

mihira compares the ancient and actual position of the solstices, quotes some lines from Parāçara ; he might have quoted many others, especially the Veda calendar, but one was sufficient. Varāha-mihira himself had, of course, not only Parāçara in view, for he says "*pūrvaçāstreshu*," in ancient works. The work that professes to contain Parāçara's teachings, is generally called Parāçara-tantra. It was certainly held in high esteem, and Varāha-mihira borrows largely from him, although far less than from Garga, who is the great authority.* I have not been so fortunate as to see the Parāçara-tantra, nor have I heard from anybody else that he knew it. To judge from very numerous quotations, the greater part, at least a large part, of it is written in prose, a striking peculiarity amongst the works of its class. A pretty large part is in Anushtub, and it contains also Āryās. Interesting for the geography of India is an entire chapter which Varāha-mihira, only changing the form, but leaving the matter almost intact, has given in the 14th Ch. of the Brh.-Sanhitā ; therefore we have to consider that chapter as really representing the geography of the Parāçara-tantra or perhaps yet more ancient works, and not as the actual map of India in Varāha-mihira's time. As the Yavanas or Greeks† are placed by Parāçara in Western India,

* Garga is quoted in the Brh. Sanh. fifteen times against Parāçara five times ; in the Brh. Jāt. the latter is named twice, the former not at all. Utpala on Brh. J. VII. 9, says that he never had seen a Parāçara-Horā, and only knew from actual inspection a Parāçarīyā Sanhitā, (*i. e.* the Parāçara-tantra), but that he was told the work of Parāçara existed in three branches (*skandhas*). I have seen a Parāçara-Horā ; it is one of the innumerable astrological fabrications.

† That the Yavanas originally denoted the Greeks and only the Greeks will appear from the sequel. To assert that Yavanas (in ancient times) may denote any kind of people under the sun is so wonderful an assertion that one ought to have some reasons given why the Hindus should give the name of Ionians to nations who were no Ionians nor had anything in common with Ionians. It is not so strange that after the conquests of the Islam, Mohammedans were called Yavanas. The Yavanas were the foremost, the most dreaded of the Mlechas, so that Yavana and Mlecha became synony-