INTRODUCTION

The oldest as well as the most monumental work of the Aryan race is the Veda. This work has a twofold interest. It reveals not only the history of the Indians, but of the whole human race. In times out of mind, when most peoples of the world were steeped in the darkness of ignorance, the serene light of Vedic civilisation shone bright in the orient. But the Veda is not only the history of the ancient world, but also it is a compendium and digest of all branches of knowledge. We get in it a vivid and systematic account of the growth and development of religion, society and politics.

Most Hindus believe that the hymns of the Veda were revealed at different times to different groups of Brāhmaṇas of great intellectual and imaginative power. These hymns, when collected and arranged, took the shape of Śaṁhitā. In course of time, when the Veda became of huge size, unwieldy and difficult to master, there arose the necessity of dividing and arranging it in a compendious form. The priests
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Most Hindus believe that the hymns of the Veda were revealed at different times to different groups of Brāhmaṇas of great intellectual and imaginative power. These hymns, when collected and arranged, took the shape of Samhitā. In course of time, when the Veda became of huge size, unwieldy and difficult to master, there arose the necessity of dividing and arranging it in a compendious form. The priests
engaged by yajamānas to perform their sacrificial rites divided the veda amongst themselves and took charge of the different portions dealing with different ceremonial, which, by degrees, grew massive and multifrom. It is held that the whole mass was subsequently divided into four parts in which form it is found at present and since then the four parts have come to be known as the R̄k, Yajuh, Sūma and Atharva vedas. Accounts of this division are given in the Vāyu, Viṣṇu, Bhāgavata and other Purāṇas.¹

ढापेरे ल पुराने मनोः स्वायम्युष्क्यन्तरे ।
बहा मनुया चेवं वेदं व्यस्तः (तद्वर्त्ये) महामते ।
एवमुक्तस्तथेन्युक्तवा मनुलोकाहिते रतः ।
वेदमेकं चतुष्पां चतुष्पं व्यभजतः प्रसुः ।
अत्सिनु युगे इतो व्यासः पाराशया: परस्तः ।
बहखः चयितः सोसिनु वेदं व्यस्तं प्रचारम् ॥

भाषु ६०२, ५, ११, १२ ।

tatoṣṭa mahātātavāsāteṣādaśaṭhīlamadāntare ।
वेदमेकं चतुष्पां चतुष्पं व्यभजतः प्रसुः ॥ विष्णु ३११२ ।
एक ाशीढ्व बहुवेदस्तं चतुष्पं व्यक्तपलः ।
वहष्टोत्रमुयुष्क्यक्तीम्स्तेनयहमथाक्रोऽतः ॥ विष्णु ३१४११ ।
सोयमेको महायदस्तस्तेन प्रयोक्तः ।
कतुरां हुं सतो जारत वेदपादपापानम् ॥ विष्णु ३१५१५ ॥
ढापेरे समनुपासे ततीयशुणपवये
जात: पराशरासु पृगी बालश्वात् कस्य इते: ॥
INTRODUCTION

The orthodox view is that previous to the present division, in former time also the Veda was similarly divided by different Vyāsas at different times and finally by Kṛṣṇa Dvaipāyana Vyāsa after the end of last Dvāpara yuga (28th Dvāpara yuga of the seventh manvantara).\(^1\) The Mahābhārata also supports this view and holds that it was Kṛṣṇa Dvaipāyana Vyāsa who divided and arranged the undivided Veda into its four usual parts and hence his name Vyāsa\(^2\). Mahādhara, too, in his comment on the Śukla Yajurveda has taken this Paurāṇic account to be true.\(^3\)

\(^1\) See "Division of the Veda by Vyāsas"

\(^2\) विन्यासक कठुष्ठो यो बेदें बेदबिद्वर

\(^3\) त्रृत्रादि भागपरम्परा प्राप्त बेदें बेदव्यासो मन्त्रभस्ति मुख्यानु विचित्त्व तत्क्षया चतुथां व्यथा श्रुग्रययुः सामाध्यवाच्चालोऽद्वाद्वाङ्कने अपे वेष्ठस्य-जैलिन-ममतमत्त्वः क्रमालेप्ते। ते च ब्रह्मवेदिनः। पूर्व परम्परा ताहस्थलात बेदस्ते जातः।
The Rgveda itself gives an account of the origin of the three Vedas—Rk, Yajuh, and Sama—in the celebrated Purusa Suktta (X. 90. 9), which runs thus—From that Great God, revered and worshipped by all, sprang the Rks and Smans, from Him came Chandas and Yajuh originated from Him\(^1\).

Having seen सामानि and चन्द्रांसि in the same verse Sāyaṇācārya has taken the latter as Vedic metres. But I think this verse has no connection with metre, it simply speaks of the origin of the Vedas. चन्द्रांसि here is Sāma Veda, while सामानि refers to the verses of the Rgveda that may be put to tune. This is corroborated by the following facts. There are, as we find in the Rk, three finite verbs each being connected with a particular Veda. That here and there in the Rgveda there are verses speaking of Sāmans\(^2\). Certain it is that these do not refer to the Sāma Veda, as I have stated above, but to the verses that were sung by the Udgātā. This Rk corroborates also the idea of the unity of the Veda. But unfortunately the word साम led Mr. Weber and some other scholars to jump to the conclusion that the Sāma Veda was prior to the Rgveda as.

\(^1\) तत्सत्त्व यज्ञात साप्ततुः क्षत्राः सामानि जहिरे।
\hspace{1cm} चन्द्रांसि जहिरे तत्सत्त्व यज्ञस्तत्त्मावज्जयत। R.V. 10.1.61.61

\(^2\) Rgveda 2. 43. 1-2; 5. 44. 14-15; 8. 38. 10; 10. 85. 6. 11, etc.
the latter is quoted by the former. The text of the Chāndogyopanisad runs thus—Rk from Agni, Yajuh from Vāyu and Sāma from Śūrya. Of the three Vyāhṛtis Buh from the Rks, Bhubah from the Yajūh and and Svar from the Sāma. Manu also corroborates the text of the Chāndogyopanisad in the first Chapter of his Samhitā. This passage and a few other similar passages in the Upaniṣads and Purāṇas have made some scholars think that the Atharvaveda originated long after the other three Vedas, nay, they have gone further and held that the fourth Veda, because of its new subject matter, such as, अभिवाचरित्र्या etc., was not recognised at first as a Veda. According to them the 'crafty' Brāhmaṇas added a few hymns necessary for sacrifices and thus raised it to the status of the Vedas. This view is entirely untenable as the name of the Atharva Veda is found in many of the authoritative Upaniṣads. The name of the sage Atharvā

1 प्रमे: ऋषो वायोवृज्ञिः सामान्यादितिवालु... स्वरिति श्रुम्भम्।
   स्वरिति बस्तुः स्वरिति सामस्य।। श्रीन्वेग ४११२-१३।

