



# INDOLOGICA TAURINENSIA

THE JOURNAL OF THE INTERNATIONAL ASSOCIATION OF SANSKRIT STUDIES

*Founded by Oscar Botto*

*Edited by Comitato AIT*

## **Scientific Committee**

John Brockington, *Edinburgh, U.K. (President)*; Nalini Balbir, *Paris, France*; Giuliano Boccali, *Milano, Italy*; Pierre-Sylvain Filliozat, *Paris, France*; Minoru Hara, *Tokyo, Japan*; Oskar von Hinüber, *Freiburg, Germany*; Romano Lazzeroni, *Pisa, Italy*; Georges-Jean Pinault, *Paris, France (Treasurer IASS)*; Irma Piovano, *Torino, Italy*; Saverio Sani, *Pisa, Italy*; V. Kutumba Sastry, *Delhi, India (President IASS)*; Jayandra Soni, *Innsbruck, Austria (Secretary General IASS)*; Raffaele Torella, *Roma, Italy*

## **Editorial Board**

Gabriella Olivero, Irma Piovano, Stefano Turina

*Indologica Taurinensia* was founded in 1973 by the eminent scholar Oscar Botto; it publishes articles, reviews and research communications concerning India, Central Asia and South-East Asia.

In 1976 the International Association of Sanskrit Studies selected it as its Official Organ (then Journal) on the occasion of the 30<sup>th</sup> International Congress of Human Sciences of Asia and Northern Africa (Mexico City, August 3<sup>rd</sup>-8<sup>th</sup>, 1976). It publishes also the report of the World Sanskrit Conferences and the minutes of the meetings of the I.A.S.S. (International Association of Sanskrit Studies). In 1996 it was acknowledged as a "Journal of High Cultural Value" by the Italian Ministry of Cultural Heritage and Activities.

It is edited by the non-profit Editorial Board "Comitato AIT", that in the year 2016 was awarded the prize "Ikuro Hirayama" Prize by the Académie des Inscriptions et Belles-Lettres of the Institut de France, Paris, for its publishing activity.

# INDOLOGICA TAURINENSIA

THE JOURNAL OF THE  
INTERNATIONAL ASSOCIATION OF SANSKRIT STUDIES

VOLUME XLV

2019

EDIZIONI AIT

Publisher:  
Comitato AIT  
corso Trento 13  
10129 Torino (Italy)  
Email: [pv@asiainstitutetorino.it](mailto:pv@asiainstitutetorino.it); [indologica@asiainstitutetorino.it](mailto:indologica@asiainstitutetorino.it)  
[www.asiainstitutetorino.it](http://www.asiainstitutetorino.it)  
Printer: Edizioni ETS, Pisa (Italy)  
Annual Subscription (1 issue): € 40,00  
Desktop publishing: Tiziana Franchi  
Electronic version: [www.asiainstitutetorino.it/indologica.html](http://www.asiainstitutetorino.it/indologica.html)  
Sole Agents: Comitato AIT

Copyright © 2019 Comitato AIT per la promozione degli Studi sull'India e sul Sud-Est Asiatico  
Satya Vrat Shastri (Honorary President) - Irma Piovano (President) - Saverio Sani (Vice President) - Victor Agostini (Secretary)  
Corso Trento 13 - 10129 Torino (Italy)  
C.F. 97651370013 - R.E.A. Torino, n. 1048465 - R.O.C., n. 14802

Autorizzazione del Tribunale di Torino N. 4703 del 21/7/1994  
I.S.N.N. 1023-3881

The printing of this volume of *Indologica Taurinensia* has been realized thanks to the contribution of the Embassy of India in Rome.



## CONTENTS

### Articles

JOHN BROCKINGTON <i>Bīr Singh's Rāmāyaṇa: a note on the text</i> ..... p.	9
OSCAR FIGUEROA <i>The Secular and the Religious in Kṣemendra's Samayamātrkā</i> ..... p.	39
ARUN VINAYAK JATEGAONKAR VASANTI ARUN JATEGAONKAR <i>Draupadī's Hair, her Path, and the Phrase Padavīm √gam</i> ..... p.	63
CHIARA POLICARDI <i>Theriocephalic Yoginīs in Śaiva Tantric Traditions: an Animal Mask?</i> ..... p.	87
R. N. PRASHER <i>Ṛgvedic Paṇis and Phoenicians: Trade and Cross-Cultural Diffusion</i> ..... p.	127
R.K.K. RAJARAJAN <i>Caṇḍikeśvara in Myth and Iconography: Violence and Reconciliation</i> ..... p.	157
<b>List of contributors</b> ..... p.	197
<b>The International Association of Sanskrit Studies (I.A.S.S.)</b> <i>Meetings of the I.A.S.S. during the 17<sup>th</sup> World Sanskrit Conference held in Vancouver</i> ..... p.	199

