called Āsvina. On May, 15, Aries appears in the morning sky at 4. 30. The sun enters into Aries on March 22 and remains within it upto April 20; so remains invisible during this period, Amun = Amon = Amen Ra, the chief of the Egyptian pantheon of Thebes was either ram-headed or ram was sacrificed in his honor; the Veda is still recited with Om in the beginning in his honor. In Babylonia, the first of the year was called *Saru*, because a lamb was sacrificed to celebrate the New Year. The name *Asvinau* might have originated from Babylonian Sivanu, meaning Pair or Twins, name of the third month, representing the constellation Gemini. According to Gk. myths, Dioskourci which represented Gemini, like the Asvins, used to ride on white horses (leokopolo). "You (Asvinau) filled from the hoof of your vigorous steed, as if from a cask, a hundred jars of wine" 1. 116. 7. Pegasus is the 'flying winged horse', just west of Aries. And at the foot of Pegasus is the Amphora of Aquarius (Āph = Ushā = Sāvitrī = Sarasvatī). Thus Asvins on his flying horse followed Ushas (8. 5. 2), sometimes encouraged by Sāvitrī (1. 3+10) = Subigus, Roman god of wedding night.

Thy great birth, O horse, is to be glorified; for thou hast the wings of an eagle and the limbs of the deer (1. 163-1). It seems with the entry of the sun into Aries, early in the spring, the New Year commenced, and the praises of Asvins were sung in a feastal mood. Asinus (ass) was the totem of Roman Asinius gens. In Lithuanian mythology Devo sunelei (Lith. Goth. sunus = Russ. suin = Ger. sohn = Skt. sunue = God's sons, the morning and evening stars, represented the Venus. Asvins are invoked morning and evening, 8. 22-14; x, 59. 1; x, 140-4.

Vedānga Jyotisha reckons the luni-solar year of 366 days; Surya Siddhānta of 365.25875 days which is larger than the mean value of the tropical yearly .01614 days. Lunation is the period taken by the moon to pass from one conjunction with the sun (new moon) to the next conjunction. This is found to be variable from 29.3055d to 29.8228d, mean 9.530588. Lunar year of 12 lunations is 354.3671d = 354d 8h 48m 37s, falling short of the solar year by 10.8751d. The solar year is the period in which the sun moves from the vernal equinox to the vernal equinox again 365.2425d = 365d 5h 48m 49.7s = 365½d, causing a difference of additional 11 minutes, making an error of one day in 3300

2. **Brishava**—1,116.18; Zd. Gaush is the Taurus. It is the vernal equinoctial Apis Bull of the Egyptians, which is depicted as equally black and white, the Golden Calf (Ex 32).

3. **Yama and Yami** (x.10) = Gemini (Fr. jumeau = Skt yamak), meaning twins; or pairs like Sumerian Sivanu, Egyptian wind god Shu with his consort Tefnut, Jugala (Rom. Jugalis leads the courting to engagement) Mithuna, Gk. Dioscuri, Roman Liber and Libera, Yaw-Anat, Kāma (Gk. Komos = Rom Comus, another name of Eros) - Rati (Gk. Erato), Hara (Gk. Ares) - Pārvati (Pertunda presiding over first coition), Umā (in Khatti votive relief at Boghaskeui, there is a broadhipped female with a child called Ummā, Sabaeen Ummā = mother) - Mahesvara in eternal copulation as Ardha-Nārisvara.

years. In Rv 1.155.6 Vishnu (the Sun) like a rounded wheel sets in swift motion 4 (vernal equinox to summer solstice; ss to autumnal equinox; ae to winter solstice; ws to ve) 90 (days) = 360 days, nearly $6\frac{1}{4}$ days short. Egyptian year was of 365d divided into 12 months of 30 days each; 5 days extra—epagomena—were dedicated as a new year festival at the heliacal rising of the Sirius—Sothi when the Nile flood commenced. But a little more than $\frac{1}{4}$ d shortage in a year has a cumulative effect in changing the festival days as seasons; so there was a Sothic cycle period in every 1461 years as the Lunar Cycle in 19 years. Ribhus slumbering for 12 days (dvādasā dyān) with the sun directed the streams, and waters filled the low lands, and fields became fertile and plants occupied arid lands (4.33.7), and then awakened by the dog (Svānam : 1,161,13 = Canis Major of whom Sirius is the brightest star). This intercalary 12 days of Ribhus may be appropriate in a leap lunisolar year. That the Ribhus had connection with the moon may be inferred by his making drinking chalice (the moon as the amṛita food) for the Asuras (Rv. 1.110.3). The Babylonian began the day at the sunrise, which the Hindus perhaps learnt from them; the Jews and the Greeks at the sun set; the Egyptians and the Romans at midnight.

Zeus raped Europa in the form of a bull, and raised the bull to the sky. It is the Baby. Ninib, and Nandi Brisha of the Hindus, depicted in a Mahenjodaro seal. Babylonian, Median, and Susan New Year took place like the Persian Nowrose on the spring equinox = Slav. Vesna, goddess of the spring = Vāsanta. Atharva Veda (19. 1. 3) mentions that New Year with Krittika (Pleiades in Taurus), which took place 2000 years ago on March 21. The sun enters into Taurus on April 21 and remains therein up to May 21. This sun's entry was symbolized by Mithra killing a bull, and feasting on it as a new year's festival, as the bull becomes invisible. The Hindu New Year also begins on that day and the month is called Baisāka after the Bisāka star - Zuben el Genubi - in Libra. The important star groups in Taurus are Pleiades (Kirtickā, called also Mātrikā after Polynesian Matariki), and Aldebaran (Rohini), called also Hyades, according to Greek legends seven nymphs, according to the Hindus, wives of seven Rishis who were seduced by Agni.

In Babylonia huge stone bulls, sometimes winged (representing also Aquila) and human-headed; at Susa and Persepolis bull heads on

4. Manduka is sometimes hidden in rains though Advaryus (planets) shine throughout 12 monthly orders, Rv. 7.103. 8-9. Manduka was called in Babylonia Turtle (Pulukku), in Egypt Scarabæus Beetle; in Puranas as Kurma (turtle); Karkata = crab = Cancer.

5. Pitris are situated in the centre of the heaven; Pitris are the guiding spirit of Maghā (X, 15. 14), the Regulus, the brightest star in Leo, Ir. Miyan, the centre of Rex, Babylonian Sharru, the King.

the capitals of columns like those of Asokan pillars. And as the Scorpio rises in the SE sky, after its brilliant star Antares, it called Jeshtā, the month is called Jaistha; other stars are Anurādhā in the head, and Mula in the tail.

The rising in the evening of the naked eye cluster of Pleiades heralded in Babylonia the coming of the winter solstice of a year of 365 days in 700 B.C. when the intersection of the ecliptic with the celestial equator was in Aries. The Chinese cycle of 19 years of 365½ days to which 235 lunar synodic months of 29.53 days—the average between successive new and full moons.

Life appeared on the earth when its atmosphere, containing as at present a mixture of oxygen, nitrogen and carbon, had in addition also methanes, ammonia and hydrogen as found in the atmosphere of Jupiter and Saturn. Under the influence of strong solar radiation beating down on the top of this primitive atmosphere, amino-acids—glycine, alanines—were formed—complex organic compound of protein chain—the basis of life's growth.

Manduka is sometimes hidden in rains though Advaryus (planets) shine throughout 12 monthly orders (7. 103, 8-9). Manduka was called in Babylonia Turtle (Pulukku), in Egypt, Scarabæus Beetle; in Purānas as Kurma; Karkata = Crab = Cancer. The sun enters into Cancer on June 21, and stays there up to July 21, the day of summer solstice (Ratha Yatrā). Cancer has no bright star except the Bee-Hive = Praespe called Pushyā.

As it coincides with the appearance of Sagittarius and its bright star group is called Kaus Australis = Asāra, the month is known as Asāra.

The Hindus still make their offerings to the Pitris when the new moon is in Leo. = Baby Khumbaba = Ch Horse = Arab. Gazelle. Leo is the Man-Lion of the Khattis, Zd Nairyō Sangha which became Nara-Simba of the Hindus; it is the Sphinx of the Egyptians. The sun stays in Leo = Simha (Tib. Singe) from July 24 upto August 23.

At this time Aquarius appears in E sky. As Aquarius has no brilliant star, its place is taken by Aquila = Svena = Z1 Svena Yast 4. 1 = the vulture with outstretched wings of the Babylonians and Hawk of the Egyptians = Garuḍa of the Hindus = the double headed flying eagle of the Khattis. From its brilliant star Altair, called Śrāvanā, the month is called Śrāvana.

Because the Lion and Eagle are in opposite colure in this Soli-lunar system, the winged lion = Griffin statues in Babylonia are common.

6. *Rastri* (X,125), the Queen of the Heaven = *Ishtar* of Babylonia. *Isis*, called also *Maat* of Egypt, *Mā* or *Umā* of the *Khattis*, is the *Virgo*, riding over *Leo*. *Magnamater* of the *Phrygians* having lions as her carrier—*Simharathā Isā* = *Durgā* of the *Hindus*. Egyptian goddess of justice held on her head the scales to weigh the souls of departed men in the judgement hall of *Osiris*. The sun enters into *Libra* on Sept 22, the equinoctial point when days and nights are of equal length. *Libra* is the extension of the *Virgo* and the ancient Egyptian rightly depicted *Isis Maat* with a scale on her head. It is called now *Tulā* = Balance.

The sun enters into *Virgo* on August 24 and stays within it up to September 22. At this time *Sagittarius* is overhead.

Pisces (*Mina*) rises in the eastern sky after its bright star *Formalhaut* called *Bhādrapada*, the month is called *Bhādra*.

Egyptian *Maat*, goddess of Justice, held on her head to the scales to weigh the souls of departed men in the judgment hall of *Osiris*. The sun enters into *Libra* on Sept 22, the equinoctial point when the day and night are of equal length. *Libra* is the extension of *Virgo*, and the ancient Egyptian rightly depicted *Isis Maat* with a scale on her head; it is called *Tulā* in India.

The sun enters into *Scorpio* on Oct. 24 and remains therein up to Nov 22. In *Scorpio* there is a bright star called *Antares* = the rival of *Ares* = *Mars*, called *Jestā*, from whose appearance in the SE sky, the month is called *Jaiṣṭha*. As at that time *Gemini* (*Mithuna*) appears in NE sky, it is *Agrāyana*, the New Year month.

The sun enters into *Sagittarius* on Nov. 23 and remains there up to Dec. 22. At that time rises in NE sky *Taurus*. *Taurus* has bright star groups *Pleiades* (*Kirtikā*) and *Aldebaran*. For the appearance of *Kirtikā*, the month is called *Kārtika*.

The Sumerian goddess of love has been found in a baked clay relief. She is a nude half-smiling lovely maiden with firm globular breasts, fine nose and earrings. She is winged with snake headdress and birds' feet and is standing upon two reclining lions. In her hands she holds two rods. There are two standing owls by the sides of the lions (ILN June 13, 1936). *Anahitā* has a bundle of rods (Zd. baresman = Skt. *barhis*) in her hands. *Āditi* is *Madhu* (OSlav *medu* = Kelt. *med* = O Ger. *metu* = Gk. *methy*) *Kaṣā* whose whip is honeyed (Av. 9. 1). *Artemis* had owls in her temple; and youths were flogged on their buttocks to rouse their sexual ardor and libido. *Asvins* are also *madhu-kaṣā*.

Twelve are the felines (*pradhyas* = months), three are the naves (*nabhyāni* = seasons), 360 are the spokes (*sākam* = days) of the the year (*cakram* 1.164.48). *Savitri* shines with the golden rays of the morning sun (*Sūrya rasmir harikesah* - X, 139.1). By sun's rays, *Soma* juice is fermented; hence the marriage of *Sūrya's* daughter with *Soma* IX.1.6. *Savitri* is the progenitor of the world (*bhuvanasya prajāpatih* 4.53.2). Multi colored *Gandharva* (Zd *Ganderwa* Yt 5.37; Gk *Iris*, formed by the refraction of and reflection of sun rays or moon beams falling on

8. Visvarupa is three-headed and seven-rayed (tri-sirshanam and sapta-rasmin X, 8.8), now Brichika = Scorpio.

water drops—apsaras = apsva apyāyoshā X, 10.4 = water nymphs is the measurer of air's mid space X, 139.5. Apsaras holding on her lap as a wife supports in high heaven her lover who in the pleasant yoni moves pleasantly = apsarā jāram upasishmiyānā yoshā bibharti parame vyoman carat priyāshya yonishu priyah san X, 123.5. Water nymphs are found in Keltic, Slav and FU myths. Asvin's car, driven by asses (1.116.7) had three wheels, as one of the wheels was lost in a race when coming to the wedding of Sāryā and Soma X, 85.15. In Lith. myths. the moon was punished by Perkunes = Parjanya, the storm and thunder god, for deserting his wife, the sun, and wedding her youthful daughter, Devo dukryte (god's daughter) who asks her mother where to wash away her blood stained garment (defloration marks) who reprimands her for her meselliance.

The densities of planets: Mercury 5; Venus 4.4; Earth 4.4; Mars 3.96; Moon 3.3. This variation can be explained by a difference in the iron content of these bodies and the silicate that has evaporated. A planet that has lost much of its silicate would have proportional more iron than one what has lost less. If the Earth was liquid we would expect less iron and less silica in its outer parts. Mars which closely resembles the Earth contains 30 p.c. of iron and nickle weight, and the composition of Mars is nearly uniform through. That means that Mars was never molten. If there is iron in the mantle of the Earth, it may be sifting about 50,000 tons every second to the core. Thus it would take 500-1000 million years to form the metallic core of the Earth. And this is changing the moment of inertia of the Earth. That is the Earth is not speeding up, but slowing. The day is increasing in length by about one or two thousands of a second per day per century. Some say that as water of the ocean being slowly transferred to the icecaps of Greenland and Antarctica, this process may account for the lengthening of the day. Earth's temperature ranges from -59° to 60° C.

Egyptians fixed their year of 365 days. The Egyptian day began at dawn at a later period, the Babylonian reckoning with the evening. The Babylonians reckoned their month from the New Moon; Egyptians their month from the morning when the old crescent was no more visible. The lunar year is corrected by the rise of Sirius, as among the Masai, Wachagga and Loango. The rise of Sirius—Egypt. Sothis—which coincided with the Nile flood was the opener of the year. The Roman day was from sun-rise to sun-set, divided into 12 horae—hours; the civil day of course began at midnight, Ides = full moon day. In Caesar's calendar, the year was divided into 8 periods—two solstices—Burma and Solstimum; two equinoxes of Vernum and Autumni; and the beginings of spring (Feb. 9), summer (May 13), autumn (Aug. 11) and winter (Nov. 11).

The Archer from a Babylonian Boundary Stand and the Egyptian Zodaic of Dender—a winged centaur, drawing the bow, with a double head, one human, the other of animal, possibly dog and a double tail, one of a horse, the other a scorpion. In Babylonia the penis is erect and in front of which is scorpion with two extended arms to grasp it.

9. Rudra (Lat. rubra = Fr. rouge = reddish) is the boar of the sky, reddish, gleaming, 1, 114.5. Rudra carries bows and arrows (*dhanavanhan*, 2, 83, 10. Rudra's bow is firm and strong with swiftly flying shafts, X, 49, 1. For these reasons, Rudra is called Dhanu = Sagittarius.

Other Vedic Constellations : Pushan (Gk. Pan = Rom Fannus) appears early in the morning with Vāyu (Arcturus in Bootes at 4 30 on April 14, in N sky. Pushan's golden ship (Argo Navis) is in the heavenly ocean (Milky Way) on an embassy to *Surya* (6.58.3). *Pushan* is provided with a goat (aja 1. 162. 2-3). *Pushan* as a charioteer guides through firmament the golden wheel of hero's car (6. 56. 3). *Pushan* is Auriga (Gk. auros = swift ; ager = to drive, swift-driver, charioteer) with goad (6.58.2). The Greeks conceived Auriga with the configuration of a man in a more or less sitting posture with a she goat and kids in his left hand and a bridle in his right. Its bright star Capella (Brahma Hridaya) means a she-goat ; while Haedi = kids. Auriga appears in NE sky in September and disappears in N sky in August. *Ahi Budhnya* (X, 65, 11) is Cetus = the Dragon of the Deep = Hippopotamus of Anc. Egyptians.

Sagittarius became the god of War, and later supreme god of Assyrians as Assur, of the Achaemenians as Ahura Mazda. Both Assur and Ahura Mazda had streamers on their body, symbolizing the wings of Aquila, just north of Sagittarius, and the waist being enclosed in a ring, and holding another ring on the right hand, as if bestowing loyalty, symbolizing Corona, north of it. Assur on the standard of Sargon II (722-705 B C.) has the figure of an Archer on a galloping Bull. In the list of Assyrian gods, Assura Mazas is found. Perhaps from this Assura (Elamite Ahura) Mazas = Asura Medasa (the Wise Lord), Ahura Mazda became the Achaemenian vidvā = all knowing supreme god, as described in Zend-Avesta = Skt. chanda upastha = chanting hymns. In Rv. 1, 134, 1 ; 5, 85, 5, it is Asura. "O Varuna you are the lord of all, O Asura, over gods and men (Rv. 2, 27, 10). Asura lords over gods ; commands of Varuna are inviolable (Av. 1, 10, 1). Sagittarius became known as Artemis of the Greeks, armed with bow and arrows ; Set of the Egyptians. Set is mounted on a bull, in one hand grasping the lightning—the flashing trident and on the other, a triangular bow resting on his right shoulder ; an antelope prances beside him Stag was the sacred animal of Khatti goddess Rutash. Set was the destructive sand storm of Egyptian mid summers. Likewise Rudra (from Skt. rudra = fierce sun = Lat. rudere = Lith. raudas = Slav. rude). O Rudra, thunder-wielder (vajra-vāho = lightning fork = trident), transport us from troubles to security (svasti 2 33.5). Rudra has a potent remedy Jalāṣh (Av. 6.57.2). After terrible and devastating summer heat, there are sand and thunder storms, accompanied by cooling, refreshing and fertilizing Jalāṣha (Lat. gelu = Fr. grele = Ger. hugel = hails). As Ophiuchus is just above Sagittarius, Rudra is called bhujanga-dhara, Ophites regarded serpents as a symbol of passion, healing, immortality and wisdom. Lightning fork trident (trisula) represented the erect penis in the centre and two testicles on both sides. Rain symbolized semen with which as Uranos (Varuna) = sky god) by his close embrace of Ge (Go-prithivi, 4, 41, 5 ; X, 101, 9 ; X, 133.7 = Zd. Gaus urvā = Lat. arvum = Lith. ariu = Skt. urvarā = Fertile Earth = Earth Mother) fructified her, so Rudra Siva impregnated Umā the queen of the heaven and

10. **Aja-Ekapad** (10, 65 13) rises in the east (Tait Br. 3.1 28). Aja-Ekapād means one-footed goat-Capricornus. A goat fish emblem = Karibu has been found on the Kassite boundary stones. Ancient Egyptians called it Sebek = crocodile. The Hindus likewise call it Makara = crocodile.

the earth-mother = Syāmalā (Thracο Phrygian Zemelo, Lith. z-mes = Skt. jami). As a healer Sagittarius became known as Dhannantari = the wielder of bow = the Archer. Dhanvantari, god of healing (MBh. 3.3.25) lives in NE heaven (Mark. P. 29.17).

Parjanya is the roaring bull with swift flowing drops, 5.83.1 Parjanya is the father and Pṛthivi is the mother Av. 12,1 13—Perkunas, Lith. thunder and storm god who with rain as semen impregnates the Earth. **Vāyu** is generated from the wombs of heaven 1,134.4—Zd Vāyu. **Vāta** is the breath of the gods, 7.81.2. One hears his roaring, but cannot see his form 1.164.44. = Zd. Vātā = Bootes = Lat Venta (wind), Ger. Wut, roaring furious storm wind = AS Woden = Teut. Odin after whom Wednesday like Badhabāra has been named. Pavana = Rom. Favonius.

Capricornus means having the horns of a goat (aja). The sun enters into Capricornus on Dec 23, the day of winter solstice when the day begins to be longer, and remains there up to Jan 20. As at that time Regulus (Maghā) of Leo is seen in E sky the month is called Māgha. For the appearance of Gemini = Mithuna in the NE sky, the month is called Agra (beginning)-Ayana (year). A terracotta figurine of a nude maiden with seductive smiles, globular breasts, wearing a necklace and heavy girdle, vaginal secretion flowing down in a strong jet, of 1-2nd century Kushan type has been found at Banguē, Dinajpur. The sun enters into Aquarius on Jan. 21 and remains there up to Feb. 19, As Cancer with its Pracespe = Pushyā rises in E sky, the month is called *Pausha*. As at that time Denebola (Phālgui) appears in E sky, the month is known as Phālguna. The sun enters into Pisces on Feb. 20 and remains there up to March 21. Pisces is X 68.8. Matsya, Zd. BY 26 Masyo, and as that time Virgo appears in E sky, and its brilliant star is Spica = Citrā the month is called *Caitra*, and *Vāsanti* Pujā = Slav. Vesnā, goddess of the vernal season, is celebrated in honor of Virgo. As the Fish and the Virgin are in opposite colures, the Phoenician mother goddess Atargatis had the upper part of her body in the form of a seductive maiden but the part that extended from the thighs to the feet terminated with the tail of a fish. Goat-fish and Dendera and the Boundary Stone of Meli shepak. The front part of a goat with horns, one front foot extended, and the other bent, the rear part fish with tail (Capricornus).

The Chinese Zodiac, corresponding closely to the 12 mansions of the ecliptic, 12 double hours and 12 animals, begins with 1, Twin Women for Virgo = Forenoon; 2. then in inverse order Lion for Leo = Horse = Midday; 3. Crab for Cancer = Lamb = Early Afternoon; 4. Man and Woman (resembling Hindu Mithuna) for Gemini = Monkey = Late Afternoon; 5. Bull for Taurus = Rooster = Sunset; 6. Ram for Aries = Dog = Twilight; 7. Fishes for Pisces = Boar = Hour of Rest; 8. Vase for Aquarius = Rat = Midnight; 9. Dolphin for Capricornus = Hour of the crowing Rooster; 10. Bow for Sagittarius = Tiger = Dawn; 11. Scorpion for Scorpio = Hare = Sun Rise; 12. Balance for Libra = Dragon

11. Apo (1,23,7) is Aquarius in the shape of a female, pouring out from the amphora (kumbha kukshi = Lith. kuszys = Gk. kusos, kusthos) a stream of water into the mouth of the Southern Fish (Matsya)

12. Matsya X, 63, 6 = Zd BY 62 Masya is the Pisces.

= Breakfast Time ; twelve Mansions are Quails Tail, Longevity star, Great fire, Split wood, Stellar era, Original hollow, Bride defamed, Descending misfortune, Large beam, Kernel sunk, Quails head, quails fire. Ox, Tiger, Pig, Dragon, Phoenix, Tiger Tortoise represent guardians of eastern, southern, western and northern quadrants of the heaven. Shaman's garments are decorated with these zodaic animalis. but substituting mouse for rat, and rabbit for hare. Chi-lin = unicorn ; Ch' an = toad ; Huo = Scorpio or Fang Hsin (Leo) heralded the spring. Tsan Mao (Orion and Pleiades) marked autumns in late September. The year was of 366 days of 12 months, each consisting of three periods of ten days. Conjunction of the sun and the moon near Hiu (Aquarius) or Wei (Pisces) commenced the beginning of the year.

Yedic Stars : 1. Krittikā (Pleiades in Taurus ; presiding deity Agni) ; 2. Rohini (Aldebaran in Taurus ; Prajāpati) ; 3. Mṛigasira (Bellatrix in Orion ; Soma. 4. Ardrā (Betelgeux in Orion ; Rudra) ; 5. Punarvasu (Gemini ; Āditi) ; 6. Tishyā = Zd. Tistrya, Tir Yt (Sirus) ; = Pushyā (Praespe in Cancer ; Brihaspati) ; 7. Asleshā (Alpaard in Hydra ; Sarpa) ; 8. Maghā (Regulus in Leo, Pitrīs) ; 9. Uttara Phālguni (Denebola in Leo ; Aryaman) ; 10. Purva Phālguni (Zosma in Leo ; Bhaga) ; 11. Hastā (Algores in Corvus ; Savitri) ; 12. Citrā (Spica in Virgo ; Indra) ; 13. Svāti (Arcturus in Bootes ; Vayu, Vāta) ; 14. Visākha (Zobel el chamali in Libra) ; Indra-Agni) ; 15. Anurādhā (B Scorpio ; Mitra) ; 16 Rohini Jeshthā (Antares in Scorpio ; Indra) ; 17. Mūlā Vicitrā (d Scorpio ; Indra ;) 18. Purvāshādā (Kaus Australis in Sagittarius ; Visvadevah) ; 19 Uttara Āshāra (B Sagittarius ; Āpah) ; 20 Sromā Sravanā (Altair in Aquila ; Vishnu) , 21 Sravestha = Dhanishtha (Delphenus ; Vasus) ; 22. Satabhishāj = Zd Satavaesa, Tir yt, star goddess of generation (Aquarius ; Indra-Varuna) ; 23. Purva Bhādrapada (Pegasus ; Aja Ekapad) ; 24. Uttara Bhādrapada (Pegasus ; Ahī Budhnya) ; 25. Revati (Pisees ; Pushan) ; 26. Asvayuj. (Hamal and Sheraton in Aries ; Asvinau) ; 27. Apa-Bharani (Musca ; Yama) ; 28. Abhijit (Vega in Lyra).

Many Geek words have entered into astronomical and mathematical works of Varāha Mihira, perhaps through Pulisa (Gk Paulisa) Siddhānta, who as his name indicates was of Saka Iranian Greco-Roman influence ; horā = orā = hour ; kendron = kentron = centre ; tavuri = tauros ; pathona = pardenos ; kriy = Kreos ; ara = Ares ; hieli = Helios ; trikona - trigonon ; lipta = lepte ; jāmitra = diametron ; koti = kathelos ; hariza = orizon ; pārthona = parthenos ; apoklima = apoklima ; Jya = Zeus ; Aspūjīt = Aphrodite ; kemadruma = kenodrumos ; panaphara = epanaphora. Varāha Mihira of Maga descent in his Brhājīataka (1, 8) : Kriya, (Gk, Kriyos = ram, tavuri. (Gk. tauros), Jituma (Gk. didumas = Lat. geminus = twins), Kulira, Leya, Pārthona, Korpya, Tank, Sika, Akokera, Hṛddroga, Irthasi. Sarvatha Cintamani (1, 38-41). The first sign of Zodiac ; Mesha, Aja, Vasta, Kriya ; 2 Vrisha, Ukshan, Go, Tavuri and Sukra - leha ; 3 Nri - mithuna, Jituma ; 4 Karkin = Gk. Karkinos = Lat Cancer (crab) ; 5 the names of Simharāsi are Kanthirava-

ARTS

The images of the mother goddesses which have been discovered at Mohenjodaro are strikingly similar to those from Susa, Ur and Kish. Tree worship was originally the worship of the *Tree of Life*, found in Mohenjodaro and in Elam, as the Elamite basrelief of 11th century B. C. depicts Enkidu—the man-bull—worshipping the *Sacred Tree*. Enkidu = Ir. Gopalshah = Purānic Rishyasringa. Theriomorphic seals, depicting, lion, bull, reclining ram, have been found at Susa, and the painted pottery, mostly red and black ware, and sherds, found at M, resemble those found at Jamdet Nasar in Sumer, Tape Mousian in the Pustekuh Mts. and in Susa, by their pate (clay), by the designs of their painting and by their technique. The worship of theriomorphic gods is found amongst the Hittites (Iasilkoy) and the Kassites of the Zagros Range. There the gods are mounted on animals like the *Vāhanas* of the Hindu deities. Theriomorphic gods of M have the horns of buffaloes and bulls as in Babylonian iconography. Babylon = Babirush in inscriptions of Darius = Bavaru of Jātakas.

and Leya (Leo); 6 Pathona (Parthenos = maiden, Virgin), Abalā and Tanvi; 7 Juka, Vanik and Taulin; 8 Kaupya (Scorpio) Kamja; 9 Jaiva (Jupiter), Dhanus, Tausika (Gk Toxotes = archer) Cāpa (bow); 10 Ākokeca (Gk. aigo = goat; keros = horn), Makara; 11 Hydroga (Gk hudor = water; water pourer), Kumbha; 12 Itthas (Gk. ikhtheus = fish), Mina, Rispha.

Savitṛ advancing through dusky firmaments puts everybody to sleep every night Rv. 1, 35. 2. With glowing beams of light, Savitri raises aloft his banner in the vault of heaven, Rv. 4, 14. 2. Savitri, you dwell with the sun's rays and encompass the night from both sides—twilights—uta yāsi Savitas Sūryasya raṣmibhi sam ucyasi uta; rātrim ubhayatah pariyasa Rv. 5. 81. 4. **Savitṛ** = *Zodiacal Light*, a faint lenticular illumination of the sky, surrounding the sun and elongated in the direction of the ecliptic on each side of the sun. In the tropics where the ecliptic is nearly perpendicular in the horizon, the cone of this white light may be seen after the end of twilight, on every clear evening and before twilight every clear morning, unless blotted out by moonlight. Excellent Savitar has looked on heaven's high vault and shines after the outgoing of Eurora (nākam akhyat Savitā varenyo 'nu prayāṇam Ushaso vi rājati, 5, 81, 2). Auroras paint their bright rays on the sky's far limits as Savitar spreads his arms and they give forth their lustre (Vianjate divo auteshv aktun Ushasho yatante jyotir yachanti Saviteva bāhu, 7, 79. 2). The *Aurora Light* is of pale golden color. As both Zodiacal and Aurora lights are comingled, Savitṛ is called golden-eyed (hiraṇyākshah, 1, 35. 8), golden-handed (hiraṇya pānih, 1, 35. 9), golden-tongued (hiraṇya-jihvah, 6, 71. 3), who with his golden splendour (hiraṇyīm amatim) illumines. the air and the space of heaven (3. 38. 8).

The rude cyclopean stone walls of ancient Rājagriha

Savitṛ is the progenitor (bhuvansya parajāpāfi) of the world. 4. 53. 2. Subhaga, a name of Siva = Subigus, Roman god of the wedding night.

Mercury	Venus	Earth	Mars	Jupiter	Saturn	Uranus	Neptune	Pluto
(1) 36°0	67·2	92·9	141·7	488·2	886	1782	2792	8671
(2) 0·24	0·62	1	1·88	11·86	29·46	84·02	164·8	248·4
(3) 29·1	21·7	18·47	15·0	8·1	6·0	4·2	3·4	3·0
(4) 0·06	0·92	1·0	9·15	1312	781	6·4	42	·1
(5) 0·04	0·81	1·0	1·11	317	94·9	14·7	17·2	0·1
(6) 8·8	4·86	5·52	3·96	1·34	0·71	1·27	2·2	
(7) 88d	85d	28h	24h	9h	10h	10h	15h	
		56m	97m5	50m5	14m	45m	48m	
(8) C 410°	63°	60°	33°	-138°	-153°	-185°	-200°	-211°
(8) F 770°	140°	140°	83°	-216°	-248°	-337°	-300°	-348°
(9) 0·203	0·007	0·017	0·093	0·048	0·056	0·047	0·09	0·249
(10) 6·07	0·59	0·5	0·15	0·44	0·42	0·45	0·52	
(11) CO ₂	OIN	H ₂ O ₁	CO ₂	CHO	NH ₃	CH ₄	NH ₄	
		CO ₂	H ₂ O					

(1) Distance from the sun in millions of miles. (2) Sidereal period Revolution round the sun in years. (3) Mean orbital velocity and per second in miles. (4) Volume, Earth=1. (5) Mass (Earth=1). (6) Density (water=1). (7) Rotation period. (8) Surface temperature, maximum. (9) Eccentricity of orbit. (10) Albedo. (11) Gases.

Mitra = Mithra Aryaman = Airyaman, Soma = Haema, Vāyu = Vāyu, Vāta = Vāta, Ushas = Usas, Vṛithrahan = Verethaghna, Vivasvat = Vivahant, Āptya = Athwaya, Trīta = Thrīta, Traitana = Thraetana are common Indo-Iranian deities But Indra, Sarva = Sharva, Nāsatyā were regarded as Daeva = Lith Dievas = Devas, meaning demons after the downfall of Daeva worshipers with the triumph of Zoroastrianism. According to Romaka (of Rome) Siddhānta the year was of 365 d 5 h 5 m 12 s. The Hindu year began with the winter solstice; so it was called Mārgā-Sīrsa - the leader of the path When it was with the vernal equinox, it was called Vaisākha; when with the autumnal equinox, Kārtika - Agra - Āyana, the leader of the new year. In the Vedic period the year was divided into 4 quarters of 91 days each (Vishnupada), which later was divided into three months of 13 weeks, into 2 solstices and 2 equinoxes. If we again start the year with Makar Samkrānti (Capricornus on Dec 21, winter solstice) = Māgha, Vaisāka, starting from Mesa Samkranti (called Caitra on March 21, Aries = vernal equinox), Srāvana from Karkata Samkrānti (Cancer, summer solstice on June 21) and Kārtika on Kanyā Samkrānti (Libra included in Virgo previously on the autumnal equinox on Sept 22) have 31 days each, beginning on Sundays and ending on Tuesdays; Phālguna, Jaistha, Bhādra and Agrāyana may have thirty days each, beginning on Wednesdays and ending on Thursdays; Caitra, Āsāra, Āsvina and Pausa, thirty days, beginning on Fridays and ending on Saturdays. If one day is allotted at the end of Caitra, as the years End Day, this will account for yearly 365 days with regular months, the year and the quarter always beginning on Sundays. Similarly for leap year one day may be added at the end of Pausa. If the Eur-American countries adopt the same calender reform which is possible, then our months will correspond to their as Jan = Māgha, Dec = Pausa.

Giribraja ascribed to Jarāsandha, 14-17 ft. in thickness, faced with massive undressed stones, set without mortar, and at

Potter's wheel was not known in Egypt before first dynasty (500 B.C.) when it was introduced from W. Asia and Babylonia; and not used until 4-5th dynasty. In Mohenjodaro about 23rd, Asia Minor 19th and Crete 15th century B. C. The main street (rathayam) of M was 33 feet wide and all the streets from north to south, and east to west intersect each other at right angles.

The roofs of the *Gopuram* of S. Indian temples are decorated with bull's horns as in Babylonia. The Aryan and Iranian succession is patriarchal, while in Dravira, it is matriarchical as in ancient Egypt and Elam. Nephews succeeded their maternal uncles in Susa. Even the famous M humped bull is almost a replica of the humped bull of Tell Agrab relief on a green steatite vase showing a Sumerian figure before a building (I. L. N. Sept. 12, 1936). Plate 94, 6-8: *Mohenjodaro*, is a bronze casting in cire perdue process, 4.25 inches high. It is an exceptionally well-modelled figurine of a young danseuse with long arms and legs. Her right hand rests lightly on her right hip in an imprudent suggestive pose. Her left arm, almost covered with bangles, hangs loosely. Her legs are somewhat bent and right leg slightly forward as she beats time to the music of her ankled feet (Pl. 73, Fig. 5). The head provocatively tilted is a skillful impressionistic rendering of prognathic face, long eyes, flat nose and bunched curly hair. The hair is worn in short crimped curls on the top of the head and a thick lock starting from the left side is brought round behind the head and over the right shoulder. The face is negroid of care free mischievous appearance. The nose is broad and lips are thick. Eyes are long. A necklace or a double cord has three pendants or amulets suspended from it to the hollow of the firm and well-developed bosoms. Her pubic triangle is shown with short dark curly hair. The wanton abandon expressed in the face and the limbs is quite realistic.

This nude bronze casting of a Hamitic type with curly locks of hair, long arms, lank feet, large mouth, broad nose and thick lips, pendulous narrow pelvis, is certainly a marvellous creation at this early age. Another Hamitic type is observed in a badly weathered head of female statue in grey limestone, now 5.7 inches high. The hair of the head is slightly curly and hangs down the back of the head. The eyes beneath the receding forehead are long and narrow; and the original inlay of the right eye which is made of whiter stone than the head, is still in place. The inlay of the eyes by a different eye-colored stones was customary in Babylonia. Marked steatopygia in a pregnant terracotta figurine (Pl. 153, 38) is apparent as in Bushman woman. Plate 73, 9-11 is an exceptionally well-modelled bronze figure of a dancing girl, 5.2 inches high; but it has suffered badly from corrosion. It is a tall figurine with long slender arms and feet. The feet are close together. The left bent arm which is heavily loaded with bracelets has the hand on the left buttock. The right arm is in front of the vulva in order to point it out. The hair appears to be tied in the back in the form of a bow at the nape of the neck. She is entirely nude except the few ornaments. She has fine breasts. She stands with erect head and proud dignity. Plate 79, 20 is

places 12 feet high Jarāsandha kā Bhaitak is a platform about 85 ft. square at base and sloping upwards 20-28 ft, 74' × 78' at the top, built wholly of unhewn stones, but neatly fitted

the bronze figure of a well-made short-horned bull, 1·5 inch high. Plate 71. 23 is that of a bronze buffalo, 2·85 inches high.

Plate 98. 1-4 is a steatite portrait statue, 7 inches high. It represents the broad head and shoulders of a male Shaman priest of Ural-Altai origin. The lower part and back of the head are missing. The figure is draped in an elaborate shawl with corded edge, worn over the left shoulder and under the right arm. This shawl is decorated with a design of trefoils in relief, interspersed occasionally with small circles, the interiors of which are filled with a red pigment. It has a short beard and whiskers; moustache is closely cut or shaved, as customary in Sumer. The eyes are long and half closed in a Shamanistic mood. The shell inlay as in Ansam of one eye is still in place. The nose is well-formed and of medium size; it springs from the exceptionally low and receding forehead. The mouth is of average size with full and fleshy lips. The hair is parted in the middle and brushed over the back of the head where it ends in a bun. Around the head is a plain fillet of some woven material which is fastened at the back in a knot whose loose ends hang down from behind. The fillet is ornamented with a circular buckle, placed in the middle of the forehead. The general finish is exceptionally good; its surface is smooth and in some places almost polished. The facial expression of priestly haughtiness and dignity are marked. Shaman = Pāli Sāmana = Skt. Srāmana.

Harappa redstone torso (Pl. 10) shows the refined and wonderfully truthful modelling of the fleshy parts, the subtle flattening of the buttocks and the clever little dimples of the posterior spines of the ilium. It surpasses even the classic of Greek sculpture. Its rather fleshy and pronounced abdomen shows its Indian characteristic. Another grey stone statuette (Pl. 11) torso of Harappa is a dancer, standing on his right leg with the body from the waist upwards bent round to the left, both arms thrown in the same direction, and the left leg raised high in the front. The dancing pose is full of movement and swing. Though the body looks effeminate and soft, it was of a male, as the phallus has been found in a separate piece. There are socket holes in the neck and shoulders of them for the attachment of head and arms, made in separate parts. It was Na - ta - ya = Natesa = Natarāja, Thracian Sabazios = Sabos = Pol. Zywie = S. Slav. Ziva, Elbe Slav Siva = Hindu Siva. A terracotta figurine of Mongoloid type from Mohenjodaro plate 76. 86.