2 प्रभुश्रुणायुरविभ्यस्तु अत्यं ब्रह्म सनातनम्।
   हुव्रोह प्रभुस्थिनिध्वन्यम्य वजुःसामाल्लवाम्।। १२२।

3 भविष्य महतो भूतस्त्व निधिस्तमेत्तृ ऋग्वेदो ब्रजवेदः सामवदो-अवाम्प्रज्ञिः—ब्रह्मार्याक २४५१० and also ४११२; ४५४।
as well as of priests called Atharvā or Brahmā is found in the very body of the Vedas. It was this old sage who first performed sacrificial rites and produced fire. But we must try to find out why the name of Atharva Veda is excluded from the term अष्टी or the Three, which was the comprehensive name of the Vedas. It is still a matter of altercation as to its meaning. Some take it to mean the three Vedas—the Rk, the Yajuh and the Sāma, while others offer various explanations of the term. The hymns of the Vedas show clearly that sacrificial ceremonials had attained to their perfection during the Vedic ages. They also point out that the four Vedas—Rk, Yajuh, Sāma and Atharvā—have each a principal priest, the Hota, Adhvaryu, Udgātā and Brahmā. Of these four priests the Hotā has to recite the incantations of the

s hōvāc kṣrūvēd' bhagatōdāsīm kṣrūvēd' sāma-vēsamarṣān kṣrūvēd'...
...kṣrūvēd' sāma-vēsamarṣān kṣrūvēd'...
...sāma-vēsamarṣān kṣrūvēd'...
...kṣrūvēd' sāma-vēsamarṣān kṣrūvēd'...
...sāma-vēsamarṣān kṣrūvēd'...

 eradicate...
...sāma-vēsamarṣān kṣrūvēd'...

In this connection see also Vājasaneyī, samhitā 5. 16. 14; 30. 21. 5. etc.
INTRODUCTION

Ṛgveda; the Adhvaryu to perform rites in accordance with the formula of the Yajurveda; the Udgātā to chant Sāmans; but BrahmA, the priest of the Atharva-Veda, has got for his duty to observe and examine the procedures of other priests and to remove their errors and shortcomings. And thus we find that he was required to be versed in all the three Vedas. It is clear from this that in respect of sacrifice the Atharvaveda has no separate existence of its own but is a sort of auxiliary to the other three Vedas. This fact according to many celebrated Vedic scholars accounts for its exclusion from the group of the Vedas collectively designated as Trayī. In the opinion of some the undivided Veda was a mixture or combination of three distinct elements—poetry, prose and songs and hence the name Trayī. In the opinion of others again the Vedas go by the name of Trayī inasmuch as they contain the three great principles or ideals of human life—action, worship and knowledge.

1 श्रावणेन होता करोति सामवेदनास्त्रागता यजुवेदेनायाश्वर्भः सच्चेन- ब्रम्हा। यदृ श्रावणेऽपूर्वः क्रियते यजुपावण्विन्यः सामवेदोऽपूर्वः भ्यार्थार्थव्यथा- विक्रियाभवति। भ्राय केवल महात्मे क्रियते हृति ऋष्यविच्यूषितमूळे यास्त। ऐतिहासिक- ब्राह्मण ५१२३।
as well as of priests called Atharvā or Brahma is found in the very body of the Vedas. It was this old sage who first performed sacrificial rites and produced fire. But we must try to find out why the name of Atharva Veda is excluded from the term अथर्व or the Three, which was the comprehensive name of the Vedas. It is still a matter of altercation as to its meaning. Some take it to mean the three Vedas—the Rk, the Yajuh and the Sāma, while others offer various explanations of the term. The hymns of the Vedas show clearly that sacrificial ceremonials had attained to their perfection during the Vedic ages. They also point out that the four Vedas—Rk, Yajuh, Sāma and Atharvā—have each a principal priest, the Hotā, Adhvaryu, Udgātā and Brahma. Of these four priests the Hotā has to recite the incantations of the

स होवाच एष्टुवेदं भगवोस्वेमिः यजुवेदं सामयेवसमवेदः सचुर्धमः ...
...अन्नस्य—४११२ and also ३१४१ ; ४१६१२; ६०१।
तत्तत्त्वस्य अथृवेदोऽयजुवेदं सामयेवसमवेदं—मुंडक १०१०४
यजुवेदः... सामयेवसा श्रावणीयम्...तत्त्त्वस्यानन्दवलीक्रमो—

1 यामयव्यौमिपिता सम्बन्ध धियता सामत्रत्र—Rgveda, 1. 80. 16.
ब्रह्मेष्येद्राय प्रथम पद्धति—Rgveda 1. 83. 5.

In this connection see also Vājasaneyi samhitā 5. 16. 14 ; 10. 21. 5. etc.
Rgveda; the Adhvaryu to perform rites in accordance with the formula of the Yajurveda; the Udgātā to chant Sāmans; but Brahmā, the priest of the Atharva-Veda, has got for his duty to observe and examine the procedures of other priests and to remove their errors and shortcomings. And thus we find that he was required to be versed in all the three Vedas. It is clear from this that in respect of sacrifice the Atharvaveda has no separate existence of its own but is a sort of auxiliary to the other three Vedas. This fact according to many celebrated Vedic scholars accounts for its exclusion from the group of the Vedas collectively designated as Trayī. In the opinion of some the undivided Veda was a mixture or combination of three distinct elements—poetry, prose and songs and hence the name Trayī. In the opinion of others again the Vedas go by the name of Trayī inasmuch as they contain the three great principles or ideals of human life—action, worship and knowledge.

1 श्रुतेदेन होता क्रोति सामवेदेनोद्वाता यजुर्वेदेनाध्वर्ष्येऽ सत्तेन- ब्रह्मा। यदृ श्रुतेनभवेत श्रुतेनाध्वर्ष्येऽ सामवेदेनोद्वातायमेति- विश्वामिति। प्रथं केवल महात्वं क्रियते इति श्रुत्याश्चक्षेत्रम् यात्। ऐतेभेद- ब्राह्मण ५२२।
Age of the Veda

It would be at best idle speculation to try to establish the age of the Vedic hymns. Though the researches of the last fifty years have thrown a flood of light on the misty far-off dawn of Vedic civilisation, the light is but a faint gleam and the cloud of doubt still lingers upon the vexed question of its chronology. Weber rightly says in his History of Indian Literature that to seek for an exact date is fruitless labour. In his Gifford Lectures on Physical Religion (1890), Prof. Max Müller (who formerly held that the date of the Samhita or chandah period was about 1200 to 1000 B.C.) says, “We cannot hope to find the date when the earliest Vedic hymns began to be composed. Whether they were composed 1000 or 1500 or 2000 or 2500 B.C. no power on earth will ever determine.”

