

SOME SURPRISES FROM SUBHĀṢITA-SAMGRAHA-S

It is generally known that *subhāṣita-saṁgraha-s* contain poetry of known and unknown Sanskrit authors and, though their attributions are « notoriously careless and confused », they are of great value to the history of Sanskrit literature, for they preserve often unknown otherwise poetry. It is, however, generally unknown that the poetry quoted in anthologies show that some authors of repute who wrote some technical treatises were also poets in their own right. It might be, for instance surprising to note that lexicographers, such as Amara-datta, the author of the *Amaramālā* was also a poet whose verse was quoted in the *Subhāṣitaratnakoṣa* (*SkV.*); that Amarasimha the well-known autor of the *Amarakoṣa* was also a lyrical poet whose 11 verses were quoted in *SkV.*, *Sad-ukti-karnāmṛta* (*Skm.*), *Prasanna*(*sāhi-tyaratnākara*) and *Vidyākaraśaṣṭaka*; that Bopālita, one of the earlier lexicographers mentioned by Halāyudha, Medinikara, Sundaragaṇi, Ujjvaladatta, Bhānuji, Maheśvara, Rāmayakuṭa and Śivadatta was also the author of a lyrical verse quoted in *SkV.*; that Vācaspati, the lexicographer and grammarian and author of the *Kośa-Śabdaraṇa* was the author of 11 amatory and other verses quoted in *SkV.*, *Skm.* and *Prasanna*; or that Halāyudha, author of the *Abhidhānaratnamālā* was the author of some punning, mythological and devotional verses quoted in *SkV.* and *Skm.* The famous grammarian Pāṇini and the author of the *Aṣṭādhyayi* might also be the author of 26 amatory, lyrical and sententious verses, though it is not certain whether Pāṇini, the grammarian is identical with Pāṇini quoted in anthologies, but Bhāguri/Bhāgura, the grammarian and lexicographer was the author of a lyrical verse quoted in *SkV.* and containing a beautiful description of a young girl; and that Śaraṇadeva, the grammarian was also the author of 5 lyrical and devotional verses quoted in *Skm.* Logicians and theologians, such as the celebrated Buddhist teacher Aśvaghoṣa, was the author of several sententious verses quoted in *SkV.* and Vallabhadeva's *Subhāṣitāvalī* (*VS.*); Dharmakīrti, the famous Buddhist logician and philosopher was the author of 29 mostly lyrical verses quoted in *SkV.*, *Skm.*, Jalhana's *Sūkti-*

muktāvalī (JS.), *Sārṅgadhara's Paddhati* (ŚP.), VS., *Prasanna*, etc.; Śālikanātha, the *mīmāṃsāka* from Bengal and author of the *Nyāyakusumañjali* was also the author of 5 *anyokti-s* and sententious verses quoted in *SkV.* and *Skm.*; and Śiromaṇi (Raghunātha) from the 15th century and the author of the *Āmatattvavivekañikā* and of at least nine other works on *nyāya*, etc. was also the author of a verse quoted in *Vidy.* Of the numerous *dharmaśāstrin-s* quoted in anthologies Kalāna Upādhyāya from Mithilā was also the author of 6 lyrical verses dealing mostly with women; Citrapatiśarman, who was a *dharmaśāstrin* and *mīmāṃsāka*, was the author of 3 verses included in *Vidy.*; Vācaspatimiśra from the 15th century, the author of 31 works on *dharmaśāstra* and ten works on *darśana* was also the author of 2 lyrical verses quoted in *Vidy.*; Vijñāneśvara, the famous jurist of the 15th century and author of the *Mitāk-ṣarā*, was also the author of a sententious verse quoted in the *Subhā-ṣitaḥarikavi* (SH), *Sūktiratnahāra* (SRHt.) and the *Subhāṣita-sudhānidhi* (SSSN.); Viśveśvara from the 16th century, the author of the *Smṛtisamuccaya* was the author of a lyrical verse quoted in *Vidy.*; Śrīkara, a jurist from the 11th century from Mithilā, was the author of a lyrical verse quoted in *Skm.*; Sacalamiśra from the 18th century, a *dharmaśāstrin* and High Court Judge of Bihār, was the author of 3 verses quoted in *Vidy.*; and Hallīśarma, a *dharmaśāstrin*, grammarian and *tāntri*ka from Harinagar, Darbhanga District, of the 19th century, was also the author of a verse quoted in *Vidy.*

