

have formed an appendix to the work, but were certainly not the whole work. There is nothing in this to surprise us. Highly valuable as Albírúní's information about Indian astronomy is, so far as actual knowledge of texts is concerned we know now a great deal more of them than he did; there were only a few books he had read himself, because, as he says himself, he could not get them; in most cases his knowledge is derived from the Hindu astronomers of his own days. The wonder is, that he, a hated Musulman, *did* get so much reliable information, greatly to the credit of his zeal and sagacity.—The contents of a Karaṇa, essentially the same as those of a Siddhānta, are given Brh. Sanh. p. 4.—Of the date of the Pancasiddhāntiká, according to Albírúní 505 A. D., we have had occasion to speak before.

After having completed his astronomical treatise, Varáhamihira composed works on the second branch of a Jyotiḥśāstra. This part, called by him in a loose way Horá and Casting of the horoscope, contains three subdivisions, the first on nativity, named Játaka or Janma; the second on prognostics for journeys, and especially for the march of princes in war, under the title of Yátrá or Yátrika; the third contains horoscopy for weddings, as its name Viváháh "nuptials" or Viváhapaṭala* shows. Here again Horá is sometimes synonymous with Játaka, whereas at other times it is the general name for all kinds of horoscopy. The works of our author on horoscopy are in a double form.

of our author; Kálidása uses it more frequently than any other dramatist, so far as I know; Āryabhaṭa handled the metre with great felicity. The Anuṣṭubh on the contrary appears to have been used much more sparingly. If this generalization seems too sweeping and the facts not fully established, it may be excused as a guess; it can do no harm to draw the attention to a peculiarity in some authors whom there is every reason to believe to have been contemporaneous.

* I cannot say with certainty what the word paṭala means in this combination; I think "section," viz. on weddings. Another name is Viváhakāla, "the time (lucky or ill-fated) for weddings."