

300 and 200 B. C., this gives no additional datum for the age of the Sanhitá. Not having found any allusion in it to the signs of the Zodiac, I should be inclined to place the work before the Rámáyana\* and contemporary, or nearly so, with the Mahábhárata; the approximate date I assign to it is 50 B. C. It is certainly not older, and scarcely much more modern. I see no reason why the Yugapurāṇam should not go as far as other Purāṇas in its prophetic history. We may therefore adopt as the date of the book the period where the prophetic breath comes suddenly to an end. The principal Purāṇas go considerably farther. At the time of the composition of the Gárgí-Sanhitá Páṭaliputra must have been the imperial city of Hindustán.

Another Sanhitá, the Náradí-Sanhitá or rather professing to be so, exists in many MSS. In the Catalogue of the Sanskrit MSS. of the Berlin Library (257,) Weber has given the opening lines of the work. Those lines would suffice to raise serious doubts whether the Náradí-Sanhitá, now passing as such in India, be the same with the book meant by Varáhamihira, who mentions Nárada twice (Brh.-Sanh. Ch. XI. 5; Ch. XXIV. 2.) Amongst the 18 authorities whose names occur in the opening lines of the so-called Náradí-Sanhitá we find a Yavana, a Paulastya and a Romaça. All three names are blunders; there is not one Yavana only, but there are many, the word is never used in the singular in any other work of some value. Farther Paulastya is in sundry MSS. a quasi corrected form for Pauliça-(Siddhánta); the work before us improves upon it by confounding Puliça with his adjective Pauliça, and making from an adjective a man.

\* It must in all fairness be added that all the MSS. of the Rámáyana do not exhibit the chapter where the names of the signs of the Zodiac occur. By the way, it may be noticed that Java and the country, called Chryse by the Greeks, now-a-days Malacca (?) are mentioned in the Rámáyana, IV. 40, 30 (ed. Bombay). Gorresio's text has Jaladvîpa, a stupid would-be correction of some MSS. for Javadvipa. Such would-be corrections are very common; e. g. Bharukaccha, the Sanskrit form of Barygaza, now Bharoach, is generally corrupted to Marukaccha.