Taxila has four successive strata of buildings. The lowest two strata were occupied between 7-8 centuries B. C. by unidentified people. The next strata was occupied by Alexander's army in 326 B. C. Hellenic pottery and coins of Alexander and Phillip Aridanes have been found there in abundance. Bactrian Ionians occupied it in 2nd century B. C. And when they consolidated their conquests, they made its neighboring outskirt—Sirkap—their chief residential quarter. There at Sirkap which is the third strata, they built straight regular roads. Scythian

together without any mortar, and containing 15 cells—6'—7' in length 3'—4 in breadth, formed an enclosure of an inner citadel of sixth century B. C. It appears to be Polynesian as it lacks the Mykenean or Khabbi fine joints and lion gates of fifth, century B. C. About a mile off, Ajātasatru built a citadel—Kusagarapura—protected by walls of massive masonry between

Azes built bastions and walls of stones. When Parthians were conquered by Kushans about 64 A. D. there was much destruction of the buildings, and the majority of inhabitants were killed, some escaped and the rest were enslaved.

Yet it seems that the Vedic civilization differs from the Indus civilization. Vedic peoples were pastoral and agricultural, and lived in nomadic reed cottages and skin tents. Indus peoples lived in dense populated kiln-burnt, brick-built houses, with bath rooms, wells, drainage and sanitation. Vedic peoples are armed with bows and arrows, spears, daggers, axe, helmet and coat of mail. The Indus peoples have socketed axe and stone or bronze mace like the Sumerians, and Egyptians, and like them no coat of mail. Tiger finds no mention in the Vedas, and elephant seldom, but they are common in Indus seals. Hearth and Fire Pits are important in the Vedas, but not usual in the Indus finds except for cooking purposes. Vedic peoples took barley cakes, milk, cheese, butter, beef, buffalo and horse flesh, mead, sour milk wine, sometimes mixed with the paste of flowering resinous buds of hemp (Soma). The Indus people besides wheat bread, took dates, date wines, tody, beef, mutton, pork, poultry, fresh fish from the river, dried fish from the sea coast, turtles and shell fish. Barbed bronze fish hook has been found among them as in early Egypt and Sumer. Cow is praised in the Vedas, while bull by the Indus people. Image worship was seldom mentioned in the Vedas, while it was popular on the Indus. Mother goddess and phallic worship was common while the phallic worshippers (śisna devān Rv. X, 99-3) are despised by the Indra-worshippers. The Indus peoples might have come through Baluchistan, then less arid, and some by the sea. The Vedic tribes have poured into India through Bolan and Khyber passes and other Himalayan gorges. And they met and partly fused with the mixed Negrito Australoids and Indonesian migrants.

The Indus riverine civilization may be dated 1100-300 B.C extending as far east as Ruper in Amballa and south-west as far as Rangpur in Limbudi in Kathiwar, Maurya (320—185); Sunga, Andhra Parthian = Kshatrapas (200 B. C—250 A. D.); Kushana and later Andhras (251—320); Gupta 320-600 A. D. Archeological dates are mostly speculative. Afrasian civilizations have been very much antedated to fit them with the Babylonian, Biblical and Purānic traditions. The Indus civilization is Indo-Sumerian. At Chanhu-Daro a pottery head, carved in wet clay with deep-set eyes, small mouth and shaven head just as like the Sumerians. A bronze toy cart with the driver seated in front with two solid wheels rotating on an axis is similar to one found at Ur (I.L.N. Nov. 14, 1936). A copper hair pin with coiled head, a type common in Sumer. A small bronze cosmetic jar with fluted body; the like of which was used in Babylonia for using eye-paint Kohl. A copper rajor

solid blocks of stone, and portion of the wall are still in fair preservation. Maurya capital—Pataliputra as appears from the excavation had a massive wooden city wall; a timbered flooring extending for 350 feet; a series of heavy wooden platforms to support a big and tall super structure; a pillared hall with 80 polished stone columns like that of the audience

with an edge on both side with a handle and horseshoe rajor with edges on both ends, common in Sumer. An ivory comb with incised decoration of concentric circles on each side, the like of which was worn by predynastic people in ancient Egypt. A pottery ink-pot and a painted pottery head rest are quite similar to those used in Egypt. The pottery of the Jhukar culture is patterned after the art designs of Tell Halaf, possibly coming through Iranian highlands (I.L.N. Nov. 21/1936). Pl. 13, 17, Sumerian Enkidu—half-human, half bovine satyr. Pl. 117, 16 Leaf clad Gilgamesh hunts on a copper tablet with horns on; his head and bow in one hand. Three cylinder seals have been found; cylinder seal was typical of Sumer. Indus valley had stamp seal. An oblong seal of a boat like the papyrus boat of Egypt has been found.

In spite of many striking similarities between Indus and Sumerian civilizations, the Indus civilization has shown distinct originality of its own. Mohenjodaro was laid out in rectangular blocks for the streets and lanes are at right angles. The central road was 33 feet wide. The dwelling houses were 2–3 stories high; stairways leading to the upper stories are built of narrow treaded burnt reddish bricks like the buildings. The walls of houses were fairly thick, the inner faces being perpendicular. The finish given to the walls was either a clay plaster or the bricks were rubbed down to give a fine finish. Most of the houses had private wells. The drainage system was unique, unknown in the ancient world. The drains were either laid along the middle of the street or along the sides, and subsidiary drains from houses on both sides emptied into them. The drains were generally covered with bricks, but when they were usually wide, they were covered with rough hewn limestones. Upper story sewage was often allowed to run down the outer walls of the houses. In the junction of four drain outfalls, soak pits and culverts with corbelled roofs were constructed. Drain pipes of porous pottery are with spigots for fitting each other, or of conical shape so that the smaller end of one fitted into the larger end of the next at Chanhudaro (I.L.N. Nov. 14, 1936). Representations of typical Indian animals such as elephant, rhinoceros, crocodile, none of which has ever appeared on Sumerian or Akkadian seals, have been found at Tell Asmar; another seal of rhinoceros at Ashnunak, thus indicating inter change of trade. The beard with shaven upper lip, trefoil design on the costume and the mode of hair dressing in the sitting statue are quite Sumerian. The trefoil pattern occurs in the man-headed bull of heaven. It bears the symbols of Shamash, the sun god, Sin, the moon god, and Ishtar, the morning and evening stars. Trefoil appears in Egypt on Hathor—the mother goddess as Lady of Heaven. There is a representation of a three headed bovine monster on a number of seals, recalling the primordial bull of Babylonia, the progenitor of all living things. A copper toilet set enclosed in a ring, composed of a pincer, a needle and an ear spoon (for removing ear wax), found at Harappa, closely resembles the spaceman of Ur.

chamber of Achaemenian Persepolis; a magnificent stone capital, a stone voussoir from an arch; a stone griffin bracket and other fragments.

Mitanniens in 1500-1400 B. C. had at Ugarit a well-developed drainage and sewer system of sanitation with lead grilles. The main sewer is a veritable tunnel nine feet underground and a person of modest stature could walk upright in it without difficulty. They had bronze bits for war chariots. They had steell battle axe, the head ornamented with a boar and two lion masks (I L N. Jan. 6, 1940).

Drinking and sucking tubes as in early Sumer. Pl. 111,12; 136,24. Gilgamesh fighting with lions in both sides of him, Seals 75, 86. Serpentine bracelets as at Kish, Pl. 140. 58 Segmented beads with hemispherical terminals as necklaces, common in Egypt, Sumer, Pl. 136 6. Stools with legs of oxen occur in Egypt from First Dynasty, Seal 222. Bed with a reclining figurine, Pl 123 25; concubine of the deities in Sumer; buried with the dead in ancient Egypt. Socketted axe adge = mattock Pl 120,27; 122,12; of copper resembles Tepe Hirsar finds.

The painted pottery of Jhukur near Larkana, Chanhudaro and early Harappa resembles the wares of Tell Halap and Tell Chagar and Tell Agrab, the principal demarcation of which lies in the broad horizontal bands separating the various devices that ornament by boldly painted plant designs of leaves or buds, joined together with curved stems, usually in black, the red being used for the broad bands, separating the registers (I L N Nov. 21, 1936). In the scarlet ware of Tell Agrab of preceding Jamdet Nasr period, 2 broad red bands contain 3 delicate water plants in black. Then three nude temple women painted red wearing cow face masks and prominent black pubic triangle, beating tambourines in honour of a red painted bull with erect penis, black tail and horn. Other two red bands contain bent date leaves in black. In another sherd an ibex with erect penis in black is found (I. L. N. Nov. 6, 1937). There was a Buddhist stupa enclosed within a big monastery of Kushan period, for not only three coins of Vāsudeva with Siva and Bull type, but also in Kushan lettering both in Kharoshti and Brahmi, *Simana* has been found engraved in the mound. In the second stratum, $4\frac{1}{2}$ feet below, a frog cut out of a shell (Pl. 96, 15), possibly of the Mauryas, has been found. Frog was the amulet of ancient Egyptians against fevers. In the third stratum a small statue of a ram (Pl. 87. 6) of yellow fience paste has been found. Ram amulet, representing Amon, was common in ancient Egypt. 45 feet below the mound there is an open quadrangle in the centre with verandahs on its four sides. In its midst there is a path 39 feet long, 23 feet wide and 8 feet deep. At the back of the three verandahs are various rooms and galleries; on the south is a long gallery with a small chamber at each end; on the east a single range of small rooms one of which contains a well, on the mouth there is a group of several halls and fair-sized chambers. The waste water from the bath was carried off through a covered drain in s.w. corner; its corbelled roof 6 feet 6 inches in height. The Bath had at least one upper storey, as the remains of a staircase has been found. To the north eight rooms with baths have been excavated with their doorways opening into a central passage along which runs a well-made drain. It seems priests lived in the upper story, and each had a bath room for himself. It was

Maurya Asoka set up at least 30 monolithic pillars of which 10 bear inscriptions, all in Br except two in Kh. Lauria Nandangarh pillar has a shaft of polished sandstone 32 feet $9\frac{1}{2}$ " in height; it diminishes from a base diameter of $35\frac{1}{2}$ " to a diameter $22\frac{1}{2}$ " at the top. This gradual tapering

the ritual custom in ancient Egypt to take their baths regularly thrice daily and particularly before any religious ceremony. Each brick was 10.35 inches long 9.25 inches wide; corbelled bricks $11 \times 5\frac{1}{2} \times 2\frac{1}{4}$ inches. Mortar consisted of gypsum mixed with sand. The roof seems to have been a timber frame covered with mud. There is a corridor hall at Harappa. Indus architecture is of purely utilitarian efficiency for business-like minded people with solid comforts of spacious well-ventilated rooms, having baths, drainage, sanitary underground sewage on broad streets in well-planned towns on big rivers, having transport facilities and abundant water supply. Their dwelling houses were comfortable and enjoyed quiet dignity though the Indus towns lacked grand temple monuments of Babylonia or the lofty funeral pyramids—the burial chambers of ancient Egyptian potentates. In Jhukor near Larkana Indus civilization terminates with the Kushans.

It is very likely that the Indus riverine civilization has been given too early date like the Purānic genealogy, through contemporaneously collateral lines; spectrographic research of the segmented beads found at Harappa and Knossos of Middle Minoan III of about 1600 B. C. has demonstrated their identity of composition. The MH might be coinciding with the early Maurya period. Ringstones of greyish buff or pinkish buff sandstone like that of Chunar, highly polished and carved in low relief with jewel like workmanship and exquisite finish; the upper surface has 2 concentric cable-edged bands filled with cross and reel motives; the sides of the hole (*Yoni* symbol) with 4 standing nudes with a heavy girdled exaggerated depilated vulva (depilation was customary with the Egyptians, Scythian hordes, Greeks, Romans, Yuechi Kushans, Iranians, Turks and Chinese; the pubic hair was kept as an aphrodisiac censer by the Sumerians, Sushinaks, Assyrians, Amorites—Amrit = Egypt. Mrt. = Pur. Amara; deity Amuru; consort Askirat of libido and joy—Phoenicians, the Jews, Teutons and Kelts), prominent breasts and the head covered with a veil, interspaced with erect penis, like vajra lotus buds; base 3.27 inches, inner diameter 1.06 inch, depth 1 inch, weight $8\frac{3}{4}$ oz. have been discovered at various sites; 7 in Taxila, 2 at Mathurā, one each at Saheth—Maheth (Srāvasti), Kadam Kwasi (Patna) and Sankiṣa (near Kanouj). Kadam Kwasi Ringstone is inscribed with *Viśākasa* in Brahmi character of Asokan period. These female nudes bear close resemblance to those appearing on gold leaf plaques found in tumuli at Lauria Nandangarh and Piprawa, as wife substitutes for the dead or Earth—Mother fertility goddess. Ringstone representing the vulva was placed on aniconic stones as a symbolic phallic worship. It gradually developed into Siva—Sakti image. Plate 13.7 has the figure of the vulva at the junction of two thighs, found on a chalcolithic site in N. Baluchistan. Plates 14.2 and 14.4 are well-modelled realistic phalli, found in M. The stupa at Piprawa (in Basti Dt. UP) is of pre-Asokan date. It contains a relic vase, inscribed in pre—

makes it a very graceful column; it bears first six pillar edicts. Bakhira pillar in Muzaffarpur Dt is more massive and possibly of an earlier date. The capital of each pillar like the shaft is monolithic, comprising of a Persepolitan bell, abacus and a crowning sculpture in the round. The edge of abacus of Lauriya Nandangarh pillar is decorated by a row of flying geese in low relief. The abacuses of the pillars at Allahabad, Sankisa and Rampurva have elegant designs of lotus and palmette. The crowning sculpture was the elephant, horse, bull or the lion. All these animals except the horse are found. Horse crowned the pillar at Rumindei in the Lumbini garden. On the sides of the Sarnath capital, all these four animals are carved in basrelief, interspaced with wheels of law between 242-232 B. C. The four adorsed and affronted lions standing back to back on the abacus once supported a stone wheel 2'9" in diameter of which fragments remain.

Asokan characters; a nude gold figurine of mother goddess as found in Nandangarh; the bowl is 3 $\frac{1}{4}$ " in diameter, including the cover standing 3 $\frac{1}{2}$ ' high; the cover which fits with perfect accuracy has a handle in the shape of a fish, hollowed out stuffed with stars of gold leaf. Piprawa edifice is a domed mass 116 feet in diameter at the base and 22 feet high, built round and on a massive stone coffer in which the relics of the body of Sākya-Muni were enshrined by his kinsmen in about 450 B. C. The bricks are huge slabs, the largest being 16 × 11 × 3 inches, set in mud mortar.

Though the designs are apparently reminiscent of Assyrian and Persepolitan prototypes, the modellings are more animated and realistic. The Persepolitan polish is so fine that it has oily touch and reflects images even after centuries. These pillars weigh about 50 tons. How these heavy pillars like Egyptian obelisks were quarried, carried and lifted at that ancient time are intriguing. At the Railing of courtyard at the end on the Pillar of Buddha's walk, there is a bas-relief of a full length female figurine of half life size. Her head, face, nose and uplifted hands are defaced. But her torso is very refined with surprising modernistic anatomical accuracy. She has typical slender waist of a Yakshi. She is draped below her girdle round her hips. She has a slender neck with four necklaces, one with a locket. Her breasts are firm and globular. And as both the shaft and the base of the pillar are marked with Asokan A and other characters, it is of about 3rd century B. C.

At Kasrawad of 2nd century B. C. of the Maurya Guptas and at Mohenjodaro, the following common articles have been found: tablets 1'-5" to 3'-7"; perforated pottery to sprinkle water on bone relics; pottery cones; spindles with more than one hole; circular pebbles with a hole; glazed pottery. Glazed and conical potteries have also been found at other Maurya sites like Ujjaini and Rairh. Some potsherds found at Mandal Khoh with inscribed *ma* of the Mauryas are exactly like those of Kasrawad. A terracotta bull found at Maheswar closely resembles such terracottas found at other Maurya sites like Kasnagar. Clay spindles, beads, cleaning brushes found at Kasrawad

Magada is named after the warrior tribe Magadhāh of the Sakas who with Maga = Māgi as priests, Manasā as traders and Mandagāh = Mandas as slaves lived in Sakadvipa—Seistan—Brahma Purānam 20. 71.

resemble similar objects of other Maurya sites. The huge bricks 20' x 11' x 4' are found at others Maurya sites. Triangular bricks have been found at M, Harappa and Kasrawal. Triangular wedge-shaped bricks are of two sizes: 9.4' long, 2.25' thick, 5.25' wide at one end 3.25' wide at the other end. 11.5" x 2.25" x 6" x 3.5", M has 7 strata; 1st is 1-2 feet thick; 2nd 3-5 ft; 3rd 7-9.6"; 4th 12-13.6; 5th, 15-16; 6th, 18-19; 7th, 38-39. So between the sixth and the lowest there is a difference of about 20 feet.

This 20 feet of space was filled with the mud and silts of the Indus floods. So it may be inferred that the upper end of the seventh strata terminated in early Mauryan settlements.

A colossal capital recovered during the first excavation of Pataliputra has the stepped impost block, side volutes and central palmettes of the Persepoletan order; the bead and reel, labial and spiral motifs on the lateral face are all of western Asiatic origin; and the rosette ornament of the abacus recalls the frame of the great friezes at Persepolis. There are rock-cut domed chambers with a monolithic stone column in the centre, equivalent of the central wooden mast of a nomadic tent as at Mennapuram and Calicut.

Gopikā cave is 40'-5" long, 19'-2" broad, both ends being semi-circular. The walls are 6'-6" high and the vaulted roof is 4 feet higher still. There is an inscription on the door jamb by Dasaratha, dedicating it to Ajivakas. Vābiyaka, Vadthika and Gopikā caves are small. But they also bear inscriptions of Dasaratha, Lomas Risi, Sattapanni and Sonbhandor also bear inscriptions of Dasaratha, grandson of Asoka. Lomas Risi cave is unfinished, perhaps due to a fissure in the roof. The side walls of the outer chamber are highly polished; the outer wall of the inner chamber is dressed only; the inside of the inner chamber has been left rough. Its entrance is carved in imitation of the wooden beams of a Zulu hut. But the pediment is decorated with a herd of elephants. Ramses about 1257 made rock-cut corridor tombs and shrines at Harakhta and Haptha, consisting of a *portico with 2 rows of pillars*, the cave walls and pillars covered with painted sculptures and paintings. The something we find in Bhajā Vihāra.

The colossal mutilated standing statue about 8' high of so called male Yaksha, found at at Parkhan, of 3rd century B C., bearing an inscription in Br. script of Maurya period, reading in part, *made by Bhada pugarin*—Gomitaka, pupil of Kunika, now and Mathura Museum, is of polished grey Chunar sandstone, similar to that used for Asokan pillars. It is 8 feet 8 inches high and the breadth across the shoulders is 2 feet 8 inches. The excessively massive body which possesses considerable grandeur is wrapped in a cloth round the loins by means of a flat girdle, bound round the chest. Four tassels hang down on the back from a necklace and a torque. A similar statue of a female, 6'7" in height, though not having the same polished finish, has been found near Besnagar

Sudam Cave in Barabar Hills is hewn in the granite ridge. The doorway is deeply inset and the jambs are inclined inward. To the left of it is a 2 lined inscription, Asoka records its dedication to the Ajivakas in 12th. year of his reign. It is 22'-9" long, 19'-6" broad and the vaulted roof rises 5'-6" above the walls which are 6'-9" high. The inner chamber is circular with a hemispherical domed roof, all high polished. *Visva Jopri* has 2 chambers and a verandah, but unfinished. An inscription on the right hand wall of the outer chamber records the gift of the cave to the Ajivakas in his 12th year. *Karna Kauper Cave* in the south of the ridge has a rectangular hall 33'-6" long, 14' broad, 6'-1" high, and the vaulted roof is 4'-8" higher still. At the western end there is a raised platform 7'-6" long, 2'-6" broad and 1'-5" high. Walls and ceiling highly polished. Asoka in 5 deep cut Brahmi characters records its dedication to the Ajivakas in his 19th year. *Vāhiyaka* and *Gopika* caves are dedicated to Ajivakas for their residential purposes during the rainy season as long as the Moon and the Sun endure by Dasaratha who was consecrated as king after Devānampiya (vāhiyaka kubha Dasalathena devānam piyenā ānamta liyan abhisetena Ajivikehi bhadamtelu vā (sani) sideyen nisithā ācamdam suliyān.

and Bhilsa She wears heavy tresses of hair as found in Bharhut and Sanchi; and the linked belt of beaded strands and the double breast chain. The finely pleated waist cloth is held at the hips by a belt with a looped clasp, and its folds are treated in the fashion of Sanchi bracket figures. A similarly dressed Yakshi, known as cauri bearer has been found at Didarganj, Patna 2nd century B. C. Two Yakshas in Patna M of 2nd century B. C. are inscribed with Nandi and Vardhana. *Yaksha Manibhadra* from Pawaya is of 1st century B. C., now in Gwalior Museum. Two portrait head sculptures of early Sung period have been found at Sarnath, of polished buff sandstone. They are remarkable for their anatomical accuracy and facial expression. In one, hair is kept in position by fillets; there is a large circular earlobe ornament with a hole in the center. The other has a large military moustache, long club, symbol of penis within the fold of his arm; and holds a ram in his right hand; standing valiantly on a crouching dwarf. Both in style and costume, the figure is closely related to the standing *Yaksha* type of Bārhut. Kharostī Kshatrapa Sakas imitated Iranians more directly. The Lion Capital with the Kharosthi inscription was dedicated by the queen of Satrap Rajubala about 30 B. C. Kushans adopted the naturalistic Greco-Romanized style, usually in mottled red sandstone of Sikri, Kushan king is seated on a lion throne with fire altar engraved on the pedestal, holding a scepter in one hand and sword hilt in another; Mongoloid shaven face, round cap on the head; wears a tunic, padded coat and trousers like the Chinese, Central Asian high heavy boots. Even the images of Surya (Mihir) are represented in the same costume. Buddha, Bodhisattvas and Jaina images of Kankali Kila, now in Lucknow Museum) and Sarnath, have roundish refined shaven face; their breasts are somewhat swollen, though on a

Kushans :—Statue of Wima (Vima) Kadphises, found at Mat, 6'-10", square base 3'-3". The right hand is raised in front of the breast which held a sword of which only the portion of the belt is traceable, and the left hand rested on the scabbard laid across the knees. Dressed in a long sleeved tunic with richly embroidered border. The tunic is bespangled with rosettes. The heavy top boots are decorated with a vine pattern. There is a strap round each boot beneath the ankles and a second strap under the heel. The feet are placed on a long stool 28" × 13" × 3½", decorated with flowers. The space on the top of the stool—*pada pitha*—bears between the feet a Brahmi inscription in 4 lines : 1. Mahārāja Rājātirāja Devaputra 2. Kushānāputro Shahi Vema takshamasya (takshama, an Iranian word, meaning owner of strong steed) 3. Bakana-patino. Huma.....devakula—temple—karila—constructed 4 ārāmo—garden—pushkarini—a tank—udapānam (a well) Ca do ko tha ko Standing figure 4'—9" found at Mathurā, carved in the round, consisting of an overcoat reaching down to the knees. There is a sword hanging on the left thigh, fastened by a strap round the right hip. Only a trace of the sword with his left hand. The right hand is lost. Below the garment, a portion of the right leg remains, showing folded trousers on the left portion of the robe, there is a fragmentary inscription in Brahmi—*Shastana* = Chastana of Ujjain.

masculine body, showing tremendous physical and mental energy. The drapery is Romanized. Kaniska Relic Casket is a gilt copper alloy cylinder and lid ; total height 7¾ inches. Inside a very polished barrel shaped crystal reliquary, hollowed out to half its depth, the mouth closed by a clay seal, bearing the impress of the figure of an elephant. three small calcined bones were found—the *sariris* of Sākya—deposited by Kaniska in the stupa of Polusha-pulo. On the lid are seated nimbate Buddha and two Bodhisattvas, and around the rim a series of flying geese with extended wings ; on the cylinder are seated Buddha, seated between Kaniska, the sun, the moon, deities crowning him, and the garland bearing Eros = Roman Cupido.

Eukratides had their capital at Taxila ; Euthydemus at Sākala = Sialkot. In order to induce the Sungas to make a common cause to fight Demetrios, Heliodora, son of Diya, ambassador of Yavana Amtalikita (Antiakidas, ruler of Taxila) to Bhagabhadra (Sunga Viceroy, Bhāga of the Purāṇas. 114-82 ; Sunga rule ends in 72 B. C.) erected in honour to Vāsudeva in 126 B. C., a pillar (a Dorian pillar with Persepolitan cap on which there was a winged eagle—Garuda Dhavja which is now missing) at Vidisa (Besnagar). At Shinkot in Bajaur, a relic casket with an inscription in Kharosthi by Vijaya Mitra, dated 25th day of Vaisākha, in the fifth year of the reign of Mahārāja Minendra (Menander 161—155 B.C.), written by Anamkaya (Gk anagkaios = relative) Vispila. Relief figures of Andhras, including Satakarni Western Malawa was however occupied by Andhra Satakarni, the contemporary of Kharvela, defeating Pushyamitra Sungas. Robust and energetic Andhra king with a crown on his head, heavy earring in his ears, the girdle and a loin cloth, and his buxom

Kaniska statue of Mathurā is the first undoubted portrait image, found in the country. Unfortunately head and arms are missing (in Kaniska coins however, he has a roundish face, large strong nose, full beard, heavy eye brows, full-lipped mouth with a tall cap on his head). It is life size and Kaniska is shown standing in front, his right hand on a mace and his left clasping the hilt of a sword. He wears a tunic reaching to the knees and held round the tonic by a girdle, two square plaques, probably of gold, showing in front. A long upper coat falls to below the knees. But the most conspicuous are the heavy top boots with strafs round the ankles, seemigly for spurs. In Brahmi characters right across the garment—Mahāraja Rajatirāja Devaputra Kāniska—The King, the King of Kings, son of gods—Kaniska.

pretty queen with elaborate coiffure, heavy ringed earring in the ear, high globular breasts, slender waist, very large pelvis, and ornamental broad girdle with a clasp on Mount of Venus, round anklets, both in life size high reliefs with fine proud face, nose and eyes on the verandah of the chaityā hall of Karli of 1st century B. C. Two life size pairs of Andhra royal donars in high relief on the verandah of Chaitya Hall of Kanheri of the same age, if not a little earlier. Two buxom nudes on the two jambs from Bhutesvar in Mathurā M, 1. 40 m of 130 A. D. are strikingly realistic with small heads, full breasts, narrow waists, curly hair on mons veneris under ornamental girdles, prominent vulva, wide pelvis, fat thighs, short legs with heavy anklets, standing on dwarfs.

The female mother goddess divinities of the Sanga, Andhra and Kushans have Mongoloid face, eyes and medium nose, fleshy lips, elaborate coiffure, large circular disk earrings, hanging stringed necklaces between high globular breasts, heavy girdles, either robed in a diaphaneous garment, but usually nude, their exaggerated vulva is displayed (also in the terracottas of Mauryas) depilated. A monolithic pillar with the carved image of a Yakshi in high relief has been found at Rajasan in Mujjaffur Dt. A Siva Lingam has been found at Bhita with a Brahmi inscription, now in Lucknow Museum; on the upper part of the phallus there have been a head and a bust, the right hand giving blessing (abhaya mudrā) and the left hand holding a water vessel; the remaining two heads testicles) are in low relief in a position corresponding to the waist line of the terminal bust and below the heads the suture of the phallus is shown. The earlier types of terracottas from Mathurā and Pataliputra are similar even to those of old Mohenjodaro in respect to the horns of the headress. Gudimallam Lingam near Renigunta is a realistic circumcized phallus of polished sandstone with the figure of Nakulesa carved on its body. The deity is of Yaksa type with a headress, bracelets, armllets and a heavy necklace. A loin cloth is held by a looped waist string. But the circumcized penis is made visible. In his left hand there is a water vessel from which water flows. On the Railing Pillar of Mathurā, there is a pretty woman, very naturalistic, wearing head hair locks as a serpent's hood, heavy earrings, chain necklace, a number of bracelets, a thick undulating girdle, holding a piece of cloth around her right loin and holding the other end with her left hand; and in right hand showing a rattle

A bearded soldier wearing a tall cap on the head, low and wide necked jacket, kept in place by a west belt and trousers puffed up and sewen like the Chinese, a high boot, and holding in left hand a dagger and in the right an iron mace club.

which a child is trying to reach, and a woman watching it by exposing her head over hanging curtain in the background.

We find Bhājavihāra near Punā of early Sunga period and other numerous cave temples. Vedisa Caitya Hall was excavated about 175 B. C. almost in imitation of Barabar cave shrines, Bhājā is 50' long 27' wide with a semicircular apse at the back, having an aisle, 3½, wide separated from the nave by 27 plain octagonal shafts 11-1' high in 2 rows At the west end, a group of three cells is divided by the verandah by a pillaster and pillar with a freeze below. Dagoba is 11' in diameter and 10' feet high. At the west end of the verandah a ruler is driving in a four horsed chariot, accompanied by two women, one bearing a *Chatra* and the other the Chari. Figures on horse back form the escort, and of these the female rider has got a stirrup. The chariot is being driven across the back of women with large breasts and protuberent abdomen. A king with sharp face and nose and tall turban, wearing a long and heavy floral wreath is riding an elephant; behind him is seated a man carrying a standard. In high relief on the screen wall of the verandah one with a defaced face is examining a sword with both of his hands in a standing posture, wearing armored armllets and bracelets. In the Ramgarh Hill in Sirguja C. I. there is Sitabenga cave theatre with inscription in Asokan Brahmi characters. On the highest peak of Ramgarh Hill, about 2000 feet high, there is an ancient temple, partly in ruins, to which pilgrims still go for worship. The cave lies in the western slope of the northern part of the hill. To reach the cave one has to pass through a natural tunnel 180 feet long, large enough through which elephants can easily pass for which it is called *Hāthipāl*. At the end of the tunnel there is a small plateau at the end of which rises a wood-crested crescent shaped hill. There are two caves in Ramgarh Hill, the northern called Sitabenga and the southern Jogimāra. The interior Sitabenga cave is oblong, 46 feet by 24 feet. On three sides are broad rock cut terraced seats 2½ feet high and 7 feet wide. Near the entrance two holes have been cut in the floor to hold wooden posts to hang a curtain. The distinguished guests must have sat on the benches along the wall and the dramatic performance, dancing and poetic recitals with appropriate gestures would have taken place in front of the curtain. In front of the cave there is a small amphitheatre, almost in Greek style, consisting of rock cut benches rising in terraces above each other, there is enough space in front of the amphitheatre to erect a stage in the open air. The amphitheatre has a seating capacity of more than 50 people. Lena-sobhikā, found in a Mathurā inscription, means a cave-actress. In Jogimāra cave there are some oldest fresco paintings. Fresco is divided into concentric circles; in the centre a man is seated under a tree with dancing girls and musicians to the left, a procession including an elephant to the right. A nude male, perhaps a Jaina, is seated, attended by three clothed men standing. Jogimāra inscription mentions Devadāsi Sutamukā, loved by Devadinna of Bārānasi, rupadaksha—connoisseur of beauty—by profession.

A nude female with heavy ringed earrings, armlets, anklets, double girdle, plucking Asoka flowers with her left hand, while holding a sword hilt in her right arm, standing on a pedestal with two lions as supports. A monolithic Lingam whose glanspenis is being decorated with a floral wreath by a woman while a man is carved on it in the Yaksha dress.

Kinnara Mithuna Plaque 2' 2" x 2' 2" x 4" of Abicchatra of Kushan period. The centauress with a human female bust joined to the lower part of a mare is galloping on a hill terrain, carrying on her back her human husband who is fondly caressing the chin of the centauress with the fingers of his right hand while holding a flowery shaft on the left. In the upper right corner there is a flying garland bearer.

Bharhut Eastern Gateway at least was erected during the Sung Dynasty (185-173 B C.) according to an inscription—Kapa Bhutisa—Vatsi putrasa Vadhapi (lasa) Dhanabbutisa danam—Vedika Torana ca Ratnagriha Chava Buddhapujaye. Gifts of Dhanabbuti of Mathurā, most likely the same person, included likewise Vedika (an open pillared hall for reciting sacred texts), Torana (gateway: Jap Torii) and Ratnagriha (treasury, where valuable gifts and cash endowments were kept), only 49 pillars out of 80, and 80 railbars out of 228 have been found. The composite pillars of the gateway, made up of 4 clustered columns with modified Persipolitan capitals contain certain mason marks in Kharosthi characters. The Railing which was only found in situ contains sculptures of great excellence particularly incidents of Buddha's life, as on Prasenjit pillar, Prasenjit with his queen Mallikā, Prasenjit in a four horsed chariot going to Dharma Cakra (Rāja Pasenji Kosalo Bhagavato Dhamo Cakam, Ajātasatru on his elephant, accompanied by dancing girls in a procession (Ajātasatru Pillar: Ajātasatru Bhagavata vandhe), Jātavana Vihāra in the mango orchard of Sravasti with Anāthpindaka as a donor, medilion busts of three kings and two queens, Nāga king's Nāga Rāja Cakavako, Erapato Nāga Rāja Bhagavato vandate), 30 Yakshas and Yakshis (Ganagila, Suciloma, Chandā, Sudarsanā) with Kuvera (Kupiro Yakho) as their king, Sirimā the courtesan, with excellent jack trees, floral designs, horses, deers and elephants, all in high relief. Buddha Gayā has some interesting inscriptions on the old stone Railing: Rāno Indagimitta (sa pasada Chetikā) Sirimāye (dānai) = The gift of the female superintendent Sirimā of Rāno Indrāgni Mitra. Rāno Brahma Mitra pāvavatiye Nāgadevaye danam = the gift of Nāga Devi, the concubine of Rāno Brahma Mitra. (Brihaspati Mitra, ruler of Magadha in Kharvela Hathigumpha Inscription). Ayāye (āryā = noble lady) Kurangiye dānām. A turbaned man as Sūrya is driving one wheeled chariot with four horses. The chariot shows a high frame in front. Two Yakshis, representing Ushā and Suryā, with their drawn bows and arrows, are driving out darkness. In the Vedas, Sūrya is supposed to have 7 steeds. In Sasanian art the moon is a female deity like Gk. Selene, and her chariot is drawn by cows; but the sun in Sasanian and Mithraic mythology is a male god and his chariot is drawn by four white steeds. It is represented thus at Khair Khāna. In tetradrachma of Platon of the Eastern Greeks, Helios is represented as driving a chariot drawn by 4 horses.

Guptas excelled the Kushans both in architecture, and sculptures, particularly in metallic works. Their works were more refined and idealized. The copper Buddha, 7 feet 6 inches, found at Sultanganj, Bhagalpur, now in Birmingham Museum, is a notable example of their workmanship of about 400 A.D. It weighs more than a ton. Buddha has fine long nose, refined shaven face, beautiful forehead and half-closed eyes; but the lips are fleshy and the ear lobes are distended. There is a skull cap on the head, or curly hairs are formed as a terraced mound. The robe falling up to the ankles is very diaphaneous, displaying every part of the body, including a small penis. A sandstone image of Narasimha—a lion headed standing man, has been found at Besnagar, now in Gwalior M.

At Bamiyan two armed females on both sides of Bodhisattva guard him. Zodiac signs: the standing figure of a bull (Vrisha); a standing lion (Simha); in the circular zone of a medallion, the bust of a damsel with heavy braids of hair round her head on which there are two basketfuls of fruits and grains like the Roman Ceres, instead of the figure of a damsel in a floating boat as Kanyā; Sirimā sitting with her legs apart exposing her vulva, a floral crown on her head and a flower in her hand; Centaur with the upper part of a man and the body of a bull as Dhanu; the upper part of a boy with the lower part of a dolphin as Makara (in Gk. mythology Eros=Cupid is a mischievous boy and is associated with dolphin; in the Purānas Kāma Deva had the dolphin on his standard and was called Makara-dvaja); a nude human pair, copulating in a standing posture in the granite Gate Pillar of the Middle Panel; a man and a woman sitting in an amorous mood, the man holding a flower in his hand while there is a mace by the side of a woman; a lion copulating a doe, as mentioned in Vissa sabhojana Jātaka 93 as Mithuna. A winged horse=Pegasus; a winged lion=Sphinx; a winged antelope.

The female image stucco of Rajgir with realistic face and breasts; but the skirt she puts on is made so transparent that even her pubic hairy triangle is made visible as the wife of Egyptian Mycernus (now in Boston Museum, as Hathor with Mycernus, now in Cairo M). Naturalistic realism and transparency of garb are typical characteristics of Later Andhras of Amaravati and particularly of Gupta arts. Siva as an ascetic at Deogarh; beneath his loin cloth his phallus is shrinking, though the the Asparas in their various postures are trying their best to rouse his libido. The Iron pillar at Mehrauli near Delhi of Chandra Gupta II (375-413) is 23 feet 8 inches high. It has a Persepolitan lotus bell capital. There is an iron column at Dhar over 42 feet in length of 321 A.D. Samudra Gupta's rudely sculptured stone horse, found at Kheri, now in Lucknow Museum, may not have the merit of the fine galloping horse on the capital of the Asokan column at Sarnath, but it is of historic importance. A broken head has been found at Taxila which almost looks like a Roman senator. Siva Natarāja, a figure in bronze of early tenth century in India Museum, dancing his cosmic dance, is of extra-ordinary grace and strength, showing his four arms, encircled by the flaming nimbas of the manifest universe. It was the god of the Cholas who built up Chidambaram for its sanctuary; it was the Ānanda Tāndava—the Dance of Joy—of Natarāja Siva.

Harappā cultural elements have been found in over 60 sites between Ruar in Amballa where the Sutlaj emerges into the plains, on the flanks of the dried beds of Satadru, Drishadvati and Sarasvati upto Sutkagrū dor near the coast of the Arabian Sea. Harappā culture cannot be dated beyond c. 2500 B. C. For a lozenge-shaped seal from Harappā and a round seal of Chanhudaro bear a splayed eagle such as occurs at Susa C. 2400 or at Tell Brack in N. Syria of C. 2100. At Ruar, Harappa culture is buried 30'—40' below the present surface of bronze implements. —beads, terracottas, chert blades, earthenware, seatite beads with 3 symbols of Indus script, sun-baked brick granaries, and ramparts (amā). Granaries were found in big cities in Babylonia and Egypt, attached to temples or courts as treasuries on the canals, as in Harappa, for the collection of taxes in kind or labor. Terracotta nude female figurines are the earth mother goddesses of W Asia or peptecoy Venuses of Roman Gaul. The image of unicorn carried in procession recalls the animal standard which represented the nomes of Egypt. Harappa cultures flourish-ed for about a millenium. Then about 1400, came a desferent people, possibly Aryans, whose war implements consisted of iron in addition to bronze, with painted grey ware, a fine grey pottery, painted with designs in black. 600-200 B. C. saw the rule of the Mauryas. The town dweller deposited the refuse and sewage of his house in deep pits, lined with burnt clay rings. Once the pit was filled, others were sunk beyond it. A fine stone disc, carved with the image of the goddess of fertility, bone and ivory combs, hair pins, styli, toys of baked clays have been found of the Maurya period. Mauryas were followed by Sungas about 200 B. C. Sungas introduced voluptuous Yaksha and Yakshi images. Yaudheya and Audumbara coins have been found. Then came Kushans, 600 Vasudeva coins have been found. Later came the Guptas in fifth century. A Candra Gupta gold coin with his Licchavi princess has been found. Gupta terracottas include a fine figure of a sitting musician. A set of ritual silver utensils consists of an incense burner, ladle and a ringed chain.