According to orthodox view the hymns of the Vedas are a direct revelation from God to the seers of old, and these seers

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1 When we come to look for definite chronological dates, we must reconcile ourselves to the fact that any such research, as a general rule, would be absolutely fruitless.

acted only as the medium of communication but were in no sense the authors of the same. The scholiast (साराः्वाचय्य) also salutes Siva at the outest of his commentary thus—I bow down to Mahesvara, the savent of learning, whose breath was the Vedas and from which proceeded the whole universe. But from a comparative study of numerous passages in the Veda as well as some passages of the Nirukta and Anukramani of the Rgveda there remains little doubt that the hymns of the Vedas were compiled by the sages at different periods of time. Having examined these

1 श्रीपरं मन्त्रास्तम्भ: नमु वेदस्य कल्पी।
   न कृष्णवच वेदकारो वेदस्मातचतुष्टयः पराशरसंहिताः ॥२०॥
   ते वदन य व्राजीकवये सुब्रज्वति यत् हरस्यः। भागवत ॥१२॥
   वेदो हरेरां वर्णो साध्वो वेदमाताप्रतिष्ठिता। कल्याणसिंह ॥०॥
   चर्जनादु हवे पूरी स्तपस्तमानानां श्रव्वस्यम्बन्धवाचार्यस्यहंकारकः। चर्जनानां स्तहा नामस्यहंपर्यः। लोकिरे तपसा पूर्व न्युजातास्वभयम्।

2 वस्य निःशस्त्रं वेदा: वो वेदस्योऽस्त्रलं जगत्।
   निम्ममेतं तमहं बन्दे चिदातीरथं मद्द्वरम्।

3 श्रीपरं पूण्यं श्रीक्षिप्तिरक्ष्योऽस्त्रलं॥—Rg. Veda 1. 1. 2.
   गोतमोहर्न्यन्तमानस्थ राजः।—Rg. Veda 1. 62.13.1.1.2 ; 1. 27. 4 etc.
   हुयं गीतमान्वाचर्यस्य—Rg. Veda 1. 166. 15.
   ब्रह्माशि सच्चे धर्मिषः—Rg. Veda 7. 18. 8.
two conflicting statements it may be concluded that the truth underlying the hymns was revealed to the seers who then composed in their own way these verses and utilised them in some particular sacrifices. Among Indian scholars of modern times some echo the opinions of western scholars, while others say that the age of Vedic literature should, at least, go back to about two lacs of years¹. The accepted opinion is that the hymns of the Vedas go back to about 3000 B.C., but some scholars are inclined rather to push back the date as B.C. 3500. Schroeder in his 'Indian Literature and Culture' suggests that the superior limit may be a few centuries earlier than 1500 B.C., while Whitney, Grassmann, and Benfey provisionally assume 2000 B.C. as the starting point of Hindu literature.

¹ Amongest these scholars the names of Pandit Umeśa Chandra Vidyāratna and Prof. Avināśa Chandra Das may be mentioned.
The lower possible limit for this event Müller now places at about 1500 B.C., but this is not recognised by other scholars. Brunhofer more recently has suggested 2800 B.C. as the terminus; while the last writers on the subject Bāla Gangādhara Tilak and Prof. H. Jacobi claim to have discovered that the period from 6000 to 2500 B.C., represents the age of the composition of the Vedic verses. But their conclusions have been disputed by many orientalists.

Both Bāla Gangādhara Tilak and H. Jacobi started from astronomical data found in Vedic literatures and came to the above conclusion independent of each other. They say that at the time of the Brāhmaṇs the Kṛttikās coincided with the vernal equinox but in the Vedic limes it is found that vernal equinox was on Mṛgaśīrāḥ. From astronomical calculations it is found that the vernal equinox fell on the Pleiades about 2500 B.C. and on the Orion about 4500 B.C. From this Tilak concluded that the Vedic text and Brāhmaṇs were collected between 6000 and 2500 B.C. According to B. G. Tilak, the oldest period in the Aryan civilization, which may be called the Aditi or the pre-Orion period, roughly extends from 6000 to 4000 B.C.. In this period “the finished hymns do not seem
to have been known and half-prose and half-poetical Nivids or sacrificial formulae (giving the principal names, epithets, and feats of the deity invoked) were probably in use.

The second period, called the Orion period roughly speaking extended from 4000 B.C. to 2500 B.C. This was the most important period in the history of the Aryan civilization. In this period a good many Sūktas in the Rgveda were composed and several legends were either formed anew or developed from the older ones. The Greeks and the Parsis appear to have left their common home during the latter part of this period.

The third or the Krāttika period extends from 2500 B.C. to 1400 B.C. In this period the Taittiriya Saṃhitā and several other Brāhmaṇas were composed. The hymns of the Rgveda had already became antique and unintelligible and the Brāhmaṇavādins indulged in speculations.

The fourth and the last period of the old Sanskrit literature extends from 1400 B.C. to 500 B.C. It was the period of Sūtras and philosophical systems. It is the real pre-Buddhistic period. (vide Orion pp. 206-8).
But H. Jacobi, in his own way, arrives at the conclusion that the Vedic texts were composed about 4500 B.C. and extended to 2500 B.C. He was confirmed by another astronomical consideration. It is found in the Grhya Sutras that the bride and the bride-groom had to sit upon a bull's hide after reaching their new home till the stars were visible. The bride-groom had to point out the polar star (Dhruva) to the bride and ask her to be as strong as the star in conjugal fidelity. In 2780 B.C. the star Dhruva was near the pole. The wedding hymn of the Rgveda (X. 35) does not mention this custom. So Jacobi supposes this custom to be post-Vedic. Thus in his opinion the Rgvedic period lies before 2780 B.C.

Mr. D. N. Mukhopaddhyaya in an article —The Hindu Nakshatras—has recently proved from astronomical datas that the first three Vedic strata extend respectively from 16000 to 14500 B.C.; from 14500 to 13000 B.C. and from 13000 to 11600 B.C. Besides, he has given two other strata covering the periods 11600—9600 B.C., and 9600—6600 B.C. respectively. The opinion of these oriental scholars has been criticized by European scholars but the argument advanced for the purpose are not at all satisfactory.
Lately B. V. Kāmeśvar Aiyar too has proved from astronomical datas that the Brāhmaṇaś belong to a period of 2300 to 2000 B.C. and this corresponds to the date fixed by B. G. Tilak.

Prof. Winternitz, on philological and historical grounds, believes that the date assumed by Tilak and Jacobi is nearer to the mark than that adopted by Maxmuller, Oldenberg, Macdonell and Keith.

Prof. Thibaut versed in oriental astronomy has warned us against such astronomical calculations regarding the date of the Vedas or any antiquarian researches, as the old Hindu year began in any season and any bright star served the purpose of the star Dhrūva.

V. B. Ketkar says that it is found in the Taittiriya Brāhmaṇa (III. 4.1.5) that there was an eclipse when the Jupiter covered the Puṣyā star which occurred in 4660 B.C. and therefore the Rgvedic period must go before that time.