Other unexpected poets whose verses are quoted in anthologies are authors of rhetorics, poetics, etc., such as Abhinavagupta (5 lyrical verses), Ānandavardhana (25 amatory, devotional, descriptive and sententious verses), Udbhaṭa (10 lyrical verses), Bhāmaha (5 lyrical and descriptive verses), Mammaṭa (one lyrical verse), Vāmana (12 lyrical verses) and Viśvanātha (2 amatory verses); physicians and authors of treatises on medicine, as Vaidya Gadādhara, the author of the *Cikitsasārasaṅgraha*, who was also the author of 35 devotional and lyrical verses mostly based on the description of wild-life which are quoted in *Skm.*; and Haricandra, a physician from the 12th century who was also the author of a flattery verse quoted in VS.; chroniclers and historians, as Kalhaṇa and Jonarāja who were authors of 17 lyrical and sententious verses and of three sententious verses and *anyokti-s* respectively; an authority on the *Kāmasūtra*, as Vātsyāyana who was the author of 14 mostly sententious verses; and political figures, as Indrabhānu and Utpalarāja, who were authors of a single flattery verse and of 10 lyrical verses respectively. Not all of these verses are of high poetical value; some are poetically poor, particularly, those quoted in *Vidy.*, for Vidyākaramiśra wanted to include in his anthology as many verses as possible of Mithilā writers. On the other hand, it must be noted that it was usual and not out of place for a member of Sanskrit speaking intelligentsia in ancient and mediaeval India to compose, particularly, some devotional verses and, should the occasion arise, also some flattery verses.

Anthologies quote also the poetry of many well-known authors not preserved in their known poems. Some are spurious verses, but many can be considered as verses omitted from the MSs. of these authors' works or from unknown works of these authors which became lost; these verses can be considered as « new » or unknown verses of these authors; in any case they were by tradition considered as such. And so, 3 verses quoted in anthologies were probably « new » verses from the *Bālabhārata* of Amaracandra, 3 verses from the *Bhīṣetanavallabha* of Utprekṣavallabha, 2 verses from the *Rājatarāṅgiṇī* of Kalhaṇa, upto 50 verses from the *Nītisāra* of Kāmandaki, upto 116 verses from the works of Kālidāsa, of which 44 were noted already by Th. Aufrecht and A. Scharpé, 1 verse from the *Jānakīharana* of Kumāradāsa, 1 verse from the *Mukundamālāstotra* of Kuḷasekhara, 3 verses from the *Prabandha-candrodaya* of Kṛṣṇamiśra, 5 verses from the *Ratirahasya* of Kokkoka, upto 10 verses from the *Kauṭīliya Arthaśāstra* of Kauṭīliya, 1 verse from the *Caṇḍakauśika-nāṭaka* of Kṣemīśvara, upto 248 verses from the lost poems of Kṣemendra, 3 verses from the *Āryāsaptaśatī* of Govardhana, 3 verses from Jagannātha Paṇḍita's works, 4 verses from the *Nalacampū* of Trivikramabhaṭṭa, 6 verses from Daṇḍin's works, 1 verse from the *Satyavrata Rukmaṅgala-nāṭaka* of Devabodhi, upto 12 verses from the *Veṇīsaṃhara* of Nārāyaṇabhaṭṭa, upto 75 verses from Bilhaṇa's poems, 1 verse from the *Bhaṭṭikāvya* of Bhaṭṭasvāmin, upto 34 verses from Bhavabhūti's works, upto 130 verses from Bhānukara's poems, 1 verse from the *Kāvya-lamkāra* of Bhāmaha, upto 15 verses from the *Kirātārjunīya* of Bhāravi, 1 verses from the *Śrīkaṇṭhacarita* of Maṅkha, upto 22 verses from the *Śiśupālavadha* of Māgha, upto 32 verses from the *Anargharāghava-nāṭaka* of Murāri, upto 16 verses from the *Haravijaya-kāvya* of Ratṇākara, upto 157 verses from Rājaśekhara works, some of which, particularly on poets and poetry, must have been lost, upto 13 verses from Varāhamihira's works, 5 verses from the *Kāmasūtra* of Vātsyāyana, upto 9 verses from the *Mudrārākṣasa* of Viśākhadatta, 1 verse from the Śaṅkarācārya works, 2 verses from the *Rājendrakarṇa-pūra* of Śambhu, upto 15 verses from the *Kapphiṇābhudaya* of Śiva-svāmin, 2 verses from Śūdraka's works, upto 26 verses from Śrīharṣa's I works, upto 33 verses from the *Naiṣadhīyacarita* of Śrīharṣa's II, 6 verses from the *Vāsavadatta* of Subandhu, 1 verse from the *Kathāsarisāgara* of Somadeva and 3 verses from the *Sūktimuktāvalī* of Harihara.