Gift of Sunga—Ka putasa Indagi—Mitasa pajavati ye Jiva—putaye Kurangiye dānam (of Kurangi, daughter of Jiva, beloved of Indāgni Mitra, son of K—), on the Kurangi pillar near the N E corner of Railing, Bodh Gayā. There is a lifesize strikingly naturalistic figure of a Yakshi, clinging to a tree, her right foot is being supported by a male figure; unfortunately her face has been chified off by the iconoclasts. On a pillar on Buddha's canopied walk, there is a life-size standing maiden with her forefinger on her lips; the thick and heavy locks of her head are plaited and interwreathed with fillets, and over the head, there is an embroidered skull cap; her ornamental girdles are holding a piece of cloth falling up to her ankles, but exposing fully very thick and curly pubic hair; her feet rest upon a large mouthed Persepolitan vase, placed upon 4 steps, each upper step smaller than the lower one.

An inscription in Chinese at Mahābodhi: "This stupa was erected by the emperor and empress of the Great Sung Dynasty—in memory of his Imperial Majesty Tai Tsung. By command of his Imperial Majesty our divinely most enlightened, most glorious, most virtuous, most filial sovereign of the Great Sung Dynasty and of her Imperial Majesty—our most graceous, most virtuous and most compas-sionate empress, I the Buddhist priest Hui-wen have been humbly

commissioned to proceed to the country of Magadha and to erect on behalf of his departed Imperial Majesty, Tai—Tsong—the humane, orthodox, deserving and divinely virtuous.”

Hathi Gumpha is almost a natural cavern in the sandstone Udayagiri Hill of Orissa; it contains the *Kharvela* inscription of 161 B. C. Mancapuri cave contains another *Kharvela* inscription, and a crudely executed frieze where a female wears a mural crown. **Ananta Rani** and **Ganesa Gumphas** are of 150–50 B. C. On the pediment of Ananta, M yā Devi stands with 2 elephants on her both sides, known later as Gaja-Lakshmi of the Hiudus; Ganesa and Rāni are two storied caves, an Indo-Persepolitan pilaster, a square column with circlets on a large mouthed vase, placed on a stepped square base with friezes in basreliefs, interrupted by cell doorways at the back of the verandah. Ganesa Gumpha contains a replica of the Rāni. The other basrelief contains 15 figures and two elephants, scenes of hunting and fighting. Rāni Gumpha also has a basrelief representing a procession of Persanāth.

Rani Ka Nur (queen's palace), which is close to *Ganesa*, is two-storied. On the ground floor, it has a pillared verandah 43' long and opens into 3 cells, the central one having 3 doors, the lateral ones only two each. In the upper storey the verandah is 63' long and opens into 4 cells with two doors in each. There is a dramatic basrelief of 4 males and 4 females in 4 groups. A man is asleep at the doorway and a sitting woman watching him. A man and a woman are engaged in a combat with swords and shields. On the extreme right, a man is carrying off in his arm an amazon—a fighting female who still carries her shield in her arm and has dropped her sword. At the north end of the verandah there are lifesize high reliefs; a Bacchic woman riding astride a lion; near it is a figure of a warrior in a short tunic or kilt, reaching to the knee with a scarp thrown over the left shoulder and knotted on the right; on his left side hangs a stout sword of Roman type and on his feet he wears boots reaching to the calf of the leg. It is likely to be a representative of the Yavana Demetrius, soldiers that penetrated into Orissa. **Svargapuri** and **Manchapuri** are 2-storied oldest dormitories by the chief queen of *Kharvela*. The lower part of Mancapuri cave floor is 20' below the surrounding ground level; two side rooms on the sides of the verandah are supported by heavy pillars. Along the backside of the verandah runs a stone bench for the Jaina monks. Each of five doorways and on each of the pilaster there is a cruciform capital on which are seated winged lions of Persepolitan design. A broken piece of stone slab in high relief of early sixth century is in Bhuvaneshvara Museum. A woman is leaning on a cot (the head and the upper part of her body is missing), with her left hand bedecked with an armlet and a wristlet on her vulva, her waist girdle is in two courses of round beads. A man is seated in front of her on the cot, thereby hiding her thighs, with his right leg vertical and the left leg laid flat, a *Jatā-mukuta* as arranged in Buddha and Lakulasa figures of Gupta type, *Patra Kundalas* in the ears, a necklet of a single course of beads as in Gupta style; from his *Urdhva Medhra* (erect penis) there is a vigorous upward flow of semen which is received in a cup by another man in the left from which he is drinking. In Rām (1. 36) it is mentioned that Siva was engaged in sexual embrace with Umā for 100 years without any discharge of semen. This annoyed the Devas, Devas counselled and

asked Siva to discontinue his sexual union with Umā. Siva agreed, though Umā protested, becoming angry, being left ungratified, but asked the Devas as to who would receive his surging semen. Indra was deputed for the task. Therefore Kumāra (Kṛtekeya), is called Agni Sumbhava.

A symmetrical microlith found at Laughnaj Gujarat, with unicorn rhinoceros, shoulder blade as hammer, and a few other microlithic sites of India, is made from a thick flake with a high rib by the method of breaking one of the sides obliquely away until a sharp point is obtained—an arrowhead—which is common with Australian microliths, but quite different from the microliths from the Wilton of S. Africa (Man 182, Sept 1952). Cave paintings at Mahadeo Hills and Kolihar paintings, in red ochre, portraying dancing human figures, found with microliths, seem to be primitive prehistoric like the Aurignacian gaffiti of Spain and Sahara of Negro-Hamitic peoples. But all rock paintings are not prehistoric. Swords, shields, horse riding and Kharosthi inscriptions of Manjory and Gandale rock engravings near Attok; swords, shields, palanquins and elephant *hivajals* of Gambogaddi Hill, Jamakhandi state; horse riding at Bangalore indicate that they were of historic times. In a cave at Bhaldaros is painted a wounded wild boar with mouth open, suggesting pain; there is an arrow shaft at the back. At Likhunia the capture of a wild elephant by horsemen with the help of a tame elephant. Near Bijoyagarh fort a low relief on the rock of a warrior and a lion. In one of the caves on the Fort Hill have been recorded two dozen inscriptions in red ochre of 5-8th. century A. D.

The votive tablet—by Ganikī Lenīsobhikā at the Niganthanām Arhatatoma in Brahmi script of the later part of 1st century B. C. in mottled red sandstone, now in Mathurā Museum, was found embedded in a wall in the outskirts of Mathurā. It gives a picture of a Jaina stupa which stood on a high plinth as it was approached by 9 steps, leading to a *torana* gateway with a garland hanging from it. The stupa was surrounded by a railing. The side columns are of Persepolitan type and bear a sun wheel and a lion. A male, a female and a child are posturing. Two seductive Yakshis with pronounced vulva are standing. Two nude flying figures bearing alms and cloth.

Two other Ayāgapatas, ornamental slabs bearing the representation of Jaina saints or *stupas*, have been found at Kankali mound of Mathurā, one set up by Sivayāśā, the wife of dancer Phaguyasa, and the other by Āmohini in the year 42 of the lord Mahākshatrapa Sōdasa. A Jaina stupa is guarded by a railing. One ascends the stupa enclosure on a high plinth through a decorated Torana gateway by a 4 stepped stairway. A Yakshi type, sensual nude, except wearing an ornamental girdle, a necklace and anklets, reclines against a Torana pillar, placing her flexed kneed slightly separated feet on the railing in *Tribhanga* voluptuous pose, exposing her vaulted mons veneris and vulva, putting her right hand on her raised right hip and raising left hand on her head, thus exposing her two firm globular breasts, on each side of the gate. There is a dedication at the bottom of the plinth in a more archaic character than Sunga Dhanabhuti inscription on Bharut stupa gateway of about 150 B. C. Amohini royal tablet represents a royal lady, attended by the three women and a child. The attendant women are naked to the waist. One holds an umbrella over her mistress whom another fans; the third holds

a garland in her extended hands. The execution is bold and naturalistic. In the Vodva tablet, a Dharmacakra is supported by a *trisula* which itself rests on a lotus. Four female figures, dressed in a single long robe covering the whole body to the feet and confined at the waist, hold up in their right hands a long stalked lotus flower while the fourth one who is younger clasps her hands in an attitude of adoration and partly hidden much behind a bearded human headed crouching lion of Assyrian type. There are inscriptions at the top of the slab and at the bottom.

Jaya Vijaya Cave has female statue in low relief about 6 feet, leaning her weight on her right leg, the left foot being bent behind the right, only the toes touching the ground; she is certainly nude above the waist, possibly wearing a dhoti, holding in her right hand a flower while her left forearm is bent horizontally across her waist; the headdress is a ribbed hat with long lappets; face is cliffed off, but the form is naturalistic and graceful.

The Khandagiri Hill Caves are of much later date. All have a chamber shaded by a verandah in front, but a few possess an antechamber which is divided into several cells. The more elaborate are two-storied. The largest of them have an extra verandah of masonry painted and plastered, in addition to the usual one; it contains sculptures of 24 Jaina saints—male and female Tirthankaras; also an image of Hanuman in one corner which probably was added later. In one cave the entrance is in the shape of the mouth of a tiger. Chaityā Garh of Bhājā cave of 2nd century B. C.; it has five cells. The cornice is supported by male figures as caryatids, wearing waist cloth, large turbans and much ornaments. Armed door keepers wear the same dress. A few miles further off are the Kondane Daitya and Vihāra caves of the same age of Bhāja; but as at Kondane wooden form of architecture is more liberal. **Bedsa caves** of 1st century B. C. are of lithic type. Horses and elephants bearing men and women on the capitals are of more animated execution. The chaitya Hall of **Karli Cave** is a marvellous creation. It is 124 feet long, 45 feet broad and 45 feet high with a ribbed vaulted dome, contains a nave, apse and aisle; the apse contains in place of the altar, a stupa, everything hewn out of the rock. **Nasika Cave** is of 1st century B. C. Cave 3 of 1st century A. D.

Aurangabad Cave 3 contains many columns. One of these columns is carved with 16 scenes. The number of figures varies from 2 = 4 inch each. Two sitting persons are drinking; then dancing with their backs to each other, then quarrelling; certain groups of kneeling worshippers have their hair dressing in Egyptian fashion. There is an extensive group of **Kanheri Caves**. The Chaitya Cave is a replica of the Karli Cave, enshrined by Pushyavarman, according to a copper plate inscription. The finest among the Vihāra Caves is a two-storied one. Another cave, likely of Gupta sixth century, has the representation of Avalokitesvara with 10 hands which is common in Tibet. The Junir Caves halfway between Punā and Nāsika have square terminations without any supporting pillars in the interiors. One of the caves is circular in shape. There are no figure sculptures in any of them, except one which is of later construction whose facade is decorated by the elephants, pouring water on the head of Śrī. **The Ajanta caves**, 32 in number, have been executed on the face of perpendicular rock with charming scenic background, dating from 3rd century B. C. to 7th century A. D.

The earliest temple structure is found at Sānci of Maurya period. The original structure consists of an apsidal stone plinth approached by a flight of steps on the eastern and western side. The superstructure was of wood. Now it lies hidden beneath later constructions. Temples to Sankarshana and Vāsudeva were also erected at Nagari in Mādhyamika (Udaipur); a Bhagavata shrine at Besnagar in Gwalior.

At Durgapur, knifeblades, crescents, arrowheads, owls, small axes, made of quartz or cornelian used on wooden sticks to make composite tools as found in Asia and Africa for preagricultural hunting age.

At Joggayyapeta Stupa, near Amarvati on the Krishna, there is a well-made basrelief of Cakravartin with 9 Jewels—wife, daughter, son, horse, elephant and arms.

Sanci Tope: Maurya Asokan original structure of brick 16' × 10' × 3'; Apsidal Hall; umbrella and pillar of buff-grey Chunar sandstone; pillar was 42 feet high round and slightly tapering monolithic shaft with bell shaped foliate capital, adorned with 4 honeysuckle motive above which an abacus supporting the fore fronts of 4 magnificent lions. Sunga: stone envelope and ground stairway of stupa 1; body and stairway of stupas 3, 4, 6; pillared pavilion = mandapa on the ruins of Apsidal Hall and a pillar fluted with bell capital; the pillar is 15'1" from ground level; its diameter is 1'8 $\frac{1}{2}$ " at the base; up to 4'7" the shaft is octagonal; above that 16-sided. Andhras: four gateways; and extension ground balustrade, sculptures on pillars 22, 27 on ground balustrade, Gupta: four image shrines in procession path, a fine temple with verandah, 1 Nāgi statue, two monasteries, two stupas and two pillars of circular shafts with square bases; the capitals of the columns are bell shaped of lotus type with leaves falling over their shoulders; above this is a circular cable necking above which there is a deep square abacus; the crowning feature of lions with cakra has disappeared; on another abacus there is a splendid Budhisattva Vajrapāni of Nagouri buff sandstone splashed and streaked with purplish brown, the temple has the plan of prostyle Greek temple of a single square chamber 15'5 × 12'9" × 13' high in front supported on 4 pillars and an anta on either side of the entrance correspondence to the corner pillar; its walls and flat roof slabs are built of the same Nagouri stone. There are 842 inscriptions of donors of Sanci Tope whose ancient names are Kakanaya = Sri Parvata = Cetiya Giri. **Bharut**, Sanci and Bodh Gayā Railings and Sānci Toranas are well-noted for their sculptural magnificence and though Bharut basreliefs not only are inscribed with the names of principal characters and the names of the Jataka stories which they illustrate. Buddha before the Kushan period is never represented in human form, but by such symbols, as footprints, umbrellas, wheels or the Bodhi tree. At Bharut the life size figure of a soldier, head bare, whose short curly hair is bound with a broad ribbon which is fastened at the back of the head in a streaming bow. Face and nose are sharp. Wearing a tunic with long sleeves, reaching nearly to mid thighs; it is tied at the throat by a chord with two tassels and across the stomach by a double looped b.w. There are trousers which are held by a waist band whose ends fall to the feet. Boots cover the feet and legs which are fastened

The temple of Jandian at NW Taxila resembled the Greek type of peristyle shrine. Its front porch = pronaos led through a side door to the sanctuary = naos and to the back porch—opithadamos. It differs from the Greek type in having a massive platform between the sanctuary and the porches, possibly for the fire tower of the Zoroastrians, surrounded on three sides by a passage taking the place of the columned peristyle of Greek temples. Front portion had 4 Ionic columns in two rows which indicates that it was built not later than 103 B. C.

by two tassels. In the left hand, he has a flower, and in his right hand a broad straight sword, sheathed in a scabbard, suspended from the left shoulder by a long flat belt. It is Mithra = Mihira = *Mahala* which is carved on the stuated pillar, Moon Goddess, holding a mirror, streaming reflected light, *Ādisugāhaka* = Ir. Mah. Temptation of Buddha by Rati (Gk. Eros) and other daughters of Māra (Rom. Amor). A nude Rati over Makara (Dolphin) which became later Makara-Vāhini Gangā.

The temple is rectangular and the outer walls are heavy with numerous windows on three sides. On the fourth side facade, there is an entrance divided into three parts by two square pilasters. Within this enclosure, there is a second rectangular unit, and between this and outer wall runs a corridor of uniform width on three sides but surrounded wider on the front. The inner building consists of three rooms in Scytho-Parthian style. It has been suggested that this was the temple visited by Apollonius of Tyana in about 44 A. D. where he expected to be received by the king of Taxila.

At **Amaravati** and Nagarjuna Konda = Vijayapuri, Buddha has no image, in the reliefs of the first period; but in the later half, Buddha becomes a dominant figure. The early type of Kusan Buddha and *Budhisattvas* of Mathurā is in round and of high relief in the mottled red sandstone of Sikri or Rup Bas. The head is shaven, and later with curly hair. Ushnisha is spiral, in imitation of the curly hair, according to *Nidānakathā*. The right hand is raised as *abhaya mudrā*; the left is often clenched, and in the case of seated figures rests on the thighs, and in case of the standing figures, it supports the folds of the robe, the elbow being at some distance from the body; the robe leaves the right shoulder bare; the drapery moulds the flesh closely and is arranged in schematic folds. Both at Bharut and **Sanci** floral designs are excellent. Some of the pillar figures not only show fine decorative fitness, but also display fine anatomical proportion and graceful beauty of the human body. The rhythmic swaying pose, displaying voluptuous softness of the nubile breasts, slender waist, rich and healthy sexuality and seductive sensuality of the nude *Yakshis*, appearing as if in living pulsating flesh and blood, are really outstanding contributions of the nude art of sculpture of ancient India. Animal sculptures are also finest, even beating the Egyptians and Assyrians. They have been carved sometimes with such skill, keen insight and knowledge of the animal life, they seem to be living and moving creatures, instead of dead stones. At the back of the east gateway at Sanci, all the animal world are assembled to pay homage to the Bodhi tree; buffaloes, slow and patient, stand close to the tree; in the left corner a docile cow is

Acinta monastery where Ārya Asaṅga of Yogācāra school of Buddhists lived was called later Ajanta. 29 Buddhist shrines have been cut out from the rock which as sharp perpendicular cliff, occupying about $\frac{1}{2}$ a mile of the wall space, in a semicircular crescent, facing the *Ajanta* ravine in the west, thus exposes Ajantā facades, veranda sculptures and paintings with the inclined golden light of the sun. From cave to cave a rude ledge and a stair unsteadily chambers and a pretty waterfall splashes over it half-way. Ancient excavations—8, 10, 13 have no paintings; 13, the oldest of them of about 200 B. C. has polished walls. Columns and reliefs are found in all, paintings only on columns and ceilings in 1, 2, 9, 10, 11, 16, 17, 19, 21 in 17 the most extensive. Caves 9, 10, 19 are chaityas—shrines, and the rest are vihāras—monastic residences. The stone is bluish mauve. Each of the vihāra consists of a central hall, used either as a dining hall—refectory or oratorical school with some cells opening into it and a great sanctuary opposite the main entrance with pillared asles, naves and verandahs. Caves 16 and 17 are of sixth century work. So Ajantā exhibits nearly continuous 8 centuries of art activities of India. There is a Vākātaka inscription in cave 16.

resting; a herd of black buck occupies the opposite corner, one is engaged in scratching its ear; a parrot rears its head as if to scream at its enemy—the serpent; peacocks with their haughty crested head and swelling plumage (Indian sculptures were often plastered to cover up wherever necessary the sculptural defects and painted); two apes busily occupied in picking fruits; a fine goat; on the front of the West Gateway, Sanci, there is a remarkable herd of elephants, depicting the events of Saddanta Jātaka.

The surface of the rock wall was spread over with a thin ferruginous layer of clay mixed with cowdung, lime, and hemp fibres $\frac{1}{4}$ of an inch thick; over this, columns, figurines, carven decorations and reliefs was overlaid a coating of lime plaster to cover any unevenness, broken chiffs of stone, defecting anatomical carvings. Multi-colored gravels which lie round the rocks were finely ground and mixed with rice, or linseed decoction and a little molasses. With bold and easy strokes of brushes, everything was painted while the plaster was wet with marked technical skill and emphatic passionate force. Then the painted surface was rubbed over with a small trowel to create smoothness, sheen and vividness of the fresco paintings. In the antechamber shrine of cave 1, Buddha is seated cross-legged, head hair is in Apollonian curls, but the lips are thick. The doorway to the shrine is richly carved with floral and creeper designs. Next to it on both sides are Bodhisattvas as door keepers; above them in 4 panels are four nude loving pairs in different postures; next to them are two pillars, bases octagonal, middle round at their capitals consist of two water vessels, one abode the other; next is another pair of columns, bottom third of which is round, middle third is fluted, above which there are two water vessels; above the water vessels there are Makaras; above the Makaras, pretty nude *Ratis* in suggestive poses. Next to them, flanked

on the side walls are the paintings of tall Vajrapānis accompanied on their left their *Saktis* or *Tārās* of dark complexion—staid wisdom's hue—all wearing crowns on their head, striped loin clothes on their hips and holding a white lotus in their hands, with however languorous eyes. There is another interesting picture in the same cave. A king is seated on a sofa, covered with yellowish piece of cloth with floral design with his queen by his left side. She wears a tiara on her highly decorated hair, wears a stringed pearl necklace, only one bracelet and a yellowish blouse; A Nāga king, wearing a crown with cobra heads, comes to pay a visit. He is seated by the side of the host. Long wavy hairs fall on their shoulders, beneath their crowns. The Nāga king wears a leather belt with a number of punched holes in the centre which is holding his stripped multicolored loin cloth; a slave girl comes forward to massage his feet. Other lovely maidens with fine wavy hair dressings and pearl necklaces come forward with trays of flowers, fruits, meat cakes and bowls of drinks to be offered to the guest. There is a Negro body guard with a sword in his hand with short wooly kinky hair, short broad nose, everted lips, long eyes, coarse featured black complexion. Behind the host there is a fat eunuch, wearing a long-sleeved tunic with a doubled dome shaped cap, on a crescent of his head and a sword hilt on his head. Every maid has almost a decorative value, irrespective of their charming, graceful poses, refined cultivated manners and appearance, pretty coiffures with rich wavy hairs, soft gentle eyes and captivating youthful swelling plump nubile breasts. Cave 17, painting in antechamber. Buddha begging through the streets of Kapilāvastu is before his own house. Buddha has a loose robe over his body, a Scythian cap over his head, a begging bowl in his right hand. A Vidhyādhara flying over Buddha's head is holding over it a flower decked umbrella. Bimbā Devi thinking that her husband might pass by that main road, wearing her finest jewellery, her coiffure stylishly made, some of her luxuriant wavy hairs falling as if carelessly over her left shoulder, a white half-sleeved blouse, her stripped loin cloth held over her youthful swollen hips by ornamental girdles, is sitting on her partico, holding her seven year old son Rāhula in her lap, wearing a leather jacket with sleeves and loin cloth. When Buddha comes, she holds both the hands of her child to show him his father. Both of them gaze at him with wonder and expectations. The tender pathos expressed in their face and eyes has been drawn in rhythmic brush lines with exquisite delicacy and charm. It is certainly one of the richest and most marvellous, if not the best, of the art treasures of the world. Buddha came to Kapilāvastu when marriage festival of his step-brother Nanda, son of Pajāvati, with her daughter and his own uterine sister Janapada Kalyāni Sundari Nandā, was being arranged. Nanda and Nandā were full of joyful expectations. Nanda at the request of his sweet heart went to Buddha to invite him to their happy marriage ceremony. Buddha persuaded Nanda to be a follower of his wonderful wandering Sangha. Nandā at first could not believe that her beloved would act so foolishly and treacherously against her; but when the news was corroborated, Nandā overwhelmed with grief, was sinking and lying prostate over her bed. Nandā is wearing a stripped loin cloth. One of her friends wearing a white blouse is keeping her sitting on a couch, leaving her left arm on a pillow by holding her from behind, a maid wearing loin cloth and sash on her breasts is fanning her with a straw fan; a friend wearing a white blouse is holding her hand; a female

relative holding a water jar in her hand is talking with another, all having profound grief and anxious look. This great picture is painted in cave 16, one of the world great art objects.

In cave 26, there is a recumbent dying Buddha 23½ feet long. In Kanchow at Ta Fu Ssu = Big Buddha Temple, a 40 yards long Buddha lies on a couch of carved lotus petals, surrounded by statues of lesser saints, excavated about 500 years ago by Mongolian Lamas. Cave 2 is 48' - 4" × 47' - 7" and the roof is supported by 12 massive and elaborately carved pillars.

In the ceiling of cave I : one middle aged good looking man, bearded and moustached wearing a Sasanian full-sleeved tunic and a breibond bonnet on his hat such as seen in the portraits of the kings of the Sasanian dynasty is sitting cross legged on a divan holding a wine goblet in his right hand. A Sāqi (Skt. *Sākhī* = Gk. *hetaira* = a female companion) with amorous eyes wearing a kind of Greek chiton and himaton and a fillet in her hair is leaning on his left shoulder. Two female cup-bearers with wine jars in their hands are standing on his both sides, their skirts falling to their ankles, wearing a round skull cap on their head, and embroidered full-sleeved blouse on their body. Two men with light jackets and round caps on their heads are sitting below his feet holding in their hands trays containing meat cakes and eggs. We know Sasanian ruler Kosroes II sent an embassy to Chalukya Pulakesin II in 630 A. D. This is their very naturalistic and faithful representation. It has been very cleverly executed.

Near Aurangābad, there is a rock-cut superb Buddhist Chaitya shrine of 150-200 B. C. There is a high relief ballet scene of about 600 A.D. in which the body of the pretty buxom ballerina is full of swinging rhythmic movements with a group of active musicians seated round her on the stage.

Bagh Caves in Gwalior number 9, and at least two of them have fine pictures of life like and vigorous elephants, particularly horses, and graceful women. But the sites and pigments were not well selected. Excavations were carried out in soft and easily quarried sandstone over which there was a thick and heavy layer of claystone. The claystones falling upon the cave verandhas, pillars and relief figures crushed many of them. Fresco colours became easily discolored by the combined action of humidity and lime. Cave I is 180' × 80' with 20 pillars in the square. Caves 2 and 4 have large central courts, surrounded by 20 and 28 cells with pillared verandhas. Caves 3 and 5 have more elaborate cells. Cave 5 has a rectangular hall with row of pillars on a common plinth, parallel to which runs a bench intended as a seat of dining table. Similar shelf like projections have been found in Elurā and Udaigiri caves near Puri. It might have been used either as a refectory or auditorium. In Gosain cave 2, Buddha with two attendants are plastered and painted. Caves 3 and 4 had a common verandah 220' long on 20 pillars; but all the pillars have fallen. The backwall of this is adorned with a series of excellent frescoes. In Rang-Mahal cave 4, a group of pretty girl musicians with vividly stripped blouses and trousers or loin cloths are dancing and singing in a rhythmic swing in a round, round a male dancer, all with beautiful faces, fine coiffures and some with bare breasts. The beauty and charm

of these women as those of Ajantā, their joyful movements, the curve of their breasts and hips, the bends of their bodies, arms and fingers, the gaze of their soft languorous eyes, show not only the nobility and refinements of their culture, they are still sources to the spectators of pure aesthetic delight.

Elurā = Elapura Caves cover over two miles excavated by Rāstra Kuta Indras and Vijayas along the crescent-shaped scarp of a rocky and barren hill side, facing towards the west so that the departing sun illuminates with its golden rays to decorate splendidly their marvellous carven pillars and pilasters, figures of gods and goddesses as if to pay them homage; the Buddhist caves, 12, occupy the southern end, dating from 350-550 A.D. of which the first nine, called Dherwara, have meritorious carvings. These caves have a central hall supported on pillars with a beautiful gallery on a level with the plinth running round them and an inner sanctuary enshrining Buddha, all carved out of the solid rock. Cave 2 measures 48 ft square, exclusive of the later galleries on each side, and its roof has the support of 12 sculptured massive pillars, arranged in a square; each side gallery has four pillars of different designs and the front is carved in florid work; the shrine contains a colossal Buddha with nimbus, seated on a lion throne in a teaching attitude. Cave 5 measures nearly 120 feet by 60 feet exclusive of two side recesses, surrounded by 20 monastic cells. Cave 10 entrance is guarded by a kind of first floor to which there is an access by a flight of steps. This gives a picturesque view of open court to whose end there is central nave and side aisles, measuring 85' 10" × 43', 34" high with ribbed round roof. The nave is separated from the aisles by 28 octagonal pillars. The remote end of the nave has a dagoba 15½ feet in diameter Buddha with a 27 feet high and has a front piece attached to it on which 11 feet high seated military moustache, on a chair, feet lying a plinth under the dome of a stupa, flanked by two standing bodyguards on each side. For ribbed carved roof, buddha is called Visvakarman, and carpenters pay homage to it. Eleventh cave—Don Thol—is three storied, containing a colossal Buddha seating cross-legged. Twelfth Cave—Tim Thol—also has been excavated in three storeys. From fifth century, Brahminism became dominant and absorbed Buddhism. Fourteenth cave has pillar carvings like those of the latest caves of Ajantā of early seventh century. All the compartments of the wall between the pilasters are filled with carvings. Durgā killing Mahisāsura with buffalo-head. Siva, Pārvati and Ganapati. Siva as a tāndava dancer. Siva, Pārvati in seven aspects of Sakti, called Saptā Mātrikā (7 nude women, one foot folded, the other on the plinth) and Ganapati. Rāvana is trying to carry off Kailāsa, Pārvati being alarmed clings to Siva, who fixes Rāvana under the hill, and for this, 14th cave is called Rāvana Kā Kai. On the north wall, Durgā, four armed with her feet resting on a tiger is holding a trisula in her upper right arm. Laksmi is sitting over a large lotus flower. Varāha—boar—faced Visnu with his feet on Sesa serpent's hood. Fifteenth cave, called Dasa Avatāra, is two storied, of which the lower is carried by two rows of 8 plain pillars, 2 more standing between 4 cells in the back wall. Its court is entirely hewn out of the solid rock. From nw corner a staircase leads first to a landing with eleven reliefs of Hindu gods, and then to the upper story, supported by seven rows of six columns, those in front being richly carved. High reliefs on the walls are like those of cave-

14 ; but additionally Bhairava has a necklace of human skulls ; marriage of Siva with Pārvati on the northern wall ; Siva springing from a linga ; Laksmi pouring water over her in backwall ; Narasingha, lion headed human being, on the south wall. The most magnificent and wonderful is cave 16, called Kailāsa Monolithic Temple. It stands in a great court, averaging 154 feet wide by 276 feet long, rearing its rocky head to height of near 107 feet having well-formed doorways, windows, staircase to its upper floor, containing large rooms of smooth and polished surface, regularly divided by rows of pillars, several shrines connected by flying bridges, most of whom two stories high, all sculptured within and without. And besides, beyond its areas, there are three handsome figure galleries, supported by regular pillars with compartments hewn out of the boundary scarp. Within the court and opposite these galleries rises Kailāsa, the proud and majestic tower (obelisk), a mighty fabric rock. To attack a solid mountain of rock about 107 feet high and excavating it by the slow process of the chisel a stupendous temple with its indescribable mass of sculpture and carving in endless profusion, indicates the patience, industry, and religious fervor of the Rāstrakutas, this amazing work of monolithic art architecture. In spite of the legions of iconoclasts, particularly led by bigoted Aurangzeb, lacking all sense of aesthetics and arts, in their fanatical enraged sadistic fury, who tried to destroy this glorious creation, they fell impotent to complete the task, their hands became wearied and axes blunted in mutilating and smashing the nose, face and breasts of the deities, as they have done in many other temples, though they wanted to destroy by huge fire, as many of the remaining frescoes are found blackened by fire and smoke, Kailāsa temple still remains the unsurpassed art treasure and wonder of the world. There are still fresco paintings—8-armed Siva with *Yoni* symbols on his forehead (called trinetra), necklace pendants and other ornaments as Natarāja ; and Laksmi in the ceilings. Cave 21, called Rāmeshvara, is a lofty Saiva temple ; Nandi bull in the court on a high pedestal has relief of goddesses and attendants on all sides, the pillars have deep square abacus, carved on the front and sides with figures. North side contains Rāvana with five heads under Kailāsa, and Siva with Pārvati and other attendants are above. The five Jaina caves 31 – 35 date from 8th – 13th century, of which Indra Sabhā and Jagannātha Sabhā are noted, Indra Sabhā is the finest with its richly undercut carved and gracefully proportioned pillars and ornamental designs. Indra Sabhā is entered through a rock screen facing south, in front of which to the east is a temple with statues of Parsanātha, Gotamasvāmi and Mahāvira. On either side of the stair end of the first are the high reliefs of four-armed Indra, with two hands holding a lance, and with another vajra andha = thunder bolt, and his consort Indrāni. Standing figures of the naked Digambara Tirthānkaras are conspicuous, the niches of each being adorned with graceful arches and heavy foliage. High up in the hills, hidden in an unnumbered cave, there are a few panels of painting in a relatively wonderful state of preservation, where one can get glimpse of those original colors—the red ochres still shining yellow red, crushed lapis lazuli still glinting its heavenly azure blue and the chalk is still pretty white.

At Aihole on the Malabhadhrā river in Kaladgi Dt. there is a small cave temple, possibly of the Chalukyās, consisting of a hall 18½ ft. × 13½ ft.

8'9" high with two plain square pillars in front. On each side of the hall is a chapel and behind it the shrine, each raised by 5 steps above the level of the hall floor, and the front of each is divided by two pillars with square bases and 16-sided shafts. The chapel in the right measures 12' x 14'. On the left side chapel on the backwall there is a high relief of 10-armed Siva dancing with Parvati, Ganesa and Candi = Cundi; in the corners of the hall are larger of Ardhanaṛi; Siva and Pārvati with the human skeleton—Bhringi; from Siva's high headdress rise three female heads—Gangā or Umā, Yamunā or Tārā, and Sarasvati or Prajñāparamitā. Bādāmi, 23 miles S. W. of Aihole has 4 caves. Two of them have linga shrines with long sculptured storey-telling friezes. Cave 3 contains an inscription of Mangalisa, son of Pulakesi, the Chalukya king, in Saka 500 = 579 A D Its verandah is 70' in length and the cave inside 65', 15' high, with the total depth of from the front of the verandah pillar to the backwall 48', the shrine going into the rock 12' further 9' wide. The verandah is supported 6 pillars, each 2½' square, and 12 pilasters 12½ feet high. In the east end of veranda there is the large figure of Viṣṇu, seated on the body of Sesa serpent which is thrice coiled round below him while its five hoods spread out to form a crown. At his right below its Garuḍa, the eagle-headed man. Opposite to him is Lakṣmī with high *mukuta*. Above them are two pretty damsels holding a *chauri* each. In the right Varāha—the boar-headed Vishnu is 4-armed Cakra and Sankha in his uplifted hands, standing with his left foot on a human-headed serpent; in one of his left hands he holds a large lotus flower on which stands Prithivī—Bhudevī—the earth Mother. Cave I entrance is 21' wide; the hall measures 42'1" x 24½', the roof supported by rows of 4 columns. Within, the middle entrance there is a lover's pair—a Yaksha with an Apsarā. Undavilla cave on the Krishna, a mile off from Bejwadā, dedicated to Anantasena = Nārāyaṇa, Khatti *Inar* or Nara, a Neri descent is 4 storeys high, one above the other, though a little setback from the lower excavation, with a fifth storey in front to the right, a little detached, and which might have been intended to be connected. The front of the lower storey extends about 90' in length. On its facade was carved an inscription in one line in Vengi character 7-8th century. The second floor is much bigger, and originally consisted of 4 apartments, but a door has been broken through the dividing walls of third and fourth, thus throwing them practically into one apartment. Projecting about 10' further forward, is the central Hall 29'9" wide by 31' deep, and varying in height from 7'3" to 8'1". The roof is supported on 16 square pillars, championed in the middle of the shafts, arranged in 4 parallel rows. A stair in the left side of the hall leads up to third storey and lands in a hall 52'9" x 30' x 3' x 8'. There is a verandah with 6 pillars and 2 pilasters in front. In the right end wall of the hall has been hewn a recumbent figure of Nārāyaṇa 17' long, resting on Sesa serpent whose 7 hoods canopy his head. In front of the verandah is a platform 48' long 19½' broad, forming part of the roof of the storey below. Fourth storey is reached by a series of steps in the rock at the south side. It represents the circular or domical termination which crowns every square pyramidal temple in S. India.

Suvi Sākha, a Pahlava, was a minister of Rudradaman I, the ancestor of the Pallavas of Kānchi. Pallavas issued their earliest known documents

in Prākṛit and later in Sanskrit. Pallavas assumed the title of Dharmamaharāja, Asvamedhayajin. Pallavas and Vakatakas were Brahmins of Bharadvāja gotra. Pallavas were the vassals of the Andhras in the Krishna-Godāvāri deltas (Vengi) in the second century. After the fall of the Andhras, Pallavas became independent, and from 5-8th centuries Pallavas became the dominant power, and their sovereignty extended not only from the Narvadā to Kalinga, but also in Malayasia. The Andhras and early Pallavas were Buddhists. About 437 A. D. Simhavishnu dedicated a Buddhist image at Amarāvati. Mahendravarman I (600-625) became a Saiva convert by Appasvāmi. Narasimha Varman Ahava Malla about 625-674 A. D. made Ma(hā)mallapuram, after his own name, the chief Pallava port. Elurā Kailasa temple by Krishna of Rāstrakutas in 760 A. D. Cave 16, 17 were made by Vākātaka last king Harisena (465-500), and his minister Vārahadeva. Chalukya Pulakesin II was defeated by Narasimha Varman = Mahā Malla, and the Pallava king removed the artisans, sculptors and painters from Badami, Ajantā and Elurā to Mamallapuram who were brought back when Pulakesin's son Vikramāditya defeated in 655 the Pallavas and captured Kanchi. Ajanta caves 100-50 B. C. Paintings 448-480 A. D.; 550-640 A. D. Mahendra Varman's works are characterized by square pillars, whose central portions being octagonal, Dvārapālas leaning on heavy clubs. Mamalla's style is octagonal pillar supported by a sitting lion, which later degenerated or developed into Yāli pillars of medieval Dravidian architecture. In a pillar, embodied in later Ekambaranath Temple of Kanchi, Mahendra boasts that he built temples made of bricks, timber, metals and mortars.

Purushapura Kanishka Vihara, thirteen stories high, on a stone foundation and plinth of carved wood, surmounted by a massive finial, consisting of a heavy iron pillar thirty feet in height and bearing a tier of 13 gilded circlets or umbrellas, was made by the slave Agesilaos for Sarvastivādins, according to 4 inscriptions found there in Kharoshthi. Kushans introduced the so called Gandhāra Buddhist art through the employment of workmanship of Bactrian Greeks, Parthians (Pallavas) and Sasanians who adopted Greco-Romanized western-Asiatic style to the iconographic, minting and illustrative requirements of the Mithraic, Buddhist and Brahminic myths. Moreover there were 36 Greek kings and queens who left Hellenic art traditions behind. Kanishka introduced the pattern; it flourished and developed later through the patronage of later Kushans, Kidara Kushans, even White Hun Hephthalites (Vetālas), and modified by the Sakas, Andhras, Guptas and Pallavas. Besides the Dharmarājika stupa and monastery, other very interesting buildings in and near about Taxila is the group at Kalawan which stands on a low hill about 2 miles sw of Dharmarājika stupa and the Bhamala group which is in Khanpur valley, about 13 miles from Taxila. The buildings at Bhamala are noteworthy for the boldness and beauty of their architectural designs and beauty. The death of Buddha has been depicted, not found any where else in Taxila. Both the monasteries at Dharmarājika and Bhamala were burnt by the Hephthalites about the end of 5th century A. D. This is testified from the amount of charcoal burnt masonry, charred manuscripts, gold and silver coins as well as human skeletons lying in contorted postures. Gold coins were of the Kidara Kushans, while the silver coins of Hephthalities got circulated through commercial interchange. The relics discovered at Kalawan may be dated about three

centuries A.D. The most remarkable of this group of buildings is a stupa court containing 2 large stupas, three temples and two shrines. One of the temples has an octagonal apse and a mandapa (square ante-chamber) in which was a square tank lined with translucent glass tiles. Possibly water was stored in it for the convenience of monks and pilgrims. Some interesting sculptures have been found at the apse, as the Dream of Māyā Devi, the Temptation of Buddha, the Fasting Buddha, Hariti and the Panchikā, a child in her arms sucking her breast, with classical folds in their drapery, the Greek profile of the nose, form of the eye, curve of the lip and the wavy hair. With the invasion of the White Hun Hephthalites, Kushan influence did not die out. Many of the Kushan chiefs ruled from Kabul to Kuca in Turkestan under the suzerainty of Hephthalites and Sasaanians. Hephthalites and Sasaanians adopted like the Kushans Indo-Parthian method of Greco-Romanized Buddhist, Zoroastrian and Manichean iconography. Mani, son of Patek, was born in Babylon in 215 A.D. and received his education in Ctesiphon. He was first inclined to Christianity and received his orders. But when he put forward his pretension that he was the Parachete = the Comforter, and published his gospel *Ertung*, illustrated by pictures drawn by himself, he was expelled from the church. Mani preached that life was an evil, and so the propagation of the human race. Therefore he denounced marriage and unions between the sexes. But he made distinctions between the elect-perfect and the Caluchumans = the hearers, *Buddhisatvas*, and *Upāsakas* = lay worshipper of the Buddhists who were bound by no such restrictions. Mani converted many Christians in Mesopotamia and Buddhists of Agnis = Kuch-Tocharians in Turkestan. Manichaeans sprinkled their eucharistic bread with human semen. Mani was favored by Shapur I and his son Harmozd. But after he returned from his journeys in Kashmir, Tibet and China, Behram 272-276, son of Hormazd, gave orders for Mani to be put to death. "This man has come forward to destroy the world. It is necessary by destroying him before anything of his plans shall be realized," and many Manichaeans were massacred by the Magus, for his continence theory was a danger to the state, as for Zoroastrians, marriage, parenthood, husbandry and farming were sacred duties. He ordered Mani to be dragged from the court and his skin to be flayed and studded with straw upon Jundi Shapur Gate so that no one shall call him prophet of the world. When Mani's books, judged heretic, were cast into flames, rivulets of gold streamed from the fire.