According to some scholars who base their calculations on the Purāṇaś, the war of Kurukṣetra was fought in the year 1921 B.C. and the Vedas were divided and arranged before that time and hence the time of composition of the Vedic hymns does not
INTRODUCTION

contradict the time given by H. Jacobi or B. G. Tilak.

The recent excavation of Mahendra-dvar (Mohenjo Daro) in Sind and the cuneiform inscriptions describing the civilisation of Assyria, Babylonia, Sumeria and the valleys of the modern Tigris and Euphratis point to the same conclusion.

The discoveries made by Hugo Winetler in Boghazkoi in Asia Minor in 1907 throw some light on the Vedic age. It is seen in some clay tablets found there that contracts were concluded between the King of the Hittites (14th. Cen. B.C.) and the king of Mittani. Some Babylonian and native deities are invoked there as protectors of these contracts. Among which the name of Mi-ti-ra, U-ra-w-na, In-dar, Na-sa-a (t-ti-ia-a) n-na, corresponding to the Vedic gods Mitra, Varuṇa, Indra and Nāsatya are important. According to the historian Edward Meyer, this refers to the period when Indian and Iranian branches of Aryans formed but one people. But Oldernberg and Keith looked upon these names as those of an old Iranian people, closely related to the Vedic Indians. Leaving aside the conjectures of these two scholars it can boldly be said that the discovery is not very valuable as to the age of the Vedas.
It is admitted, on all hands, both by oriental and occidental scholars that the whole Vedic literature is pre-Buddhistic and hence existed before 600 B.C.

The antiquity of Vedic hymns is also seen from internal evidence. The language of the hymn, their versification and accentuation differing greatly from those of Brāhmaṇs and classical literatures, are proofs of their antiquity. The geographical, social, political and economic conditions as reflected in the hymns of the Rgveda are quite different from those found in the Brāhmaṇs and in the Samhitās of the Yajurveda. This fact also establishes their antiquity.

The Vedic Concordance of M. Bloomfield and his Rgveda Repetitions make us believe that at the time when the bulk of the hymns were composed there existed already a great number of verses which were considered as a common property of all. The incidental references to some events in the hymns of the Rgveda too point to the above conclusion. There was a great gap between these verses and those of the Samhitā. Besides it is proved from Inscriptions that in the 3rd. century B.C. Southern India was already overrun by Aryan Indian; but Southern India had a civilization of its own.
which was in no way inferior to Aryan civilisation. The tale of Pururavāḥ and Urvāsī in the Śatapatha Brāhmaṇa (VII. 13-18) and the glimpse of human sacrifice found in the legend of शुन्येप are important documents for Indian civilisation. It can safely be concluded that centuries must have passed between the composition of the Rgvedic hymns and the Brāhmaṇs, Āraṇyakas and Upaniṣads. We reserve our opinion on the matter, and are content to say only that the hymns of the Vedas originated in the hoary age of antiquity.

Each Veda consists of two parts—the Mantra or Saṃhitā and the Brāhmaṇa or commentary,¹ explaining respectively the nature of घर्म्म and श्रवः. The मन्त्रs are indicative of materials and deities ancillary to Vedic rites and rituals, while the Brāhmaṇs contain in them the विधि, प्रर्यवाद and वाकोवाक्य. There are four sorts of विधि—उत्पत्ति, अधिकार, चिन्ययोग and प्रयोग. The first explains the nature of the rite, the second speaks of the result that would follow, the third shows the relation which the rite bears to its parts and the fourth

¹ वन्त्रवाहकारायेवेदामश्वेत्य—प्राप्तस्मय यश्चारियास।
² From घर्म्म originated the Pūrva Mīmāṁsā and from श्रवः, the Uttara-Mīmāṁsā.

A2.
proves that all the above three converge to produce an undivided result. विघि is defined as one expressing things unknown (अशास्त्रापको विघि:). अर्थवाद or eulogium either persuades a man to or dissuades him from his undertaking. This again is divided under three heads—गुणवाद, अनुवाद and सूतर्थवाद. गुणवाद prevails when a thing is contradicted by other evidences; अनुवाद only speaks of things established by other proofs and सूतर्थवाद comes in when there is neither agreement nor discord between the thing and the evidences. वाकोवास्य is sometimes called विघि as it expresses things unknown and sometimes सूतर्थवाद as it is self-evident truth without commendatory words. The earlier chapters of the Brāhmaṇaś explain the mode of ceremonials and some passages of the Vedic texts; the middle chapters treat of ceremonies not included in the Brāhmaṇaś; and the final chapters deal with theogonical thoughts and invocations to different deities. These are respectively known as Brāhmaṇ proper, Āranyaka and Upaniśad. According to orthodox views all these are śruti or what is heard.

\[1\] विरोधे गुणवादः स्वास्थवादोऽस्वास्थवादः।

॥ साध्वादः साध्वानास्यत्वादः शास्त्राः॥
INTRODUCTION

For the collection and printing of the manuscript of the Vedas we are indebted very largely to European scholars. It was through their untiring zeal and energy that the Vedas were saved from the devastation of white ants, and the collection of Vedic manuscripts first saw the light. Without their help and labour these valuable works of the ancient Aryans would have survived only in name. Among ancient Europeans, one Robert de Nobilius, a Jesuit Missionary, first tried to collect the Vedas but was deceived by some clever pandit of Madras who composed a false Ezurvedam and palmed it off on him. Voltaire sent it to the Royal Library of France under the wrong impression that it was really the Yajurveda. Then came Mr. Colebrooke who also tried his best to collect the Vedas. But he also was deceived by a Mahratta Brāhmaṇa and shared the same fate with his predecessor. At last, through the unwearied endeavours of Colonel Polier, the manuscripts of all the four Vedas were collected from Joypur and sent to the British Museum in 1789.

Before the 6th century, B.C., the western world was almost in the dark in relation to the learning of the Indians, and it was only after Alexander's invasion that the
Greek, to a certain extent, came to be acquainted with Indian literature. The Arabs, in the Middle Ages, introduced this branch of Indian knowledge to Europe. From the 16th century onward a few western Christian Missionaries acquired some familiarity with this Indian branch of science. Abraham Roger, a Dutch missionary, translated the Bhattikāvyam into Dutch in 1651. He translated besides the proverbs of भद्रहरि into English. The name of the Jesuit father Johann Hanxleden should not be omitted here. He worked in the Mālabār mission and his "Grammatica Granthamia Seu Sanscrdmica" was the first Sanskrit grammar written by a European. It was never printed. Bartholomeo, who wrote two other Sanskrit grammars (1776-89), derived much help from the Sanskrit grammar of Johann Hanxleden.

