

appear from his works, so far as they have come to us. From the manner in which he expresses himself in a passage Brh. Sanh. Ch. III. vs. 1 sq. connected with the ancient and actual position of the colures, one is even tempted to infer that he had no theory whatever as to the cause of the fact; he knows that the position of the colures was different in former times, but he alleges no other ground for explaining the fact, but the one "because it was declared to be so in ancient books." For aught we know, the observation which put the naxatra Aṣviní at the head of the series, may have been made some generations before 500 A. D. If we knew the relative position of the star in the lunar mansion at the time of Varāhamihira, a somewhat more precise result might be arrived at, but that is not the case.

As an author he has deservedly been held high by his countrymen. His style, although here and there obscure, and not always graceful, is pithy, never childish, bearing throughout the stamp of individuality, something not very common among Hindu authors, allowance being made for brilliant exceptions. His language shows decided affinity with Suṣruta; compared with that of Kālidāsa and Amara-Sinha it looks archaical, only however in the use of some grammatical forms and the choice of words. This peculiarity must, I think, be ascribed to his conscious or unconscious imitation of more ancient writings. Another peculiarity, a merely accidental one, is the great number of Greek terms in his works; in no other author have so many of these been found together; but we should find the same number in many other works, had they been preserved.*

* Their number is 36, viz. *Kriya*, *Tāvuri*, *Jituma*, *Leya*, *Pāthēna* (*Pāthona* is a corrupt reading, the best MSS. have *Pāthēna*, which is evidently the original one, for it corresponds to *παρθενος*), *Dyūka* or *Jūka*, *Kaurpya*, *Tauxika*, *Ākokera*, *Hṛdroga*, *It tham*, *Heli*, *Himna*, *Āra*, *Jyau*, *Koṇa*, *Āsphujit*, *horá*, *kendra*, *dresh kāṇa* or *drekkaṇa*, *liptá*, *anaphá*, *sunaphá*, *durudhara*, *kemadruma*, *veṇi*, *āpoklima*, *paṇaphara*, *hibuka*, *jāmitra*, *meshūraṇa*, *dyunam*, *dyutam*, *rihpha*. Weber, who gives this list (*Indische*