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A NOTE ON ŚIVA-BHĀGAVATA.

THE mention of *Śiva-Bhāgavata*¹ in *Patañjala-Mahābhāshya* is no doubt a proof that the Śaiva sect existed in the days of Patañjali. But that the Vishṇu-cult is anterior to the Śaiva cult, whenever the latter came to be formed, is also proved by this compound word. Bhāgavata is a worshipper of Bhagavān, the latter being a name peculiar to Vishṇu. See *Vishṇu-Purāna* and my notes on Bhagavān in the *Journal*, R. A. Society, London. The Bhāgavatas, or those who belonged to the Vishṇu cult, are contemporaneous with the

Vedas. When the Śaiva cult was inaugurated, it was felt to be necessary to appropriate this term of high and hoary sanction. In adopting it, therefore, it was also necessary to add a distinguishing mark showing the differentiation of the new cult from the old one. That mark was, of course, Śiva. This was added, and the compound word Śiva-Bhāgavata was thus launched into the world of the Sanskrit Grammarians.

A. GOVINDACHARY SVAMIN.

MYSORE, VEDA-GRĪHAM.

NOTES AND QUERIES.

ALOPEN AND SILADITYA?

PROFESSOR TAKAKUSU (*I-tsing*, p. xxviii, n: 8) states that Alopen, the Nestorian missionary to China, visited Śilāditya, in India, in the year 639 A.D. This statement is based on a remark of Edkins, quoted in the *Athenæum* of July 3, 1880, p. 8. Back numbers of the *Athenæum* are not readily available, and more than one writer has accepted Takakusu's account, without testing it as an important contribution to the history of Christianity in India. I myself did this in the

article *Bhakti-mārga*, in Hastings' *Encyclopædia of Religion and Ethics*, Vol. ii, p. 548.

Since then, the statement has been called in question, and I have been able to trace it to its source. I now hasten to correct any wrong impression which may have been caused by my trust in Takakusu. He is quite wrong, and has entirely misunderstood Edkins. In the passage referred to, Edkins is not dealing with Śilāditya, but with the Emperor of China.

CAMBBLEY, GEORGE A. GRIERSON.

BOOK-NOTICE.

ANECDOTES OF AURANGZIB (Translated into English with Notes) and Historical Essays by JADUNATH SARKAR, M.A., Professor, Patna College. M. C. Sarkar and Sons, Calcutta, 1912. Rs. 1-8, pp. 242.

This little volume consists of three parts. (1) A short account of the life and reign of Aurangzib. (2) A collection of anecdotes regarding that great emperor. (3) Miscellaneous essays dealing with the reigns of Shāh Jahān and Aurangzib.

Of these, the second part is of real value to English students desirous of closer acquaintance with the individuality of the last of the great Mughal rulers. Here we have Aurangzib as courageous youth, jealous brother, ardent lover, stern parent, administrator of justice, upholder of royal prerogative and disappointed dreamer. The anecdotes have lost little of their

vigour by translation and the editor has elucidated the text by valuable notes.

The third part is necessarily more fragmentary, but all the essays are brightly written and several contain information not hitherto available to the English student, notably those entitled "The Companion of an Empress" and "Daily Life of Shāh Jahān." The final essay, describing the self-sacrifice of Khān Bahādur Khuda Bakhsh in collecting the nucleus of a "Bodleian" Library at Patna will be read with deep interest by those hitherto ignorant of what this public benefactor accomplished for his own country. It is a pity that the learned author occasionally uses slang expressions, evidently under the impression that they are idiomatic English.

L. M. A.

¹ *Ante*, Vol. XLI, p. 272.

² Reprinted from the *Journal of the Royal Asiatic Society*, January, 1913, p. 144