

gupta is meant. That Vishnugupta cannot in reality have been the author is sufficiently evident, because the method of horoscopy is thoroughly Greek, and not older than 300 B. C. At the same time, one ought not to call it a forgery without further proof; its style is not that of a bungler.

Bádaráyana is likewise the professed author or teacher of a Játaka, and often quoted by Utpala in his commentary on the Brhaj-Játaka. The work is in Áryá and exhibits many Greek words, amongst which are *ápoklima* and *panaphara*.

Nagnajit composed a work on architecture, sculpture, painting and kindred arts; Viçvakarman inspired a book on architecture; so, it seems, also Maya.—S'rí-Dravyavardhana,* a prince of Avanti, evidently an historical person, was celebrated as an author on augury or çákuna.—About the rest I have nothing to offer.

In the Brhaj-Játaka, we find, besides some of those named above, Satya “the truthful,” another name of whom, according to Utpala is Bhadatta “given by the stars,” the latter formed after the analogy of Devadatta, Yajnadatta, etc. Both appellations look as if they were fictitious. His work, although prior to Varáha-mihira's, seems not to have been much older; the metre is Áryá; it seems moreover to have been a genuine Indian production (if any book on Nativity may be called so), for his opinions now and then are contrasted with those of the Greeks. Concerning Jívaçarman, Siddhasena, Devasvámin, I have found nothing worth mentioning. The writings of the Greeks, “the ancient Greeks,” as Utpala qualifies them, in contradistinction to Yavaneçvara Sphujidhvaja, were so rare already in the days of the forementioned commentator, that he had never seen them. It may be questioned whether books in Sanskrit are meant, and not in Greek. Utpala knew from other sources that the “ancient Greeks” did not reckon from the S'áka era, naturally enough, and thinks that Yavaneçvara was the first to use the S'áka. The latter statement seems

* A doubtful v. r. has S'rí-Vardhamánaka.