

witness for Sáketa being, at least, besieged by the Greeks, is Patanjali in a passage, which Prof. Th. Goldstücker has made known, and most ingeniously applied to fix the date of the Mahábháshya.\* The words *kardame*, &c., look as if they contain the name of the Greek King, and it is most tantalizing that they are so badly preserved.

The next following is a complaint against the heretics (*páshandás*,) described as चीरावल्कलसंवीता जटावल्कलधारिणः । भिक्षुका वृषला लोके भविष्यन्ति, from which it is clear that the Buddhist monks are intended. After some more complaints in the same style, it proceeds :

मध्यदेशे न स्यास्यन्ति यवना युद्धदुर्मदाः ॥

तेषामन्योन्यसंभावा (?) भविष्यन्ति न संशयः ।

आत्मचक्रोत्थितं घोरं युद्धं परमदारुणम् ॥

ततो युगवशात्तेषां यवनानां परिहृत्ये ।

संकेते (?) सप्त राजानो भविष्यन्ति महाबलाः ॥

“The fiercely fighting Greeks will not stay in Madhyadeça; there will be a cruel, dreadful war in their own kingdom, caused (?) between themselves. Then, in the course of the Yuga, at the end of the Greek reign, seven mighty kings will be in alliance (? or have we to read *Sáketa*,” in Sáketa?)

After some wars, it is said that the Agnivaiçya-kings will fall in battle.

शकानां च ततो राजा ह्यर्थलुब्धो महाबलः ।

दुष्टभावश्च पापश्च विनाशे समुपस्थिते ।

\* See his “Pāṇini,” p. 230. The Mādhyamikas, who are said by Patanjali to have been besieged by the Greeks, are a people of Madhyadeça, and can have nothing to do with the homonymous Buddhist sectarians. They are enumerated as a people in Madhyadeça in Brh. Sanh. Ch. XIV. 2. In the Mahábhárata we find the Madhyamakeyas (preferable v. r. Mādhyamakeyas) see M. Bh. II. Ch. 32, vs. 8. Here they are placed N. W. from Indraprastha, and must have been the neighbours of the Trigartas. The Buddhistic sect, called Mādhyamikas, may have derived their name from the country.