From first century, Buddhism spread over Afghanistan, parts of Iran, Turkestan and China; in fourth century from China to Mongolia, Korea and Cochin China; in sixth century from Korea to Japan; in sixth century Brahminism and Buddhism from Ceylon to Burma, and Pallavas, Cholas and Pālas brought them into Cambodia and Indonesia. Brahminism laid emphasis on individualism and nationalism, while Buddhism, particularly Mahāyāna preached, proclaimed and practised socialism, internationalism, humanity and brotherhood of man. After the first destructive phase of conquest, Hephthalite ruler Sri Vāsudeva (595-627 A.D.) reigned at Bamiyan, and under whose patronage the vast complexes of cave chappels, assembly halls and monastic cells, and many of them are interconnected with one another by galleries within and along the front of the precipice, were excavated by Lokāttaravādins of Mahā Sangikas. It was Zenghis Khan who in revenge for the opposition he

had at Shahari Zohan, slaughtered the entire population, even the babies in their mothers' wombs, and thus damaged many of its statues. Even then 5000 Hazara tribesmen made their homes in the caves between the two rock-cut Buddhas 115 and 175 feet high, only $\frac{1}{2}$ of a mile apart. Sasanian Hormizdas II (297-310 A.D.), suzerain of Iran, married the daughter of the Kushan ruler of Kabul. Bahram conquered Seistan (Sakāsatna) in 280 A.D. The rule of Sasanian satraps in Afghanistan ends only with the invasion of Chionites in 358 A.D. In 425 Hephthalites invaded Bactria and within a few years swept over Kabul valley and Gandhāra. Sasanian Chosroes I and the Turks broke down the power of the Hephthalites, but the Kushans and Hephthalites used to rule Afghanistan and Bactria up to the time of Chosroes II (590-628 A.D.). The Chinese Kwang Vout in Turkestan and Pancho defeated Kushan Kanishka near Kashgar 25-28 A. D. and got the submission of Kushan Khotan and Kashgar in 73 A.D. 175 and 115 feet Buddha standing statues have been hewn out in the grottoes of the sandstone perpendicular cliff, of Bamiyan on the trade route from Herat to Kabul valley, back being attached to rock, but there is plenty of niches over the head and the sides of the arms. Colossal Buddha statues (120 feet high in the eastern end and 175 feet high at the west) of Bāmiyan are enormous magnification of typical Gandharva image with its voluminous draperies, prevalent in 2-3rd century A.D. The image of Bāmiyan is not completely carved. Only the armature, a rough approximation of the body and head was cut from the sandstone cliff. Over this, features and folds of drapery were modelled in mud mixed with chopped straw with a final coating of lime plaster to serve as a base for polychroming and gilding. Traces of pigment may still be seen. In 170 feet high statue, individual folds of Buddha's robes were modelled on ropes attached to wooden dowels driven into the stone. This technique was adopted to reduce Buddha's robe to a series of strings clinging to the surface of the body. Hiuen Tsang says that the statue was made of metal. It was simply covered with goldleafing and precious ornaments. The hair of the colossal Bamiyan Buddha is in Apollonian ringlets and drapery of the classic folds of Greco-Roman Gandharian type of 3rd to 5th centuries. The countless pleating like string folds, a reduction to linear term of the earlier Gandhāra robes, is just what is found in the dated Buddha 449-450 in the Lucknow Museum. Bamiyan fresco base was made by a thick layer of mud held together with larger pieces of chopped straw as employed in Turkestan and at Tung-Huang in China. Over his head in the high niche there is a pretty-looking effeminate Bodhisattva Avalokitesvara, sitting on a stool; his legs are apart; by his right side, displaying tempting beauty, Prajñāpāramitā, entirely nude, bends towards him as his Sakti. The colours are indigo ochre and orange. At Dandan uliq in Khotan which was abandoned in 791 A.D. fresco painting of a water nymph, face somewhat roundish like the moon-faced Sasanian fashion, eyes a little oblique, ankles deep in water; Eros caching hold of her girdle is climbing on her thigh; Hellenistic like that of Aphrodite. Bodhisattva Vajrapāni wearing boot, breast armour, a dagger on his thigh, a flower in his right hand, holding a thunder bolt in his left hand, black moustache and beard and a Sasanian headdress, on a wooden panel with 4 arms. In Miran temple frescoes, Indra, Brahma and 4 armed Siva with Pārvasī have been found. Hellenized faces found

at Schetzhole, Oyzyl, fig 83. Maitra Kanyaka in conversation with his father, wearing a turban on his head; his hetaira is leaning against his shoulder entirely nude, except the girdle clasp covering her vulva, a necklace, earrings, serpentine bracelets and anklets over tinkling bell-anklets, Seefahrenhoble, Fig. 37. Alt-Kutchā—Albert Grunvedel.

Amaravati, ancient name, Dharanikotā dates from 200 B. C. – 250 A. D. Two Andhra inscriptions have been found there. In the first stage, there was no Buddha image at Amaravati, but at the later stage, it became dominant. A local landlord made lime by burning the limestone in a kiln. So much of Amaravati have been destroyed. And whatever could be saved are now in the British or at Madras Museums. The Railing of Amaravati was 192 feet in length, 600 feet in circumference and 13–14 feet above ground. Amaravati can boast of very naturalistic finely executed human as well as animal figures. Siddhārtha's horse has two attendants; two damsels, entirely nude, except earrings, anklets, bracelets and girdles, exposing their thick pubic curls, are watching in charming natural pose (now in British Museum). A bronze Buddha of Amaravati has been found at Sempaya at the mouth of Karma river in West Celebes, now in Batavia Museum. Nagarjuna konda = Vijayapura in Dhammagiri = Sriparvata Mahāchetiya = Ceylon Dagoba = Dhātu (relic-gabbho (shrine), apsidal temple and a monastic hall were erected by Chāmtisiri, the queen of Siri Virapurisadata, recorded in a long inscription on the stone floor of the temple, of the royal house of Ikkāku who had matrimonial relation with Satrap Chastana of Ujjaini in 2nd century A. D. On the sculptured pillars, 6-7 feet high though many reliefs have been damaged, some are curious and majority show marvellous skill in depicting human figures in various poses. The svelte and languorous beauty of the female figures, the rich coiffures on their head and intensity of their expressions are appealing. On one of the palace pillars, there is a bearded soldier, apparently a Scythian, wearing a tall leather cap with ear flaps, a quilted long sleeved tunic and trousers and holding a heavy spear. Perhaps these Scythians were the kinsmen of the Ikkākus (Okkāku) and satrap Chastanas, who were Scythians themselves, if not scythianized, or were employed by their allied Andhra suzerains as the body guards of the palace during 2nd, 3rd centuries. The other relief portrays Dionysus—a male nude down to the waist and holding a drinking horn (rhyton) in his left hand, and a piece of chiton to cover his penis, standing and near his left foot there is a wine jar with an invented cap; the face is Grecian. The active sea borne trade between the Roman empire and Southern India in the 2nd century A. D. may account for it as a copy from some classical example. In stupa 6, a small gold reliquary, containing a tiny piece of bone, a very corroded and crushed silver casket, a few decayed pearls and coral beads, gold leaf flowers and two tiny thin coin like medallions, one bearing the embossed bust of a proud dignified middle-aged woman with prominent nose, wide eyes, thin lips, flowing wavy hair on the head, possibly Chāmtisiri, and of a young man, likely to be her nephew and son-in-law, both of classical appearance and two small holes drilled at the top, to be used as pendants, have been found. They show Roman influence, Mahārājasa Virupakshapati Mahāsena parighitasa Vasitiputasa Ikkākusa Siri Chatamulasa sodarā bhagini Rāmno Mādhari-putasā Siri Virapurisadatasā pituchā Mahāsena-patisa Mahatalavarasa.

Vāsītiputasā Pukiyanam Kāmdāsiri bhāriyā = Mahāchettya was built by Mahātalavari Chatisiri, the uterine sister of Mahārāja Vasīthiputha Ikhāku Siri Chatumula – absorbed by Mahāsena the Lord of Virupākshas – the paternal aunt of king Mādharīputa Siri Virapurishadata, the wife of Mahāsenapati Mahātalavara Vāsīthiputa Kamdāsiri of the Pukiyas. Viropurishadata married his cousin, the daughter of his paternal aunt Chamtisiri. Two pillar inscriptions mention another sister (sodarā bhagini) of king Chāmtamulo, named Hammasiri; two of her daughters Bāpīsirīnikā and Chathisiri were married to Virapurishadata, known as *Mahādevi* Rudhradharā Bhatarikā in fifth pillar inscription. A Vihāra by Mahādevi Bhatidevi, daughter-in-law of Siri Chatumula, wife of Siri Virapurishadata and mother of Mahārāja Siri Ehuvula Chatumula. By cross cousin marriage all the king's sons married all the daughters of their maternal uncles, and the sons of maternal uncles marrying the daughters of the king and his brothers became Senāpatis, the eldest Mahāsenapati. This was the Saka, Andhra and Nagarjuna Khonda custom. Mādharīputa, Vāsīthiputa are common names to both as well as in their Prakrit. So the Andhras and the Ikhākus (Pāli Okkāka) of Nāgaurjuna Konda were the same peoples or of allied stocks. And their architecture and arts were of the same of similar patterns.

The reliefs of Suddhadana and of his brothers—Dotādhana, Sākyadhana, Amitadhana (and 2 other paternal cousins) sitting together with Māyā and Pajāpati, their maternal cousin wives, fanned by slave girls with yak tails (Māyā and Pajāvati's brothers—Supabuddha and Dandapāni—married Suddhadhan's sisters—Amitā and Pamitā); Suddhadhan's and Māyā's loving embrace; Māyā gives birth to Siddhārtha in a standing posture, exerting abdominal and uterine pressure by catching hold of the branch of a tree; attended by Pajāpati and maids; casting of horoscope by three astrologers through liver divination (examining the lobes of three livers kept on reed tables like Assyrians) in the presence Suddhadana and his brothers, Pajāpati sitting by the side of seated Suddhadana at whose foot there is a Padacārikā; Pajāpati, stylishly dressed, attended by maids, presenting Siddhārtha before the Saka tutelary deity Sakka; Siddhārtha with Bhadda-Kacchanā (light-yellowed) Bimbā as lovers (Siddhartha married his maternal cousin Bimbā, the daughter of his paternal aunt Amitā and Supabuddha and Dandapāni; Bimbā's brother was Devadatta); Siddhārtha in his pleasure garden, entertained by danseuses; Siddhartha leaving home, riding his horse; Temptations of Siddhārtha by Mara's daughters; Sujatā—Srenika Nandika's daughter—of Uruvilva where were many Vilva (Ægle marmelos) trees, and fire worshippers Kāsyapas had their settlements, offering food to Siddhārtha; the first sermon of Buddha at Deer Park, Sārnāth; A king trampling down under his foot a Linga image; Amarā Devī, wife of a king's minister, complains before the king against four other ministers who plotting against her husband had him exiled, and made love overtures to her and presented to her with love letters some ornaments stolen from the king's jewellery; she made appointments with them on the same night and as each of them came, the previous one was made to hide himself in her privy. Thus all four of them were presented to the king with all the evidences of their guilt; and they are asking pardon with folded hands from the king. A similar story is found in Brihat Kathā Sarita Sāgara, written at Pratistānapura of the Andhras.

Gupta Aihale temple is low and flat. On the pillars of the porch there are figures of river goddesses (in Sung period as *Rati*). The windows are perforated stone slabs. On the roof, there is a small square cell of slab construction with a porch as sun temple. The Gupta style of architecture is characterized by flat roof without steepness; prolongation of the doorway beyond the jam; statues of personified *Gangā* and *Yamunā*, guarding the entrance; pillars with massive square capital, surrounded by two lions back to back; verandah with 4 pillars. Gupta monolithic pillar is 43 feet high set up at Eran in Sagaur Dt as a flagstaff of 4 armed Vishnu in 484-485 A. D.; on the capital there is a two-armed male figure with two faces and radiated halo. Another monolithic column 39'5" excluding the detached abacus is at Sondain and inscriptions record the defeat of the Huns by Yasodharman about 523 A. D. Four other monoliths known. Colossal *Varāha Avatara* relief at Udayagiri cave, Bhopal. **Gupta** 400 A. D: Uparkot cave at Junagarh with 2-storied fluted pillared hall with a bath of Late Guptas. Vishnu *Sambha* *Garuda* Iron pillar (now in Katab Minar), ascribed to Candra Gupta *Vikramāditya*, dating about 400 A. D. is a forged bar of rustless iron nearly 24 feet high and said to weigh 6 tons, gracefully moulded at the top with a Persepolitan bell. Its base diameter is 16½' while the upper part 12'. Depth below unknown; excavations have been made as far down as 55 feet.

Two-storeyed rock-cut hall on the **Uparkot**—the fort of Junagarh of the late Guptas. An excavated deep water tank 11' square with a covered verandah on three sides of it. The corridor, on the south side is supported by 2 columns with spiral ridges on their shafts. In the north side over the tank there is a door to the next chamber 35' - 10" × 27' - 10" with 6 columns supporting the roof. A door leads to a stair descending to the entrance of the hall below 39½' × 36. The four columns are richly carved. The abaci are carved with lions couchant at the corner, and in the middle of each is a lion facing outwards a human figure. The body of the capital is covered with figures of animated tall and slender women, almost nude, except a thin girdle, some standing under foliage, carved in high relief. On the columns below the capital, heads of animals—elephants and goats—(Skt *chāgala*=Tamil *takar*=Kanārese *tagar*=Mardwin *sava*) are carved. The frieze is ornamented with Chaitya windows. **Talaja**=Talugiri has 36 Buddhist caves with 15 cisterns. Elebal Mandap is 67' long, 67½' deep, 17½' high with 4 octagonal pillars. Sana has 60 caves of which one is 68½' long, 61' deep and 16½' high with 6 pillars in front. **Kanheri** Caves in Salsette=Satshashti number 109. Chaitya cave is 86' long, 39'-10" wide from wall to wall with 32 pillars round the nave and the dagoba is 16' in diameter. At the ends of the verandah two Buddhas 23' high. On the jamb of the entrance are inscribed the names of Gotamiputra and Mathariputa. Darbar Cave Hall is 73' × 96' with 2 stone benches. There are two inscriptions; one of the Guptas of 5th century and another dated 775 Saka=875 A. D. in the time of Kapardi, a Silahara

feudatory of Rāstrakuta Amoghavarsa. There are also inscriptions of Madariputa and Svāmi Sakasena.

Andhra domination in S India lasted between 200 B. C.—250 A. D. and during this period there was a brisk trade with the Roman Empire of Claudius Augustus and Nero. Arretine pottery and amphora (two-handled storage vessels of the Greco-Romans to keep wine and oil) of 1st Century A. D. have been found 2 miles south of Pondichery, Pondouke of Ptolemy at Arikkamada. Monsoon was discovered by Hippalus in 47 A. D. which facilitated shipping and trade. Below the Arretine base, 150 feet long building of 1st century A. D. warehouse is massively built on a brick foundation on the rubble and sandy bed. There Greco Roman Rouletted flut dishes, whitish glass bowls and pottery lamps, signed with K and plenty of Dinarus have been found with some copied potteries signed in Brahmi script, but in Tamil language as Tarapialar, Ainan, Chattan Avi in Koti Ichhan Aditaipan (a relation of Chattan Avi), Muti Kulurun akan (wide-mouthed pot of Muti Kuluran, Yaksha-mita (Yaksha-mitra), some terracottas of fine workmanship, a torso of female figure with a piece of cloth tucked up and wound round the waist as in Nagarjunakonda. In exchange of pepper, cinnamon, nard-spines, sandalwood, ebony, teak, indigo, honey from Indian trees (gur), the ships brought via Alexandria gold and silver Dinarus, red corals, wine and pretty slave girls for which there was a great demand. Silāhara (= Silāgaha = Silāgriha) Caves—Durvasā, Cheri Gudai Sitamādi—in Rewa are of 1st century A. D. in the reign of Svāmi Datta, excavated by his minister Moggali-puta Muladeva as pleasure retreats; Durvasā cave is called āramam pavate—enjoyment hill; another yuvati māle—hill retreat to meet damsels; another for Udaya Tārā—Rising star, a female artiste.

The monolithic cave temples of Mamallapuram are Varāha, Durgā, Trimurti and Panca Pāndāvas. Both the Varāha and Panca Pāndavas have a verandah with slender octagonal pillars, supported by a sitting lion; and there are spirited life like sculptures. In Ādivarāha there is an excellent relief of Mahendra Varman and his two queens, Mahendra and his one queen wearing loin cloth; another queen wearing a trouser; their breasts open, but all wearing conical crowns on their head. Gaja Lakṣmī on a lotus flower with a conical hat; two queens with water jars in their hands are standing on both sides of her, attended by maid servants; two elephants standing on both sides of Lakṣmī are pouring water on her head from their uplifted hoods, 8-armed Durgā with a tall crown riding astride a lion is fighting Mahiṣasura, a buffalo-headed man with a club in his hands. There is a high relief of Pārvatī, well-formed, attended by four Ganas—Erotas; lions and gazelles are visible in the upper corners. There are two, kneeling figures on both sides of the feet of the goddess. Each of them with his left hand holds his long hair and with his right his sword, as if to cut his hair and offer it to the goddess. In the rockcut temple of Trichinapoly in the lower cave, the same is visible though the relief is not so high. It was the custom of the Greeks and the Romans to offer their cut hair to Artemis as a solemn pledge for victory in the war. Panca Pāndavas are all monoliths and have been cut from a series of boulder like rock formations on the seashore. Arjuna Ratha is 19' x 11'3" and 28 feet high in three stories with pyramidal tower.

Draupadi Ratha is finely carved. It is square in plan, 11 feet each way with a square curvilinear roof, as in bamboo thatched cottage roofing in Bengal, rising to 18 feet. There is a small cell in the interior 6'6" in depth from the outward to the back of the sides 4'6" across wherein there is a statue of Laksmi, standing on a lotus, 4-armed, bearing cakra and other emblems. On either side of doorway there are two female Dvārapālas; there are also other female figures in the niches. Bhima's Ratha is 48' × 25' with 26' feet high 3-storied elongated barrel vault, so often seen in Bhārut, Sānchi and Amarāvati reliefs. Sahadeva Ratha 18' × 11' and 18' high 3-storeys shaped like apsidal Chaitya (Skt. Citā = funeral relic in an urn) - hall. Dharmarāja 26'9" × 28', 8", 50' high four-storied with a hexagonal dome. At its south side, the Mandapa = porch is 17' × 12' with 4 pillars; in the background there are 3 empty shrines. Mahisamardhini Mandapa is 33½' × 15'; it has four round pillars with 2 pilasters. The panel on the hill side, measuring nearly 100 feet in length and 50 feet in height, called Arjuna's penance, is a spirited representation of a world of men and animals. The shore temple within range of the spray from the surf was built by Rājasimha (678-800 A. D.). It is made of blocks of granite. Its superficial extent is 1600 ft, its pyramidal tower (vimāna) over the central shrine about 60 feet high, surmounted by an umbrella-shaped summit (*Kalasa*) is made of basaltic rock. The shrine facing the sea contains a 16-sided Lingam, carved out of a blue stone. Its Gopuram is not prominent. It is in the purest early Dravidian style. Parasol became the symbol of sovereignty of Sargon of Babylonia; Achemenide Darius introduced it in Iran; Scythians brought it to India as *satrap*, wielder of *satru* = umbrella. Rājasimha also built Kailāsanātha Temple at Kānchi, almost a replica of the ancient Egyptian temple architecture. Its multistoried and sculptured Gopuram is like the tall richly carved *pylon* - the gate entrance with sloping walls. The enclosure is surrounded by a wall. There is the courtyard containing some shrines and sacred tanks. The hypostyle large hall on a forest of sculptured columns on which there are flat and broad stone slabs for roofing is prominent in both.

The sacred lakes of ancient Egypt, attached to their temples, particularly of Amen at Karnak, Hathor at Denderah, were artificial basins, surrounded by walls with staircases used for the purification baths of priests and pilgrims and to supply water for ritual purposes (I L. N. March 19, 1938). It is called *Mantapam*. Mantapam of 100, 500, even 1000 columns are known. Attached to it or rather in continuation of it is the vestibule - Festal Hall - where food, flowers, perfumes are offered to the deity, and dances and music are performed for his entertainment. Then there is the sanctuary - adyton, sikos = *garbha griha* of the deity over which there is the step-pyramidal roof tower *Vimāna*. On all three sides there may be rooms for keeping the goods of the deity, priests and devadāsīs. There is a corridor passage pradikshina round the inside of the enclosed wall. The similarity between the Egyptian and the Dravira temples even in details is indeed very striking.

Sittanavasal Cave is ascribed to *Pallava Mahendravarman I*, for his inscribed treatise on music has been discovered in a village, closeby. The shrine is 9' - 6" square and 7' - 5" high, and the outer verandah measures 22'6" long, 6' - 5" wide and 8' - 3" high. A fresco adorns the ceiling of the verandah, representing a lotus tank, enlivened

with fish, geese, buffaloes, elephants and three animated bathing persons, two of whom are dark-skinned, and another fair. There are fine life-size figures of Jaina Tirthankaras, carved on the face of the rock, three inside the inner shrine, and one on each end of the verandah.

There is a portrait of a regular featured crowned dignified benevolent king, likely to be *Mahendra Varman* on a pillar. On two of the pillars of the facade are two paintings of *Devadasis*, dancing for *Siva*; *Devadasi* possesses marvellous grace and her attitude is a study in itself; the remarkable ability with which her form has been outlined has led some people to admire more the excellence of the linework of the frescoes, rather than the colors composing them. If a slave was dedicated to some god, he or she became god's property and free, a custom prevalent in Greece, Susa and Elam. *Devadasi* was a dedicated girl, a pretty loving slave girl, daughter or even wife who were regarded as the property of father or husband, to the service of the deity = Gk. *herroduli*. At Shinkot in Bajaur there is a Kharosthi inscription on a relic casket by a Buddhist *Vijayamitra*, dated 25 *Vaisāku* in the fifth year of the reign of Menander. **Junnar Caves** number 57. Fourth cave 36'-8" × 33' × 15' with four cells in each of the 3 inner walls, and a bench running quite round the hall; it has 2 doors and 2 large windows, one of them about 10' wide grooved in the shell and sides for a wooden frame. Chaitya cave is circular in plan 25'-6" across with a dagoba in the centre 8'-2" in diameter, surrounded by 12 plain octagonal shafts supporting a dome over the dagoba. The surrounding aisle is roofed by a half-arch arising from the wall to the upper side of an architrave 7"-8" deep over the pillar. The capital of the dagoba has been hewn off to convert into a huge *linga*. Chaitya cave facing south measures 40' long 22'-5" wide, 24'-2" high. The verandah in front has 2 free standing and 2 attached pillars like those of Nasik. The door is plain 5'-9" wide; on the door an incised inscription: A pious gift of charity for a sanctuary by purehearted *Sulsāadatta*, a trader, son of *Haranika*.

At Carle cave two royal inscriptions have been found; one by *Ushavadatta*, son of *Dimika*, son-in-law of *Rāja Kshaharta Kshatrpa Nahapana*; another: This rock mansion, the most excellent in *Jambudvīpa* by *Agnimitra* (170-100 B. C.). It is 124'-3" from the entrance to the backwall by 45'-6" in width. Central aisles 25'-7"; each of the sides aisles is 10' wide include the thickness of pilars. 15 pillars on each side separate the nave from the aisle. Each pillar has tall base an octagonal shaft and richly ornamented capital on which kneel 2 elephants, each generally bearing a man and a woman; and sometimes two damsels. 7 pillars behind the altar are plain octagonal pieces without either base or capital. Above them is the semicircular roof in the general section and somewhat stilted at the side. Immediately under the semi-dome of the apse, and nearly where the altar stands in Christian Churches, which it closely resembles is placed the dagoba. The outer porch is 52' × 15', and is closed in front by an outer screen, composed of two octagonal pillars; above this is a *Vihāra* 23' × 27' × 8' with 4 cells in each side and 6 in the back with benches. The other *Vihāra* is 36'-6" × 48' × 8" with cells in the right, 5 in the left and 6 in the back.

Bhamburde Sāiva rock temple is 160 feet in length, 100 ft across; the roof of the pavilion has been hewn after the shape of an umbrella.

Mominabad or Jogai Am, the cave has an open court in front 90' × 85' in the middle of which stands a low pavilion 84½' square with the square sloping roof; the hall is 91' × 45', supported by 32 pillars. In the back wall there is a room for Trimurti. Nasik cave 2 is 11½' × 4½' with 2 cells at the back. On the back wall of verandah, there is an inscription: *Siddham Rano Vāsathiputasa sarapadumayasa sabhachare chha the 6 gimapakhe paham divase = Siddham* in the sixth year of the king prosperous Pulumaya, son of Vāsithi, in the fortnight of Grishma on the fifth day. Cave 3 is 41' wide, 46' deep with a bench on three sides, 18 cells and 2 openings on the verandah. The side pilasters are divided into 6 panels, each filled with 2 men and 1 woman in different stages of a struggle which seems to end in the woman being carried off by one of the men. Over the door there are 3 symbols—Bodhi tree, Dagoba and Cakra with worshippers. At each side is an ungainly Dvārapāla, holding up a bunch of flowers. The verandah has 6 octagonal columns without base between highly sculptured pilasters. The cave is ascribed to Satakanni Gotamiput and his queen Vāsishthi. Cave 8 has a hall 43' wide, 45' deep with 6 bell haped Achaemenian capitals; it has 5 benched cells on each side and 6 in the back, and at each of the verandah there is cell with the inscription: The benefaction of *Dakhamitrā*, the daughter of king *Kshaharata Kshatrpa Nahapana*, and wife of *Usharadati*, son of *Dimika*. Cave 12 hall measures 22' - 10" wide, 32' - 2" deep, and has a back aisle screened off by two columns. On the wall of the back aisle is a standing figure of Buddha 3½ feet high. An inscription in 3½ lines says that "it was the work of *Indrāgnidatta*, son of *Dharmadāsa*, a northerner, a *Yavanaka*, a native of *Duttamitri* as a shrine for a Chaitya in Mt Triramsi.

Pāndu Lena Chaitya cave 13 measures 38' - 10" × 21 - 7" and the nave from the door to the dagoba 25' - 4" × 10 and 23' - 3" high with 5 octagonal pillars. Cave 14 is 14' - 3" square with 6 cells, 2 on each side. In the front wall are 2 lattice windows, and in the verandah slender square pillars, the middle portion of the shaft being chamfered to an octagonal shape. Over one window a Pāli inscription mentions that it was constructed by Sāman officers of *Kanh rāja* of the Sātavāhanas, (Skt. *satam* = Zd *satem* = Lith. *szintus* = Finnish *sata* = Hungarian *szaz* = Mardwin *sada*; Skt. *makshi* = Mardwin *meks* (bee); no word of similar derivation appears in any Indo-European language), residing in Nāsika. Cave 15 is 37½' in width, 61½' deep. The antechamber is slightly raised above the level of the floor from which it is divided by 2 richly carved columns between antæ (Skt. *ātā* = frames of the doors). On either side of the outer wall of the shrine is a Vajrapāni 9½' high holding a lotus stalk in his hand and a Sakti by his left side. Within the shrine is an image of Buddha 10' high, seated with his feet on a lotus flower. There is an inscription of *Yajna Sītakarni Gotamiputra* in the seventh year of his reign, mentioning that it being under construction for many years; it was carried to completion by the wife of the Commander-in-chief. **Pitalkhora Cave** measures 50' long, 34½' wide, 30½' high to the top of the vaulted roof with 20 pillars, having carved in high relief and painted winged horses, bulls and lions on their capitals, closely resembling Assyrian or Achaemenian sculptures. **Ghatatkacha cave** at Jinjala 13m west of Ajantā is a 20-pillared hall, square, bases changing into octagon, 16-sided and 32-fluted pillars. On the back wall there is a much defaced inscription of an Asmaka prince. At Patna near Pitalkhora, two 18' × 6'

verandahs, supported by 4 pillars leading to a hall 20' x 14' with 2 pillars. In the backwall are found high relief of a male with a child, Indra with Indrāni, a cross legged Jina 2' high, a life sized Jina in the southern side. **Dharasinha cave**, 36m north of Sholapur has a vestibule 76' long, 10' - 4' wide, leading to a hall 82' long, 97' - 85' wide, roof supported by 82 columns. There is an image of *Seshaphani Pirvanatha* who is supposed to have married the daughter of Parsanjit of Kosalā. Another cave 59' square with twenty 11' - 3" high columns.

The Island of Ghārāpuri is known as **Elephanta**, because the Portuguese found near old landing place on the southern side of the Island an elephant 15' - 2" long and 7' - 4" high. As the elephant began to crumble, it has been removed and reassembled in Victoria Gardens, Bombay. It has 6 caves the most important being the Western Cave 130' x 13" with porticoes on three open sides 54' long 10½' deep. Trimurti is 12' - 9" high. *Dvārapalas* 15' - 2" high. *Ardhanārī* is 12' - 9" high.

Gangādhara Siva with 4 arms is 16' high; from his coiled dressed hair rises a 3 headed female figure whose arms are broken. On Siva's left is nearly nude Parvati, 12' - 4" high wearing a circlet round the brow from under which the hair is represented in small curls round the brow. There are also a three stringed necklace and a girdle. The body is beautifully carved. The marriage of Siva with Umā on the western porch is remarkable. Siva sits proudly on a high chair resting his left leg on the right bent thigh, and massaging the foot with his right hand. Umā standing by his left side looks shy and bashful like a bride; her hair escapes in little curls from under a broad jewelled fillet that binds her brow. She wears heavy earrings and several necklaces. Not only the rock is soft and powdery, the Portuguese in their religious zeal have tried to annihilate every memorial, and have destroyed and damaged many sculptures of striking beauty and artistic merit, and the age and the weathering are completing the work of the spoiler. The inscription, found in the place, was sent to Lisbon with many sculptures; no trace of it is known.

Badami Caves of 650 A. D. Verandah 31' long, 10' deep with 4 square pillars in front. Behind it is a hall 6' deep and 25½' long. Mahāvira seated on simhāsana with feet folded in front of the body and hands laid on their sides. At the ends of verandah, *Gotamisrami*, a disciple of Mahāvira, and Parsanatha 7½' high. **Aihole** verandah is 32' long and 7½' wide, supported by 4 pillars; the hall is 15' long and 11' - 8" wide; the Chapel 14' x 5', and Parsanātha in it in high relief.

Sravanabelgola contains more than 12 Jaina Bastis. On Candragiri is the Parsanātha Basti, built and elegantly decorated about 1000 A. D.; the image inside made out of blackstone and more than 15' high is that of Parsanatha; on the *Manvatsimbbha* in its front 4 lovely figures representing Jaina deities are represented at the top and 4 more at the base. Near it the Kattale Basti for its interior is entirely dark, being windowless (now—windows have been opened), though largest on the hill, was built by Gangā Raja, the general of Hoysala king Vishnuvardhana. Almost within its compound, there is a tiny shrine, called Candra Gupta Basti, attributed to *Maurya Candra Gupta* by the Jainas, though very much doubted by scholars. It has a finely carved doorway. Two stone screens stand on either side of it, and in each one, 45 tiny but elegant panels are carved with scenes from the life of the Maurya emperor—

from his birth onward to his last days, when he became a Jaina ascetic under Bhadrabāhu. There was a famine at Pātaliputra. Thousands were dead in the streets and thousands more were dying everyday. It sickened the heart of Candragupta, who abdicating in favor of his son Simhasena, followed the Jaina seer Bhadrabāhu. They travelled south. Candragupta liked the scenic charms of Candragiri and Vindhyaḡiri, and remained in the cave there for 12 years when by *Sallekhana* (first taking rice and milk, gradually taking only a handful of water, and then even abandoning it)=gradual starvation he died there in 298 B.C. Next is the Camānda Raya Basti built by Camunda Rāya, minister to the Gangā king Rāja Malla, a handsome structure with a fine tower; he also had the hill top of granite Vindhabetta into a courtyard where 57'3" high standing nude image of Gotama Svāmi (Gometesvara) stands in a state of meditation so profound that representations of ant hills, rises on either side with figures of creeping plant, springing from it which twines, over the thighs and arms, terminating in a tendril with bunches of fruits, dominating the entire landscape 450' above the level of the plain in 938 A. D. The face, forehead, abdomen and arms are well-proportioned and naturalistic, the penile foreskin is kept tightened over the glans by a screw ring; the testicles are pendant. Not far off at Xemur, there is another similar image 38' high, made in 1603; and at Karkalu, 24 miles w of Yemur 41'5" similar nude image with creeping plants creeping over the lower limbs and partly covering the penis and the testicles was hewn out of the granite rock by sculptor Aristonemi is 983 A.D. The next Basti Eradukatte, the approach to the statue of which is through an archway and about 600 steps cut into the solid rock of the hill, leading to a temple, was built in 1118 by Laksmi Devi, consort of Gangā Rājī. *Savatigandha vardhana Basti* was built by king Vishnu-varadhana's queen Santalā Devi whose locks of hair were black and thick like moving bees, whose waist was slim like that of bees, and whose voice and virtues were sweet like bee-extract honey. The rock-cut image of *Venugopāla Swami* at Gingee is very fine; Krishna is playing bamboo flute and dancing; two Gopis, almost nude, are dancing round him; and unfortunately their heads are missing.

Nālanda is an ancient place. Here Buddha stayed in the Parvarika *Āmra Batkā* (rest house under the mangoe grove) where Śrīputta paid him a visit; he also stayed a while in the bath hall of the banker Lepa when Udaka saw him; it was from Nālanda, Buddha went to Pātaliputra which according to Ānanda was a much inferior place. According to *Kalpasutra*, Mahāvira, a contemporary of Buddha, also spent a rainy season there. According to *Sutrakritanga*, Nālanda contained many hundreds of buildings. But Fa Hien who travelled throughout India about 400 A. D. does not mention Nālanda. But I-Tsing who started from China in 671 and arrived at Tamralipta (the sea-side of modern Tamluk) and studied at Nālanda for 12 years and on his return home took with him 400 Sanskrit texts containing 500,000 slokās mentions that Nālanda had 8 halls and 300 apartments. Hieun Tsiang who halted for 19 months for study in the famous Nālanda Monastic University mentions that more than 10,000 teachers and students lived there; that Sakraditya, Buddhagupta, Tathagate, Bālāditya and Vajra built 5 Samgharāmas there; a king of Central India established another magnificent monastery and built round these edifices a high wall with one gate where Dvāra Pandita lived and examined scholars seeking admittance to

its learned precincts. "The richly adorned towers and fairy like turrets like pointed hill tops are congregated together. The observatory seems to be lost in the vapours of the morning and the upper room towers above the clouds. From the windows one may see how the winds and clouds produce new forms and above the soaring caves the conjunction of the sun and the moon may be observed. How the deep translucent ponds bear on their surface blue lotus intermingled with Kanaka flowers of deep red colour, and at intervals the Āmra groves shed over all their shades. All the outside courts in which are the priests' chambers are of four stages. The stages have dragon projections and coloured eaves, the pearl-red pillars, carved and ornamented, richly adorned balustrades and the roofs covered with tiles that reflect the light in a 'thousand shades. These things add to the beauty of the scene." According to Tibetan accounts the University Library, situated in Dharmaganja (Piety Mart) consisted of 3 grand buildings—Ratna sāgara, Ratnā-dadhi, Ratna-ranjikā. Rātna-dadhi was 9 stories high and in it was kept specially Prajñā Pāramitā Sātra. In the ruins of Nālanda, a Bāladilyā inscription has been found. Baladitya rebuilt a temple after its destruction by fire, and according to Hieun Tsiang, Bāladitya's temple resembled Buddha Gayā temple in many respects. A monastery quadrangle, the 4 sides of a ruined stone temple, square in plan, has been ascribed to Bāladitya. The entrance to the temple was up a low flight of steps on the east. The center of each facade is relieved by a slight projection, but the feature of special interest is a dado of 211 sculptured panel over the external base moulding, showing a great variety of sculptures. The mound is regarded as Bāladitya's temple which though resembles Buddha Gayā temple in plan, but in its present form is only 170 feet high. At the foot of Vagisvarī statue, there is an inscribed name of Parama Bhattāraka Mahārājadhīrāja Śrī Gopāla. The monastery (site no 1) measures 205' × 168'; the walls are 6½' thick which is increased by a foot on the western side. Eight different strata have been discovered. As the monastery was destroyed by fire, or collapsed from faulty workmanship, new structures were erected on the ruins of the old; unmistakable traces of burning are evident, and in places charcoal is lying even now. A copper plate surmounted by a seal soldered to its top, bearing Dharma Cakra flanked by two gazelles, recumbent with heads upraised; looking towards the Wheel of Law. This was the official seal and insignia of Śrī Nālanda Mahā Vihāsiya Ārya Bhikṣu Saṃghāsa—The Venerable Community of Monks of Śrī Nālanda. It was also the insignia of the monastery of Sārnāth. The copper plate had suffered from the fire which destroyed the building. It records Śrī Deva Pāla Dynasty, bearing a date equivalent to 891 A. D., the grant of 5 villages in Rojūgrha and Gayā for the upkeep of the monastery and provision of comforts, for the monks arriving there from all quarters, made at the request of Śrī Balapatra Deva, the Sailendra king of Sumatra, who bore the cost of building the structure. Though Nālanda was a University town, some of the plaques are erotic. 1. The female has thrown her left hand round the neck of her male partner but he is sitting hesitatingly with both hands interlocked. 2. The male figure is coaxing the female partner, caressing her chin with his left hand. 3. An amorous couple embracing each other, the female holding the wine cup. All of Sunga period.