The eighteenth century is a great epoch in the history of Sanskrit Literature. From this time onward many European scholars engaged themselves in the critical study and discussion of the Sanskrit language. These investigations and critical studies have resulted in two new branches of science, viz., Comparative Philology and Comparative Mythology and in the preparation of an Encyclopaedia covering the whole domain.
of Indo-Aryan Philology and Archeology under the title "Grundriss der indo-arishe\nPhilologie and Altertum-skunde." This book was being published in parts by Prof. Bühler of Vienna with the help of some thirty specialists of various nationalities at Strassburg. After the death of Bühler the editorship fell on the shoulders of Kielhorn of Gottingen. Now the book is being published under the editorship of Lüders and Wackernagel.

Then came Prof. Rosen who published a few hymns of the Rgveda in 1830 in London. After his death, the first Astaka of the Rgveda with his Latin translation was published in Calcutta in 1838. This attracted much attention and led to the foundation of Vedic studies in France under the leadership of the great orientalist, Eugene Burnouf. Rudolf Roth, his celebrated pupil, wrote a booklet "On the Literature and History of the Veda," which came out in 1846. The publication of the work popularised the study of the Vedas in Germany. Some portions of this book were translated into English by Mr. Muir and published in the Journal of the Asiatic Society in 1847-48. On the motion of Mr. Lydley, the proposal of publishing this Bibliotheca Indica was
accepted unanimously at a meeting of the Asiatic Society in 1847. Dr. Roer accordingly published the first and second Āṣṭakas of the Rgveda with their English translation in 1847; but, on hearing that Prof. Maxmuller was publishing the whole of the Rgveda with Sāyaṇa's commentary and with Prof. Wilson’s English translation under the supervision and patronage of the East India Company, he gave up his endeavour. Prof. Müller's Rgveda with introduction and word-index came out in six parts between 1849—75. He published also the first Maṇḍala of the Rgveda with the Paḍapāṭha between 1856—59 and the whole text of the Veda in Roman Character with his own Index in 1877. The Rgveda was in parts translated into French between 1848-51 by various scholars and wholly in 1870 by L. Langlois in Paris. Alfred Ludwig in 1876 and Hermann Grassmann in 1876—77 translated and published the whole of the Rgveda in the German language. Prof. Roth and Bot̆hlingk published a Sanskrit-German Dictionary between 1853—75 in St. Petersburgh in seven folio volumes. It is indeed a brilliant monument to German industry. Dr. Roth published also the Nirukta of Yāska between 1848—52.
with his own notes and commentary. Dr. Haüg published the text of the Aitareya Brāhmaṇa in Roman Character in two parts in 1863. Mr. Stenzler published the Grhya Sūtra of Āśvalāyana with German translation in 1864—65, and Prof. Hermann Oldenberg published the Sānkhyāyana Grhya Sūtra in Weber’s Indische Studien with translations and notes that very year. Regnier, the French scholar, published the Saunaka Pratīṣṭākhya of the Rgveda with commentary and translation in 1857—58 in Paris. Prof. Maxmuller published another edition of this book between 1856—69 with a German translation. Prof. Weber published the Chandahsūtra of Pingala in Roman character in 1863 in his Indische Studien and the Pāññīya Śikṣā in 1858. Rudolf Mayor published Rgvidhāna and Brhaddevatā in 1877 with his own introduction. Dr. Fitz Edward Hall published a portion of the Rāvana Bhāṣya of the Rgveda in the Asiatic Researches of 1862. Besides, through the energy of a number of western scholars the Śadvimā Brāhmaṇ, the Śāmavidhāna Brāhmaṇ, the Kṛṣṇa Yajurveda, the Śukla Yajurveda, the Atharva Veda, the Śārīraka Bhāṣya of Śankarācārya and several other important Upaniṣads have also been
They, from time to time, have moreover written a number of essays on Vedic and Paurāṇic literatures along with some important texts. Of these the Essays of Colebrooke, Maxmuller’s Ancient Sanskrit Literature, Chips from a German Workshop, India and What It Can Teach us, Science of Language, Vedic Hymns in the 32nd and 40th Vols of the Sacred Series of the East, Six Systems of Hindu Philosophy; Macdonell’s India’s Past, the History of Sanskrit Literature, Vedic Grammar etc.; Keith’s Drama, the History of Sanskrit Literature, Aitareya Áranyaka; Macdonell and Keith’s Vedic Index; Bloomfield’s Vedic Concordance, Vedic Religion and Rigveda Repetition; Muir’s Original Sanskrit Texts in five Vols.; Sacred Series of the East in 49 Vols, under the general editorship of Maxmuller are very important. Mention should also be made here of T. Aufrecht’s Catalogus Catalogorum containing catalogues of Sanskrit manuscripts of all important libraries of India and Europe; prof. J. W. Rhys David’s Pali Text Society and A. Weber’s the Writing of the Jains which have rendered great help to the investigation of the Buddhistic and Jaina literatures.
The needs of practical administration stimulated the study of Sanskrit among Europeans in India. Warren Hastings, the then Governor-General of India, finding it advantageous to rule India through her own laws, caused a digest to be made by some pandits based on ancient legal authorities. At the expense of the East India Company this came out in 1776. The work is known as *Vivādārṇa-vaseta.* This deals specially with the Indian law of inheritance and family laws etc, under the caption “A Code of Gentoo Law.” The book was translated into German and was published in Hamburg in 1778.

1. **Charles Wilkins** (afterwards Sir Charles) was persuaded by Warren Hastings to learn Sanskrit in Benares and published a translation of the Bhagavad-gītā in 1785 and that of Ṣhitopadeśa in 1787. The translation of the former was the first of its kind that was directly rendered into English, nay into European languages, from the original Sanskrit for the first time. In 1795 he translated Ṣakuntalā, an episode
of the Mahābhārta and in 1808 wrote a Sanskrit Grammar in which Sanskrit scripts were used for the first time in Europe.

2. Sir William Jones (1746-94), the famous oriental scholar, founded the Asiatic Society of Bengal in 1784 for the propagation of Sanskrit studies and roused a keen interest in the study of Indian antiquity. He translated Kālidasa’s Śākuntalam into English in 1789. This was rendered into German in 1791 by George Forster. This book in its new guise fascinated critics of such undoubted competence as Goethe and Herder.¹

¹ “Wilt thou blossoms of spring and the fruits that are later in seasons?
Wilt thou have charms and delight, wilt thou have strength and support?
Wilt thou with one short word encompass the earth and heaven?
All is said if I say only, Śākuntalā thee”—Goethe.

“It is here that the mind and character of a nation is but brought to life before us; and gladly I admit that I have received a truer and more real notion of the manners of thinking among the ancient Indians from this one Śākuntalā than all their Upaniṣads and Bhāgavats.”—Herder.

George Forster’s German translation of Śākuntalā roused enthusiasm among literary circle in Europe and it was looked upon as “a Wonder coming from the land of wonders.”