<b>Reviews</b> .....	p.	217
PRADIP BHATTACHARYA and SEKHAR KUMAR SEN (trans.), <i>The Jaiminīya Mahābhārata: Mairāvaṇacaritam &amp; Sahasramukharāvaṇacaritam, A Critical Edition with English Translation from the Grantha Script, Vol. I &amp; II, published by National Mission for Manuscripts and New Bharatiya Book Corporation, New Delhi, 2017</i>		
(Indrajit Bandyopadhyay) .....	p.	219
KĀLIDĀSA, <i>La storia di Śiva e Pārvatī (Kumārasambhava)</i> , a cura di Giuliano Boccali, Marsilio, Venezia, 2018		
(Cinzia Pieruccini) .....	p.	231
<b>Announcements</b> .....	p.	235



## ANNOUNCEMENTS



After gradually decreasing its activity, on December 2019 the CESMEO, International Institute of Advanced Asian Studies, has been definitely closed. It was founded by the local authorities (Region, Municipality and Province) along with the University of Turin in 1982 both following the long tradition of Sanskrit and Indological studies in Turin, and answering to a renewed interest in this field of studies. The chairmanship was entrusted to Oscar Botto. The Library of the CESMEO (40.000 volumes) named “Biblioteca Orientale Oscar Botto” after his demise in 2008 now belongs to the University of Turin.

Part of the Cesmeo’s activity is pursued by the AIT-Asia Institute Torino, a non profit institution founded in 2004 with the aim to organise scientific research, editorial projects and cultural activities. AIT is the editor of *Indologica Taurinensia* and also of the renewed project of the *Corpus Iuris Sanscriticum et Fontes Iuris Asiae Meridianae et Centralis*.





**Corpus Iuris Sanscriticum  
et Fontes Iuris Asiae Meridianae et Centralis**

---

A Series on Social and Religious Law of India, South-East and  
Central Asia  
founded by Oscar Botto

Juridical treatises constitute one of the most representative literary genres of Indian thought and have propagated far beyond the boundaries of the Subcontinent, exerting their influence on the cultures of Central Asia and chiefly of South-East Asia. The knowledge of this outstanding cultural, social and religious heritage is absolutely essential in order to go into the ancient traditions and the contemporary reality of both India and Indianized Countries.

This literature, whose chronological development can be included between the IX-V cent. B.C. and the XVIII A.D., is really outstanding. P.V. Kane in his monumental *History of Dharmaśāstra* mentions about 1.500 authors and lists thousands of texts: some of them are already edited, some are still unpublished, and some others are only known from quotations. It is an impressive material – rooted in the most ancient religious and social beliefs – whose peculiar features characterise it more as a corpus of prescriptions than as a collection of rules related to the body of legislation of the Positive Law.

The work of the commentators who assumed a more exegetical than a theoretical position, not always serves to clear up the essence itself of the Law, nor to define exactly which role the body of coercive legislation and the customary precepts carried out on the laying down the Law, as both seem often to involve and overlap reciprocally. The modern

Bibliography, born as exegesis to the texts, or urged to set such a vast material and to suggest an organic settlement of the whole legal matter, is impressive.

It is a fact that the most of the minor Sanskrit texts on social and religious Law has been published as independent volumes with different editorial methods. This objective reality and the actual opportunity of proposing a new reading of these texts, on the basis of a more recent documentation, suggested the main lines for the Series of the *Corpus Iuris Sanscriticum*, in which the texts choice and the editing criteria are rigorously established according to strict principles of critical homogeneity. Since early stage the editing features of the Project were devised with Ludwik Sternbach according to K.V.Sarma's article "*Some new techniques in collating mss. and editing texts*". Such an exacting and arduous task has requested a long organizing phase during which invaluable was the collaboration of Prof. Colette Caillat and Siegfried Lienhard.

The Project has been honoured by the patronage of the Unione Accademica Nazionale, Roma (1980), of the Sahitya Akademi, Delhi (1987) and of the Union Académique Internationale, Bruxelles (61<sup>st</sup> Section, Barcelona, (14-20/6-1987), in consideration of the "nature internationale hautement scientifique du projet".

The Responsible Academy of the Project: Unione Accademica Nazionale, Roma; partner Academies: Union Académique Internationale, Bruxelles, Accademia delle Scienze, Torino, Sahitya Akademi, Delhi; other partners institutions: Università di Torino.

The Project was awarded the prize "Hikuo Hirayama" by the Académie des Inscriptions et Belles Lettres de l'Institut de France in the years 2000 and 2016.

On the occasion of the celebration of the centenary of the UAI (International Academic Union) the published volumes of the *Corpus Iuris* were made all available online.

