

the more appropriate term Jyotisha-sangraha, although etymologically the one is as proper as the other. In the second acceptation it is synonymous with Phalagrantha and S'ákhá.* I think we may account for the ambiguity in this way. The whole knowledge of celestial phenomena, of measuring time, of omens and portents, of augury, in short, natural astrology went under the name of Sanhitá, before each of the three branches attained its full development. When in course of time the Hindus, through the Greeks, became acquainted with two separate branches of the knowledge of the stars, (the one really scientific, the others quasi-scientific), they must have felt some difficulty in incorporating the mathematical astronomy and the so-called judicial astrology into their Sanhitá. In keeping distinct the divisions, among which the second and third are different from each other not so much in matter as in method, they continued to feel, it is not unnatural to suppose, too well the etymological meaning of Sanhitá not to apply it occasionally to the whole course of the Jyotiḥśāstra or Jyotisha-sangraha.†

Varáha-mihira distinguished himself in all the three branches of the Jyotiḥśāstra. Before writing the Brhat-Sanhitá he had composed a work on pure astronomy, and one on horoscopy, as we learn from Brh. Sanh. Ch. I. vs. 10.‡

* The origin of the term S'ákhá is not clear to me. Does it imply that it is the crowning part of the whole science, the two other divisions being compared to the root and the stem? This does not tally with the fact that each of the three divisions is called a *skandha* or stem. Or is it called S'ákhá, because it comprehends so many apparently slightly connected subjects? But then the plural might be expected.

† Concerning the three divisions of a Jyotiḥśāstra one may compare a passage in the Jnána Bháskara, as published by Weber in his Catalogue of the Berlin Skr. MSS. 287.

‡ In the passage from the Brh. Ját. cited above, he says that he wrote the third part or S'ákhá, so that at first sight, it would appear that he wrote the passage after having *finished* the Brh. Sanhitá, not before it. But, sup-