In 1830 Chezy, the French editor of the text of Śākuntalā writes thus—“The First time when I became aware of this unfathomable work, it excited such an enthusiasm in me and attracted me so much that I never left off studying it and even felt myself urged on to the impossible task of adopting it, at least in some way, to the German stage.”
In 1792 he translated Ṛtusamhār (Cycle of Seasons) with Sanskrit texts. It was followed by the translation of the Code of Manu in 1794.

3. Alexander Hamilton was made a prisoner of war in France by the order of Napoleon on his way home to England from India. He was a great oriental scholar and taught Sanskrit to a few eminent men of letters from within the four walls of the prison. Among these scholars one was

4. Friedrich Schlegel. He was a great German Romantic poet and published his work Die Über Sprache Und Weisheit der Indier (On the Language and Wisdom of the Indians) in 1808. He was a pioneer for the study of Sanskrit in Europe. He published the conjugation of Sanskrit verbs in 1816. He demonstrated herein the common origin of Indo-Aryan languages. From 1821 he was professor of oriental languages at Berlin. His great work—A comparative Grammar of Sanskrit, Greeks Zend, Latin, Lithuanian, Old Slovanic, Gothic and German—was published in six volumes between 1833-52. It was translated into English by Eastwell. The publication of this book was a corner-stone in the foundation of the science of comparative
philology in the hand of Franz Bopp and it fostered the study of Sanskrit in Germany. He translated the Gītā in Latin. This translation attracted the notice of Wilhelm von Humboldt who praised it as “the profoundest and the loftiest thing the world has ever seen.”

5. **Henry Thomas Colebrooke** (1765-1837), as has been said before, tried in vain to collect the manuscript of the Vedas. He was born in London in 1765. His legal functions led him to study Indian law and learn Sanskrit. From 1794 he began to write essays on Indian religion, poetry and science in the Asiatic Researches. In 1798 he translated from the Sanskrit the *Digest of the Hindu Law on contracts and successions* and it was published in four volumes. While acting as a judge of the New Court of Appeal in Calcutta he was appointed a professor of Hindu law and Sanskrit at the College of Fort William. In 1805 he published his first volume of Sanskrit Grammar and began to write his famous

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1 In 1819 F. Bopp published the Sanskrit text of *Nalopākhyāna* with Latin translation. This was considered as one of the gems of the poetry of the world. It has been translated into almost all European languages and is selected as the preliminary reading for students in all Western Universities. His Sanskrit Grammar (1827-34) and his *Glossarium Sanscritum* have done much towards the furtherance of Sanskrit study in Germany.
articles on the Vedas. It was this attempt of Mr. Colebrooke that brought for the first time the knowledge of Vedic literature into Europe. He published besides many texts, translations and essays, among which the names of Amara Koṣa, Hitopadeśa, Kirātāryuniyam and the grammar of Pāṇini may be mentioned. On his retirement he presented to the East India Company a collection of manuscripts worth £100,000 which is still preserved in the India office in London.

After the Vedas come the Vedāṅgas. They are six in number, viz., Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Candah and Yyotīṣ. Besides there are the Purāṇas, Nyāya Mīmāṃsā and Dharma Śāstras. The four Vedas, the six Vedāṅgas, the Purāṇ, Nyāya Mīmāṃsā and Dharma Śāstras go by the general name of fourteen Vidyās. These

1. There are eighteen purāṇas and an equal number of Upapurāṇas, all attributed to Kṛṣṇa Dvaipāyana Vyūsa. Nyāya includes Vaiśeṣik Darśan also. Mīmāṃsā comprises both Pūrva and Uttara Mīmāṃsās. The Rāmāyaṇa, the Mahābhārat, the Sāmkhya, the Pāññal, the Pāṣupata, the Vaiśnav and other Darśans are included in Dharmasūstras. These are known by the general term Smṛti. Besides these Aṣṭika Darśans there are six Nāstika Darśans also, but they are not included in the fourteen kinds of Vidyā as they are not useful in the realisation of human pursuits.

2 भुःराम्याय-मीमांसा-धर्मशास्त्राः प्रमिभिः।
    वेदांत: स्थानात्ति विद्याः प्रसर्तव्य च वच्यं॥
fourteen Vidyās along with the four Upavedas, viz., आद्वेद, चन्द्रेवेद, गान्धारेवेद and शिल्पेवेद form what is technically called अष्टाद्य प्रस्थान. Mahopādhyāya Madhusūdan Sarasvati, the pride of Bengal, has dealt with these briefly in his "अष्टाद्यप्रस्थान" and has shown that all these tend to the realization of Brahma.

The development of religion and philosophical thought in Sanskrit literature is also noteworthy. The lofty height which the Indo-Aryan intellect had attained is conclusively borne testimony to by a careful perusal of these works. In ancient India the spread of education amongst all ranks of people had its desired effect of making society sober and raising its moral tone. The philosophical literature of India again bears testimony to the high speculative powers of her people. Ever since the period of Aryan invasion Indian civilisation and religion have developed side by side without being affected by foreign influences. It is this isolation by which the Indians were able to retain the individuality of their own faith and culture inspite of a number of invasions and conquests by different nations at different times.

The history of ancient Indian literature falls chiefly into two periods—the Vedic
and the Classical or Sanskrit. According to some eminent scholars, as has already been said, the former covers the period beginning from 3000 B.C. and extending to 200 B.C. This may again be subdivided into three literary strata according to differences in language and style and also in religion and social views. These subdivisions, so to say, are the Samhitā period, the Brāhmaṇ period and the Śutra period. The first stage extends from 3000 B.C. to 1400 B.C. the second from 1400 B.C. to 800 B.C. and the third from 800 B.C. to 200 B.C. The first two stages are, no doubt, the Vedic stages, but the third, i.e. the Śutra period, is not really so. This, to speak the truth, belongs to the latter period and is the source of all literatures designated as śruti. The latter (i.e. the Sanskrit or Classical period) extends from 200 B.C. to 1000 A.D. or more strictly to the modern time. All but śrutis come under this division.

"History," says Macdonell, "is the one weak point in Indian literature." He states two reasons to palliate this defect. First the Indians had not to struggle hard for their existence like the Romans or the Greeks and so they found no necessity for the development of political history.
Secondly, the Brāhmaṇas whose task it was to chronicle all great events did not care to record historical events, for to them all action, nay, existence itself—was a positive evil. So in matters historical we do not get definite dates till we come to about 500 A.D. The reasons assigned by the learned Professor are not, however, convincing. The Indians have a peculiar conception of History or Itihās (as they call it) by which they mean a treatise diversified by narrative and conducive to the attainment of virtue, wealth and salvation. We get a systematic history, for instance, in the Vedic and Paurāṇic literatures of India. Dr. Roth remarks, "According to my conviction, no more essential service could be rendered to the history of the ancient East, perhaps to the whole of ancient history, than to make known and exactly investigate the Vedic writings." Colonel Todd also in his preface to Rājasthān is of opinion that the Indians who improved every other branch of science could not but have written histories, which perhaps have been lost in the successive tides of invasion which have passed over the country. But
the chief defect of this kind of history is that it does not give us a reliable frame-work of dates.

