74; but he did not recover the north-west. And, so far as Mathurā with its territories was concerned, he handed on the succession, which thus remained unbroken, to Vāsudēva.

The difficulty is that, if anything in the shape of a straight-edge is held above the bottom line of the writing of the Mathurā inscription of the year 28 (IA, 6, 218, plate, No. 1), the mark which precedes the *shka* of *shkasya* resembles so pointedly the lower part of an *s*; from which I deduced the name Vās[a]shka here also. We should have to understand that the breakage of the stone has by pure chance resulted in that suggestive appearance.

Against my recognition of Vāsashka-Vāsushka as a separate king, Mr. Vincent Smith has laid much stress upon the fact that no coins struck by him have been found and recognised (*loc. cit.*, note). Irrespective of the question of the exact date of the Sāñchi record, that position has to be faced; it is not practicable to believe that Vāsushka was Vāsudēva, and that he changed his name from its foreign to a Hindū form. By way of a start towards tracing out some of his coins, a closer examination might be made, if the original is available, of the coin figured by Sir Alexander Cunningham in his *Mahabodhi*, plate 22, No. 17. It resembles the later coins much more than it does those of Huvishka.

J. F. FLEET.

February 10th, 1905.

A COMMENT ON "SOME PROBLEMS OF ANCIENT INDIAN HISTORY."

It would be impossible, without writing at very great length, to criticise the views, and the details advanced in support of them, which Dr. Hoernle has presented to us in his articles entitled "Some Problems of Ancient Indian History." I confine myself to indicating that in his last instalment, on pages 1 to 32 above, he has, in some respects at least, started with bases which he ought to have ignored. In passing indeed, it must be observed, in respect of a mistake in detail which ought not to figure in such writings, that

the name of a well known country, mentioned prominently in various passages, is Lāṭa, with the long *ā*; not Lata, with the short *a*. But it is not to incidental mistakes of this kind, that I desire to draw attention.

A suggestion, quoted from me on page 13, that the Chalukyas may have been originally feudatories of the Gurjaras, but, in the person of Pulakēśin I., threw off that yoke, and, migrating to the south, established an independent sovereignty of their own, was put forward by me twenty-eight years ago, at a time when we were often advancing speculations about the early history which could hardly even occur now to anyone taking a practical part in the actual editing of the epigraphic records. Moreover, that particular speculation was largely based on views of the dates of the records of the Gurjara princes, now known to be quite wrong, which antedated them by at least a century and a half. It is of no value now. And it seems to me to have been quite plainly, though only tacitly, cancelled by the remarks about Jayasimha I., Raṇarāga, and Pulakēśin I., in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, vol. i, part ii, 1896, p. 343.

Of just as little value is a statement, quoted from me on page 12, that "it is an undoubted fact that the Chālukyas did come originally from the north." This observation was first made by me on the same occasion, in 1876 (IA, 7, 246); and it was repeated even as late as 1885 (*id.* 14, 49). But it, with anything that might be based upon it, seems to me to have been with equal plainness, though only tacitly, cancelled in 1896 by the remarks in my *Dynasties* to which I have just referred.

With regard to certain legendary statements about the Chalukyas, which are cited on pages 26, 27, and are there quoted partly from my same writings of 1876, I would point out that they, and the gradual evolution of them, have been fully set out in my *Dynasties*, pages 338 to 342. And I have there stamped the whole story as what it really is; namely, "a mere *farrago*, of vague legend and Purāṇic myths, of no authority." It was simply concocted in a late period

when, probably in imitation of an example set by the Pallavas in the seventh century A.D., all the great families of Southern India began to apply themselves to devising pedigrees with a view to establishing claims to descent from the Lunar and Solar Races of Northern India. For further remarks on this last point, see, for the present, what I have said in the *Epigraphia Indica*, vol. vi, p. 82, and compare page 296 f. above.

A suggestion made by me in 1888, and mentioned on page 4, that the Maitrakas were the particular family or clan, among the Hūṇas, to which Tōramāṇa and Mihirakula belonged, was based on an erroneous interpretation, which I had adopted against my own judgment, of a passage in the Valabhī records. As originally and correctly treated by me in 1879 (IA, 8, 303), the passage shews that the Maitrakas were the *Sēnāpati* Bhaṭārka and his ancestors and descendants. I have not had occasion to edit a Valabhī record since 1888. But Professor Hultzsch has, in 1895 (EI, 3, 319 f., 322), formally reinvested the passage with its proper meaning on that point; and, by establishing the correct reading *sapatna* instead of *sampanna*, he has removed the detail which, as much as anything else, had led to the abandonment of it.

There is probably no line of research, in which the advance towards correct knowledge has been more marked and rapid than in our acquaintance, as extended during the last ten years or so, with the contents, meaning, and bearing, of the epigraphic records of India. But we who have been working at the exploration of the records and the editing of some of them, have not had leisure to write up all the improved results, and to cancel explicitly, if it is necessary to do so, early errors. Till we can do that, we can only suggest an use of our later writings, in preference to the early ones, as furnishing the starting-points for those who are seeking to utilise the materials that we have placed before them. And I would submit that, in citing from anyone such antiquated assertions as some of my own which I have indicated above, it is hardly safe to take them as representing present

views; and it is scarcely doing justice to the authors of them, to exhibit them in that light by such expressions as "he *holds*," "his theory *is*" (page 12).

In another direction,— we certainly may fairly use genuine tradition, when it is forthcoming, to explain and supplement the epigraphic records in matters in which it is not opposed to them. But we must do even that with great caution. And, surely, the time has quite gone by, for taking as reliable sources of detailed early history, local legends (whether plainly stamped as such or whether dignified by the name of tradition), late chronicles and poems, and the songs of bards. As regards the last-mentioned, we have before us the notorious case of the bards of Kāṭhiāwāḍ: their story about the rise of Valabhī was brought forward and accepted as "an old-world tale," which had a historical basis, though it might not be altogether accurate; but it was subsequently made known that the story only sprang into existence in or about 1870 to 1888, and owed its origin simply to certain speculations, advanced by Pandit Bhagwanlal Indraji, which found their way to the bards through an educational treatise (see F.GI, *Introd.*, 49 f.).

J. F. FLEET.

February 15th, 1905.

NOTE ON THE AUTHORSHIP OF NYĀYABINDU.

In 1889 Professor P. Peterson brought out an edition of this long-lost Buddhist work on Logic, together with Dharmottara's commentary on the same. The authorship of the former was unknown, but the Professor suggested the possibility of its having been written by Buddha himself.

In an excellent paper read before the Bombay Branch of our Society in November, 1894, however, Mr. K. B. Pāṭhak proved conclusively that that view was untenable, and, at the same time, gave satisfactory reasons for attributing the authorship to Dharmakīrti, whom he regarded as the composer of the *vārtika* on Dignāga's treatise on the same subject. This is borne out, I am told, by Thibetan MSS. of