

dhánta in its present shape. Five of the six verses must, to all appearance, have belonged to the same chapter, and the substance of two, at least, is found in the present *Súrya-Siddhánta* in rather different words, so that it is impossible to admit their being perchance various readings or interpolations. The conclusion we have to draw from the preceding is, however, by no means that arrived at by Bentley. He places indeed, the *Súrya-Siddhánta* in the 11th century of our era, but we have to take his words in the meaning he attached to them, and the only meaning which is consistent with the other conclusions he thought himself justified in drawing from the discoveries he boasts of. According to Bentley's view, no *Súrya-Siddhánta* whatever existed before the 11th century, a view controverted by Whitney\* by many arguments, any one of which by itself would be sufficient to upset Bentley's theory. Whitney has shown, moreover, that even the fact of the *Súrya-Siddhánta* in its present shape dating from the 11th century admits of serious doubt. Strictly speaking we do not know at all at what time the last recast of the work was made, and whether the undoubted alterations of the text have been made gradually, or whether the work went through a limited number of improved and modernized editions. That our *Súrya-Siddhánta*, however it may have been modified (and Utpala's quotations go far to prove that the modifications

महतस्त्रायधःस्थस्य नित्यं भासयते रविः ।

अर्धं शशाङ्कविम्बस्य न द्वितीयं कथञ्चन ॥

विप्रकर्षं यथा याति ह्यधस्ताच्चन्द्रमा रवेः ।

तथा तस्य च भूदृश्यमंशं भासयते रविः ॥

भूक्षायां शशिकक्षाया रवौ भार्धान्तरस्थिते (MSS. भावा० भागा०) ।

यदा विशत्यविच्छिन्नचन्द्रः स्यात्तद्ब्रह्मदा ॥

इन्दुनाच्छादितं सूर्यमधोऽविच्छिन्नगामिना ।

न पश्यन्ति यदा लोके तदा स्याद्भास्करग्रहः ॥

The nearest approach in the present *Súrya-siddhánta* to these lines, is IV. 6 to the fifth, and IV. 9 to the sixth ; but the distance is great.

\* *Súrya-Siddhánta*, transl. p. 21, sqq.