

quarter as much as the Mahā-bharata, and not quite twice as much as the Iliad and Odyssey together. An analysis of its contents is given by H. H. Wilson, *Works*, vol. iv. 109-159.

§ 46. BIBLIOGRAPHY. The following discussions connected with the literary history of this work should be mentioned.

Fitzedward Hall, the Vāsavadattā, Calcutta, 1859, Introduction, pages 22, 23.

George Bühler, On the Vṛhatkathā of Kshemen-dra, *Indian Antiquary*, i.302f, Bombay, 1872. Cf. Weber's Remarks, *ibidem*, ii.57.

George Bühler, Detailed Report of a tour in search of Sanskrit MSS. made [in 1875] in Kaçmīr etc., published at Bombay in 1877 as an Extra Number of the *Journal* of the Bombay Branch of the Royal Asiatic Society, with vol. xii. Preliminary reports had appeared in the *Ind. Ant.*, v.27f, and vi.264f.

George Bühler, Ueber das Zeitalter des Kaçmī-rischen Dichters Somadeva, *Sitzungsberichte der phil.-hist. Classe der Kais. Akademie der Wiss.*, cx.545f, Vienna, 1885.

Sylvain Lévi, La Brīhatkathāmañjarī de Kshemen-dra, *Journal Asiatique*, 8.vi.397f, vii.178f. Vol. vi. contains chapters 1-8 in text and translation.

The text has been edited by H. Brockhaus, Leipzig, 1839, 1862, and 1866. A complete translation has been given by C. H. Tawney, Calcutta, 1880-84.

§ 47. The concluding verses of the work were printed from new and trustworthy manuscript material by Bühler.¹ From them it appears that the author was named Sonu, i.e. Somadeva, and was the son of the virtuous Brahman Rāma. Somadeva says that he made this collection of stories to please the queen Sūryavatī, and gives some of the facts relating to the royal house of Kaçmīr then regnant. These facts are supplemented and confirmed by the Rājatarāṅginī or 'Chronicles of Kaçmīr,' written by Kalhaṇa, about 1148-1157 A.D.² Combining these sources, Bühler reaches conclusions which may here be summarized briefly.

§ 48. In the year 79, i.e. 4079, of loka-kāla,³ Saṅgrāmarāja, a descendant of Sātavāhana (or Çāta-), succeeded to the throne of Kaçmīr. This was A.D. 1003. He was followed in 1028 by his son Ananta. Anantadeva is described as weak-minded, rash, and impetuous, but as brave even to fool-hardiness. He married Sūryavatī, daughter of the king of Jālandhar (Jālaṁdhara). She brought him entirely under her power, and induced him, in 1063, to abdicate in favor of his son Kalaça. He soon repented his hasty step and got control of the government again. Mean-time, Kalaça abandoned himself to every vice, and, in rage, his parents determined to punish him, and give over the kingdom to his eldest son Harṣa. In fact, Ananta retired with his court to Vijayakṣetra, the modern Bijbahār, in [41]55 = A.D. 1079, and after two years of feud with Kalaça, took his own life in 1081, leaving the power in the hands of Kalaça, who held it till 1089, when he was succeeded by Harṣa. Sūryavatī burned herself on the funeral pile of her husband Ananta. Now since, according to Somadeva, Kalaça was king when the work was finished, and since it was written for Sūryavatī, the date of the composition must fall between Ananta's first abdication and his wife's death, i.e. between 1063 and 1081 A.D.

§ 49. The real source of the Kathā-sarit-sāgara is stated by Somadeva⁴ to be the Brhat-kathā or 'Great Narration' of Guṇāḍhya. This work, according to Bühler,⁵ goes back to the first or second century of the Christian era; but no manuscript of it has yet been published. On the other hand, important evidence of its general character and contents is afforded by the two works that have flowed from

¹ Ueber das Zeitalter etc., pages 547-549.

² Bühler's Report, p. 52f; Zeitalter, p. 554, 557.

³ The popular calendar (loka-kāla) of Kaçmīr is counted from a date corresponding to 3076 B.C. The era is connected—in some real or fanciful way—with Ursa Major (saptarṣayas—see ṛṣi2), and so

is called the Saptarshi era. It is still in use. In giving a date, the hundreds and thousands are usually omitted. See Report, pages 59-60.

⁴ See Kathā-sarit-sāgara, i.3 and cxxiv.250, and Reader 56⁵.

⁵ Report, p. 47. Cf. Wilson, l.c., p. 119f.