

examples highly worthy of imitation. Thus the Veda says (TS.iii.1.9<sup>4</sup>), 'Manu divided his property among his sons'; and this is quoted by Bāudhāyana in his Dharma-sūtra as such an example. Such simple beginnings are entirely natural; but they are also sufficient to show how, with the growth of legal literature, the authors of law-books came to cite all kinds of (supposititious) sayings and doings of Manu as authoritative precedent. For, after the custom of referring to Manu as authority was once started, the oftener he was thus cited, the greater his factitious authority and the temptation to cite him would become. Accordingly, if we examine the four oldest Dharma-sūtras, we find much more frequent reference to Manu in Vasiṣṭha, the latest of them, than in Gāutama, the oldest. And thus, at last, what had been a mere name, a part of the traditional inheritance of the mythical past, attained to greatness as a personal authority and actual law-giver.

§ 56. Before proceeding to our other questions, let us rehearse briefly the native account of the origin of the work. In Sanskrit, the book is entitled mānava; and this may mean either 'of Manu' or 'of the Mānavans.' The Hindus say, 'of Manu'; and accordingly the opening stanzas represent the great sages as approaching 'Manu, the son of the Self-existent,' and asking him to declare unto them the law. He accedes; but deems it necessary to go back to a time before the Creation, in order to show how he derives his lineage (Manu i.33), and hence also his authority, directly from the Supreme One, Brahman. 'He,' says Manu (i.58-60), 'composed this law-book, and taught it to me alone in the beginning; I taught it to Bhṛgu; and Bhṛgu will recite it to you.'

Bhṛgu accordingly takes up Manu's cosmogonical discourse, continues with an account of the Four Ages and of other matters, dwells on the excellence of Manu's Laws, and ends book first with a table of contents of the twelve books of which the treatise consists. And in order that we may not forget that it is all (or all but i. 1-60) put into the mouth of Bhṛgu, we are frequently reminded of the situation by an 'I will next declare' or the like, especially at the beginning of books v. and xii., where Bhṛgu is mentioned by name as the promulgator of the laws in question. In accordance with all this, the work is entitled the Bhṛgu-saṁhitā of the Mānava-dharma-śāstra, and it may conveniently be so designated. It contains 2685 ślokaś or 5370 lines; compare 54<sup>11x</sup>.

§ 57. For the incredibility of this native account the reasons are near at hand. First, all the passages involving Bhṛgu as promulgator of the work can be separated from the rest as easily as a picture-frame from the canvas which it surrounds. Indeed, the entire first book is a most palpable later addition. And, more than this, Bhṛgu himself is cited (at iii.16), with three others, as an authority on a disputed point. Clearly, the later editors of the work were nodding here; else they would have expunged this stanza. And who knows how many more of a like sort they may have expunged?

Moreover, against the claim that Manu (to say nothing of the Supreme Spirit), was the author and the first law-giver, the case is equally plain. For the work appeals to the authority of Manu here and there, just as the other works of its class do, thus showing that its earlier editors at least did not pretend that Manu was the author of the whole. Nor was he a law-giver without predecessors or rivals; else we should not find, as we do, divergent opinions of other ancient sages cited along with what purports to be his. Moreover, the work itself (ii.6 = 58<sup>14f</sup>) admits that