

has repeatedly<sup>1</sup> pointed out that the existence of the Mahâbhârata and of its subdivisions, as well as that of the Harivaṃśa, is guaranteed for the beginning of the seventh century A. D. by various passages in the romances of Bâna and of his predecessor Subandhu. Professor Kern<sup>2</sup> has given some account and a specimen of the text of a Javanese translation, which dates from the eleventh century, and Dr. R. G. Bhândârkar has collected and discussed a large number of data from literary works and inscriptions, which bear on the antiquity of the Mahâbhârata, in an able article<sup>3</sup> directed against a curious theory of Colonel Ellis, who assigned the composition of the poem to a period later than A. D. 1521. In the latter paper, which unfortunately has not attracted the attention it merits, the author has gone a long way beyond generalities and has brought to light many interesting and important details. Thus, in discussing the references found in Bâna's and Subandhu's works, he comes to the conclusion that "the Mahâbhârata existed in a form complete, so far as the story concerning the principal characters goes, in Bâna's time, i. e. in the first half of the seventh century." Moreover, he shows that the work used to be read in the temples for the edification of the worshippers, just as is done in our days, and quotes a passage from the Kâdambarî,<sup>4</sup> which asserts that queen Vilâsavatî of Ujjain went on the fourteenth day of the halfmonth to the temple of Mahâkâla and 'heard during a recital of the Mahâbhârata that there are indeed no joys in heaven for those destitute of a son, and that a son is called *puttra* because he saves his father from the hell named Put.<sup>5</sup> Later Mr. K. T. Telang has shown in the introduction to his Translation of the Bhagavadgîtâ<sup>5</sup>

<sup>1</sup> See e. g. Indische Streifen, vol. I, pp. 358, 386.

<sup>2</sup> Over de oud-Javansche Vertaling vant Mahâbhârata.

<sup>3</sup> Jour. Bo. Br. Roy. As. Soc., vol. X, pp. 81-92.

<sup>4</sup> Kâdambarî p. 61, l. 15 f. (Peterson), अथ च चतुर्दशीति भगवन्तं

महाकालमर्चितुमितो गतया महाभारते वाच्यमाने श्रुतमपुत्राणां

किल न सन्ति लोकाः शुभाः । पुत्राम्नो नरकात्त्रायत इति पुत्र

इति ॥ The last phrase perhaps refers to Mah. I, 74. 39, or I, 229. 14,

where the above etymology of *puttra* is given.

<sup>5</sup> Sacred Books of the East, vol. VIII, p. 28.