Dharmapāla founded Vikramasīlī Vihāra with 108 temples, 6 schools and 114 teachers, but reduced to rubbish by Moslem iconoclastic invaders who used the precious, palm leaf library collections to make hot water for their baths.

Panduathan = Purānādhistana, about 2 miles from Srinagar on the main Jammu Road, has a small square stone chamber with pyramidal roof of Kushan construction with doorway on each side; the main entrance is towards the north with the figure of Lakulisa in the trefoil niche above Scythianized Karkota (Kar Kitan) Lalitāditya (724-60) built a rectangular temple (6' × 30' at Martanda = Mattan, 6 miles east of Islamabad (Anantanāg) on an elevated plateau, overlooking an extensive sweep of the valley, built up of massive huge blocks of limestone piled upon each other, like the Baalbek temple in Lebanon valley. The width of the facade is increased to 60' by the addition of wings. The open courtyard is surrounded by a 220' × 142' quadrangular peristyle which consisted of rounds of cells, preceded by porticoes supported on 84 quasi Doric Romanized 16 fluted instead 30 at Baalbek with intervening niches, surrounded by trefoil arches and triangular gable. The roof, statues, relics, and majority of the pillars have been destroyed or used in Mosques by the "great iconoclast Sikander bin Shikan. It seems that the Parthian conquests of Syria gave many Karkitan workmen to be acquainted with the Greco-Roman simple dignity of outline without confused ensemble of ornaments on the walls of the structure or its pillars. Leading to the sanctuary is a large anterior chamber (*antarala*) with bas-reliefs of Vishnu as Sūrya and Lakshmi; each is duplicate upon the panels of its walls. On the left wall is carved goddess Gangā on her Makara Vāhana; on the opposite wall is depicted goddess Yamunā on her Kurma = tortoise vehicle. Representation of Vishnu is three faced, the right face depicting Nara-Simha (man-lion), while the left one that of a boar (Varāha). Lalitāditya built a statue of Mukta-Kesava = Vishnu with 84,000 tolas of gold at Parihāspur = Paspur. Another statue Parihāsa - Kesava = Vishnu was constructed with 3,36,000 tolas of silver. He built another statue of Buddha with 100,64,000 tolas of bronze. Avantivarman (855-813) of another Scythian tribe that overthrew Karkotas, built 3 temples on the right bank of Vitastā, about 18 miles from Srinagar. Avantisvara and Avanti Svāmi on Martanda pattern. Avanti Svāmi Temple, dedicated to Vishnu, particularly its basement, courtyard and peristyle being completely buried underground through flood silts, thus escaped the destructive hands of Mahamedan bigotry. Archeological excavations in 1915 have revealed the delicate and ornate carvings of the 16 - fluted tall column in their original beauty and grandeur.

Ceylon was settled by Hamitic Shangallas who used to wear ivory comb on their head as in predynastic Badar of Egypt, and they pushed to wilderness the Australoid Vedddhas who called themselves Yakkas. From their settlement the Island was called Sinhaladvipa = Pāli Sihala - dipa, Ar Serendib, which was modified by European navigators into Zeilon, now called Ceylon. There is no tradition that Rāma landed there in search of Sitā, abducted by Rāvana, king of Lankā, though Sita-waka (Sitā's town), and Sitā-eliya (Sitā's glade), are found in the Island, separated by a high mountain range. Lith *lanka, lenke* means,

wooded valley. Vijaya across the sea came to Ceylon in 483 B. C. and settled at Tambapanni marrying the Shangalla crown princess. A century after, Vijaya, Pandukabhaya, direct heir to the throne, waged war against his maternal uncles and succeeded in becoming supreme ruler in 367 B. C., making Anurādhayma his Capital. His descendant Moriyo Devanampiya Tissa sent an embassy to Maurya Devanampiya Asoka in 247 B. C. claiming to be a distant offshoot of the same clan. There is a Moriyar clan in S. India. So it seems that Vijaya was either a Maurya or a mixed Maurya-Pāndu. Asoka sent his son Mahinda and his daughter Sangha-Mittā with a branch of the Bo tree. The tree from the branch planted at Anurādhapura is still the sacred oldest authenticated Bo-tree after vicissitudes and not infrequent attempts to injure and destroy it as a symbol of dominant Buddhism. Anurādhapur Monastery was nine storied 1000—chambered construction with copper roof; 1600 stone pillars 12' high which once supported the building still stand in 40 parallel lines. Tissa and his nobles adopted Buddhism, and Buddhism was declared as the state religion. Monks and nuns multiplied. Asoka sent masons and artisans to build stone monasteries for them at Anurādhapur and other places. But though through Buddhism the moral and artistic development of the people became manifest, many members of the noble families, preferring to be monks and nuns, thus through indirect birth control, their fighting power became reduced. In 145 B. C. a Tamil captain named Elala from Chola country occupied and ruled Northern Ceylon for 45 years from Anurādhapur. The royal family retreated to the south of the island and ruled from Kalaniya near Colombo and Magama in the extreme South. But Dutta (*dusta* = naughty) Gamini a scion of Magama branch of the royal family, organized an army, marched 120 miles north and defeated Elala in pitched battle near Anurādhapur in 101 B. C. and became the supreme lord of entire Ceylon. Dutta Gamini was a great builder. He built a 9 storied huge monastery in Anurādhapura whose 1600 stone pillars still remain as the parts of the ground floor, roofed with brass, hence called Brazen Palace. Tamils again attacked in 77 B. C. and again in 44 B. C., when Vatta-Gamini (Valagambāhu) had to flee into hiding in the mountainous forests of central Ceylon. Five Tamil army chiefs ruled in succession until Vatta-Gamini reoccupied his throne after 15 years. Vatta-Gamini had taken refuge in the natural rock cave of Dumballa whose ceiling and walls are covered with paintings by him. To prevent the rain flowing over the mouth of the cave round its curving roof into the interior, a drip ledge was cut a few inches deep. Vatta-Gamini summoned a congress of learned monks and nuns at Aluvihare 2 miles north of Matale, to commit to writing their collated versions and oral renditions into Buddhist scriptures. Tamils did not disturb the peace for 7 centuries. The royal occupation of Anurādhapura was however interrupted for 18 years between 479—497 A. D. A parricide king Kassapa made Singurija rock his fortress and built a palace on its summit; he built great flights of steps and a winding gallery for ascent and descent, in fear of Moggalana, the lawful heir to his murdered father who however with Tamil troops from S. India, and rallying to his standard the Sinhalese, attacked and defeated Kassapa's troops, and Kassapa committed suicide on the field of battle. Kassapa however

has left an enduring memorial in fresco paintings in pockets of Siguriya, about 40 feet above the gallery similar to Gupta and Ajantā works. In 8th century the inroads of Tamils made Pulastipura, now Polonnaruva, a safer residence for Ceylonese kings for some years. But the Chola emperor in 1001 conquerd all Ceylon except southern two-thirds and renamed Pulastipura as Jananāthapura. But the princes and the people rallied round Parākrama Bāhu 1140—1173. who with the help of Tamil soldiers, not only occupied Palonnaruva and made it his capital and embellishing it during 33 years of his reign, with a Sat Mahal Pasada, Lankā Tilaka, Lotus Bath, Wata-da gee (Circular Temple), made successful expeditions into S. India and Cambodia. Near Polonnaruva there is a rock shrine—Gaḷ-vihāra. The cave has been scooped out from the rock in which a seated Buddha on a decorated pedestal beneath a stone canopy has been chiselled out of solid rock, perfect in its clarity of line and in the detail of its carving. On each side of the cave have been hewn the reclining Buddha 43 feet long, his head resting on a pillow, his right hand under his cheek and the garment falling in folds about him, the eyes closed on the massive face, having the expression of strength and repose. 24 feet high relief statue of Ānanda in a magnificent pose with folded arms guards the figure of the sleeping Buddha.

Hoysala temples are small, polygonal or star-shaped, erected on a pedestal, a few feet high, the roofs are stepped one or more domes. The entrance and doors are lavishly decorated, displaying the best of the architect; the walls and domes, inside and outside, are covered without an inch of space being left vacant to narrate mythological stories; as each chapter of the story is complete, it is indicated by a door closed or half closed. Hoysala kings were originally Jainas. In 1117 Bittideva became a Vaishnava, and was called Vishnu-Vardhan, and he built the Belur Temple 178' × 156' with beautiful doorways and carvings. Soma-danda Nāyaka, brother-in law and C in C of Hoysala king Narasingha II, built *Agrahāra* (a group of houses for priests), a Siva Temple, as a seat of learning and called the place Somanāthapur. In 1269 he built the Kesava Temple with three domes, facing east. In the middle shrine, the image of Kesava was placed, but it is missing. In the southern shrine is Venugopala (Krishna with bamboo flute), and in the northern Janārdhana (protector of the people). The architect sculptor was Jakanachāri under whose supervision not only this very pretty Prasanna Chenna Keshava but also of Halebed temple were built. Halebed, known as *Dara samudra* was sacked and demolished by the victorious army of Mallikaffor, Narasimha was captured and one of his sons was carried away as a hostage. Eastern Gangās, a branch of Huna Hoysalas, ruled Orissa for a thousand years from 6th to 16th centuries, overthrowing the Kesaries, and during that period, splendid temples at Bhuvanewar, Puri, Khiching and Konaraka were built, resembling Hoysala temples and temples of Dharwar where Hunnic W. Gangās ruled. The curvilinear deep vertical ribs, and the steeple tower, crowned with a huge-ribbed flat dome (amalaka, the top of which is ornamented with a water jar (kalasa) are more marked in Orissa than at Dharawar. Muktesvara, Kedareshvara, Antanta Vasu Deva, Parasurāmesvara, Lingarāj, and Rājī Rāni (built in 1000 A. D.) temples of Bhuvanewara are well known for their beauty, and rich carvings. Konaraka Temple was built in 1276 as a chariot

pattern of sun god with horses (7 days of the weeks and 12 pairs of wheels (12 months of the year) by Narasimha Badera of the Chora Gangās who ruled from Kalinga Nagara between 1238—1264. Konaraka was abandoned by order of Mukunda Deva II as a result of its desecration by Kālā Pāhār. Possibly he was a Kanerkes himself. For in their coins we find not only *Basileon Basileon Konerkesi*, but they are full bearded, wearing long tunic, quilted long trousers, boots and round Scythian caps exactly like Yuechi Kushans. The life size smiling sun god wears a high boot as in Kushan Mathurā and Kathiwar. Otherwise he is nude except an ornamental girdle, heavy and long necklaces, earrings and a cap. Planets are worshipping him. Barren women used to come to him for fertilization to get the blessings of motherhood. It is the image of Mithra = Mihira as a lover and fertilizer. The courtyard was 885 feet from east to west and 535 feet from north to south. Three gateways gave access to the courtyard. Each gate was faced with exquisite chlorite carving. The entrance was reached by a flight of steps, guarded by lions that have overcome elephants who in their falls are crushing men to death; war horses trampling on warriors; chariot drivings with ornate wheels, by spirited horses. At present only the Mandap and the base of the tower resembling those of Puri, Bhuvaneshvara and Lingaraja remain, but sadly damaged. On the east of the porch stands a fine square building which is roofless. Four massive pillars inside and with many pilasters supported the roof of what was probably a dancing hall, as the carvings on the walls represent dancing girls and musicians. Iron bars about $1\frac{1}{2}'$ in length and 3—4" square placed on end and side by side were jointed by having them bound together with molten iron passed round the four sides of the garter.

The voluptuous high relief of female figurines of Rājārāni and Konaraka Temples like the representation of esthetically and physically robust Yakshas and sensual and sexually exuberant type of Yakshis is a remarkable outstanding contribution of nude art of sculpture. *Mithuna* sculptures of pairs in various copulating postures at rock-cut Kailāsa, Puri, Konaraka, Khajuraho, Madurāi, Balsane in Khandesh, Asvera at Sinnar near Nasik temples are fine expositions of erotic arts, though they are regarded as obscene by some evil-minded puritans and debasing of temple dignity by others. Art has to be judged by its naturalistic expressions, and not by other standards. Sensuality and sexual acts were regarded as betrayals of self-control by the Buddhists, vicious as sinful by the Early Christians. But erotic refinements were studied and cultivated in the Greco-Roman and Scytho-Hunnic, and Mahāyāna Tantric (as in the Idol houses of Buddhist Tantric temples in Tibet) civilizations, and were esteemed as high accomplishments by the nobility. Jagannātha Temple of Puri was built by Ananga Bhima Deva with Bhospara Pandita as the architect in 1197. It took 12 years to finish it. The porch on the ground plan is 80 feet square and its height is 120 feet. The body of the temple rises to a height of 35' above the plinth and all above it forms the spire. The temple was attacked several times by Moslems and purified repeatedly by white washings which have seriously spoilt it as an work of art. Khajuraho temples of Hun Chandels number 30, of which one-thirds are Jainas, Saivas and Vaishnavas equally. Jaina Parsanāth temple is the largest and finest, about 62 feet in length, almost half in width, built between 950—1150. The outside walls are adorned with numerous bands of moldings with 3' horizontal rows of sculptured statues. Pl 56 In Architectural

Antiquities of N. Gujrat of Burgess shows the sun god with boots reaching up to the knees, and the girdle around the waist with one end hanging downwards; the dress is entirely Scythian. 282 copper coins in Maurbhanj, 172 Puri Kushans, 112 Kushan of Kanishka and Huviska, 7 with the figure of the king standing by the side of an altar and the standing figure of a sun god in reverse. The legend on both sides is Greek 33 coins of the same king and Athro on the reverse, the legend is in Greek script but in Iranian language.

The pose, beauty, grace and sensual abandon of the nude female figures of Khandiya Deul at Khiching (Maurbhanj), Rājāni, Konaraka and Khajuraho temples have very few equals. Khajuraho temples — Parasvanātha, Khandarya Mahadeo Visvanātha — have curvilinear deep vertical ribbed steeple, ribbed and roundish large dome, crowned with a water jar and erotic carvings similar to those of Orissan structures. Maniya Devi, consort of Mahadeo, was the tutelary deity of Chandels; Shivax Chavdo was the sculptor of Khajuraho. Dravidian Temples (classical ones at Kānchi, Tanjore, Madura) consist of 5 parts: (1) Vimāna = sanctuary = Gk. pronaos = Egypt. sekos, a square shrine which contains the image of the deity with a pyramidal roof, one or two stories high as stepped pyramids of Sakkara and Zoser; (2) attached to it in the rear is the Ratna-griha = treasure house = Gk. orithodomai with 8 columns = Egypt. rear second hypostyle with 4 columns, where the jewellery and offerings to the god are kept; (3) Mantapa = the porch = the hypostyle hall with numerous columns which always cover and precede the door leading to the shrine (4) Gopuram = Egypt. pylon; Karnak pylon 146' high, 356' long, 50' wide; Luxor front pylon 76' high, 200' long, and the portal 56' high = the pyramidal tower gate; (5) choultries = Egypt. propylons = peristyle hall with roof-supporting columns round the wall of the enclosed temple as temporary residences for pilgrims. In Egyptian temples there were two obelisks, 56'—107' high four sided usually monolithic pillars, tapering as it rises, ending in a pyramid; in Dravidian temples the tall *stambha* is usually roundish. In Egyptian temples the king's statues, usually 20'—45' high near the portal of the pylon; in Dravidian temples either the statues of the king and his queen or queens, or of Dvārapālas. In Babylon (= Jāt Baveru = Baberish of Darius) Ziggurat (mountain peak), the number of stories varies with reduction of size at the top = jāruka = eduka.

Rājasimha Pallava built at Kānchi Kailasnātha Temple with pyramidal tower and flatroofed Mandapa surrounded by peristyle, comprising a number of rooms. Chalukya Vikramāditya II conquered Pallava capital Kanchi in 739; his queen built Virupaksha (slanting eyed) Lokesvara Siva at Patta Kadal after the model of Kailāsanātha; but the mandapa is separated from the shrine by a corridor (pradakshinā) and the pillared peristyle Mandapa has solid walls with pierced windows; the square pyramidal roof consists of storeys of considerable height. Pallava supremacy came to an end when the Cholas in alliance with the Pandyas inflicted a decisive defeat over the Pallavas. Rājā Rāja Chola between 1203—1215 built at Tanjore the Bhadresvara temple, and his son Rājendra Chola built a huge temple at Gongai Kondaparam. The pyramidal tower over the shrine is 216 feet high, mounted on top by a gilded Kalasan (spiked jar); the Kalasan is on a single block of granite 25½ feet square and estimated to weight 80 tons. According to local legend the granite piece was drawn up on an inclined scaffolding commencing from a village about 4 miles away which to this

day is called Sarāpallem (Scaffold Hollow). In front of the tower is a monolithic bull within a rectangular pavilion; the bull is of a single piece of granite in a recumbent posture 16' in length 12' in height and 7' across, likely to weigh 25 tons. To the north of the temple is a monolithic car, having under one of its wheels the figure of a child, a cow and dead calf, all hewn out of a rock. It is said that crown prince of Manu Nithi Kandam once driving in his chariot crushed a calf under the wheel of his chariot; the king to atone for this sin was determined to kill his own son; at this time the calf revived. Towards the end of 13th century, Pandyas became dominant and built temples at Srirangam, Chidambaran, Kumba Konam and Tiruvanmalai, the *gopuram* overshadowing the shrine vimānas of Cholas.

When the Moslem invaders were destroying one kingdom after another, particularly of the Hoysalas, Harihara and Bukka of Kanarese Hoysalas, reorganized the Hindu forces, threw back Moslem incursions, and founded their Capital **Vijayanagara** on the southern bank of Tungabhadra about 1336. Vijayanagara kings Krishna Deva Raya (1509-1521) and Achuta Raya (1529-1542) built a Mandapa in the Ekāmbaranath of Kānchi, Auvadiyar Kovd, Katyana Mandapa at Velur and Vitoba temple at Vijayanagara. Vitoba was half-finished when the 4 Sultanates of Deccan combined and defeated Vijayanagar army at Talikota in 1565. The victorious hordes pillaged and plundered the industrious wealthy city, and reduced it to ruins amid scenes of the massacre of its men, rape and abduction of its women. The victors devoted an entire year methodically to destroying the city with fire, gun powder, crow bar so that only the broken skeleton remains. The ruins of Vijayanagara, a vast open air museum of Hindu monuments of Dravidian style of architecture, cover about 9 square miles. The car in Vitoba, though built of stone blocks but so finely fixed, that it appears to be monolithic. Hazara Rāma temple outer wall basreliefs depict scenes of Rāmāyāna. One of the basements of the adjoining palaces has fine reliefs of Dasharā and Holi festivals. In Mandapa there are splendid carvings in both high and low reliefs of processions of soldiers, horses, camels and dancing girls. Queen's Bath is a rectangular structure with a reservoir of water in the centre. The king's throne is a succession of granite platforms rising some 30' high, its walls being completely covered in low relief with carvings of elephant, camels, dancing girls and hunting scenes. Kadalaikal Ganesa temple with its wide portico of carved pillars with florid capitals and plain temple walls is almost classical in appearance. Pampapati temple has perhaps the largest gopuram. Candrasekhara temple is also noteworthy.

After the fall of Vijayanagar, the Nayaks established an independent kingdom in Madurai. Tiru Malla Nāyak (1628-1659) built the renowned **Minakshi Temple** in Madurai, the most magnificent sacred monument of human patience, labour and skill, a rectangular edifice 850 feet by 750 feet, surrounded by 9 Gopurams, one of which is 152 feet high. It consists of two parts; on the south the shrine of Minākshi (fish = round eyed goddess), and on the north the shrine of her consort Sundaesvara Siva. Minākshi was wooed by many suitors, but she vowed to wed only the lover who could prove her master by defeating her in contests. The betrothed couple are happily united in wedlock during the great chitrāli festival in the Kalyāni Mantapam — The Wedding Hall. In front of the Minākshi shrine is the Pudu = Vasanta Mandapa, flat-roofed corridor with aisles,

exhibiting all the characteristic features of the style developed under the Nayaks, namely, the development of the pillar caryatids into full round sculpture, representing deities, horses, soldiers; in some of them Tiru Malla Nāyak and his queens are represented. The temple of **Rameshawaram** built by the Rājās of Ramnad follows Minākshi pattern; its corridor extends to nearly 400 feet in length; its breadth varies from 20-30 feet; and the height is about 30 feet from the floor to ceiling; the central corridor leading from the sanctuary is adorned on one side with sculptures, representing the Rājās of Rāmnad, and the other with the representatives of their secretaries. The side corridors which are free from figure sculptures open into transverse galleries, full of carvings.

On the top of famous Gwalior (Gopādri) Hill, there is rock-hewn three-storeyed Catur-bhuja Mandira. A shrine has been scooped out of the living rock on which is carved in high relief 4-armed Vishnu. The rock surface has been cut to give the appearance of structural gateway. A verandah is provided on 4 columns. Many pillars have been hewn all round to give the rooms in all the storeys light and ventilation, in imitation of modern brick buildings. The top rock has been chiselled out to give it the appearance of temple Vimāna, terminating in a dome. There is a similar rock-hewn one storeyed Jaina temple, almost like a pavilion, nearly half of which is screened by a wall, covering only up to $\frac{3}{4}$ of the pillars, with verandah, side stair, cornice and roof chiselled out like domes and pinnacles, 22 nude Tirthānkaras are also hewn out of the rock between 1441-1474. One standing Digambara is 57 feet high; 18 statues between 20-30 feet high. Seated Adinātha and Neminātha 30 feet high each. At the rock-cut temple of Abu Simbel in Nubia of Ramases II, a sandstone rock has been relieved by 4 giant seated figures 70 feet high as guardians, deeply cut out of rock almost vertical.

At Pāhārpur, in north-east Bengal, a copper plate dated Gupta Era 179=478, has been found, recording the purchase and donation by a Brahmana and his wife to Paharpur Vihāra for the maintenance of a Jaina Vihara of Vāda Gohali which is presided by a Nigantha Guha Nandi of Panca stupa Nikāya of Bārānasi. Some seals had been issued by the community of the monks. Dharmapāla's name is observed in some of the copper coins. It is likely that he built the Paharpur Mahāyana monastery, a quadrangle 920 feet square externally with 177 rooms, each about 13 feet long, opening to a great court through verandahs— with a brick work pyramid still 78 feet high, providing accommodation for more than 1000 monks, Goddess Yamunā ātanding on the back of a tortoise shows fine stone relief carving. In sandstone relief have been well modelled a monkey, a standing loving pair with ardent faces.

The walls of the both the lower Pāhārpur stages are enlivened by sculptured panels which form the special feature of the monastery. The panels are of two series—those of stone which are set irregularly in the lowest stage; and those of terracotta of which there are two courses or friezes; sixty of the former and 200 of the later still remain in situ. Mahāsthāna near Bagurā, ancient Pundra Nagara, a provincial capital of Mauryas of 3rd Century B. C., also of the Guptas and later of the Pālas, has eleven feet thick defensive brick walls, a frame of the fort 5000 feet long, 4000 feet broad and rising even to day to the height of 15 ft above the bank of the Kārotayā. Outside of it nearby there is a large Vishnu temple with decorated bricks and sculptured

terrācottas of the Gupta period. Gokul Medha is another cellular construction, that is, by employment of rectangular compartments, packed solidly with earth, as a high base of a tall massive pavilion, crowned by a shrine, in order to have a commanding position in flooded plains during the monsoon. It also occurs in two temples of Ahichchatra. Somapura Vihāra was built by Dharmapāla about 800 A.D. in Pundra Nagara, ancient Kotivarsa, on the border of Dinajpur and Rajshahi Dists. Mainamati Lalmain, 4 miles sw of Comilla, has yielded a copper plate inscription, recording a grant of land in the town of Pattikeri in 1200 AD for building a Buddhist monastery.

At Pakilara, a high relief of Sārya image of Candras on black chlorite slab 3'10"×1'11" has been found (now at Rammala Library, Comilla). Sārya with Mongoloid face, slanting eyes and thick lips stands erect, wearing an embroidered trouser inserted into high boots, holding a lotus in each hand while Vidhyādara couples hovering above hold justaposed a parasol right in the centre of his head; eleven Ādityas out of 12, and Ganesa flanking him. Danda with his wife is in on the right side of him; and Pingala with his wife on the left, all wearing pajamas with ribs on the front and Chinese shoes, holding flowers in their right hands, kept in place by a sash round the waist and wearing blouses and necklaces. Chāyā, the consort of Sārya, is on the front of Sārya's top boots, Aruna in the central bottom driving a rotunda of seven horses. Ushā and Sandyā are symmetrically poised below at the extreme ends as bow women to drive away darkness. Strikingly a well-modelled terracotta plaque shows a nude woman seated with her right hand on the calf of her right flexed leg and left hand's elbow resting on the left raised knee, touching the locks of her hair with her left hand.

Dilvada Jain Temples on Mt Abu are 4 in number, contained within their own enclosed quadrangles. They are wholly of creamy white marble, quarried in the plains below and carried up miles of rugged hillsides for their construction. The wealth of minutely carved decoration of pillars, door jambs, panels and niches in thin and delicate translucent shell like marble works surpasses description. The sculptural treatments on the large domical ceilings of Vimala Sha's and Tejapala temples are marvellous. An inscription of Vimalā Sha's tells that it was built in 1032, and the pillars in the hall resemble closely those of Ambaranātha which is dated 1060, and of the sun temple at Mudhera in N. Gujarat. Tejapala temple was built a couple of centuries later. Satrunjaya's twin hill plateaus (about 2000 feet high), covered by countless Jaina temples with brilliant domes and spires, grouped in fortified enclosures, look like hanging enchanting gardens in the mid air; though much damaged by Moslem iconoclasm, these twin temple towns with their polished marble floors, ornamental carvings of pillars and door ways, white nude Thirthankaras, monks and nuns singing mystic melodious hymns in air loaded with burning incense and balmy flowery fragrance, women moving in scarlet and gold, make them fairy lands of beauty and charm.

Recent explorations in the Punjab and west up to Hastināpura have revealed the presence of a grey ware painted with characteristic designs in black, roughly dated 100-600 B.C., identified with Sakas (Aryans!), underlying the northern black polished well baked pottery of Maurya Guptas, dated at Taxila 500-300 B. C.

COINS

Paṣu = Lat. pecus = Gk. po(ss)u = Goth. faihu meaning cattle, was the medium of exchange and wealth (Lat. pecunia) of the Indo-Aryans. Cowrie shells brought from Maldives were used for small exchanges on the sea coast; and counting them by Gondā (4) 4 × 5 gandā = fingers Kuri (20); 4 Kuris" = 80 are of Austric origin. In Rv 6. 47. 2 we find Hiranya pindas = gold balls. Gold, silver, copper ingots of certain weights were called Niska = Semitic miskal (to be weighed). These were strung with thread and used as a necklace of certain value. Rudra wearing a Visvarupa niska (Rv. 2. 33) = ingots of various shapes. In *Kalpasutra* Trisalā, mother of Mahāvira, saw in her dream *Siri* wearing uratha-dinara-mālaya, a stringed garland of Dinaras (Rom. Dinarius introduced by the Kushans in 1st Century AD) on her bosom. Even seed garlands were used of certain value. Then flat pieces of thin silver or copper hammered sheets were cut or chopped of a certain weight by silver smiths or trade guilds (*srenis*) and punched or marked with their symbols as well as of traders (*sreshtis*) as a certification of their purity, as in Lydiā. Siamese Tikal of 224 grains = Sem. Shekel; Phoenician and Hebrew Shekel was $\frac{1}{4}$ of it, having 56 grains, almost equivalent to Kahapanas of 56-57 grains. Ancient Iranian Siglos = 6 Danike = Daniks = Tankā = Tākā. In Rajatarangini we find that queen of Ananta wanting money sold a jewelled Linga for lāks of Tākās, Six (saya) Tākās = satāk, Gold coins of Darius were called Dariks. The punch marks were on one side or both sides of these coins as they passed hands of silvermiths, *Srenis* and *Sresthis* who vouchsafed for their metallic purity and contents. The devices of punch-mark are varied, mostly of Mahenjadaro seals, and outnumber 310. Mauryas used mostly punch-marked coins. The casting of coins, particularly of copper by pouring molten metal into a cavity by joining two molds together was also known by them. When the metal was hot a square die with the symbol of Bodhi-tree was cast on it to make deep incuse in time of Asoka and Dasaratha,

Silver coin of Sophytes in Seleucid style; head in close fitting helmet bound with a wreath; wing on the cheek piece; face almost Hellenic; cock to right above caduceus; in Gk. Sophutou = Svobhūti, an allied king Salt Range region. Eleven years after Alexander's death, his general Seleucos founded the Seleucid kingdom. Between 250—248 B. C. two of his chief provinces revolted and became independent, Bactria under Euthydemus and Parthia under Hellenized Arsakes. (Son of Euthydemus, Demetrius (190—150 B. C.) as the decadent Maurya Guptas were being replaced by more virile Sungas and consequentely there was administrative chaos and popular unrest in N. India, penetrated into India, made Sāgala (Sialkot) his Capital and some Yavana soldiers besieged Pātaliputra, occupying Mathurā, Saketa (Ayodhyā) and Mādhyamikā (Chitor), and advanced up to Orissan coast. Obv. Bust of Demetrius in elephant scalp, wearing diadem. Rev. Standing Heracles crowning himself Monogram A Y

Inscription Basileos Demetriou soteris. Finding Demetrius (Damma-mitta) was engaged in India, Eukratides (175—155) and Antiochus, Seleucid scions, through Hindukush, seized Bactria and occupied Gāndhāra. Leaving behind his brothers, sons, daughter and his general Menander in the Punjab and Western India, Demetrius left India for Bactria to win back his ancient kingdom. Now there were two rival Yavana dynasties in India. Demetrius brothers—Antimachus, Apollodotus; his sons—Euthydemus II, Demetrius II, Pantaleon, Agathokles; his daughter—Agathokleia; her son—Strato; his general Menander who later married Agathokleia, the daughter of Demetrius to legitimize his claims on the throne. Eukratides included Helioches, Philoxenos, Artimidoras, Epander, Amyantos, Penkoloas, Lysias, Antialkidas. The former befriended the Buddhists for support, and the latter the Hindus, particularly the Sungas. Antialkidas sent his ambassador Heliodorus who professed to be a Vasudeva worshipper, and erected a Garuḍa pillar at Besnagar to make Sungas to fight the rival group who were occupying North Western Punjab. Another small ruling Greek dynasty in Broach area consisted of Apollodotus, Apollphanes, Dionysis, Zoiles, Hippostratos. In all about 36 kings, and one queen or regent mother. Demetrius silver coin; bust of the king, wearing elephant's scalp G.k. Basileos Demetrius, young nude Herakles facing. Euthydemus, son of Demetrius; silver, bust of the young pretty king with a fillet holding his wavy hair; Basileos Euthydemoi; young nude Herakles facing Pantaleon, son and successor of Demetrius; in incuse square; a lion with G.k. Basileos Pantaleontos; in Br. Rājane Ptalsvasha; Lakshmi—a female slim figure with bare breasts, long pendants from her ears, clad in trousers, holds in her hand a lotus bud. *Menander* silver helmeted bust; Gk. Basileos soteris Menandron; Athena holding in her left hand aegis and with right hand throwing thunderbolt; Kharosti Mahārājasa tratarosa Menadrasa. Bronze square ox head; Bronze square: wheel (Dharma cakra) and palm, Agathokleia with her son Strato. Bronze square; Bust of helmeted queen, a very pretty face. Basilisses theotropou Agathokleiz; Herakles seated, holding a club, Khar. Maharajasa tradatasa Dharmikasa Stratesa Agathokleia. G.k. Basileos Agathokleous, Br. Rajine Akathukleyasa, a seated female figure with long pendants in the ears, clad in trousers; maneless lion in bronze incuse square.

Antimachus; Basileos Nike phorou Antimaku: Nike (Greek Goddess of Victory) holding a wreath; Khar. Mahārājasa jayadharasa Antimakasa, wearing Causia, diaden, chlamys on horse back. Strato; silver. Bust with helmet. Basileos soteris dikaiou stratonos. Another coin with the bust of the king with fillet on the head. Mahārājasa tradatasa dharmikasa stratasa, Athena holding in her left hand aegis and with right hand hurling thunderbolt. Apollodotus (MBh, Bhagadatta), ruler of Barygaza (Broach) and Gandhāra, brother of Demetrius, silver. Basileos Apollodotus soteris; elephant. Mahārājasa Apaladatasa tradatasa; humped bull, 2. Bronze square; Nude standing Appollo, holding an arrow in his right hand. Tripod on stand. 3. Basileos megalou soteris kai philopatoros Apollodotus, Bust with a fillet on the head. Athena holding in her left hand aegis and with right hand hurling thunderbolt. Apollphanes; silver, Basileos soteris Apollphanou; helmeted bust; Athena hurling thunderbolt. Dionysius; bronze;

Basileos soteris Dionyseoi, Appolo clad in chlamys and boots holds in his hands an arrow and quiver on his back; Mahārajasa tradasa Dianisyasa Athena, Zolius, silver Basileos diakaiou Zoilou; bust; Mahārajasa Dharmikasa Jhoilasa, Herakles facing, crowned with ivy. Eukratides: bronze square; Basileos megaloi Enkratidos; Bust of the king helmeted; Mahārajasa Evukratidasa: Dioscuri charging, holding a long lance; another; Nike bearing wreath and palm Heliokles and Laodice; silver. Basileos dikaiou Haliokles, Bust of the king, hair bound by a ribbon. Mahārajasa Dharmikaka Heliya kreyasa. Zeus holds winged thunderbolt and long scepter; (2) an elephant, Archebines, silver. Basileos dikaiou Nikephoru Arkebisou, Nike holding a wreath and a palm; an owl. Philoxenus, silver round; Basileos aniketou philoxenou; bust; Mahārajasa apadhitasa Philasinasa; king helmeted on horse back. Nicias, Bronze; Basileos soteris Nikiou; head; Mahārajasa tradatāsa Nikiasa, wearing chlamys on horse back. Epander, bronze. Basileos Nikephcu Epanderou; Mahārajasa jayadharasa Epadrasa—humped bull. Artimidorus, bronze square. Basileos anike (lou Ar) temidorou. Artemis holds in her left hand bow and with right hand draws arrows from quiver on her back; Mahārajasa apadihatasa Artemidorasa—humped bull. Lysias, silver. Basileos aniketou Lysiou. Bust; Herakles, elephant. Diomedes; bronze, Basileos soteris Diomedou Mahārajasa tradatasa Diyamedasa; humped bull. Antialcidas, silver. Basileos Nikephorus. Antialkidou. Zeus on throne bearing Nike on outstretched right hand; elephant with a wreath in his trunk. Khar Mahārajasa jayadharasa Antialkitasa. Hippostratus: Gk. Basileos megalou soteris Hippostratu; diademed head of the king in the centre. Khar Mahārajasa tratarasa mahatasa jayamtasa Hipustratasa; the king on horseback. Theophilus: Basileos dikaiou Theophilu; the bust of the king. Mahārajasa dharmikasa. Theophius; Herakles crowning himself holding in his hand a club. In 168 B. C. Macedonia fell to Rome. Between 163-141 B. C. Babylonia, Iran and Afghanistan passed out of Seleucid hands into those of Parthians. In 146 B.C. Greece itself became a Romān province. Cicero wrote to Afficus: Do not get your slaves from Britain, because they are so stupid and so utterly incapable of being taught, they are not fit to from a part of an Athenian household." In 113 B.C. Greco-Bactrian kingdom fell to the Yuechis.

Yuechis (Yaksha) consisted of Assi (Asvaka = Os = Ossetes, after whom Asia has been named, Sarmatian), Passi = Parsii = Gk. Passioi, Tochari (Tukhara = Thākura), Turki Hung-nu (Huns, comprising of Ephthalites = Vetālas, Tālanjhas and Avantis), Kushans, Manda and Marundas. Asii, Pasi (Pasiānī, Asiani = of Asis and Pasis), Tochari and Sakarauli Kuei-Shuang of the Yue-chis were attacked by Hung-nu, between 201-165 B.C. and their king was slain, and his skull was turned into a drinking bowl. Kuei-Shuang (Kushan) united the other four tribes. Arjuna in his exploits in northern territories is described to have conquered Parama Kamboja and Rīṣikas (MBh 2.26 36) after having taken Bahlika (MBh 2.26.22) = Balkh and Uraga (MBh 2. 26. 19) = Urga. It is known that Great Yuechis = Parama Risikas were in possession of the area. In 10 B.C. Saka invasion of Greek Gandhara (Afghanistan) and N. W. India began under Parthian general Surens. There was a similar Saka outburst in 7th century B. C. Sakas = Scyths were mixed with many peoples; they mainly consisted of Sacara-uli (Sagaras), Sogdi tigra-khaua

= Sakas, wearing pointed helmets, Kambojas =, Kāmoh Hauni-varka Māgi (Maga or Magadha wearing hemp fibres), Pehlavi (Pallavas = Parthavas), Sudra (Pāli Sudda = Chudes), Āvira (Avars), Licchavi Niu-chi, Ugra (Ugrii = Ugyrians), Tunga (Tungs); Kirātas (Kerats), Kalkis (Khalka), Asita (Ossete), Dāhala (Dahae), Thākura (Tocharis), Kuseya = Kushans, Kuci = Kiu-tse; for this reason, the Rājputs who were mixed Sakas and Hunas were called Agnikulodvava, (originating from Yenki = Agni = Agnian race), Nāgas (Nogai Tatars; Nāyar, Newor), Karkota Nāga Mallas (Karkitans), Jats (Massa Getae = Getti), Guptas = Ar. Quofo = Copts who call themselves Guptos, Vākātakas = Votiaks, Udumbara = Udmurt, a branch of the Votiaks, Kunindas = allied Udmurts, Yau theya (Yutias = Jats), Andhras = Andkhui Kushan Saka Rawoka = Kanerke = Kanarka. Heliokles, the last Greek king of Bactria, driven out of that country about 135 B.C. by the Sakas, ruled however from Kapisa (Kabul) where his descendents are found as feudatories of the Pallavas, and when in 40 B. C., the last of them Heamaios was driven out in 40 B. C. Sakas of Bactria, pressed by the Yue chi Kushans in 126 B. C. invaded India by Herat and Seistan (Sakastāna) and occupied Sind which thus became known as Sakadvipa. Moving up the Indus valley, Parthian Maues = Moga about 51 B.C. occupied Pushkalāvati (the city of Pushkala Ugras). Pahlava princes Vonones, Spalaphores, Spilirises ruled in Gandhara and Seistan and overran Kabul. Saka Pahlavas and Kushans, though they replaced the Greco-Romans, they adopted their techniques, employed their technicians and even used Greek scripts. Spalyris with Spalgadames; in square frame, the prince is on horse back; Gk. Spulurios dikaiou adelphou tou basileos, Rev-Naked Herakles with a club sitting on a rock; Khar. Spalahoraputrasa dhramiasa Spolagadumasa. Arsaces Dikaios Gk. Basileontos basileon dikaiou. Arsaikon. The king on horse back. Khar. Mahārajasa Rajarajasa mahātasa Ashshakasa tradatasa. Maues = Maga; Basileos Mauou, Caduceus; head of an elephant with raised hood. Basileus basileon soter Megas; king on horse back; diademed bust of the king, holding a lance in his right hand. Mau = Maga = Mauka whose descendents were known as Maukhari was succeeded by Azes (Aja). He assumed the title of Vikramāditya by defeating the Greeks and established the Vikrama era in 57 B.C, by defeating Appollodotus of Guzerat and Saka hordes of East Punjab, About 40 B.C. Euthydemoid Hippostratos was completely defeated. Some of Aze's coins are re-struck on those of Apollodotus and Hippostratos. Gk. Basileos Basileon megalon Azou surrounded by a humped bull in the centre. Khar. Mahārajasa, rajatirajasa mahātasa Ayasa, surrounded by a rutting lion with erect penis in the centre. The successor of Azes was his son Azillises; Gk. Basileos basileon megalou Azilissou; king on horse back, holding an elephant goad in his right hand as a symbol of authority. Discouroi standing side by side armed with spears; Mahārajasa rajatirajasa mahatasa Ayilishasa. Pahlava Gandopharnes (O Pers Vinda pharna, winner of majestic story) ruled Taxila area between 30-15 A.D, for not only some his coins are in pure Parthian style, and bear the names of military governors, the Scytho-Iranian names of Aspararna, son of Indra Varma, and his nephew Sasas which are also observed on some of the coins of Azes. Gondopharnes; Gk. Basileos basileon megalou Undopherou. The king on horseback, right hand extended. Khar. Mahārāja rājatirāja trātara devavrada Gandupharnasa. Zeus

standing, right hand extended. Abdagases Basileontos basileonu Abdagasou; king on horse back. Kh, Guduphara bhrāta-putrasa Avadagasasa: Zeus standing with long sceptre. His successor Orthagnes = Verethragna, basileon megas Orthagnes; bust of the king. Kh. Mahārajasa rajatirajasa Gudupharasa gudāna; winged Nike with wreath. Zeionises, Gk. Satrapeu Zeinison; king with bow on horse back. Kh. Manigulasa Chatrapasa putrasa chatrapasa Jihuniāsa. Karahaster: Copper square; Gk. Kh. Karahaster satrapei Artānoh; king on horse back with spear. Kh. Chatrapa Kharaostasa Artasa putrasa. Basileos the title used in the coronation of the Sassanian court. Pakoroēs: Basileus basileon megas Pakores; bust of the king. Kh. Mahārajasa rajatirajasa mahātasa Pakurāsa; winged Nike with wreath. Other Pahlava chiefs were Sanaberet, Zeionises, son of Manigul; Kharahostes, son of Arta, Arsakes. Pahlavas kept the Greek rulers as sub-kings, for they admired the Greeks and were known as Philohellenes.