Obviously these verses could also belong to unknown works of the authors mentioned above, or be composed by them occasionally and be a part of their known works; they could have also been wrongly attributed to the respective authors in anthologies. However, many of these verses are written in the style of the known poems of the authors quoted above and fit these works very well.

Another unexpected phenomenon noticed in anthologies is the confusion encountered in anthologies in quotations from technical treatises and, in particular, in treatises on horses by Jayadatta, Nakula nad Bhoja.

Jayadatta was the author of the *Aśvavaidyaka*, called also *Aśvacikitsā* and of the unpublished *Śālihotra*; Nakula of the *Aśvacikitsā* and *Aśvaśāstra* and Bhoja of the *Śālihotra* (which also means generally veterinary art). These works were published and are known to us. *SP.*, *SRHt.* and *SSSN.* quoted 58 verses over the name of Jayadatta and Nakula, in addition to 19 verses quoted over the name of *Śālihotra*. Of the 18 verses attributed specifically to Jayadatta, only 9 were Jayadatta's *Aśvavaidyaka*, while 9 were Nakula's verses culled from the *Aśvacikitsā* and out of 28 verses attributed specifically to Nakula only one verse was from Nakula's *Aśvavaidyaka* while 27 were culled from Jayadatta's *Aśvacikitsā*; some of these verses were also included in both works and in the *Śālihotra*, Bhoja's *Nītikalpataru* and the *Yuktikalpataru*.

In their studies on Sanskrit and Prākṛt poetesses, Dr. V. Raghavan (*Quarterly Journal of the Mythic Society* 25. 49-74; 27. 279-290) and J. B. Chaudhuri in his book on Sanskrit Poetesses (Calcutta, 1941), mentioned a number of Sanskrit poetesses; they based themselves mainly on *subhāṣita-saṁgraha-s.* To these poetesses mentioned and described already, the following which appear exclusively in anthologies may be added: Mālatī, a poetess mentioned in the introduction to *Vidy.*, though none of her verses are quoted; Lakṣmīdevī, the wife of Rājatarī Śimha Deva of Mithilā whose 3 lyrical verses are quoted in *Vidy.*; Lakhimā-ṭhakkurājñī, a poetess and principal queen of king Śivasimha of Mithilā from the 15th century who ruled for about 15 years after the king's death and patronized Vidyāpati; seven of her lyrical verses are also quoted in *Vidy.*; Līlā or Līlāvati, the principal queen and wife of king Bhoja of Dhārā who was supposed to have composed 5 mostly sententious verses quoted in the *Bh(oja)Pr(abandha)*; Vidyāveṇī, probably a poetess whose single verse was quoted in *SH.*; Vilasarasvatī, Kālidāsa's mistress and a courtesan (but probably a fictitious person) who was supposed to have composed 4 sententious verses, quoted in *BhPr.*; an unknown poetess to whom a Persian title of honour Śārīpha or Šarepha was bestowed and who composed a single devotional verse quoted in *VS.*; and Śītā, different from Śītā mentioned by Dr. Raghavan and Chaudhuri, who, according to tradition, was a poetess at the court of king Bhoja of Dhārā (but probably was a fictitious person); she was supposed to have composed 6 sententious, lyrical and flattery verses quoted in *BhPr.* On the other hand, Rajakasarasvatī quoted in *Skm.* and considered by Th. Aufrecht (CC₁ 489) as a poetess, was probably a poet called Rajaka with the suffix Sarasvatī denoting that the author belonged to one of the ten mendicant orders tracing to Śaṅkarācārya; and Cinammā, with a long « ā » at the end, and considered by Dr. Raghavan as a poetess, was a misspelt name of poet Cittapa known from anthologies and inscriptions. Chinammā in some MSs. of *SP.* and particularly in the Manuscript Library in Tanjore is also spelt in other MSs. of *SP.* Chinama or Chitrama (with a short « a » at the end) and the same verse is in *Skm.* and *JS.* attributed to Chittapa.

Anthologies which are not reliable as far as attributions are concerned quote also some verses which they purposely attribute wrongly to another author than the one who has composed it. That is, for instance, the case of some verses attributed in the *Padyaveṇī* (PV.) to Jagajjīvana, the father of Veṇīdatta, the compiler of PV. He did it, probably, for the purpose of building up the poetical fame of his father to whom he attributed some excellent epigrams of Bhartṛhari or worthy of great praise famous *subhāṣita-s* which lost already their authorship.

These are only few of the many examples of unexpected phenomena encountered, when analyzing *subhāṣita-saṃgraha-s*.