

the work from which it is taken is not specified, there can be no doubt, that it is from the treatise Pancasiddhántika, and for an obvious reason. The passage speaks for itself in so far as it shows that it is taken from a *ganita* or astronomical work, and whatever works our author may have written which nobody ever heard of, thus much is certain that Utpala knows only one astronomical work, and that the Pancasiddhántika. A part of the passage, published by me *in extenso* at another place,* may stand here :

द्युगणादिनवाराप्तिद्युगणो ऽपि हि देशकालसम्बद्धः ।

लाटाचार्येणोक्तं यवनपुरे ऽर्धास्तगे सूर्ये ॥

रव्युदये लङ्कायां सिंहाचार्येण दिनगणो ऽभिहितः ।

यवनानां निशि दशभिर्मुहूर्तैश्च तद्गृहणात् ॥

लङ्कार्धरात्रसमये दिनप्रवृत्तिं जगाद चार्यभटः ।

भूयः स एव चाकौदयात्प्रवृत्त्याह लङ्कायाम् ॥

“The day of the week is to be determined from the sum of days ; now the sum of days stands in connexion with situation and day-time. Láta-ácárya says that the days are to be reckoned from sunset in the city of the Yavanas. Sinha-ácárya states the sum of days (to begin) from sunrise at Lanká, and, if we adopt this, they must begin, in the country of the Yavanas, at the time that ten *muhúrtas* of the night are past. Áryabhata has stated that the days begin at midnight at Lanká, but elsewhere he says that the days commence from sunrise at Lanká.”†

A little further on Varáha-mihira actually quotes a stanza which is taken either from Láta-ácárya or from Sinha-ácárya, viz.

मध्याह्नं भद्राश्वेखस्तमयं कुरुषु केतुमालायाम् ।

कुरुते ऽर्धरात्रमुद्यन् भारतवर्षे युगपदर्कः ॥

“The sun, while rising in India, at the same moment causes midday in the region of the Bhadráçvas, sunset in that of

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† This must be one of the instances of inconsistency for which Áryabhata is criticised by Brahmagupta.