Asvaka coins have been found in Taxila region, Sarmatian Assoi = Assakenoi of the Swat Valley whose chief town Massage fell to Alexander's army after fierce resistance. Three-arched Chaitya Symbol; a robed human figure with an upraised arm in an attitude of prayer, with Br. legend Vat Ashaka (= Asvakānam Vatah = Coin) in single-die of 3rd century B. C. **Malava** coins from 250 B. C. to 250 A. D. are found about Ajmer, Tonk and Chitor, tree or lion in railing in centre with Prakrit legends—Mālavā Jaya, Mālavana Jaya, Mālavana Jayo, Mahā Ganasā Jaya—Victory to Mahārajā Ganapati, having close resemblance in design to the Mahārajā Ganapati of Nāgas. Rev. Vase in dotted line or peacock facing with expanded tail, covering the whole surface of the coin. They are the Mallas of Kusinagar, Malloi of Alexander's historians, who left Bhatinda leaving Malwai dialect, and as Karkota Nāga Mallas founded in 2nd century B. C. the city of Karkota Nagara in Jayapur State. There are coins with the legends Ma (hāraja) Gajasa (of Mahā Gaja) † Ma Paya, Ma Sapa (= Sarpa), Ma Paka, Ma Gojava (Maharaja Gajava). After their settlements Ujjaini area was known as Mālava. **Sibi** coins have a Trisula in the middle with the Br. legend—Majhimikāya Sibi Janapadasa (of the country of the Sibis of Madhyamikā). **Yaudheyas** (Yautians = Johiyas of Bhawalpura; perhaps Jodhpur founded by them. Yudhisthira = Jāts) are mentioned by Panini and in Rudradaman's (150 A. D.) inscription as great fighters. Their copper coins of 100 B. C. – 250 A. D. are found all over in Bhawalpur, Bikaner, Punjab and Kangra, resembling Audumbara coins. The earliest type is a Bull standing right within a railing with the Br. legend—Yaudheyana, and Bhupa-Dhanusha (lord of the desert). Six-headed god—Kārthikeya standing on a lotus facing with left hand hip and right hand raised and a barbed spear on the left with the legend—Bhāgavatah Svāmino Brahmanya devasya, in others *Kumārasya*, the coin of almighty lord Su-Brahmanya = Kārthikeya, the war god of the Yaudheyas. A single headed god with the legend Brahmanyadevasya *drama* (coin). A warrior standing grasping, a spear in right hand, with left hand on hip, a peacock at his left foot with the Br. legend Yaudheya-Ganasya Jaya—Victory to the Yaudheya tribes. **Arjunayanās** are mentioned in the Ganapātha of Pānini (4, 1, 112) and Samudragupta (380 A. D.) Allahabad inscription as a frontier tribe. Their copper coins are chiefly found in the region between

Bharatpur and Alwar States, resembling the coins of Satraps, Yaudheyas and Audumbaras. The coins of Arjunāyanas of 2nd century B.C. show a bull before a *linga*; humped bull standing to left; a standing figure with right hand raised as in Northern Satrap coins with tree Br. legend in the margin as Arjunāyana (of Arjuna lineage) or Arjunayanana Jaya with a symbol of flag or spear. **Vimaka** coins bear close resemblance to those Audumbaras and Vrishnis. The elephant with upraised trunk moving to right towards the trident battle-axe of Siva and Br. Rājna Vemakisa Rudravarmasa; Rev. Humped Bull with a Cakra=discus symbol, Kh. Ranavem Vuma—Vidayata=coin of king Rudravarman, the Vuma—the conqueror. **Vrishni** coins have a pillar with half-lion as half elephant surrounded by a railing. Br. Vrishni (a) Jajnnā Ganasya Tratarasya. Rev. The same legend in Kharosthi with a Cakra—discus—symbol. **Udumbara** coin has the standing figure of Visvāmitra with right hand raised and the left resting on the waist with the Kh. Mahādevasa Rano Dharaghoshasa Odumbarisa, across field—Vispāmitra. Rev. The same legend in Br and Kh letters of 1st century B. C. The Udumbara (fig tree) on the right within a railing and the trident battle axe on the left (the coin of his exalted majesty Dharaghosa of the Odumbaras—Odombaerae of Ptolemy. Kuei-Shung (Kushans) under the leadership of Kujula Kadphises (21-50AD) passed south of Hidukosh from the Oxus basin and overwhelmed the Pallavas who were then in Kao-fin (Kabul) valley. At first the Kushans kept the Pahlavas and the Greeks as their sub-kings, but latter when Kushans formed one of the biggest empires, extending from Central Asia to India, Greeks were only kept in their technical service. Telephos: Copper square. Basileos euergetou Telephosu; Zeus on the throne with long scepter. Mahārājasa Kalanakramasa Teliphasa. Male figure with cloak and cap. Peukolaos copper square. Basileos dikoiu kai soteris Peukolou; Artemis standing to front drawing arrow from quiver at back with right hand Maharajasa dhramikasa tradarasa Peukulasa: crowned city goddess with a flower in right hand. Hermaios and Kalliope: conjugate busts of king and queen to right, surrounded by Gk. Basileos soteris Hermaiou kai Kalliope King prancing horse: Mahārājasa tratarasa Heramiyasa Kaliyapaya. Hermaios and Kujula Kadphises (25 B.C.—35 A.D.): Bust of Hermaios; Gk. Basileos sterossu Hermaiou; nude Herakles standing with a club. Kujula Kasasa Kushana yavugasa dhramathidasa. Kujula Kadphises; imitation of Roman Dinarius. In corrupt Greek, Khorann Zaouu Kozola Kadaphes; diademed head. Kh. Kaphasasa sachadhramathitasa Khusanāsa yuasa; king seated on throne. Vima Kadphises (35-62) deposed Pahlava Pakores from Taxila area and swept the last remnants of Greek authority, and the later Greek princes were driven out of the Punjab; Artemidorus fled to Kashmir; Dionysios, Zoilos and Strato II to Kangra. Vima, seated cross-legged wearing baggy Turkish trousers, crested helmet on the head, and a thunderbolt in his right hand. Gk. Basileos Oemo Kadphises; Isa (Oesho) standing in front of a bull with a trident in his right hand; Kh Mahārājas rājādhirajasa sarvaloga Isvarasa mahisvarasa Vima Kathphisas tradara. Kanishka (78-103) standing wearing trousers, heavy felt boots, casseck long cloak falling beneath the knees, conical helmet, having full beard, large prominent nose and roundish face; in Greek scripts Shao Kanestiki. Iranian wind god in Gk. Oado = Vāta = Rom. Venti.

2. In Gk. Shāonānoshao Kasheki Koshano. Standing Buddha wearing a robe, with the legend in Gk. Bōddo. Vāsiska (102—106), Huvishka (111—138) riding on an elephant, holding in his hands sceptre and goad in Gk scripts, Shaonanoshao Oeshki Koshano. A goddess wearing trousers, boots, bodice, cap, holding in her hands a bouquet of flowers with the legend in Gk Ardokshō. Vasudeva, standing wearing a suit of chain-mail, conical helmet with prominent nose, roundish face, holding a spear in his right hand with the legend in Gk. Shāonānoshaoshāo Bazodeo Koshano; five headed Pancinana in front of a humped bull with a noose in his right hand, trident in his left hand with the legend Oesho (Isa). Kuninda in the hills of upper Satlej Br. Rājnah Kunindasa Amoghbbhutāsa (of unfailing prosperity) Mahārājasa; Laksmi standing on lotus with uplifted hand; Kh. Rana Kunidsa Amogabbutisa Mahārājasa. Satrap Rājuvala of Mathurā. Head of Rājuvala with corrupt Greek legend. Athena with aegis and thunderbolt with the Kh. legend Aparihata Cakrosa (invincible with the discus) Chatrapasa Rajuvala (70 B. C.). His son Sodasa (55—57 B. C.) as mentioned in the copper and lead coins with the legends—Mahakshatrapasa putasa *Kshatrapa* Sodasasa; Rajuvula putas *Kshatrapa* Sodasa. Parasol was used by Sargon of Akkad as a symbol of Sovereignty; it was adopted by Achemenian Daris II; and the Sakas imitated it and called themselves Satrapas = Khatrapas = the wielder of *Satra* = umbrella. Nada Diakā, chief queen of Rajuvala, daughter of Ayasi Kamiua (Kambojia) was the mother of Yuvaraj Kharaosti through a former husband Arta. Cāstana (124—150) of Malawa; Bust of the Satrapa in Gk. Br. Rājno Mahākshatrapasa Ghsa(moti)ka putrasa Cāstana. Kh. Castanasa. Jayadāman, son of Cāstana. Humped bull, facing trident and battle axe. Br. Rājno Kshatrayasa Svāmi Jayadāmasa and a Gk. legend Rudradaman, son of Jayadaman. Bust of the king with Gk legend, Caitya of 3 arches. Br. Rajno Kshatrapasa Jayadama putrasa Rajno Mahākshatrapa Rudradamasā. Ksharats; Lion with upraised paw—wheel. Kh. Chaharadasa Cha(trapasa) Bhumikasa Br. Kshahari (tasa) Kshastra pasa Bhumakasa (90—70 B. C.) Nahapāna's (70—65 B. C.) head with corrupt Greek. Thunderbolt and arrow. Br. Rāno Chaharatasa. Kh. Nahapanasa. His son-in-law Saka Rishavadata succeeded him. Dāmasena's head wearing a round cap on the head; eyes, nose, face sharp. Caitya with crescent, Br. Rano Mahākshatrapasa Rudrasihasa putrasa Rano Mahākshatrapasa Damasenasā. Andhra Yajna Sātakarmi. Head of the king with heavy earrings. Br. Rāno Gotamiputasa Siri Yana Sātakanisa chaitya; southern Br. Gotamputasha Hiru (Siri), Yana Hātakanisha. Srikrishna Satakarni. Elephant with trunk upraised. Br. Siri Kanha Satakanisa. Abhira Isvaradatta (236 A. D.): Bust of the king with traces of Greek scripts. Caitya surmounted by a crescent, Br. Rajno Maha kshatrapasa Isvaradattasa varse prathame. Apahrahmsa, regarded by Patanjali 150 B. C. as a corrupt form of Sanskrit, was the recognized language of Gujrat before Valabhis 509 A. D., based on the Ahhira dialect—Desabhāshā Abhirokti—Bharata's Nātya Sāstra of 200 A. D., 17, 24, 5. The downfall of the Parthians by the Sasanians occurred about 223 A. D. Though the Sasanians were in deadly grip with the Roman Empire for a couple of centuries for supremacy in Armenia, Saka-Pallava, Andhra (226)—Kushanā, including Kidaras known as Little Yue chi power was affected in India, for they were allied peoples,

and the weakness of one resulted in the disability of others. Bust of Kidara king; one with shaven face, another with short moustache wears earrings and necklace with the legend in Br. Kidāra Kushana Shā, Rev. fire-altar with triple base, surmounted by flames in which the bust of Hormizd appears in the right. Guptas rose in power. Little is known of their early history. One Ghatot Kocha's son Candra Gupta marrying Licchavi Kumāra Devi (Kamaroi princess) wrested power from the decadent Andhras in Bihar and rapidly extended Gupta suzerainty. Ghatot is a Kirāta name, Koch is a Mongoloid tribe by whose settlement Kochvihar has been named. Kerait was a Scythianised powerfull Mongoloid tribe who settled in N. E. Bengal as well as Nepal, Bhutan known as Kirātas = Kirātis. Licchavi (Niu-chi) also was a Saka clan, ruling in Bihar, Mithilā and Nepal. Copts who call themselves Guptos (Ar Gubti), brought and settled in NW India by Darius, coming under the Achemenian (Hakamansia = Saka-mānusa) influence, became a Saka clan and mixed with the Licchavis and Kirātas Gupta and Kushan scripts, dresses, coins are similar; and both of them adopted and patronized Sanskrit. Candra Gupta (320—333) wearing trousers, boots and long coat is offering a ring to Kumara Devi, also wearing trousers as a Saka custom of Licchavis by whose helps he aggrandized himself with the legend in Brahmi Candra Gupta on right, Sri Kumara Devi on left; on the reverse of the gold coin *Licchavya* and a goddess seated on a lion; their son Samudra Gupta ruled as Licchavi Dauhitra. On another gold coin there is a sacrificial horse before an altar (Asvamedha) with the legend Rājidhirājah pṛithivi vijitya divam jagatrā hritavāji medah. Samudra Gupta (330—375) was a great conqueror. He waged war against Pallava Vishnu Gupta; entire NC India acknowledged his suzerainty; E India also paid him some nominal tributes. On his gold coin Samudra Gupta wears chain-armored trousers and cuirass and stands before a Garuda-headed standard beneath his arm, *Samudra*; around, Samara satavitatavijayo jitaripur ajito divam jayati; Rev. Laksmi seated on a couch, her feet on lotus, with the legend. Parākramah. Candra Gupta II (385—413), second son of Samudra Gupta and Abhira Datta Devi who in the Allahabad stone pillar inscription gloats over his victory over Daivaputra Shahi Shahanshai Sak Marundaih, after rescuing the Rastrakutā Dhurva Devi, wife of his step brother Rāma Gupta (375—385) from the custody of Kushana Saka Marundas of Kangra, incorporating the entire western coast to Gupta Empire, and marrying Dhurvā, assumed the title of Vikramāditya. In a gold coin Candra Gupta rides astride a caprisoned galloping horse, wearing trousers and boots in the Greco-Parthian fashion, with the legend aroud, Paramabhāgavata Mahārājadhīraja Sri Candra Guptah. Rev. Laksmī seated on a wicker stool, her feet resting on a lotus with a fillet in her right hand, with the legend Ajita-vikramah. Their son Kumāra Gupta (413—455) valiantly fought to stem the onrushing tide of Puspamittra white Huns who overthrowing the Sasanids fell in Indian NW frontier in increasing numbers. Sasanids, exhausted by long and sanguinary wars with the Romans for more than a century, collapsed before the Hun outbursts. SE Europe was overran by Atilla's hordes. Before them Gupta Empire tottered and crumbled into pieces. Candra Gupta II allied himself with Vākātakas by giving his daughter Prabhāvatī in marriage to their king Rudrasena II. He

removed his Capital from Pataliputra to Kausambi, to Ujjain, Ayodhyā. He debased his gold coins to meet costly war needs. Kumāra Gupta in his debased golden coin standing to right, wearing trousers, kept in place by a leather fillet, armoured coat, holding a bow in his left hand, shoots a lion which falls backward, with the legend, Kumāro Gupta yudhī simha-vikramah. Rev. Seated Ambikā has a crouching lion before her right foot, with the legend Simha-mahendra. In another coin, in the bust, he has a pleasant contemplative face and fine nose; he wears a round cap on his head, his long hairs falling on his shoulders; he wears ring earrings; some Gk. letters. Rv. Peacock dancing; around, Parama Bhāgavata Mahārājadhirāja Sri Kumāra Gupta Mahendrādityah. Pushyamitras established themselves in Kathiwar as Valabhi Mitrakas; the other is Pushya-blutis of Thaneswar. Whether the Gurjara (Khazar) kingdoms of Broach and Bhinmal are of Pushya-Mitra incursion or of later time are not known. Another Hun incursion under the leadership of Toramana fell upon the later-day Guptas of Malawa, conquered it, and Toramana assumed the title Mahārājādhirāja. Valabhi Maitrakas and others of NW India acknowledged his suzerainiy. Toramana gold coin head is represented with not an unpleasant face. Rev. a peacock with spreading plumage, with the legend in Br. Toramāna. Toramāna was succeeded by his son Mihiragula (502—540) who established his capital at Sākala (Sialkot). Balāditya Gupta of Magadha, Kidāra Yasovarman of Malwa and Maukharies (of Mauka = Moga = Maues) of Kanauj joined together, and Mihiragula (of Mihirkula = descent) in 528 was defeated; but he continued to rule in Kashmir. As their homelands were occupied by Aschin Huns, a branch of the Turks, and Sasanids, thus reinforcements being non-available from outside, the remaining Sakas, Kushanas, Tukharas, Hunas formed the Rajput Agnikulas, for majority of them in Kuch are known collectively as Yen-ki = Agnis or Agnians, in Ugrian *Kusanlili* = Pur-Kauseyas. Mihiragula coin has his bust head; his face coarse and cruel, nose very prominent, moustasche and beard are partly clipped; there is round cap on his head; in his front there is bull standard and behind a trident. Legend, Jayatu Mihirakula. Rev. fire altar. Yasavarman in his debased coin is a standing figure, but not sharply marked; under his left arm, the legend, is—Kidā(ra); Rev. seated goddess with the legend, Sri Yasavarma. Sasānka Narendra Gupta of Gaura made alliance with Deva Gupta of Malawa, and jointly attacked Maukari Grahavarman of Ujjaini. Maukhari king was killed in the encounter. But his queen consort Rājya Srī, daughter of a Gupta princess, sister of Harsavardhana Silāditya, of Pushyablutis of Thaneswar, his own cousin and whom he was entitled to marry, declined to entertain the victor with her physical charms, though he was in love with her, and she was imprisoned to make her yield. Harsavardhan (612—647) with a large army attacked the rear of the allied forces. Sasānka releasing Rājya Srī retreated. Harsavardhana occupied the whole Maukhari territory and made Kanauj his Capital. In 643 Harsa directed his forces against Sasanka in Ganjam. Sasanka was defeated. Valabhi Maitrakas of Saurāstra, being allied in race, co-operated. Harsa wanted to conquer south by attacking Chālukya Pulakesin II. But he was forced to make Narmadā, the boundary of their two dominions, Harsa was a patron of learning and author of some dramas. In Sasānka's coin, Siva is

standing with an uplifted hand, moon above in right behind a humped bull, with the legend Sri S', below, Jaya. Rev. a nude Lakshmi sitting cross-legged on lotus, elephants above on either side, sprinkling water from their uplifted hoods on her head, on right Sri Sssānka. In Harsa's coin there is his bust head, with fine sharp face, thin prominent nose, refined appearance with the legend Sa and a date; Rev. Peacock with out spread wings and tail with dots above, around the legend, vigitāvanir Avanti-pati Sri Sri Silādityo divan Jayati. Didda, a daughter of the Sahi (Kushan) chief of Lohara was married to a prince of Pisāca (Pasiēci = Pashai) Yasaskara Dynasty of Kashmir. After her husband's death, she acted as the regent of her son Abhimanyu, and after Abhimanyu's death as queen herself. She used to select her ministers of government from her lovers; though she was capricious in her love affairs, she was a very able administrator. She looked after the the affairs of the state personally, Her administration, brought law, order and prosperity, unknown in Kashmir for a long time. She was succeeded, however, by her nephew, brother's son, Sangrāma, of the Sāhi Lohara dynasty, thus bringing union of both the states in 1003 A. D. In Diddā Rāni's coin we find her son Abhimanyu standing, Rev. seated goddess; of the left Sri, and right, Diddā. In 15th century Bengali script—Danuja-mardana = Rājā Ganes = Kansa Nārāyana has Sri Sri Danuji mardana Devasya in one side and Sri Sri Candi-Carana parayanasya. The Indo Greek kings often called themselves Basileos (Sk. Rājan) soterios (Skt. trātā = protector), Dikaiou (the just). Whom did they protect and from whom? Between whom were they just and impartial? There were very few Greek Polis in India. Only some Indians who lived in mixed Greek settlements prided to call themselves *Yavanas*. Very few Greeks indeed assumed Indian names, adopted Indian manners or became real converts to Brahminism or Buddhism. It is likely therefore that they exploited the differences that existed between Brahminism and Buddhism for their imperial aggrandisements.

Nagarahara = Jellalabad; Agnidesa = Karasar; Lampaka = Lamghan; Sogdina = Sudhuka = Sulika = Sulikas who translated Nilakathā Dharini, Dhirgha Nakha Sukha Sutra, Besa Sāntara Jātaka. Sulika Desa = Samarkhand; Wakhan = Vokkana; Khosghar = Kāsa Griha; they followed Sarvastivāda Buddhism 7th, century A.D. In Tocharian language Maitreya Samhitā, a Buddhist drama, has been translated. Khotan = Godāna Chaurasi siddhas lived in caves of Chinese Pamir. They proclaimed Tantricism. In Sulika language a Hindu astronomical book has been translated. In it, Rabi = Mihir; Soma = Mah; Mangala = Vāharam; Tir = Budha; Brihaspati = Nahid; Sukra = Ormuzd; Sani = Kebana after Iranian days Tocharians settled in region between Balkh and the Oxus = Vakshu = Tukhara = Tagara, A Tocharian scholar Sukānta translated the Buddhist Cakra Sambara in Tibetan. According to Huen Tsang, Khasas in Khotan had long head and blue eyes.

In 7th century B. C. bronze cowries were issued in China. Huang-Ti 221-210 B.C. superseded all other currencies by the issue of round coins of $\frac{1}{2}$ oz. (Pan-liang) which were continued by the Han dynasty. But as their values fluctuated, Changan 200-220 A.D. killed his white stag and made a kind of treasury note out of its skin which was valued at 400,000 copper coins. Thus skin currency was followed by the currency of paper.

INDIAN KINGDOMS IN KHOTAN AND INDONESIA

It is said that Kustana (Kunala according to Tibetan traditions), a son of Devanampriya, Maurya Asoka, founded Kustana Dynasty in Turkestan. Kustana's son Ye-u la = Chin. Yu lin Ye-u-la was succeeded by Vigita Sambhava who founded the Vigita (Vijaya) dynasty. Vijita Dharma's son was Vijita Simha; his son Vijita Kirti. A Kharosthi inscription refers to Khotanese (Khotamna) king Maharāja Rājātirāja Deva Vigita Simha. About 40 coins bearing Chinese legends on the obverse and Prākṛita in Kharosthi character on the reverse have been found there. Later Khotan and the adjoining area Kuci, Bactria, Iran and Afghanistan came under the domination of Kushans by whose influence the whole territory adopted Mahāyāna Buddhism and Greco-Romanic modified Buddhist arts. Uigurs and Tocharians, known also as Yek-ki-Agnis = Tukharas of Kucha (Agni Desa) became zealous converts. Kuchean or Agnian was a slanting Gupta script. Some Sanskrit texts lost in India have been found in Kucha. One is Udānavarga, a work of Sravastivādins; a palm leaf manuscript in Turfan of the concluding chapters of Asvagosha's Sāriputra Prakaraṇa, Sanskrit texts from Vinaya Saṃgīta Sūtra and Ātānāliya Sūtra of the Hināyanas; Upali Sūtra and Suka Sūtra from Madhyama-gāma; Pravarna Sūtra, Candropama Sūtra and Sakti Sūtra from Somyuktagāma; Vajra Chedika from Prajñā Pāramitā; Mahāpari Nirvāna Sūtra, Sadharma Pundarika, Ananta Mukha Dharani, Sata Panca Salika Sūtra, Pratimoksha. Azes, one of the Scitho-Parthian hordes, either for commercial purposes or for military adventures, settled in Java, coming from the SW coast of India. For the Javanese era starts from 58 A. D. of Aji (Azes) Saka and later the Saka Kushan era of 78 A. D. In a Chinese historical work it is mentioned that an Indian colony arrived in Java during the reign of Han emperor Kwang Wu-Ti (25-57 A.D.)

Vishnu (of the Ligor Inscription and Sri Vishnu varmmasya of the Perak seal), the chief of Sailendra dynasty, bears the title of the illustrious Great King. The king, lord of Srivijaya, the very best of all kings of the earth, has erected in 775 the triad of brick houses, the abode of Padmapāni, the destroyer of Māra (Sākyamuni) and Vajrapāni (Vishnu-vākya Sailendra vamsa prabhu nigadatah Sri Mahārāja nāma, Sri vijayesvara Bhupati resa gunanghah kshitala sarva samanta nri pottama ekah sthapita aistika geha varatraya metal, Kajakara Mārani vajri-nivāsam. Ligor).

Another Javanese Kingdom is mentioned at Astina (Hastināpura) and ruled by Pulasara (Parāsara), who was succeeded by his son Abiasa (Vyāsa) who in his turn was succeeded by *Pandu* Deva Nātha. Pliny (6. 76) mentions Gens Pandae, and Solinus (52. 15) Pandaea Gens. This pandae gens originated most likely with the Sarmatean Wends, who was known as Pandion of the Greeks. Scythianized through N. India they settled as Pāndus of Madurai. About 444 B. C. Paudu Vasudeva became the ruler of Ceylon and called it Lankā (Lith. Lanka, lenke-wooded valley); in 377 B. C. Pandu Abhaya was the king according to Mahāwansa. In 20 B. C. the Tamil king Pandion sent an embassy to Augustus. In 132 A.D. Devavarman of Java sent an embassy to China. Pandian titles were Minankita, Sailendra, Sailendra vamsa Prabhāva, Migodatah Sri Maharaja name. In an inscription of Kalasa in Java dated 771 A. D, on a temple of Tārā—Candi Kalasa—Maharaja Panam Karan—Samāgra—who built it after the patron duty of his wife Tārā—daughter of a Pala king of Bengal, styles himself as Sailendra vamsa Tilaka. Sailendra had also the title of Makara dvaja as the Pandiyans called themselves Mina-dvaja; that is they had on their standards either a crocodile or a fish. Congal inscription of 732 A.D. in Kedu, Central Java, refers to the original home of the conquerors as Kunjara kunjā desa, S. I. Kunjara in Varāha Mihir's Brihat Samhitā, and mentions that a radiant Lingam was brought from Kunjarā kunjā. The cult of Agastya was well developed in Indonesia as amongst the Pandyas.

Sailendras wrested Ligar from sri Vijayas about 775 and

The Chinese invented the breast-trap horse harness in 200 B.C. Emperor Han Wun-Ti in 133 B.C. consulted alchemist Li Shad Chun who occupied himself in converting cinnabar powder and other drugs into yellow gold; tiger = mercury; grey dragon = sulphur; red bird = fire. Tsai Lin in 106 AD in Yuan-Hsing's reign made paper from tree bark, hemp and rags. During 400-506 AD the Chinese made black ink from lamp black and red ink from mercury sulphide. In 7th century gun powder was made by the Chinese for fire works, and by the end of tenth century, gun-powder was well-established as a propulsive agent in war weapons. From China to Europe spread the following inventions: the single wheel barrow, sailing carriages, rotary camp-mill-mobile quern, the square pallet of chain pump, rotary fans, deep drilling, efficient harness, the breast strap (4th., century B. C. in China), ceramics, the collar (700 AD in China), horizontal water wheels, metaurgical blowing engines (31 AD in China), tilt hammers, water-driven trip hammers, canal lock gates, stern port rudder, piston bellows, edge-runner mills (gun powder mill 300 AD), iron chain, suspension bridge, vertical-warp loom, draw loom, flyer in silk winding, revolving book case, kite, heliocopter top (4th century A.D.). In a 2nd century Book on Trees and Plants, entomological control of plant pests is described.

established their authority in Java (Java dvipa). Thus during the last quarter of eighth century, Sumatra (Suvāna dvipa), Malaya Peninsula (Malaya) and Java came under the Sailendras. Sailendras introduced debased Tāntric system of Mahāyāna Buddhism, and built Candi Kalasa and Barabadur, Sailendra king of Suvāna dvipa had also commercial intercourse with Tāmralipta (Tamluk) of Bengal and had in 752 Kumāra Ghosha, a Gauda Tantric Guru. In the middle of 8th century Sailendra Bāla-Putra Deva, son of Samara Gravira built a Vihāra at Nālandā, and at his request the Pāla ruler Deva Pāla donated five villages for its maintenance.

Of great navigator Buddhagupta, a resident of Rakta mrittika,.... by all means in all, in all respects. let (they) be successful in their voyage (MahāNāvika Buddha Guptasya Raktamrittikavās (avyasya), prakārena sarvavasmin sarvatha savva siddhayāta santu) on a stone slab with the figure of a stupa in the centre whose basement is decorated with three pilasters, supporting a semicircular dome; the dome carries a superstructure (harmikā) from the centre of which rises a staff (*yasti*) with a series of seven superposed parasols (*chatravali*);

• Canopus, identified with Agastya, a pilot of Menelaus, was buried and worshipped in the shape of a jar with small feet, thin neck, swollen body, round back, so called *Canopic Jar*.

Saila and Gangā rulers of Kalinga were also known as Sailendra.

Babylonian star observations reached China by 525 B. C. Iron reached China likewise and is mentioned by 513 B. C. Horse archers reached China before 300 B. C., and Cavalry soon replaced Chariotry in warfare all over Eurasia; in China 200 B. C. The development of Silk Road between 200 B. C.—300 A. D. About 300 A. D. unrest on the steppes seriously interfered with the Silk Road. From 400 A. D. communication between China and the West was through India. The use of gold and the Alchemy based on Babylonian chemistry developed in China in 4th century B. C. Ox-drawn plough and the coffin as in Egypt was adopted in China. The invention of paper and seismograph developed in China 100-300 A. D. The Chinese developed gun powder about 300. Indo-Scythians introduced glass-making in China in fifth century.

18 inches high bronze image of Buddha in pure Gupta style has been found near Ipoh, now in Perak Museum. This indicates Hinayāna Buddhism was prevalent in the area in fifth century A. D. But a two armed seated bronze Avalokitesvara has been found near Ipoh; a four-armed bronze figure near Ipoh; a six armed bronze Avalokitesvara has been dredged in Perak which indicate that Hinayāna Buddhism was replaced by Mahāyāna Buddhism in 8-9th centuries I. L. N. July 23, 1938,

Srivijayas originated about 683, and subsequently extended its power over all South Sumatra, and in 8th century sent an army to Cambodia where the king was taken prisoner and beheaded. After that time, the kings of Cambodia every morning bowed to the west in prayer as a tribute to the Mahārāja of Srivijaya. The Srivijaya ruler owned a pool paved with silver and connected with the river by a canal. Every morning a priest threw in a bar of gold and at ebb tide when all the bars

of gold appeared glittering in the sun, the king looked out from his audience hall and rejoiced in the sight. In 9-11th centuries Srivijaya (Palembang) had monasteries in Bengal and S. India. Srivijaya was a great flourishing town with more than a thousand Buddhist monks. Pilgrims from China, who wished to visit the holy land of India, lingered here for a long time in order to learn Sanskrit and to be imbued with the teachings of Buddhism. In 747 Srivijaya received with honor Vajrabodhi and Amoghavajra on their way to China to teach them the tenets of Vajrayāna. In 1377 Srivijaya was conquered by the Indo-Javanese. A large granite image of Buddha of 5th century, now in the garden of Palembang museum. A finely wrought fragment of a god's head of which only the left half of the face has been spared, the hair is confined by a band with rosettes; the contours are full and gentle, and bear witness to great artistic skill, resembling 7th century S. India style. A bronze preaching Buddha of 8-9th century seated on a chair with a triangular back piece, recalling Gothic art. A red brick tower at Muara Takus in Central Sumatra of 11th century has been found; in one of the towers a golden disc with an inscription announcing that these temples were built by Vajradharas.

But who were the Vijayas = Srivijayas? Sihapura was founded by Siha-bāhu, father of Vijaya. Vijaya's wife Triloka Sundari was born in Sihapura in Singha-bhumi = (now Singhbhum = Kalinga). Sihabahu married his sister Sihasivali. Siha was a Licchavi general. Vijaya and 700 others with their wives and children left Indian shore and reached Naggadipa and Mahiladipaka; Vijaya landed in Ceylon on the day of Buddha's death. Vijaya sent for and obtained as his wife a daughter of the Pandu king of Madurai; Vijaya reigned for 38 years, and was succeeded by Pāndu Vasudeva (Mhv. 6, 38, 7, 6; Dpv. 9, 6). A brick build Buddhist Shrine discovered at Kedah (Katāh = Kādaram = Kedāra) in Malaya Pen. may be of 4th, 5th century A. D., indicated by a Sanskrit inscription. Sanskrit inscriptions have been found in the northern, western and eastern parts of Malaya Peninsula; one of them refers to Mahā-navika (a great navigator) Buddha Gupta, of an inhabitant of Rakta Mrittikā which may be Ranga Māti, the capital of Chittagong Hill Tracks or Chihitu (red earth) of Siam.

In 684 Srivijayas of Suvarnabhumi was ruled by Buddhist king Jayanāsa Jaya Nāga. In 686 he sent an embassy to China. Srivijayas had big ships and traded, with both India and China. An inscription found at Ligor in Malaya dated Saka 697 = 775 mention that the domination of Srivijayas (Vijaya rulers) of Palembang extended over the Malaya Peninsula as far as the Bay of Bandon.

Purna Varman ruled W Java (dvipavaram Yavākhyam = the excellent Island named Yava) during 5th and 6th centuries. He was of Brahmanic faith as he made according to Tuga inscription a gift of thousand kine to Brahmanas. He called himself Vikranta, and made foot impresses of Vishnu, patterned after his own feet—purusa pada mahālakṣma bhūti—to be worshipped by his subjects. The space above Purna Varman's Tuk Mas inscription is filled with 16 emblematic figures, representing a wheel with 16 spokes, a conch (Sankha) shell, a mace, 2 water jars, a trident, an axe, a club, a dagger.

Perak Malaya became the Buddhist kingdom of Srivijayas under the

Sailendras. Both Hinyāna and Mahāyāna Buddhism became dominant in Kedah in fourth century. A fifth century bronze Hinayāna Buddha in Amarāvati style has been found at Kedah, and two Hinayāna Buddhist images in Kinta valley of Perak. Then Pallavas founded Hindu settlements in Kedah on the Bujanga river, building temples with Ganesa and Siya with trident. In 8th century came Malaya again under the Mahāyānists of the Palas of Bengal. A bronze casket from a Kedah temple contained miniature weapons of Ajanta type that appear later in the carvings of Borabudar. One broad spatulate dagger has been found in a Java temple. Among Malays and Khassis husbands and wives call one another not by their own names, but father or mother of so and so, naming their child. In Bengal the same custom prevails, and even others call a woman not by her personal name, but as Rāma's or Māyā's mother.

