

the case, not any source, good, bad or indifferent, has been adduced to support the extraordinary, howbeit common, theory, that Vikramāditya S'akāri lived 57 B. C. The nearest approach to quoting sources in order to support the theory, is, so far as I know at least, to be found in the grotesque speculations of Wilford. It is but fair to say, however, that Wilford is the only one who really might have adduced *one* source, for he certainly used it. The work in question is more than once mentioned and parts of it made subject of discussion by others; I mean the astrological book Jyotirvidābharana. The author of this production places, indeed, Vikramāditya S'akāri at 57 B. C., but I shall show that he is an impostor, and a very clumsy one, so that his word cannot carry much weight. To those who know the work, such a task may seem not requisite, but as the spuriousness of the Jyotirvidābharana has been inferred from other grounds, a new discussion on its merits will not be deemed wholly superfluous.

The author professes to be no less a person than the renowned Kālidāsa. It would be a tedious task to enumerate all the reasons, why the work *must* be an impudent fabrication, although every line affords examples "*nauseam usque*;" moreover one passage decides all. The passage is given at full length by Fitz-Edward Hall* whose remarks may be compared. There the Pseudo-Kālidāsa tells us, that he lived at the court of Vikramāditya, the king of Mālava, who slew 55555555 S'akas;† that amongst others, at the same court, lived Varāha-mihira. Further it is said that the Jyotirvidābharana is written in the

* Wilson's translation of the Vishṇupurāṇa, ed. by F. E. Hall, preface p. viii. footnote. The readings agree exactly with those of a manuscript before me.

† At another passage the number of S'akas whom a king is required to kill before he can claim the title of S'aka-destroyer, and has the right to found an era, is given as 5500000000, at least in figures, but in words *sapancakotyabjadala (pramāḥ)*, which is 5050000000; manifestly the figures represent the poetaster's meaning, and the words are at fault.