To prepare a chronological history of ancient India, we shall have mainly recourse to the Vedic and classical literatures of the country. Besides the account of the foreign travellers, such as, Fa Hian who came to India in the reign of Candragupta II. (Vikramāditya), Hiouen Tsang (Yuan Chwang) who visited India in king Harṣa's time and I. Tsing (671-95); ancient coins, copper-plate-grants and inscriptions on rocks and pillars furnish us with historical materials for the construction of the ancient history of India. These have shed light not only on the chronology of some Sanskrit poets, but also upon the religious and social condition of India in the past.

Epigraphical researches have thrown some light on the history of Indian script. The Aśoka inscriptions are taken by some to be the earliest records of Indian writing. Prof. Winternitz says thus against it—"Palaeographic facts prove undeniably that writing cannot have been a new invention as late as the time of Aśoka, but must already have had a long history behind it." (Vide Winternitz's Indian A3.)
Literature, p. 31., Vol. I). Some scholars have suggested that two types of script were known in ancient India—the Khāroṣṭhī and the Brāhmī. These were written respectively from right to left and from left to right. Another version is that once both these were written from right to left. According to Dr. Büller the former was employed in Gāndhār from 400 B.C. to 200 A.D. and was borrowed from the Aramaic type of Semitic writing; while the latter, the true national writing of India, was introduced about 800 B.C. by traders coming by way of Mesopotamia. Some occidental scholars are of opinion that the complete Indian alphabet existed about 500 B.C. But Prof. Gold Stucker in his Introduction to Pāṇini has proved conclusively from both internal and external evidences that letters were known to Pāṇini, who according to him flourished about 800 B.C. Thus existence of letter is in his opinion pre-Pāṇinian. These opinions of Western scholars do not seem to be convincing. The Śaḍvimsa Brāhmaṇa of the Sāma Veda, the Chāndyogya and the Mundaka Upaniṣads mention the name of six Vedāṅgas. Śīkṣā is one of the Vedāṅgas. This deals with vowels and consonants, accents and euphonic
combinations etc. This clearly shows that the origin of script goes back as far as 1400 B.C, which is supposed to be the lowest limit of the Brāhmaṇ period by many modern scholars. ज्ञान्योग्य Upaniṣad again speaks of the vowels, gutturals, palatals, cerebrals, dentals, labials and the sibilants.¹ Prof. Weber in his edition of Śatapatha Brāhmaṇ, where the mention of singular and plural number is found, (Vide D. A. Weber's Edition p 990), has proved that the time when Śatapatha Brāhmaṇ was written the Sanskrit Grammar had attained its perfection. The Aitareya Brāhmaṇ not only corroborates his views but in 1.2.5 speaks clearly of letters, words and their varieties. Gopatha Brāhmaṇ also has (1.24) letters, words and sentences etc. incorporated into it. Rgvedic hymns also do not seem to favour the views of the Western scholars but point to the reverse conclusion. From them we learn that it was the paṇis (with whom the Phoenicians are identified by many scholars) that stole the Vedas which were recovered by Brahmaṇaspati, and this could not have been possible

¹ सर्वेष्वरा इत्युतम्य भाष्मान्य सम्बं उपमान्य व्रजापेतालस्वान्य सम्बं ब्रह्माण्य स्यान्योत्पत्तिस्वान्य ऐतो-ज्ञान्योग्य यशके २२१५, -५।
if the Vedas had existed only in speeches and not in writing. Besides the verses वेदवारिक अध्वाचकत्वस्वपनाद्य, etc. (R. V. 4, 58, 4), तपवानवाल्क परसिताश्च वाच (R. V. 1, 165, 45), ऊपायं अवधाल्य (R. V. 10, 61, 4), साधुः सदिव तितिदिवं पूर्बं (R. V. 10, 71, 2) etc., quoted by Patañjali in his Mahābhāṣya clearly point to the use of words in their refined sub-divisions. Poet Bhāṣa who possibly flourished in the 4th century B.C. speaks thus in his Pañcarātra—“तपपरिवर्त्यां तोषे पुराणं कमतोहिष्ठकमारोपवति कुमारः।” Besides, the Rāmāyana which in its germinal form was undoubtedly composed before 1500 B.C., has the following lines at the close of Lañkākanda :—“विनायकव्रत शास्त्रविष्ट गृहे तितिक वस्ये।” “ऐश्वर्यं पुरुषायत साम्राज्यं भविष्यति न संसार:। रामायणानि इयथं शक्ति पत्र: सदा।” “सच्छर रामस्य ये कथा संहितास्रविष्ट इत्यादः।” ये लिखतिरथ व नरस्तेवं वास्तविविधे।” All these clearly show that writing was fully known to the Aryans long before the time of Aśoka and before 800 B.C. The Bactrian is avowedly not so full as Pāli, its vowels being fewer and consonants deficient. Far less tenable is the theory of the Bactrian origin of the Sanskrit script (which certainly existed before Pāli; as the latter is only a dialectic variation of the former) as the Bactrian is of too recent a date to be
supposed to be the earliest medium for writing Sanskrit. The Dravadian origin of Pāli, as well as of Sanskrit, is also to be discarded as the very fulness of Pāli, possibly the first dialectic form of Sanskrit, is opposed to the theory of Tamilian origin. Considering all these points it is fairly certain that the art of writing was known even in the Vedic age and had an independent origin of it.

The Brāhma script¹ from which have originated Nāgri and other scripts prevailing in all the Aryan dialects of India, is of two types—the Northern and the Southern. They are noticed in the inscriptions of the 3rd century. From the Khāroṣṭhī descended the characters employed in the Canarese and the Telegu country.

Birch bark, palm leaf, sāchī and plates of brass, copper and stone, were the materials on which Indian manuscripts were written. Paper was introduced after Mahomedan conquest. The use of ink was perhaps introduced in the 2nd. century B.C. Before this palm leaves etc, were scratched with a stilus and the characters were blackened by soot of charcoal.