C. Java kingdom with capital at Matarām was founded by Sannaha who died in 732, Sannaha was succeeded by Sanjaya who ruled over entire Java and Bali; led expeditions to Sumatra, Cambodia and Annam. After his death, Sailendras occupied C. Java. Dharmadaya Mahāsambhu 898-910 of both central and eastern Java; he was succeeded by his son Dakshottama who assumed the title of Vajrabāhu in 915. In Java, Sindak assumed at his coronation the title of Sri Isāna Vikrama Dharma Tunga (Tungas and Indras were the surnames of the Chalukyas) Deva in 929 and ruled for 20 years. He was succeeded by his daughter who ruled as queen Sri Isāna Tunga Vijayā, married to Sri Lokapāla, and their son and successor was Sri Makuta Vamsavardhana who had a daughter Mahendra - dattā = Gunapriyā Dharmapatni, married to Udayana, and they had a son Airilangga, married to the daughter of Dharmavamsa of east Java. Udayana and Mahendradattā (989 - 1001) were ruling Bali as viceroys of Dharmavamsa. Both Dharmavamsa and Sailendras sent envoys in 992 and 1003 to the Chinese court for help. Sailendras became dominant. Airilangga had to hide in a forest; in 1010, consecrated by Buddhist, Saiva and Brahminical priests, he assumed the title of Sri Lokesvara Dharmavamsa Airilangga Ananta = Vikrama Tunga Deva, and ruled over a small territory of Pasurapan. But by defeating the Vijaya king of Vengker in 1035 who was put into prison by his own soldiers, he became the master of the whole of Java. For trade many foreigners came during his reign to Java as Kling, Simhala, Dravida, Karnataka, Champa and Kmir (Khmer = Kambuja Kāmar = Kumār) and to facilitate oversea commerce he opened a port Surabaya at the mouth of Branter river, and another at Tuban. A stone statue of Airilangga, sealed on Gadura as Vishnu with a realistic face, wearing a necklace and crown was erected in 1045 at Belaha. Kritanagara, son of Vishnuvardhana, sent an expedition in 1284, and the Bāli king was brought as a prisoner to him. But soon after he again asserted its independence. He sent another expedition to Malaya which extended far into the interior of Sumatra which he made a vassel state of Java. He also conquered Pahang of Malaya Peninsula, Bakulapura, SW of Borneo (Varuna dvipa; Indonesian ancient name Berunai) Manilā (Manila) in Samara Dvipa (Philippines), Bali, Sunda and Madura. Tapasi, a princess, was married to Jayasimha Varnan of Champā. Kritanagara had no son, but two sons-in-law—Vijaya and Ardharāja—fought against each other for succession, Mongols under Kublai Khan after occupying China sent an expedition against Kritanagara with the

connivance of Ardharāja. Kritānagara fought and died. Vijaya also did not submit, and at first fought them ; but failing help from Virorāja of Mādura, though he was offered half the Javanese kingdom, Vijaya acknowledged the suzerainty of Kublai Khan and sent embassies to his court with tributes in 1297, 1298, 1300, 1303. Vijaya assumed the name of Kritarajasa Jayavardhana of Majapahit ; in 1294 he was the sovereign of the whole of Java, by marrying the four remaining daughters of Kritanagara. His queen was Gayitri - Rājapatni, and by them he had two daughters. He also married the Malayu princess Indresvari by whom he had a son Jaya Nagara, the prince of Kadira. Sri Vijayas of Malayasia held some authority over Kambuja (Cambodia) and Champā (Annam), Kambuja Jayavarman II (802-857) threw off the yoke of Sailendras at the time they lost Java. Sailendras flourished from the middle of ninth to the end of the 10th century in Srivijayas, and they had to fight the Cholas for supremacy. Rājendra Chola (1017-1025) crossed the seas with his formidable navy and defeated the naval squadron of the Sailendras and their allies, conquered 10 to 11 of Sailendra states, and took even Kadāra. Rājendra Chola's conquests extended practically over the whole of the eastern coastal region of Sumatra, central and southern Malaya, including two capital cities of Kalaha and Sri Vijaya. But the Sailendras asserted their independence soon after the death of Rājendra Chola. Vira Rājendra (1063-1070) claim to have conquered Kadāra and given it back to its king by in a treaty of friendship. Chola Kulottunga at the request of Kadāra ruler, communicated by his envoys Rāja Viddhādara Samānta and Abhimanottunga Samanta, exempted from taxes the village granted to Buddhist monastery Sailendra Cudamani Varma Vihāra, founded and named by the Sailendra ruler Cudamani Varman at Nagapattam in 1005 when a village was granted for its upkeep by the Chola king. Candra Bhanu, king of Javaka, in the reign of Parakramabahu II, attacked Ceylon in 1236 and occupied some parts by landing an army at Kakknalā ; but defeated by Virabāhu, the regent, he retreated ; but in 1255 he again landed at Mahābrtha, reinforced by Pandya, Chola and Tamil soldiers. But Javaka army was again defeated by Virabahu. At this Pandya king Jātavarman Vira Pandya fell upon his ally Candrabhanu, killed him, and boasts of having conquered Ceylon. Javanese king Kritangara conquered Pahang in Malay for only a short while. In 1474 Kadaram king embraced Islam. Tenth century inscription of Ugrasena of Bāli has been found. Towards the end of the century Dharmavamsa, the king of Java, conquered Bāli and appointed Udayana, a Balinese noble, married to a Javanese princess, as a governor ; the offspring of this union is Eirilingga who conquered Java in 1035 and became the joint ruler of Java and Bāli. In 1347 Bāli was overran by Gaja Madu, the prime minister of Majapahits, and annexed it to the Javanese empire. Towards the end of 15th century, the Majapahits and other nobles who wanted to escape Islamization took refuge in Bali. In 1908 the Dutch sent an expedition against Deva Aung of Klunking. When the palace was besieged, the king in full regalia, seated on a golden throne, carried on the shoulders of his ministers in a procession of women and children, appeared. The Dutch opened fire, fearing an attack. But a priest in a white robe raised his sword and struck it into the breasts of women and children. The prince was then first to fall with his ministers who preferred death to

subjugation and dishonor. Those who could be captured alive were interned in the neighboring island of Lombok. In Java and Bāli in upper classes one notices still refined and graceful Indo-Malayan features, especially among women. In Bali, mixed Mahāyana Buddhism and Hinduism still prevail and the temples are still fragrant with flowers and incense, ring with the chants of the priests, soft melody and swaying dances of the charming svelte Balinese danseuses.

Borobudur is a pyramidal stupa shrine in nine stages, about 400 feet square at the base. And in it there are about 2000 bas-reliefs adorning the galleries, depicting the life of Buddha, as mentioned in Lalita Vistara, Divyavadana and Jatakas, which if laid from end to end would extend over two miles. And they are noted for their good proportions, naturalness of gestures and artistic realism. Buddha and Prajñā Pāramitā (transcendental wisdom) in sitting meditating postures have regular sharp features with fine chiselling in Pallava style. Agastya in Candi Benon of early ninth century (Batavia M) has fine face with prominent nose, having mustache and beard; the belly is protuberant, wearing a sacred thread, standing, but legs broken. At Prambanam, an early capital, of tenth century, there are six large and 150 small temples in an imposing style. Kawi alphabet of Java evolved from Pallavan and Nagari scripts, brought by the Pālas and Nagari script of Bengal in 8th century A. D.

OLD JAVANESE (Kakawin = Kavi) LITERATURE: Amaramāla, like Amarakosa in Sanskrit, in metrical form, contains synonyms of deities, animals, and other objects. Rāmāyana by Yogisvara in 938 gives the substance of Sanskrit version, but up to the time of Sita's fire ordeal and the reunion of the couple. Mahābhārata however is a prose condensed version of Ādi, Virāta (996 A. D.) and Bhīma (but 12, 15, 16 as 17th chapters of the Gītā are not included) Parvas under the patronage of Dharmavamsa; Āsrama, Prasthanika, Musala Svargārohana Parvas are of later date. Udyoga Parva is in corrupt Sanskrit in condensed form and the translation follows it closely. Arjuna Vivāha was written by Mpu Kanwa under the patronage of Airiṅgga. Ghatatkacāśraya describes the fight between Abhimanyu and Lakṣmana Kumāra for winning the love of Kṣhiti Sundari in which Ghatatkaca came to the help of Abhimanyu. In Lubhdaka there is a fight between the messengers of Yama and Siva over the corpse of a hunter who spent a night on the Siva Rātri on the branches of a Vilva tree and some of its leaves fell on the Siva Linga beneath. Indra Vijaya, a poem, narrates the victory of Indra over Vṛitra, and Nahusa secured the position of Indra for a while. Pārtha Yajna mentions that Arjuna by a *Vrata* obtained weapons from Siva. Kāla Yavanānka describes how he invaded Dvāraka to avenge the death of Kamsa and was reduced to ashes by Mucukunda. Arjuna carried away Subhadrā when Andhakas and Vrishnis were celebrating a festival on Raivātaka. Rāma-Vijaya depicts the defeat of Sahasra-Vahu Arjuna by Parasu Rāma (Rāma armed with a double axe), son of Jamadāgni and Renukā. Ratna-Vijaya described the tragic fight between the brothers Sunda and Upasunda over Tilottomā, Pārtha-Vijaya describes the death of Iravan, son of Arjuna and Citrangadā, comrade of Ulupi. Usāna Java contains the history of Bāli. It describes how the king of Vilvatika (Mujaphit) sent his brother Ārya Damar and his general Gujah Mada to conquer Bāli, and how they divided the island amongst themselves and their relatives. Kutāra Mānava (in an inscription of 1358 Kutara

Mānavadi Śiṣtra Vivecanatātpara, indicating its importance is based on Mānava Dharma Śāra-Samuccaya) is a digest of laws in Sanskrit verse followed by translation. Śiva Śiṣana is written in old Javanese, associated with the Dharmavarṃsa king Anhtavikramottunga Deva, Purvadhigama is the digest of Śiva-Śiṣana-Śiraddhrita = Balinese Purva Āgama.

In Kadsri period Krishnāyana by Triguna (1019-1042), a poem, in which Arjuna fights Nivata Kavacha-for the gods; motif of sculpture at Lacon Mintarga deals with elopment of Rukshmini by Krishna, and his fight with Jarasandha. It contains a description of Dvīravati and mentions the names of Krishna's 10 wives out of 16000, sculptured relief on the temple of Pantara Sumana-Sintaka (death caused by a flower) is based on the death of Indumati, queen of Aja and mother of Dasaratha, as described by Kalidāsa in his Raghuvamśa, Bharata Yudha was written in the reign of Jayabhaga (1135 - 1157), based on Ujjāga, Bhīma, Droṇa, Karna, and Saira Parvas of MBh, written by Mpu Sedah in 1157 by the order of Kadira king Jayabhaya in simple epic style. Smara-Dāhana was written under the patronage of Kadira king Kamesvara II (1185), depicting the burning of Smara by Śiva, based on Kumāra Sambhava. Nīti Śiṣtra Kawin, known in Bali as Nitisāra, written during the closing years of Majapahit like Skt Nitisāra, contains a collection of moral and ethical precepts of conduct.

According to Chinese records, the kingdom of Fou-nan in Cambodia, was established in first century A. D but archeological objects go back to the middle of 2nd century. Small Hindu-Buddhist states existed in the same century throughout Malayasia. First Sanskrit inscriptions in Borneo and Java were composed in 5th century; though the images of Buddha have been found in Annam and Celebes earlier than 300. Colonization was entirely pacific by marrying into high local families, displaying qualities of higher civilization and trade prosperity.

It is mentioned in the History of Chin Dynasty 265-419 that in Funan ruled a queen Liu-Yeh willow leaf or more likely Ye-Ye-cocoon leaf as no willows are grown in Cambodia). There the men are all ugly and black. Their hair is curly. They go naked on bare foot. Probably a Negrito people. There Huntien=Kaundinya came in a ship from Mo-fu (Malaya), and married the queen and gave her cotton clothing who was clad only in tropical sun shine. Then came by first century A.D. Chu Can-tan=Candan who sent an embassy to Chinese court, offering elephants. Candan was the royal title of Murunda Kushans. Vo-Canh inscriptions 233-238 are in Kushian character. Funan had libraries and books written in language which resembled that of India. Candan was succeeded by Chenju=Kaundinya Bhadravarman, a Brahmin who came with his wife, a Soma-vamsi Nāgi, called Soma. Bhadra Varman (Chinese Fan, the king of Funan) had several inscriptions in Sanskrit, in characters of CI Vengi type, the old Pallava capital between Kishna and Gadāvari, resembling many Pallava characters.

Kaundinya Bhadravarman, his wife Nāgi Somā, and his brother Citrasena Mahendra Varman become popular rulers and they sent presents to the Chinese court towards the close of the Sung period 420-478. Jayavarman (Cao-ye-pa-mo) of Kaundinya family ruled in Funan and sent some merchants to Canton for trade. On their return voyage to India monk Na-Kia-Sien (Nāgasena)

joined them to return to his country. But a storm forced the ship to land in Campā (named after the Champa = Tsiampa people in Annam) where the ship was pillaged. Nāgasena however managed to reach Funan. In 484 Jayavarman (protector) sent Nāgasena to the Imperial Court, complaining that Bhadravarman, one of his relative officer sent to Campā for administrative purposes, has usurped the throne and has rebelled against him, organizing the local men. Jayavarman asked military help, even a small nominal force, to chastise the usurper rebellious king of Champa. Nāgasena presented a poem to the emperor, praising Mahesvara, Buddha and the emperor. Though the emperor condemned the action of the Champa king for declaring independence and defying the order of his former master, he declined to intervene. Jayavarman however sent representation again in 503, 511, 514 with presents, including an image in coral. Jayavarman's queen was Kula Prabhāvati, and they had a son Gunavarman who is styled *rajasunu* (king's son), called himself Kaundiya vamsa sasi — the Kaundinya moon).

Rudravarman, younger brother of Bhadravarman (Sri Bhadravarm-mānujah (P O Nagar 2), attacked Funan, killed Gunavarman, and became the joint ruler of both Campā and Funan, Rudra Varman sent 6 embassies to the Chinese court between 517-538. During his reign Funan was invaded by Kambujos.

Kaundinyas were Agastya and Drona ; because they were born in jars, hence called kumbha-yonis = Kundins or Kaundinyas (M Bh. 1, 63). Kundina, son of Dhritarāstra, M Bh. 1. 37.16. Kaundinya, a Saka tribe in Jatakas. Kaundinya is associated with Pahlavas (MBh. 2. 4.). Kaundinays influential in Mysore Kaundinya is a Scythian clan like Sodāsa as mentioned in the Lion Capital of Mathurā. Kunindas who ruled the hilly region on the Sulej during 1st. century B. C. had their coins both with Br and Kh legends. Kaundinaya, a Brahmin, got a javelin from Asvathama (son of Drona) and pitched it on the site of the future capital. He then married Somā, the daughter of Nāga (Ngao, Nā-khi of SWChina, or Mon-Khmer Phong = Ngo-loks of NW Tibet ; As. snaca = Swed. snok = snake) king. This union was commemorated at the court of Angkor up to 13th century. In an Amaravati inscription, Pallavas claim the similar origin. Asoka sent two missionaries—Sona and Uttara—to Suvarnabhumi—Pegu to Malaya Peninsula. This Hinayana Buddhism reached Nagara Pathana at a very early date. For early Buddhist symbols as Caitya and Cakra were used instead of the images of Buddha which was introduced during the Kushan period. Kanishka sent Mahāyāna missions to Tibet, China and S. India. Mahayanist images turning the wheel of law dating from 1st century A. D. have been found at Nagara Pathana in Siam. 3rd—7th century Mons formed the kingdom of Dvāravati in the valley of which remains have been left in the shape of Sanskrit inscriptions and Buddhist images, representing Sarnath. Indian colonies at Hastinapur (Tagaung ie N. Burma), Tunhsun (Tenasserin), Srikhetra (Prone), Vishnupur (Pisanu Myo), Suddhamavati (Thaton), capital of Ramanayo country, are known. In Borneo (Varuna dvipa), 4 Sanskrit inscriptions on yupa stone pillars by Mulavarman (2 stone yupa pillars, bearing, inscriptions during the reign of Kushan Vasiska have been found near Mathurā), son of Asvavarman and grandson of Kundunga (Kundugual and Kundukura are Tamil names) of 400 A. D. in

Pallava Grantha character, have been found. Pattinappalai is a poem of the time of Chola Karikala of 2nd Century A. D., Kadāram of camphor and spices is likely the Kedah on the west coast of Malaya. At Kuala Selinsing (Perak), a seat inscribed in Pallava Grantha character, has been found. In Celebes at Sempage, a bronze Buddha of Amaravati school, has been dug out. In Champā Sanskrit inscriptions of the Varmans of Kaundinya descent are either in Pallava, Kadamba or Vākātaka scripts which are very similar to each other. But who were the Kambujas? Kambyses of Iran, called in O Persian Kabujiya, Kamuia in the Lion Capital of Mathurā, Kambohas of NW Punjab, was a branch of the Scythian Cambysena of ancient Armenia. In our ancient annals it is mentioned that the Haihayas (Hiao Hui Huns) with the co-operation of Sakas, Yavanas (Heb. Javan = in cuneiforms of Sargon 732-705 B C. I avanu = Assyr. Iamanu, *v* being changed into *m*; later, Hellenized and philo-hellenic Scythians and Parthians; then Persians, and at last all foreigners including Arabs; they were also called Mleccha, after Molossi of Epirus who came with the Ionians, Kāmbojas (Kamuia = Cambysene), Pāradra (Saka Paraderya = Afridi), and Pahlavas (Pehlevi = Parthava = Parthians), coming from N. W. India attacked Kosalā (Vāyu P. 88 122). In Vamsa Br of Sāmaveda. it is mentioned that Kāmboja Upamanyava is a Vedic teacher; Upamanyu is the composer of Rv. 1.102.9 In Yaska's Nirukta, it is mentioned that Kāmbojas spoke a different vedic dialect as *savaci* which is an Iranian word. From 6th to 13th century Lobhuri (Navapuri) was politically a part of Kambujia kingdom. Lopapara formed a part of Kambuja known to the Chinese as Funan and Kan-to-li, though nominally a part of Malay, as far as Kedah and Ligor (Sithammarat = Sri Nakan Thamrat = Sri Dharmarāja Nagara) in Jaiya. The southern kingdom was Dvārāvati. Remains of Gupta and Pallava arts are found there as Vishnu from Vien Srah and Lokesvara from Jaiya (Bungkok M). Buddha from Dhārāvati in Lophuri Museum. In Pyu = Old Prome was established Sri Kshetra = the field of glory, founded by a Vikrama Dynasty from 637-718 which is the beginning of the Burmese Era 638 AD. The inscriptions are in a S I. script. There are three stupas of archaic type of which Bawbawgyi is one — a cylinder of plaster brick 150 feet high with a hollow shaft in the centre, crowned with a flattened cone, with both forms of Buddhism — Mahāyānism and Hināyānism with Vishnu worship. Mahāyānism and Brahmanism introduced Sanskrit, and Hināyānism Pāli and Prakrita. There are large stone Buddhist sculptures in relief in the Gupta style, bronze statuettes of Avalikitesvara and images of Vishnu. The people burnt the dead and their ashes (asti āsa) were stored in urns. In Arakan Candra Dynasty of Bengal had their capital named as Vaisālī from 4th century A.D. Thirteen kings ruled for 230 years. The second dynasty was founded by Dharma Vijaya. His grandson married a daughter of the Pyu king of Sri Kshetra.

In Raghuvamsa of Kālidāsa, Raghu defeating the Hunas (Huangu-nu) on the Vankshu (Oxus), fights the Kāmbojas. Kamboja is likely the Kaofu = Kanbu of Huan Tsang in Afghanistan, Kamboh. of the Punjab. It is very likely that a branch of the Scythian Kambysene reached the Tibetan plateau where they mixed with the people, and some Tibetans are even called Kāmbojas; and though Tibet they came to the Mekong valley where they were called Kāmbojas (Cambodians), now represented by

Chams, still a tall fair-complexioned dolichocephalic people with non-Mongoloid eyes, of the Mon Khmers. It is recorded in the archives of Siam (named after the people Sayamas) that Kambujas occupied N Siam in 543 B.C., and only expelled about 443 AD by the Thais. The oldest Khmer inscription in Siam are those written in Sanskrit, found at Surin and Tam Pettong (cave to the golden duck), all dating from the time of Citrasena (Mohendra Varman) early in seventh century. There are other inscriptions in both Sanskrit and Khmer of later seventh century. A Sanskrit inscription of 4th century AD has been found at Mung siTep near Pechabury with Saiva and Vanisnava sculptures. It is not till after the fall of Funan that an important principality of Siam, called Dvārāvati (Buddhist), rose in importance with its capital at Lophuri (Lavapuri) = Supa, resembling Gupta arts of India. Dvārāvati sent embassies to China in 638 and 649; it extended from Cambodia to the Bay of Bengal. Hinduized Mons dominated over the Dvārāvati kingdom, and its influence extended as far north as Haripanjoy = Lamphun, and the kingdom extended their authority over the lower Menan valley, and gradually Kamboja authority was established over the whole of Siam, continuing till 13th century when Thais established several independent kingdoms. Thai = Dai had an independent state in Yunan. Ahoms including the Borahi (now known as Barua in Chittagong area) belonged to them, absorbing the Shans, and mixed Mons occupied the Assam Valley. Kambuja was originally a vassal state of Funan, and established an independent state of Kambujas with Sreshtapura as his capital. He was succeeded by Bhavarvarman in 560, who set up a new capital at Bhavapura and claimed descent from Kaundinya, rather from Kambu. His brother Mahendrarvarman led an expedition against Rudrarvarman of Funan and conquered it and died in 616, succeeded by his son Isāna-Varman who became the joint ruler of Cambodia and Cochin China, and made Isānapura (Sambor Prei Kuk) his capital. Isāna's daughter Sri Sarvāni was married to Jagoddharma, and in 657, their son Prakāsadhama restored order and peace in Campā. The next Kambuja king was Jayavarman. He lived in Java. His mother's mother was the daughter of the sister of Pushkarāksha, the ruler of Aninditāpura of Campa and Sambhura. By marrying the only daughter of the ruler of Samphupura, Jayavarman freed Kambuja from the Sailendra domination of Java. He invited Hirnyadāna to perform some Tantric rites, who also initiated the royal priest Siva Kaivalya into Tantric cults. In Myson Stele it is mentioned that when Ganga Raja abdicated, he drowned himself in Jabnavi. It is known Nandivarman fought Ganges. And Ganga king Prithivipati helped Dantivarman to fight against Pandyas. Bhadravarman of Campa assumed the title of Dharma Mahārāja like the Pallava king Siva Skanda Varman who called himself Dharma Maharājādhirāj (Aggithoma vājapey assamedha yādi Dhamma Māhārājādhirājo Bharaddāyo Pallavana Sivakhamdavamo = who performed Agnistoma Vajapeya, asvamedha—Pallava Bharadvāja Dharma Mahārājādhiraj Siva Skanda Varman). And like the Pallavas he and many other kings of Campa made gods and temples after their own names. Homage to God. Through the favour of the adorable Bhadresvara svāmin, as long as the sun and the moon (exist), the sons and grandsons of the illustrious Dharmmamahārāja Bhadravarman will enjoy the kingdom. Mahendra Varman (600-630) whose *biruda* was Abanibhājana erected

Abanibhājana Pallavesvara temple. Paramesvara Varman (680) whose subtitle was Vidya-vinita erected a Siva temple called Vidya vinita. Pallava Paramesvara Griha. Rajasimha (680-70) erected at Kanci Rajasimbesvara which was later known as Kailasanatha temple. Jayavarman II (724), a scion of Sambhupura, occupied the throne by force. He traced his origin to Kambu and not to Kundina. He assumed the title of Kambujesvara and his queen Kambuja Lakshmi. They had a son Dharmavardhana who assumed the title of Jayavarman III (Devi Kambuja Lakshmi's sa sakhvi stri Dharmavarttini, sri Dharmavardhana putram sushuvā Dharmavardhanam. Phnom prah Vihear B. 9). Sri Jayavaman was succeeded by his son Indravarman (799) whom he obtained after many sacrifices. After his father's death he erected the temple of Isana Bhadresvara, and its Linga worship was put in charge of the chief priest. Indravarman's queen Indrā Devi claimed royal parentage from both father's and mother's side, one of Vyādhapura king and another from Agastya, a Brahmin of Āryadesa who founded another dynasty. Agastya married Yasomati, the princess of Adhiraja of Vyadhapura, and thereby acquired its domination. They had a son Narendra Varman. Narendra Varman had a daughter, Narendra Lakshmi who was married to Rajapativarman, a scion of Vyadhapura. They had a daughter Rajendra Devi who was married to Mahapativarman, son of Rājendra Varman, king of Vyadapura and Sambhupura. Their daughter was Indra Devi who was married to Indravarman of Campa. Their son was Yasovarman (811) who introduced Nagari script of Rāstrakutas and Calukyas of Kalyana. He erected a Bhavani temple to whose service he dedicated many slaves

Yasodhara erected many temples with images of Indu (Moon, Prasat Ta Sion stele), Paramesa (Bakon stele), Ganesa (Pah Neak Buas stele), Panca Lingesvara (Prah Theat Prah Slele), Rudra-Parvitesa (Siey Krup Seak Stele, Kartikaya Vat Ha Stlee), Bhavani the image of which he has himself made (Loley), Narayana (Vat Kandal Stele), an Asrama with land and slaves for Tapasas (Home Tamoh stele), a home for the refugees where no culprit can be arrested, no animal can be hunted or killed.

Prithivindarvarman was the viceroy of Pānduranga Pura (Phanrang); but he claimed to the ruler of entire Campā. Prithindravarman died in 774 and was succeeded by his sister's son Satyavarman who was attacked by Javanese sea raiders in 774 who took away Siva-mukha Lingam (Phallus sculptured on the body of Siva) from his temple. Satyavarman pursued the raiders in his own ships, but failing to recover it, installed a similar image in 784, and bent (Skt naman, naman = Gk nemow = Goth. niman = Ger. nehmen) daily. He was succeeded by his brother Indravarman. In 787 Javanese sea raiders sacked and plundered Bhadrachhipatisvara temple. Indravarman erected at Virpuri Indrogresvara temple in 799 and in 807 Indrabhadresvara temple. Indravarman was succeeded by his sister's husband, as amongst the Saka-Andhras, who assumed the title of Harivarman-Deva-Rājādhirāja, Campā-pura Parmesvara. He conquered 2 Chinese districts from which he was forced later to withdraw. He was succeeded by his son Vikrāntavarman, who was made at first the Viceroy of Pānduragapura under Senāpati Par who led an expedition against the Kambujas, replaced by a stone image of Bhogavati for gold idol that was carried away and also erected Linga, Skandha, and Vināyaka shrines with fine Mandapas.

Yasovarman died in 210 and was succeeded by his son Harsavarman who dedicated six women every fortnight to Adrivyādapuresa (Nāmmā Sri Harshavarmmā Sas Sri Yāsavarma putrah. Adrivyadhapursea dāt shat Kānth prati pakhham, Vat Chakret, (3-4). Harshavardhana was succeeded by his younger brother Isānavarman. Isana Varman was succeeded by Jayavarman, the husband of the sister of Yasa Varman, who rebelled againat Isāna and set up as an independent king in 921. Yasavarman built the royal palace Angkar Thom=Nagara Dhanā after Isana's death, in 928. The sole monarch of the region fortified it, now known as Phima Nakais, (Bhima=big, naka=heavenly, ais=abode) in 910 and the pyramidal shrine and image of Mādhava under the the name of Trailokyanātha by his chief minister Sri Satyacraya. Jayavarman married Prānā who was called Kāmbuja Lakshmi, the youngest daughter of Kesava Bhatta=Krishnapāla Amacendra=Arimathana who was made the royal priest (A 11). The brother of queen Prānā Vishnuvala=Laksmindra Jayavarman his treasurer (eka Vittadhīpa A, B 6) The eldest sister of Prānā, Pavitrā became the wife of highly intelligent Vinduvardha, and her elder sister Prabhavati became the soul comrade of Brahmin Rishikesa (Pavitrākhyā ca sa patni Vindvadhasya mahādhiya, Prabhābavti priyā hridyā Hrishikesa dvijanmauha, A 10). Prabhāvati became the mother of Adhyapaka Rajendra Pandita B 11, Phnom Prah Vihear). Sarvajnamuni born in Ārya desa (7-10) came to Kambu desa. He was made the priest of Bhadresvara temple. Of him was born Siddha Vidyasadhimant (103). Jayavarman 1082-1107, the builder of Takov, made him the officiating priest to celebrate the Yuvaraja ceremony of his son Sri Indravarman (51-53 Angkor Vat. A Khmer inscription on a stele No 153 mentions that Dharani Indravarman and his successor Suryavarman II. who ruled between 1113-1145 built up Angarvat (Nagara vata=Banian=Chin. Shu of Sung period, and peepul=Chin. puti=Ficus religiosa, were worshipped in Amoy, occupying an important place in Taost mythology as symbols of longevity and married happiness during Sung period). Suryavarman I of the race of Indravarman, usurped the throne by armed rebellion. He made his uncle Sankara Pandita, scholar and a poet, his *Purahita*, ousting the exclusive privilege of Sivakaivalyas. He made an alliance with China. He had a famous *guru*. his mother's brother named Yogisvara Pandita who was descended in female line from Bhās-svāmini, principal wife of Jayavarman, daughter of Vishnu Brahman. A torso of a female, upper parts nude with excellent anatomical outline 16½' high in grey limestone. has been found, of the time of Udaya Aditya Varman II 1050-1066, son of Suryavarman who built Baphuon at Bayon. At *Angkor Vat*, from the main entrance, a paved causeway protected by Nāga balustrade, leads between 2 pretty library buildings (Pustakāsrama) to a platform. just in front of the temple proper. This entrance is only one of four, situated in the middle of each of the four sides of the great double gallery which encloses the inner terraces. The inner gallery to the height of 3m along the length of 800m is covered with basreliefs of the Hindu mythology. Four entrances lead from these galleries to an inner court on higher level, enclosing again a smaller court of richly sculptured galleries, surrounding four water reservoirs. From here, one can reach the central innermost court in the center of which

stands the enormous pyramidal basement, supporting five pyramidal towers to be reached by steep stone stairways, the central tower of which has the height of 65 meters. The proportions are really awe-inspiring. The moat surrounding the Angkorvat temple is more than 650 ft wide and is spanned on the western side by a stone causeway, 36 ft broad. The length of the moat around the temple is about $2\frac{1}{2}$ miles. A paved avenue runs from the western gateway over 1500 ft to the first gallery which is 800 ft. from east to west and about 1700 ft from north to south. The central tower rises 200 ft above the level ground and its peak is the phallus of Vishnu. It is a gigantic pyramid with concentric galleries uniting the whole. The galleries are endlessly decorated with bas reliefs of deities of peculiar elusive smiles with half closed eyes.

Preat Viheer Inscription : "Then in Saka 1035 (1113 AD), his majesty Suryavarman, grandnephew on the maternal side of Jayavarman 1082-1107 and Dharanindravarman 1107-1113 (son of Narendra Lakshmi, niece of these kings married to Kshitrāditya), mounted on the throne, and invited the Vrah Guru to proceed to the royal anointment. Varah Guru Divākara Pandita made offering to Sikharesvara Siva, encrusted with precious stones." Suryavarman was a great builder. Beng Mealea is one of his splendid creations. Beng Mealea was built in bluish sandstones, from nearby quarries. Though it was well constructed, political or religious vandalism has brought out its ruin. Beng Nealea was one of the largest and most magnificent of Khmer temples. It consisted of central sanctuary and its three slightly rectangular enclosing galleries, tied together by cruciform galleries and two large edifices on the south side of the third enclosure, thought to be palaces or halls of ritual dances. On the east, a causeway with magnificent nāga balustrade led to a lower moat. A cruciform terrace preceded each *Gopuram* of the other galleries. The most characteristic of this monument is the wide galleries, entirely vaulted in stone, and a vault supported on one side by a wall and on the other side by a row of pillars. He built at Prasad Phmono Chesar two large rectangular brick libraries on platforms with long porticoes and stairways in front which were symmetrically placed and regularly ornamented. They were lighted on each side by two highly placed rectangular windows with balusters. Two redented square brick towers, one on each side of the central sanctuary

During the reign of Jayavarman VI (1180-1201), the largest Khmer temple was built at Bantia Chamar which is surrounded by a moat of a width of 70 yards and over 10 feet deep, forming regular quadrilateral. This was crossed by 4 causeways on the north-south and east-west axes of the building more than $3-3\frac{1}{2}$ square miles. The characteristic of the main temple is that as the inner sanctuary is approached, the height of the towers at the crossing of the galleries increases. From a height of 20 feet, they rise to 60 feet. An outside gallery encloses the temple in a rectangle 273 yards by 207 yards. It consists of a vaulted byway of a ceremonial terrace surrounded with Naga serpent parapets, and having stairways flanked by lions. The entablature of the cruciform gallery is decorated with winged women, holding lotus buds in their uplifted hands (IL N Sept 18, 1937). Graceful Apsaras with a fan in the uplifted left hand and a lotus bud in their right hand are carved on the walls.

Javanese Sculptures : *Borobudur* is gigantic Buddhistic stupa with intricate designs of ninth century ; there are about 200 well-executed high reliefs on volcanic Trachyt. Buddha images with *bhumisparsa mudrā* and *dharani cakra mudrā* are life-like and resemble Gupta arts. In the upper panel of 1st gallery Buddha in a standing posture taking his bath, and Apsarās [a (without) psara (shame = Zđ fsaerma = O C S. sramo Pers. saram. apsarā (shameless woman = strumpet)] are singing and dancing while deers are brousing on tree leaves, as depicted in Lalita Vistara. In the lower panel there is a big three-masted and sailed wooden ship on high seas. In another, women are drawing water from a well and filling the jars and returning home with water-jars on their head. Siva Temple at Prambanan is likely of 10-11th century, in which the Rāmāyana scenes are depicted ; 4-armed standing Siva Mahādeva and 3 dancing Apsaras ; two bearded mustached arguing devotees.

At Tjandi (Candi) Banon, there is a standing Agastya with protuberant belly, fine nose, beard and mustache as in Pallava Agastyesvara Temple, Melapaluvur of 8th century with slender octagonal pillars, supported by sitting lions. Tjandi Mendoet has a fine Makara staircase on whose sides there are animated bas reliefs, containing the images of Bodhisattva and Amitabha Buddha ; sitting bronze Sākyamuni is now in Leiden M. Tjandi Pawon is a Siva temple with two women door keepers. Tjandi Kalasan has a fine oval-faced cross-legged sitting Buddha. Vitara Sari is a three-storied structure and it is covered all with fine high reliefs ; its standing Bodhisattva is very fine. Tjandi Sewoe is a huge structure with fine engravings. Tjandi Sri Kandi Dieng has an excellent Vishnu relief. Jnandi Poentadewa (Pavana deva), at Dieng is a two storied temple on a high platform. Tjandi Bima at Dieng is a pyramidal temple with the heads of Dakinis. At Bagein in Dieng there is a fine crouching Nandi Bull. Tjandi Ngwen with 4 Apsaras singing. Vihāra Plaosan has a standing Bodhisattva, wearing trousers and anklets ; another sitting, with a coat on his body. Maitreya, one wearing trousers, another sitting with a coat on his body. Maitreya, one wearing trousers, another sitting cross-legged, a cross-legged Tārā, and a bronze cross-legged Sakti, a nude bronze Sakti, with one leg folded and another dangling (now in Leiden), bronze Sākyamuni, bronze four-armed Padmapani, wearing a *lungi* and and a belt (bronze statues now in Leiden M). Tjandi Banon. Vishnu standing in front of Garuda, bronze four-armed standing Siva (now in Hague), five-faced Brahma. Bagalen, Dieng, Wana Saba (Vana Siva) in Buddhistic pose, 4-armed Siva (now in Batavia M), bronze cross-legged sitting Amitabha (now in Leiden), ten-armed Durgā wearing a skirt, belt and tight-fitting blouses. Tjandi Parikesit, sitting elephant-headed fat-bellied Ganesa, bronze ten-armed standing Durga wearing a blouse and skirt, putting one foot (in Leiden M) on buffalo back, bronze Kāla Vairaba, bronze 8-armed Vajrapani (in Batavia M). Ijandi Singasari, Vishnu sitting on the bird-headed Garuda, at whose feet birds are coiting, a prouncing bronze Kāmadeva on a lotus blossom in mischivous mood (now in Leiden), a bearded Siva, ten-armed standing Durgā wearing an ornamenta

In Debased Mahāyāna (widened vehicle = wideness of outlook where Buddha is the *First Principle*, while Hinayana has the narrow outlook of self-realization following the instructions of Gotama Buddha as a historic personage and teacher, Buddhism became the nexus of neo-Hinduism. It became hard to disentangle one from the other. Asceticism and sensuality were cultivated side by side. Siva became gradually a Buddha—Sogata Mahesvara. Each Buddha had his own energizer—*Sakti*. Thus Adi Buddha had his *Sakti* as Prajñā Pāramitā, unbounded wisdom, in the beginning simply as an ideological conception.

Siva became identified with Buddha. Siva was worshipped as Dhammarāja. Buddha thus being apotheosized was also regarded as an incarnation of Indra-Vishnu, Kahna or Krishna. So Krishna and Buddha became merged into each other with Rādā, the beloved (Rv. 1.70.4, X, 53.2 rādem = lover; Yas 9.2.3 rādem = lover) Rati (Gk. Erato) as his soul mate. The nihilistic theory (sunyavāda) became expressed in the worship of the fossilized coiled ammonite stones, found in Gandak valley. Buddhism has not been banished. It has been only transformed into Hinduism. Buddhist Tārā (saviouress) is the consort of Siva as his *Sakti*. And thus neo-Hinduism found its expression in Bengal, Java, Bāli, Campa and Kāamboja desa. Brahminism was for aristocracy, an exclusive privilege. Buddhism preached and practised socialism of plutocracy for Varna (colour or Lat verna slave) Sankaras = colored peoples or freedmen, enjoying equal rights and duties for all alike without any distinction of birth, color or social rank.

skirt and blouse with a girdle, holding a shield in one of her arms, setting one foot on the head of a crouching buffalo, the other foot near the tail (now in Leiden M), 8-armed Durgā wearing a girdle and necklaces, 8-armed sitting Bhrikuti, bronze 8-armed Tārā, cross-legged sitting Prajñā Pāramitā (now in Leiden M), Kediri a cross-legged Buddha with animated bent contemplative face, standing Umā, standing Siva, 4-armed Caturbhujā, Vishnu between Laksmi and Bhumidevi, sitting Ganesa Ardhanārī (now in Leiden), Trimurti. At Djokjakarta, sitting Brahma, bronze 8-armed, 3-faced Trailakya Vijayā, standing on the body of Siva. At Begalen cross-legged sitting Vishnu, 10-armed Durgā wearing skirt standing on a crouching buffalo, Siva and crouching Nandi bulls. Tjandi Bimbi, Hari-Hara.

Ablutomania is incessant and compulsive washing of the body. It is a prominent symptom in compulsive obsessional psychoneurosis in an attempt to lessen tension arising from strong guilt feeling. In sexual union with a female devotee, he and his partner would become Buddha and Tārā (saviouress). In sexual rites of Tantric Buddhism, all sexual restrictions were uplifted, and even incest was permitted, for what was a terrible sin to the ignorant was a great virtue to the initiated. Adolescent women without coitional gratifications wither away

prematurely—Asamohoge jarā strinām MBh 5.39.79. Kuni (kanyā = Zd kanyā = Gk kainos = Russ kuna, kunkā, meaning youthful maiden, also meaning virgin = agrū = Zd aghru = Lat virgo = Fr. vierge) remained unmarried as she did not find a suitable husband of her liking. By fastings and religious devotions, she wrecked her health; yet finding no contentment, she wanted to commit suicide. But Nārada told the famous emaciated virgin, how can unmarried girls get the pleasures of the heaven (asamskr̥tāyāh Kanyayah kuto lokā-stānaghe, *MBh Salya* 52, 10). She then announced: whoever will marry her, I shall give him half of my possessions? Sṛangavant of Gālavas accepted the offer and married her. *MBh Salya* 52. Intersexual spiritual companionships—Tantricism—are but round about sublimated ways of attaining unions—temporary illusory substitutes—when the imperious demands of the organisms for intimate sensuous contacts are thwarted by social conventions and sexual inhibitions. Sudra (Pāli Sudda = Chin Chou) Ugra (Ugri = Ugrian) Mahapadma Nandas introduced centralized government, uprooting the feudal system (*Matsya* P 272.). Mauryas reinforced this unitary procedure of administration by adopting a common secular civil and criminal Code of Laws throughout the empire, replacing ancient religious injunctions, controlling the economics of the country through the state management of mines, industries and commerce, custom imports and census, levying taxes in kind on agriculture and animal production, thus regulating every phase of the citizen's life, through an elaborated bureaucratic machinery described as Kautilya's *Arthasāstra* in 322 B. C. The Chin emperor Shi-huangti in 221 B. C. replacing the Chous (1100-221), made the territorial and political unification of China by destroying the feudal lords. His minister Li Ssu standardized laws, regulations, measures, weights, even written characters throughout China. In 213 he even ordered the destruction of the classics as the literati was attached to the traditions of the past. The Hun conquest that followed, known as the Han dynasty (206 B. C.—221 A. D.) of Lin Pang in 198 B. C. adopted the same unitary system of government. But the Sung dynasty that overthrew the Hun domination reversed the order and adopted the Confusian ethical code. We find the same cyclical change in the Sunga period. Panchoo, the woman legislator of the *Woman's Guide* enacted 3 obediences and 4 virtues of women. These obediences were; when a woman is in her maiden home, she has to obey her father; when married, she has to obey her husband: when her husband dies, she obeys her son. Manu (9.3) of Senāni Pushyamitra Sunga (12.100) says the same thing. Father protects her in her maidenhood; husband in her youth; son in her old age; she does not deserve independence. Sung scholars imposed a secluded life on woman and made remarrying of widows a moral crime. Worship of chastity, which they highly prized, became something of a psychological obsession. P. 132 *Lin Yutang*—My Country and My People. Thus other Biddha = Amitabha, Manjursi, Maitreya, Vajrapāni, Vairocaca and Amoghasiddhi, had their own *Sakti* as Tārā, Svarasvati, Marici, Vajrajogini, Bhagavati, Hariti and Candi. In the beginning every monk had a nun as his soul comrade to test his power of self-control (in medieval Europe even the monks used to lie on the same bed with the nun and to bear many other provocative temptations). Later each monk had a nun as his body mate to study and cultivate physiology—Kāya Sādhana, seduction of women = nāri

Sādhana, sensuality = indriya luta, and sexual unions — deha yoga. And they began to proclaim—there is no higher virtue than joy in life, and no worse sin than suffering privations of unfulfilled natural urges. The Body is the fountain of all Bliss. Gandharva is the embodiment of male libido, Pancavmsa Br 9,3,1, Majjhima Nikaya 1 265-265 = Vajrapāni. A (without)-psara (shame), apsara, embodiment of female libido = Tārī. Ācārya Jinasenai: "If God created the universe where was he before creating it. If he was in space where did he localize the universe? How could a formless and immaterial substance like God create the world of matter? If the material is taken as existing, why not take the world unbegun. If the creator was uncreated, why not suppose the world to be itself self-existing. If God is self sufficient, he need not have created the world. If not he would be incapable of the task; if the creation is the mere play of his *will*, it would be childish; if out of his benevolence, why he has brought in existence so much misery?"

