

I forbear here to enter into a description of the contents of the Br̥hat-Sanhitá, because it can be done much more conveniently in the translation which is in preparation. Besides, the text itself is now accessible to all; as a substitute I shall give as many particulars as I have been able to collect about the authorities whom Varáha-mihira mentions in his works. The information is chiefly taken from Utpala's commentaries which, with one exception, are not accessible to every body.

Taking only the Br̥hat-Sanhitá we find mentioned Paráçara, Garga (Vṛddha.Garga), Káçyapa, Nárada, the Paitámaha-Siddhánta, the Saura-Siddhánta, the Pauliça-Siddhánta, the Vasishṭha-Siddhánta, the Romaka-Siddhánta, Vishṇugupta, Asita-Devala or Asita and Devala, R̥shiputra, S'ukra or Uçanas or Bhṛgu, Maya, Br̥haspati, S'akra, Garutmat, the seven R̥shis (the Great Bear,) Bádaráyana, Nagnajit, Sárasvata, a work called Sávitra, another named Shasṭyabala, Manu, Viçvakarman, Vajra (or Vátša, Vátśya,) S'rí-Dravyavardhana (or S'rí-Vardhamánaka,) Kapishṭhala, Bháradvája, and incidentally Kapila and Kaṇabhuja. To these may be added those which are quoted in other works of our author, namely Satya or Bhadatta, Mañittha, Devaśvamin, Siddhasena, the Greek authors, Jívaçarman, Láṭa-ácárya, Sinha-ácárya and Áryabhata.

Many of the R̥shis upon whose authority the doctrines of astronomy and astrology are held to be founded are pure myths.*

Literaturgeschichte, p. 227) adds *kulíra* and *trikoṇa*, but these seem to be genuine Sanskrit words. On the other hand ought to be added *harija* = *ὁρίζων*. In the Súr̥ya-siddhánta, V. vs. 1, this word means "longitudinal parallax," but Varáha-mihira and Utpala never use it in that sense. That it means horizon is clear, e. g. from Br̥h. Ját. 5, 17 : यद्द्राशिर्व्रजति हरिजम् "in the manner in which a sign comes to the horizon," i. e. "rises," where the comment : उदयलेखां परित्यजति, and further on : यत्राकाशं भूया सहासत्तं समन्ताद् दृश्यते तद्हरिजं.

* By myth here is meant the personification of any natural phenomenon, or of any moral, historical, social fact; in many cases it is the embodiment of a rude philosophical theory in a poetical shape. Take the example of a modern myth, the existence of "Company Bahadoor." One, unacquainted with the