¹ May it refer to the script with which Brāhma or Veda was written? The puranic legend is that it originated from Brāhma.
A close and careful study of Sanskrit literature will convince the reader that Sanskrit was a spoken language from prehistoric times. Yāska, Pāṇini and Patañjali speak of Sanskrit as Bhāṣā or spoken language as opposed to the literary one, though there existed some dialectical and provincial differences.\textsuperscript{1} Kātyāyana speaks of logical differences, while Patañjali of words occurring only in a single district.\textsuperscript{2}

From this it can fairly be concluded that till the 2nd century B.C. Sanskrit was actually spoken in the whole of Āryāvarta. The distribution of the dialect in Sanskrit Dramas also shows that the use of Sanskrit speech was not confined to the Brāhmaṇas only but also prevailed among men of many higher classes as well as among men of letters. According to Dr. Winternitz Sanskrit is not a dead language even now. It is in this language that Indian scholars converse on scientific questions as yet. He further says that Sanskrit plays the

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\item \textsuperscript{1} "प्राणेकोक्षोऽन्वयते इति: श्रीयोवक्ष्यातः।
बिद्योऽवेद्यविषयं सा न: पातु शारावती॥ Quoted by Kaśikā.
\item \textsuperscript{2} "शब्दती गतिकमिं कन्योज्ज्वेष्व, भाषितोभवति। विकार-विलम्बयम् साक्षे धव इति। हन्नति: हराध्येद्, वाच्याध्येद्, रंगहित: प्राच्याध्येशु, गतिसम: त्वाच्य: प्रायुक्ते। "वास्तिवेच्यायः प्राच्येषु, बु: प्राच्चेदुः।" महामाथ्य p. 29. Benares Edition.
\end{itemize}
INTRODUCTION

same part in India still “as Latin in the middle ages in Europe or as Hebrew with the Jews.” (Vide History of Indian Literature Vol. I, Calcutta, 1927, p. 45).

Almost all Indian dialects have sprung from Sanskrit; but it is still a matter of dispute when Prakrit first came into being. According to Patañjali there are only two sorts of pure language—the Vaidic and the Lankik. All other languages and dialects are but mutilated forms of these two and generally go by the name of Āpabhṛṣṭa. Prakrit with all its varieties is apabhṛṣṭa. A close study of Vedic hymns would show that Prakrit descended from Vedic and not from classical Sanskrit. Pāli is another apabhṛṣṭa dialect. The earliest Buddhist literature composed in Pāli about the 5th century B.C., proves the antiquity of that language. The introduction of Sanskrit verses in Pāli inscriptions proves that the two languages flourished side by side even in olden days.

Sanskrit exercised a great influence in the religious literature of India, and so Buddhist and Jain teachers tried to learn it. This led to the composition of the Northern Buddhist texts in Sanskrit; and the intermingling of the two languages
(Sanskrit and Pāli) gave rise to a new type of language called Gāthā in which Lalitavistāra, the life of Buddha, was written.

Sanskrit language, again was largely influenced by Prākṛt. It assimilated a large number of words from Prākṛit with their accents.

The very name Prākṛt denotes its descent from some original source and this source as has been shown before is Sanskrit. Daṇḍī too in his Kavyādarśa speaks in the same strain. But there are scholars who take it as an original language. Sir George Grierson classifies it under three heads—

1. Primary Prākṛts, the source of Vedic and classical Sanskrit; 2. Secondary Prākṛts comprising Pāli and other mutilated forms represented in dramatic and Pāli literature and called Apabhramśa by grammarians; 3. and the modern Vernaculars. At first there were only two types of Prākṛt—the Eastern and the Western. These, in the middle ages, were divided into

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1 तत्रेतद्र वाक मर्य भूयः संस्कृत प्राकृत: तथा ।
ध्यान सम्म निर्मके स्वादुराम्योद्भवुः सुविषयः।
संस्कृतः नाम दैवीवाग्नवाहायतां महापिनि: ।
स्त्रयस्तयसादिष्ठात्तथेष्पि कार्यम्: || काव्यावर्गः १५१२-२३ ॥
four main sections—Māgadhī and Ardha-Māgadhī in the East and Apabhraṃśa and Śaurāṣṭerī in the West. From Māgadhī came Māraṭhī and from Ardha-Māgadhī the Bengali and Maithili. Sindhī, West Punjabī and Kāśmīrī originated from Apabhraṃśa; from Śaurāṣṭerī descended the East Punjabī, Hindi (the old Avanti) and Gujarātī. In Aśvaghosa's dramas we meet with the old Māgadhī, the old Ardha-Māgadhī and old Śaurāṣṭerī types of Prākrit. Mahārastrī and Śaurāṣṭerī types are found in Jain literatures. It is said that the Bṛhatkathā of Guṇādhyaśya was written in Paiśāchī Prākrit. The Nātya Śāstra of Bharata mentions several varieties of Śaurāṣṭerī (such as, Dākṣiṇātya, Āvanti and Takki) and Māgadhī (such as, Chandālī and Sakārī) Prākrits. We give below a genealogical table showing the varieties of Prākrit and the source of all modern Vernaculars.
Exercise

1. Describe the origin and development of the Vedas and state the relation of the Atharva Veda to three other Vedas.

2. Explain the term ब्रह्म and discuss the statement—"Atharva Veda was composed long after the composition of the other three Vedas.

3. Name the principal priests of the Vedas and their respective functions.

4. Discuss the age of Vedic literatures.

5. What do you know of the general division of the Vedas?

6. State how the manuscripts of the Vedas were collected.

7. Give a short account of the principal European scholars that devoted themselves to the study of Sanskrit in the 18th. and 19th. centuries, (C.U. 1916 Pass.)

8. Describe briefly the influence which Sanskrit literature has received from and exercised upon the nations of the West. (C.U. 1920 Pass.)

9. Give a brief account of the labours of early European scholars in introducing the study of Sanskrit in the West. (C. U. 1922, Hons.)
10. Describe briefly the influence of Sanskrit literature on the West in the last century (C.U. 1923. Pass.)

11. Indicate the services rendered to the cause of Sanskrit literature either by Sir. William Jones or by Henry Thomas Colebrooke, (C.U. 1915. Pass.)


13. Give the principal periods of Sanskrit literature and their divisions.

14. Discuss the statement of Prof. Macdonell —“History is one weak point in Indian literature”.

15. What materials are there for the construction of the ancient history of India?

16. Discuss Macdonell’s theory of the origin and development of the Sanskrit alphabets. What probable date does he assign to the origin? (C.U. 1910 Pass.)

17. Name the two kinds of script known in ancient India, and indicate some of their prominent characteristics with the probable dates of their introduction or use in ancient India. (C.U. 1929. Hons.)

18. What evidences can be adduced to prove the existence of a popular language, as distinguished from a literary one in ancient India? Mention four classes of the Prakrit from which the Bengali language has descended. (C.U. 1929. Hons.)
19. Adduce some evidence to show that Sanskrit was a spoken language in Northern India in the 2nd century B.C. (C.U. 1928 Hons.)

20. Adduce some evidence to show that in the 2nd century B.C. Sanskrit was actually spoken in the whole of Áryávarta. (C.U. 1927 Pass.)


22. Describe the relation of Sanskrit to Prākṛt and Pāli. (C.U. 1915 and 1923 Hons.)

23. Trace the development of Prākṛt dialects. (C.U. 1914 Pass.)