"If the bathing is a virtuous act, then the fishes are the most pious spirits. If nudity gives salvation, dogs and jackals have got it; if pulling out hair out of the body, then why not enjoy the depilated vulva of an adolescent woman as the fountain of heavenly bliss".— Sarāhapāda = Siddha Rabula Bhadra who flourished in the reign of Candra Pal and became the high priest of Nālanda. Vajrayāns preached that by some herbal applications they could make *Pumsa*—penes—, the object of their adoration—sādhana—the source of joy and creation, as hard as *vajra* = Tib. Dor ge = thunderbolt. Cakrayāns sitting nude in pairs in their magic clandestine phallic circles, regarded their comrade as god or goddess, enjoying the dalliances of sensuality without the risk of parenthood, regarding her breasts as divine cymbals to clasp for ringing her axillary hairs as scented Tulasī, her dark triangular pubes (vedikā), the celestial garden (Nandana Kānana) where blooms every month the red rose (*rakta java*); Dolā = *Mudana chatra* (clitoris) is, the temple gong; the vulva (*ulva*) is the vestibule (*alinda*) to the temple of *Vagesvari* (vagina), and the vagina is the guardian in the antechamber of *Matrika* (the matrix); if the vajra (glans penis) plucks the *Rakta Java* by entering the corridors of the *Vagesvari*, still the *Rakta Java* does not fail to bloom again and again in time, (That is coitions during menstrual period can not bring out pregnancy). Tantras are the esoteric means by which the Prājiopaya can enjoy the five objects of enjoyment—panca kāma gunas and get divine ecstasies of the union. Hatayogi Siddha (expert) wrote Sri Kāla Cakra Tantra, in 956 at Vikramasilā. Adolescent men and woman, though well-formed and fully grown up, find themselves psychically and physically incomplete by themselves. They are but halves and each of these halves is restless in perpetual quest to obtain his or her basic complement—love-yearning—which can only be appeased when a true mate has been found in whose conjugal union, halves can form into a harmonious whole—*Arđha-nārisvara*. In Jnānasuddhi, a treatise on Vajra-yānas, it is mentioned that the enjoyment of fish (*matsya*), meat (*māmsa*), wine (*mada*), female sexual organ (*mudrā*) and sexual intercourse (*maithuna*) with a passionate maiden—*bhāvintiramsu*—under the instructions of a connoisseur (*guru* = Gk. *geras*, a mark of distinction and honor) are excellent spritualizing exercises to the attainment of Great Delight (*mahā sukha* = *sukshiti*—heavenly abode—Yas 29. 10 huseites), which

without this initiation would rather lead the votary to perdition. Great delight springs up in the embrace and union (Tib. yab-yum) of a loving pair who regard each other as divine (Mahāsukha Prakāsa of Advarya Vajra). This injunction abounds in later Tantra literature. But in Yogini Tantra Ch 6 Matsya (Zd masya) may be substituted by brinjals, māmsa (Lat. mensa=Fr mets=Eng meat=Let, Lith, Russ. mesa=Goth Mim z=Slav mezdra) by salts, ginger, assafaetida, wheat, beans or onions, all regarded as stimulants), mudrās (closed hand with the thumb thrust between the forefinger and the middle finger for sexual union) by sweetened puffed rice, mada (mead or liquor) by fermented coconut water in a copper cup or by vijaya—Cannabis indica resinous drinks, maithuna by linga-yoni symbols as transposed male and female pubic triangles in magic phallic circles (cakra). For culture (samskriti) consists in controlling our inborn instincts and wild passions by intellect. The comradery of man and woman is needed to test their ability of self-control—ātma-samyama—the key to self realization. Mental faculties (manas) suffer most from venereal excesses. Sensualists suffer from aboulia—the inability to concentrate their mind on any subject. The phallus cult embodied in *Linga* and *Yoni* are connected with fetichistic ideas, exercising on her or him a hypnotizing magical fascinating influence. In Jnanarava Tantra, Yoni and Sankha Mudras symbolized Muladhara-Muliebria; Kurma, Dhenu, Ankusa=erect phallus; avagunthana and sannirodhini mudras symbolized preliminary caresses such as embraces, pressured kissings, pressing the bosoms—alingana, gada cumbana, stana-mardana), coitus with violent movements and simultaneous orgasms of both. Tantras also taught self control (samyama) in the presence of a nude voluptuous young woman, even while rubbing her vulva with fingers, titilating or licking her clitoris (*Yoni*=bhaga pramathana, bhoga-linga lehana=cunnilingus), tasting or smelling the adherent smegma of the clitoris (bhaga-linga amrita), or even seeing her copulating with another man (nagnan pararatam pasyām=mixoscopia), defloration of a virgin (akshata sayambhu kusuma), contraceptive coitus through viryastambhana—coitus reservatus or copulating a menstruating woman—rajasvalā bhage or friction of the penis on the vaginal corridor—coitus orovaginal (bhaga-mandira dvara udghatana); sexual unions in reverse postures—viparita rata) and orgasmic coitus (reta ahhisheka). In Sri Guhya Samaja Tantra, a pretty maiden of 16 (sorashi) is Prajna. In Hevajra T, a female is called Prajna and the male upaya = Sadhana (yosat tavat bhavet Prajna upayat upayah purusha smritah). She is epitome of the Earth Mother—even the universe. She is the Vija Mudra (woman with rāga=intense emotional attachment; selected for Sadhana; Mudra=female organ; Maha-Mudra=Vajra Kanya, a young thick thighed, broad-hipped, very slender-waisted, and high-breasted, wide bright-eyed woman, sexually excited with erect clitoris; she is riransu riramayishu; in the wanton sexuals port she gets and gives intense voluptuous gratification. Knowing her one realizes every wish of his. She is the *Sukhavati*, the pleasure-giving heaven Her *meru-danda*=medula oblongata is the Mt Meru which supports her body framework. On her head, axillae and pubis grow scented herbs in the shape of hairs. On her fertile odoriferous irrigated canal (sambhādha) blooms every month Rakta Java=red flower. Her ogling oeillade gives the glimmer of hope. The embrace

of her extended arms has delightful touch. Her warm pulsating firm globular breasts are the chalices of ambrosia. The voice of her soft lips is the melodious Gīthā Mantra. Through Kāma-Kalā-Vilasha—sensuous enjoyments of Panca Kāma-gunas—five sense organs of sight, sound, smell, taste and touch, through intensification of their co-ordinating organ *manas*, she transforms physical tension into self-forgetting delightful estacies. For this reason the male organ is called Bhagavan and Bhaga,—Su-bhaga = Rom. Subigus, the female organ is called Prajnā, the source of knowledge and salvation (Sukra kīro bhavet Bhagavan. tat-sukham kāmīni smritam.) But it is more beneficial for Sādhaka instead of discharging the semen (coitus reservatus) to retain by inhaling a deep breath and not exhaling it (apāna), thus restraining the orgasmic discharge by controlling Manipura cakra—lumbar plexus) and with it irrigating and invigorating the lotus of the brain—usnisa Kanala = sahasrāra padma = brain with its thousands of cerebral folds. Mulādhāra Cakra = Kula Kundalini Sakti = ovaries ; purna chandra nadī, syanda = Bartholin's glands ; uppasta, vedika, bhagapitha = mons veneris ; dolā, śisnikā = prepuce of clitoris ; bhaga linga, nasā, chatra, gula, śismikā mani = clitoris. But a virile woman with hairs on the chin = ṛishavi is an undesirable medium.

Tantra or Hata Yoga consists of the control of usually involuntary functionings. Years are spent in practising system of conditioning reflexes and responses whereby pulse rate, breathing, digestion, metabolism, sensibility, sexual activity are brought under conscious control. Heart beat can be slowed and attenuated to a vanishing point, the temperature reduced, breathing becomes imperceptible, and the whole organism is reduced to state of hibernity as to be buried alive for days by adepts. The sympathetic nervous system causes indirectly local activity, producing pallor or flushing at will, thus sitting on sharp nailed bed without feeling pain, and bleeding may be stopped. The pupils of the eyes may be dilated or constricted so that visual impression becomes inordinately brilliant out of focus or dim and sharp. Large quantities of meat or sweets may be taken and digested by increased secretions of pepsin or insulin at will without feeling any discomforts. Pints of strong alcoholic drinks may be drunk without showing any symptom of intoxication ; yet exhibiting alcoholism by drinking simply cocoanut water with sweets by provoking their fermentation in the stomach. Body temperature may be lowered as to hold fireballs on the palms of the hands or walk barefooted on fire pits ; or raised to perspire freely in coldest winter. There may be no sexual response and the penis may remain inert and passive even in most intimate contact with a seductive passionate beauty ; yet copulating vigorously with a crone who lies like a log or with a number of women successively for hours either without any seminal discharge or copious discharges without showing any weakness in erection or fatigue.

Vajra-Sattva is in sexual union, touching all points of contact, with Vajra-varahi = Prajnā. Heruka is filled with erotic passion (Srinagārā-rasa samanvitam) for Vajra-vairacani. Sukhāvati is the female sexual organ in which intense pleasure—Maha-Sukha—can be obtained. 'I am Buddha and I have perfect knowledge of things. I dwell in the Sukhavati (vagina in the shape of ϖ (upper part as uterus and lower part a sloping vagina) and abode of the Buddha Jewel (clitoris) of Sad-Vajra woman (right

type of sexy woman whose vagina is tense with excitement—rāga—clitoris erect = riramsubhāvinī) as pleasure giving and semen produced organ (Vajra Sattva = erect penis : Buddham vastu bodhanāt. Sad-vajra yoshit bhage ekārādi rupe tu Buddha ratna karandake sukh-vatyam sukra-nāmnā vyavasthitha). Rakta Padma (lotus) ulva = vulva. Nir māna = reproductive centres are near the sex organs (ovaries and testes). But Sambhoga and Maha-sukha (orgastic and pleasure sensations) centres are in the cerebral organ (Sambhoga cakram ca maha-sukha sirasi sthitham).—He-Vajra Tantra. "In the union with a beloved mate one becomes whole and complete—Sata Path Br. x, 5 2.8." "As the tree is clasped closely by a creeper, so do thou embrace me—Yathā vṛiksham lijuva samantam parishvajase eva parishajasa mam—Av. 6.8.1." Standing Mithuna, Dēvi Jagadambā Temple; sitting Mithuna, Visvanatha Temple, Khajuraha.

Struggle strengthens man's physical and moral caliber, and develops his resourcefulness and inventing genius to overcome obstacles. Where there is no struggle, ease and comforts lead to his all-round degeneration. The thunder-wielding warrior god of the Ārya—Indra became the chief overlord of the sensual heaven, surrounded by leud seductive singing and dancing girls—Apsarās—(without)—spara (shame), personification of female libido who became his armed instruments to seduce saints, and he only busied himself to seduce other men's wives.

Eroticism as an *art* was cultivated even in Vedic times. Indrāni without prudery frankly boasts: No other woman has such an excellent vulva (su-bhasad = Russ. Lith. pizda) like mine; nor knows to copulate so well (su-yāsu) like me; nor can press closer (praticyaviyas by vaginal muscular contraction) nor can raise so high (udami yasi) the pubis (sakthi against the penis in copulatory movements of ups and downs to enhance mutual orgasm).—Rv. x, 86.6. Na mat strī subhasattarā na su yāsutarā bhuvat na mat praticyaviyasī na sakthy udyamīyasī, "Cover me in crouching posture (upopa) with tightening pressure (paramṛiṣa) by holding the nape of my neck (manyathāh with your hand); all over (my vulva) is hairy (romasha = Pers. romah = Lat. coma = Gk. comae = long hair; long luxuriant pubic and axial hairy growth is associated with hyperfunctioning of adrenal cortex and ovaries) like an ewe (avikā = Fr. evier = Lith. avis) of Gandhari Rv. 1. 126.7. upopa me para mṛiṣha mā me dahhrāni manyathah/Sarvāham asmi romashā Gāndhārīnam ivāvikā. Babhravya her vartī (Beng. bhātar = Pali. bhattar = Lat. fututor = Fr. fouteur) says: Healthy (agadhītā), very healthy this Kāsika (Kusika woman) holding (my waist) by her legs (jangha) is giving me hundreds of intense coital enjoyments (yasuman bhojyā), with orgastic discharges (yaduri). Rv. 1, 126.6. Agadhītā qarigadhītā yā Kasikeva jangabe dādati mahyam yā durī yaṣunam bhojya satā.

Kundalini = Vagus nervous system; Prāna = life-sustaining oxygen; udāna = light upward-moving hydrogen; Apāna = heavy downward-moving carbonic acid gas. Satya = positive, Tama = negative, Raja = potential electricity.

Dharma is mind unconditioned. *Sambhoga* is characteristic by reciprocal enjoyment. *Nirmanā* is that which is variously created. *Sabhavika* is that which is innate in every being. In the east of the circle is Vairocana as form; in the west Amitabha as perception; in the north,—Amogāsiddhi as impulses; in the south Ratna Sambhava as feelings; between east and north is Tarini as air; between north and west Pandarvā as fish; between west and south Mātari = water; south and east Locanā = earth; in the centre of the circle is Akhobhya = Consciousness. These four are 16 years old, endowed with uncommon loveliness and youth so that they are beauty herself. Like the Buddhas, they are possessed of the essences of 4 Buddha bodies; they are ravishing to the mind, the repository of all the qualities of all the Buddhas and of the very nature of 5 Tathagatas. In the midst is the Nayikā, the essence of all. She possesses the true nature of Vajrasattva and is the queen of the vajra realm. She is known as the Lady, and as such is perfection of wisdom and reality.—*Advayavajra Samgraha*.

Membrum virile (sepo = Lat. scipio, cibus) finds pleasure in the hairy cleft (veda = Lat. fendo = Fr. fente. Rv. 9, 112.4. Sepo romanvantau bhedau sukhām ratham—Of all pleasant things, cunnus is the most pleasant.—Rv. x, 123.5. Priyasya yonishu priya. When father in the libidinous passionate urge (abhikē kamman kṛṇavāṇe) was performing his activities with his youthful (yuvatyam = daughter), the discharging semen (mananag reto) was made to sprinkle on the crest (sanu) of the mons veneris (sukrita = elevated place = vaulted vulva) of the cunnus (yonī = Gk gyne) Rv. x, 61, 6. Anticonceptual measure as observed by Onan in the Bible, spilling the sperm outside. Madhya yat kartvam abhavad abhikē kamaṁ kṛṇvāṇe pitari yuvatyam mananag reto jahatur viyanta sanau nishiktaṁ sukritasya yonau. When father covered his daughter in copulation (adhishkan), the discharging semen (kshmaya retah) in mutual orgasm (samjagmāno) flowed inside (ni = Zd. ni = Gk. eni = Slav. ni-zu = Ger. ni-dar = beneath, within) shincat); clever gods generated from this (pregnancy) Brahman (prayers = wishful longings) and vashtosh patim (dwelling home) for the fulfillment of desires. Rv. x, 61.7. With children, home and settled life begin. Pita yat svām duhitaram adhishkan kshmayā retah samjagmano nishincat svadhyo, janayan brahma deva Vashtosh patim bratapam nir atakshan. "Wife is indeed the home, for, she has the yoni (which produces progeny) = Jāyed (Jāyā = Zd. azya = Gk gyne = NPers. zayad; jayati = janayati = generatrice id = indeed) astam (Zd. asta = nostos = nest) sed (sā = she, id, u = the) yonis (Zd. yaonim = Gk gyne. Lat. cunnus) tad (that) —Rv., 3, 53.4.

Gurus taught how to regulate the erotic plexuses—iḍā, pingala and sushamna by making the nerve currents—lalana, rasana and avadhuti—flowing upwards; they could even rouse the dormant (Kundalini = Tam. Kunalai = coiled) libido (Kula-Kundolini Sakti = muladhara cakra = ovaries). Avadhuta-margis = Sahajiya = Kaulas = Nathapanthis = Kapalikas and allied sects sought pleasures of life with alternate asceticism to enhance their libido. Matsyendra Natha =

Mina Natha of Candradvipa was fond of fish and women, and to him *Hata Yoga* is attributed. His disciple was Goraksha Natha of Jalandhara and whose activities and of the Nathapanthis are described in *Goraksha Vijaya* in which it is mentioned that Goraksha Nath established the Kalighata and the Kali temple. Goraksha Natha was the Guru of Mayanamati = Madanavati of Patiker. Manikchandra of Tripura married Mayanamati. Manikchandra married four other wives and had 180 concubines. Madanamati became jealous and with the instigation of her lover Jaladhara Pada = Hari Siddha, a disciple of Goraksha and a local sweeper, poisoned and killed her husband, and became the regent. She was pregnant at this time and gave birth to a son Gopicand = Govindra Chandra. When Gopicand became 18 and married Aduna, the pretty princess of Savar king Harishcandra, near Dacca, and also got Paduna, her sister as a dowry. Now Gopicand claimed the throne. But his mother asked him to renounce his throne and wives and to wander abroad as a Vikshu in order to avert premature death which was prophesied by Hari Siddha. Gopicand protested. He said that Hari Siddha was no saint. He was but a local sweeper, and because his mother was in love with him, in order to raise his prestige and power called him a saint. He accused them both of poisoning his father and killing him in order to rule his kingdom, and as he was claiming to rule, they were conspiring to deprive him of his rights. Aduna and Paduna supported their husband's claim, but all in vain. Gopicand was forced to be a disciple of Hari Siddha and leave home. After 12 years of wandering, Gopicand returned home and regained his throne. In *Goraksha Vijaya*, it is mentioned to Kanu-pa = Krishnacarya Pada, the author of *He-vajra Panjika*, that Hari Siddha surprised in *flagrante delicto* with Mayanamati was put into prison. It is also mentioned in *Goraksha Vijaya* that Parvati being propitiated by Hari Siddha said to him: Go to Meherkula. There the queen Mayanamati is alluring like me. With her amours, she will bless your life. Govindacandra was defeated by Rajendra Chola (1011—1023). *Yoga Ratna Mala* in the 39th year of Govinda Pal is ascribed to Sri Krishna Pada = Kahna.

Dharmapal II had sent Karnasen of Mainagad in Tamuk to suppress the rebellion of Ishai Ghosh of Dhekur on the Ajaya in Bankura Dt. Karnasen lost all his four sons in fighting with Ishai Ghosh. Karnasen's wife died in grief. Dharma Pal gave Ranjavati, his queen Vanumati's sister, in marriage with Karnasen, even against the wish of her brother Mahudya who was his commander-in-chief and premier. Lausen was the son of Ranjavati. Dharma Pal sent Lausen to punish Haripal who had refused to marry his daughter Kanera. But the army was led by the princess Kanera herself. And there was an encounter between Kanera and Lausen and they fell into love with each other, and Dharmapal gave his consent for them to marry. This angered her maternal uncle and prime minister Mahudya. To get rid of Lausen, Mahudya asked Dharma Pal to send Lausen in an expedition against Hakanda. In the meantime in Lausen's absence, Mahudya attacked Mainagad,

Lausen's ancestral place. The capital of Pala kingdom was at Ramati = Ramavati as mentioned in an inscription of Madana Pal.

Ghanta = Ram (25. 66) mahasvara. The Chinese borrowed Gong from Gk. echeion. Echeion was used by the Greeks for the interpretation of the thunder effect on the stage as in Eleusinian mysteries. Gk. echos stands for a sound instrument from a metal.

Asanga's Yogācāra = Vijnānavāda conceives the ultimate unknowable as an ineffable reality. Mādhyamika of Nāgārjuna of 2nd century teaches all is unreal except one Great Reality of which one cannot predicate existence or non-existence, = agnosticism. Prajnā = Pannā is the intuitive transcendental knowledge as contrasted with the plodding discursive intellectual mysticism. Mādhyamikā is the middle path between Nihilism and Realism. Metempsychosis—transmigration of self—ātman (Rv. x, 16'3) is the reindividuation, continuous ever-changing stream of consciousness like a film which has many changes, yet keeping unity. Buddha is one who has snapped the fetters of ignorance, pride, egoism, lust, hatred, and falsehood (Rv. methate, 1, 113, 3 = Skt. mithya = Yas 31, 12 maetha). Vice brings unhappiness as the shadow follows the body. Virtue is its own reward by bringing mental poise. Happiness is the bloom of virtue. Altruism is enlightened Egoism. Libido is the universal law of life. Morality is the guidance of instincts by intellect. Intellect (*jñāna*) is largely a product of individual nish and experience, but instinct (*pravirti*) and impulses (*prerana* and *āvega*) which are deeper and larger are biotic, representing the species. *Nirvāna* is freedom from worldly cares which gives supreme Bliss. Freedom from violence is *Ahimsā*; from want, *Ashyā*; from exploitation *Aparigrah*; from violation or dishonor *Avyabhicāra*; from disease, *Arogya*; from early death *Amritva*; from malice and anger, *Akrodha*; freedom of thought = *Satya* = sunriti; love, sympathy = *Maitreya*.

Somā believed in the equal capacity of women and men in the achievement of ideals and enjoyments of life, transcending sex. In higher spheres of life, personality counts, and not sex. Woman's nature signifies that her emotional excitement is intense; and if mind is firmly set, she by her intuitive sense rightly comprehends the norm. Then the question does not arise, am I a woman or a man (Samyutta Nikaya 5, 2). "How should woman's nature hinder us when hearts are firmly set, when mind moves with growing knowledge towards the right path of love. With ideal of love and sympathy, the gloom of ignorance vanishes (Theri Gatha 36)." "Soma twigs pressed between stones, filtered, mixed with milk, sour milk, honey or fermented cooked rice or barley broth (Kanji) was a medicine of the sick, an invigorating drink for the strong—Rv. 8, 61, 17. Haomo, the health-giving and invigorating herb was brought from Haraita (Mt Elburz).—Yasna X, 10—11. It gives a sense of sexual power and ability (Yasna X, 13) and it was once banned as inspiring orgies (Yasna 32, 11, 48. 10). Sahajiyas

preached and practised that erotic gratifications and sexual unions are the easy and pleasant ways of tasting joy of life by relieving the sexual nervous tensions which is normal in all healthy creatures as hunger and thirst. Hunger causes us to supply a certain amount of nutrition which the body needs. The function of every instinct and bodily organ is to satisfy a particular need of the organism. Appetite may be stimulated by the sight of attractive food, irrespective of its nutritive quantitative and qualitative value. But appetite gives flavor to the hunger. The regular normal exercise of our bodily organs and the gratification of our instinctive urges are accompanied by pleasurable sensations and relief. In the proper and timely functioning of every organ of the body, there is healthy joy of living; but if it is prevented or repressed, it may disturb the entire mechanism. Love stirs up emotions to their profoundest depth. Though amorous ecstasies are but momentary nervous exaltations and are short-lived, their reverberations echo and reecho in the sub-conscious psychic recesses as long as life lasts, and they contain the seeds of eternity.

As hunger and thirst can only be relieved by food and drinks, and controlling them means only passive resignation to death with deepened subconscious yearning to secure them, and mind is never free from their obsession. But when one has sufficient food and drinks, he craves no more of them. So normal erotic cravings can only be satisfied by their indulgence, and not by their deprivation which simply intensifies or diverts the cravings into abnormal channels. Then *Nivritti* comes with its satiation and mind can be directed into devotional ecstasies. With this Mahayana Tantric Hinduism—Sahajia, Kisori Bhajan—eroticism was indissolubly mixed with mysticism. Thus Candi became the nude fertility goddess of the Oraons. At midnight a nude Oraon unmarried priest worships her, as the Savaras worshipped leaf-wearing Parna-Savari. The copulating (ramati = Zd ramyat; rama, raman = Gk erema = Osset oroman) pairs were represented in the images of Uma-Mahesvara and Ardha-Narisvara. A circumcized steatite Linga has been found at Hurilihalu, Madras Museum.

Baigas regard woman's menses as her red flower. Just as the mango and other trees flower before bearing fruits so does a woman give red flower before she bears a child, Unless amours of married women led to pregnancy, adultery was not regarded as a serious offence against morals by Yajnavalkya 1. 3, 72: vyabhicarad pitau suddhih = woman is purified by her next menses.

Ancient peoples like the present day primitives believed that every natural phenomenon was the resultant expression of benevolent or malignant spirits. Good things in nature and life are obtained through the blessings of good gods, and bad things when they become angry or provoked through negligence as mentioned in Egyptian, Babylonian, Vendidad (jahi = yosha) and Atharva-Vedic literature: Kāli, Candi, Durgā (guardian deity of Durgā—fortified place) were the terrible guardian female deities to whom prisoners of wars were sacrificed to keep them in good humor, to

rouse martial valor and from preventing them from doing mischief. They brought pestilence, disease, death and destruction. But if these malignant demonesses are properly propitiated, it was thought, they not only ward off evils, they become friendly helpers (*saktis*) in affording blessings, achievements, victories and enjoyments of life like the propitious turns of the wheels of fortune. Bhagavati is the guardian goddess of Cheruman. Pulayas, Kadirs worship Kali to get rid of diseases. Like Kāli, Diana of Ephesus and Astarte of Paphos were black. Phrygian Kybel—the Great Mother—was made of meteorite black stone; so in Cornith Aphrodite Melainis and in Elis Demeter melainis.

Circular or elliptic flattened meteorite stone was regarded as the vulva symbol in Demeter ctenia and the Kaaba stone of Mecca, representing Allat (the Venus). Other Vulva symbols are shells generally, particularly Concha Veneris = Fr. conque = Skt. *Sankha*, and cowry; fountains of life—the spring, water; the door of life—arch, cave, pitcher, ring, mouth, folded hands (Skt. *argha*), and any flattened body with fissure, lock, jewel box as that of Pandora; garden, orchard, peach in China and Japan, fig in Italy, apricot in France; any scented reddish flower with an opening like Hibiscus senensis (Skt. rakta java), Clitoria ternatia (Skt. aparajita), red lotus (rakta padma). Mons Veneris—the mountain of Venus—is represented by mounds, domes, roundish low hills with plants and altars of worship; Mons veneris (upastha) is the altar of wisdom (vedi = L videre = Ger. Wissens) and the hairs on it are the sacrificial flames Vr. Ar. Up 5.4. Female pubic hair = Durba grass, herbs, mango and *vilva* leaves. Female breast = pomegranate, apple and vulva (*Egle mermelos*) fruits. Phallus symbols = serpent (crawling serpent about to bite one with venomous fangs in Egyptian hieroglyphic a is sign symbol for volupia = sensuality which in excess may be as venomous, and for which this warning was given), fish (Ital. pesce = penis; Madana with a fish standard, Mina-dvaja), pine needle, conical meteorite, roundish stone or mountain, rod, finger, spear, arrow, key, tongue (L. lingua, lingula, = Skt. linga, langula, also used in fellatio; Fr. languette, dim. of langue, means clitoris; *Madhu Jihva* of Soma Rv 9.70.4 = honeyed tongue means his virile organ with inexhaustible supply of semen), tail, banana, tree. Sperm symbols = rain, honey, melted butter, oil, liquor, cream. Romans used mainly agricultural symbols: Fabæ (beans) for testicles; arbor (tree), thyrsus (stalk), radix (root), falx (sickle), vomer (ploughshare) for penis; ros (dew) for semen (= L seed); ager (field), sulcus (ploughed furrow), vinea (vineyard), fons (fountain) for vagina; plantaria (herbage) for pubic hair; hortus (enclosed garden), fovea antrum (cave), focus (fire pit), concha (conch shell), cymba (small boat), annulus (ring), delta for cunnus = vulva.

Yab-Yum Mudra = father-mother pose Yab = Vajra-dhatu = phallus; Yum = Garbha-dhatu = vagina, represented by two male female public hairy triangles, one resting on its base and the other resting on its apex, mutually interlocked. According to Tib Kangri Karchak, the guardian deity of Kailas = Tib. Kang Ringpoche, a

dome-shaped snow-covered peak 22028 ft high. Demchhog = Buddha-sattva Dharmapala = Hindu Siva, Hara clad in tiger skin in holding *Jamaru* (drum) in one hand and Khatam (trident in another) with his nude sakti consort Dorje Phangma = Vajra-Varahi; Hindu Gauri, seated on his lap on the dome of Kailasa in ecstatic close sexual embrace. In Tibetan painting however sexual union takes place in the standing posture of Demechak who wearing a garland of human skulls lifts his Sakti and nates (nitamba) with his hands' she enfolds his loins with her legs and his neck with her hands, and lips interlocked in ardent kisses. On the east of Kailash (Tib. Ke-la-sa = lofty region) there is flat-topped snow covered Dolma-La-18,600 ft high which is regarded as the Sakti-Gauri-of Kailasesvara. And on its base on the eastern side of Kailasa there is an oval shaped lake—Tib. Thuki-Zingboo— $\frac{3}{4}$ of mile long, $\frac{1}{2}$ m broad, 84' deep, at the elevation of 18,400 ft, covered with ice atmost all the year round, known as Gauri Kund—the vaginal pit of Gauri—consort of Kailasevara. In Tibetan Tantric Budddism, supreme enlightenment is a complete well-being, enjoyment of all desires, including the the sensuous, as well as serenity of mind; flowing from wisdom, transcending all misapprehensions and delusions of phenomenal existence while the bliss of the union with absolute innate truth is quite formally symbolized by sexual union. Whoever is going to sleep with a woman, he shall go to that woman in the same condition in which he performs a rite for the gods: Hittite Laws (70). The Konyak Naga believes that the sexual act is beneficial to the food supply. Rich men arrange for young men to screen off little sleeping places on the verandahs of their granaries and bring girls there for the night. Ishara = Ashera, a form of Ishtar, as goddess of love, Tablet 2.5.21 The Epic of Gilgamesh. Ishara, the lady of the oath, in the treaty between Hattusilas of Khatti and User-Maat Reselepen-Re of Egypt,—*Ancient Near Eastern Texts*, I B Pritchard, Princeton Press, 1950. Lith. of god coition Pizius. Terracotta nude standing figurine of third millenium B.C. from Susa. Head covered with plaited hair bands. Hands on the breasts. Incised hairy triangle. Pl. 18 F. Terracotta nude standing figurines from Astarabad Turang Tepe 2500-1500 B.C. One is 10 $\frac{1}{2}$ in, hands pressing the breasts: large pubic triangle with luxuriant curly hair. Pl. 24 A. The other 7 $\frac{3}{16}$ '' with extend arms with bracelets as if to derobe herself; heavy chain necklaces; narrowed slender waist; enlarged pubic hairy triangle with incised marks Pl 24B. Parthian bronze nude standing figurine 4 $\frac{1}{2}$ '', headdress covering the ears and neck; folded hands beneath the breast; prominent vulvar cleft with pubic hair, Pl 134 D. AP Pope—*Persian Art*.

In philosophy Siva and Sakti are regarded as inseparable eternally conjugated Purusha and Prakriti—matter and energy. Purusha is the latent energy of mass inertia. By the rapid rotatory motions of Sakti-Prakriti—like the electrons round the nucleus of the atom, (Gk. a = not; temain = to cut-indivisible unit = Skt. paramanu), not only force is accelerted, dynamic momentum (cosmic dance of Nataraja) is added to her complex con-joint Purusha mate. In Rv.

I, 43. 4, Siva = Rudra is a great singer, a wise man, a healer through hails; gatha-patim medha-patim Rudram jalasha-bheshajam. Hail is the Vajra-Virya of Rudra-Siva that fecundates the Earth-mother—Sakti-Uma (Go) Rv. 4. 41. 5 : x, 101, 9; x, 233, 7—Zd. Gaus *urva* = Lat. *arvum* = skt. *urvara*), producing vegetation.

In and after Kushana period, Sapta Matrikas have had their representations. In early iconographs (now in Mathura M), M⁴trikās are youthful goddesses. Kāli and Cāmundā of the early Pallavas of ninth century in Nalumu sculptures are of youthful sensual types with the tight breast band of an entwining serpent—naga-kuca-bhandha—and a garland of skulls hanging over the right—shoulder—Kāpala Yajno-pavita, Chalukya Kanarese, Orissan and Gaudiya Camunda is an emaciated woman in skeleton frame with conical hanging breasts, sunken eyes with spread-out flaming hairs and a corpse suspended from her earrings—Preta Kundala—riding astride over a dead man—a necrophilous witch. In the Tantras it is mentioned that Kali is fond of reverse postures in coitus (*viparitha ratatura*), causing the erection of the penis by licking it with her tongue, for which in iconography she is depicted as riding over a supine man and having protruding tongue. On 2nd century B. C. the cults of Kubera (Cabiri worshipped in Phonicia and Greece), Siva, Vasudeva and Sankashama are observed. Nanaghat cave inscription of 1st century B. C. opens with invocation of Vasudeva, Sankarshana = Balarama. The earliest deities were the reptiles, of which the snake was the best representative. It is found in China, Japan, Indo China, Indonesia, Borneo, Australia, India, Egypt, Abyssinnia, among the African tribes—Bantus, Zulus, Masai, Hottentotes, Dahon; among the Canaanites, Hebrews, Phoenicians, Cretans, Greeks, Romans, Lombards, Kelts, Germans, Russians, Lithuanians; amongst the Amerinds—Hopis, Apaches, Algoquans. Animals like alligator, apes, ass, bear, beaver, bison, boar, buffaloes, bull, cat, catfish, cow, crab, crocodile, cuttlefish, deer, dog, dolphin, eel, elephants, elk, ewe, fish, frog, gazelle, goat, gorilla, hare, hippopotamus, lion, leopard, lizard, monkey, mouse, pig, ram, snake, squirrel, tiger, tortoise, turtle, weasel, whale and wolf were worshipped in different countries. Insects as ants, bees, beetles, butterflies, crickets, grasshoppers, scorpions, wasps were also worshipped.

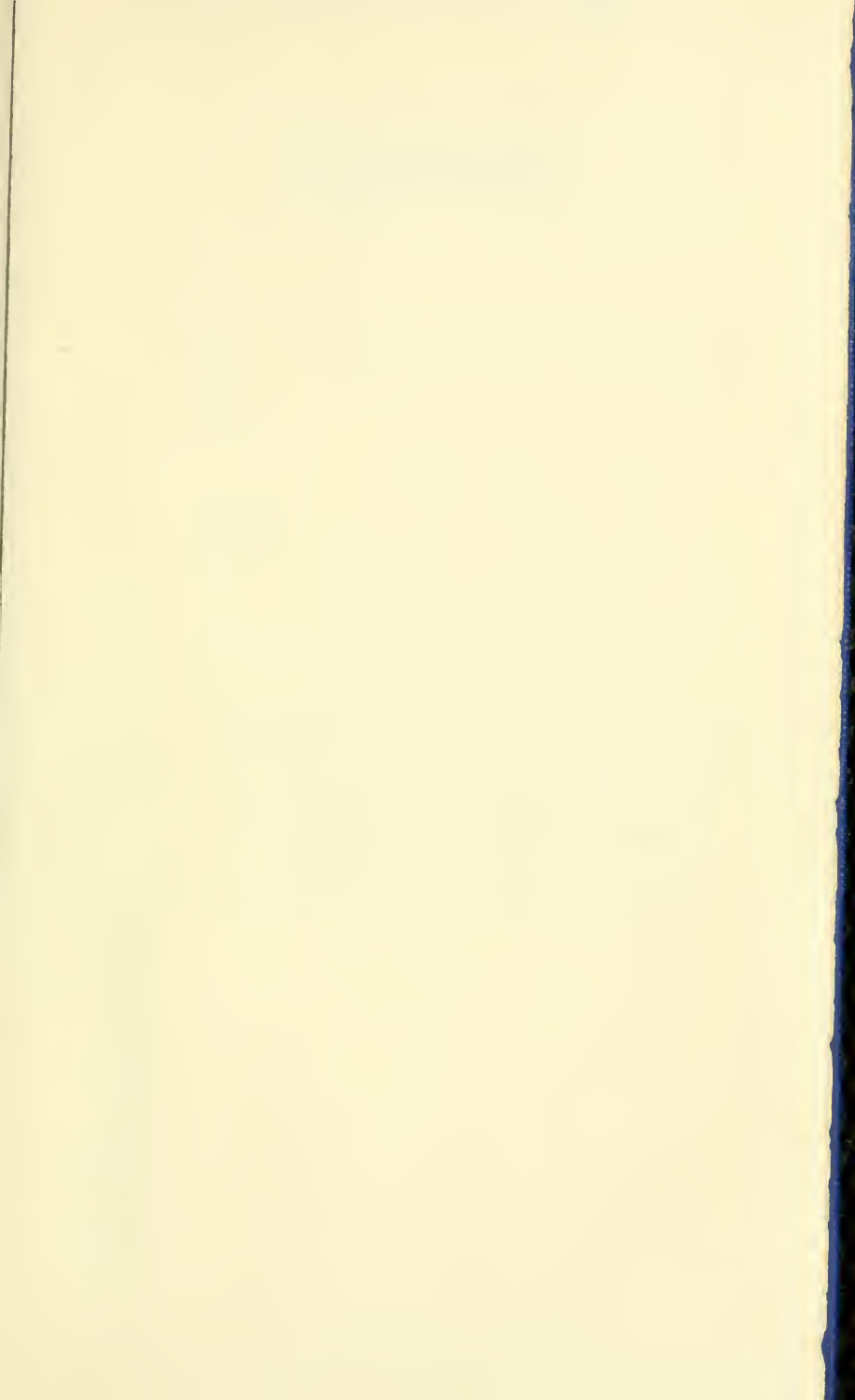
Risika MBh 3.24.24-25. Inscription of Sata-Vahana Gotamipta mentions Asika (Asi). Asaka, Mulaka. Kasika Sutra : Risekesha jata Arsika = Aorsi or Arsaces. MBh 2.47. 26 Kanika Sangabha = Chin. Kang Kini Seng-hui. Munayo (silent ascetics) vatarasanah (wind-girt = nude) pisanga vasate mala (covered with yellow dirt). Rv. x, 136.2. *Yagnabis* is allied to Yuechis = Ruks (fair)-As (*Raksasa*, *Yaksha*) = Gatti Massagetæ, known as Tocharian whose language is close to the Keltic and Latin than either to the Slavic or Iranian, distinctly Alpine, of medium stature, thickset body, built with short arms and legs, large hands and feet, very hirsute and brown with broad face and large head = *Yajnavid*, one versed in sacrifices.

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