The responsible Committee is the AIT-Asia Institute Torino, corso Trento, 13. 10129 Torino (Italy), chaired by Irma Piovano

(irmapiovano@hotmail.com). The web site of the Project is [www.asiainstitutetorino.it/corpusiuris.html](http://www.asiainstitutetorino.it/corpusiuris.html).

### Scientific Committee

PIERRE-SYLVAIN FILLIOZAT, President, membre de l'Institut de France, Académie des Inscriptions et Belles Lettres  
 NALINI BALBIR, Sorbonne Paris-III; Directeur d'études à l'École Pratique des Hautes Études  
 DOMENICO FRANCAVILLA, Vice Director of the Department of Law, University of Turin  
 AXEL MICHAELS, Vice President Heidelberger Academy of Science and Humanities, Heidelberg  
 PATRICK OLIVELLE, Professor Emeritus, Department of Asian Studies, The University of Texas  
 IRMA PIOVANO, President of AIT; Honorary Vice-President of the International Association of Sanskrit Studies  
 SATYA VRAT SHASTRI, Professor Emeritus University of Delhi. Fellow Sahitya Akademi New Delhi, Ex-Chairman Second Sanskrit Commission, Govt. of India

### Volumes in preparation:

*Source of Dharma in South Asian tradition: a comparative analysis.* Edited by DOMENICO FRANCAVILLA (University of Turin), FLORINDA DE SIMINI (University of Naples "L'Orientale") and AXEL MICHAELS (University of Heidelberg).

*Texte, traduction, étude de la section dite Sāmācārī du Kalpasūtra* by NALINI BALBIR (Sorbonne, Paris 3).



Feuillet de la section Sāmācārī du Kalpasūtra: l'offrande d'aumônes au religieux jaïn. Manuscrit du 15<sup>ème</sup> siècle.  
Copyright: Wellcome Trust, Londres.

### Volumes Published:

1. *Dakṣa-smṛti*, Introduction, Critical edition, Translation and Appendices by IRMA PIOVANO; with a foreword on the "Corpus Iuris Sanscriticum" by OSCAR BOTTO, Torino, 2002, XVII, 143 pp.

*Dakṣa-smṛti*, although circumscribed to seven chapters only, consisting of 220 verses in all, proves a sufficiently exhaustive summa of the duties of the Brahman during the various stages of his life. The volume includes a Foreword by Oscar Botto and an Introduction by the editor, Irma Piovano, aiming at analysing the main characters of the juridical provisions collected in the Sanskrit work and at presenting, with full particulars, the characters of the manuscripts utilized.

2. *Le Code népalais (AIN) de 1853*, par JEAN FEZAS, Introduction et Texte, 2 Tomes, Torino, 2000, LXV, 842 pp.

The first two tomes of the Code Népalais, edited by Jean Fezas, include the critical edition of the text, realized on the basis of the manuscripts kept in the Nepalese National Archives, Kathmandu. Thanks to the adoption of specific typographic conventions and the recourse to polychromy,



the Author gives the proper prominence to the rearrangements of the original text.

3. *Samvarta Tradition (Samvarta-smṛti and Samvarta-dharmaśāstra)*, Critically edited with English Translation by K.V. SARMA and S.A.S. SARMA, Torino, 2002, XIV, 161 pp.

The volume includes two different texts, *Samvarta-smṛti* and *Samvarta-dharmaśāstra*, part of the same juridical tradition, whose edition and translation have been supervised by the distinguished Sanskritist K.V. Sarma, Emeritus Professor of Sanskrit, Adyar Library, Madras, and by Dr. S.A.S. Sarma, Centre d'Indologie of the Ecole Française d'Extrême-Orient, Pondicherry. *Samvarta-smṛti*, 233 verses, is one of the oldest Sanskrit juridical texts and describes both religious and civil laws. The second text, *Samvarta-dharmaśāstra*, 318 verses, follows very closely the style and content of *Samvartasmṛti*, adding passages from different sources.

4. *Śāṅkarasmṛti (Laghudharmaparakāśikā)*, Introduction, Critical edition, Translation and Appendix by N.P. UNNI, Torino, 2003, XI, 396 pp.

*Śāṅkarasmṛti* (also said *Laghudharmaparakāśikā*) is of great interest as it expounds, in a detailed and exhaustive way, the provisions adopted in Kerala, a toponym that in the ancient literature designated an area of the Indian Subcontinent by far wider than the current State with the same name. The work is organized in twelve chapters (*adhyaya*), each of which subdivided in four *pada*, altogether 1376 verses.

5. *The Boundaries of Hindu law. Tradition, custom and politics in medieval Kerala*, by DONALD R. DAVIS, Jr., Torino, 2004, 186 pp.

The traditional Hindu law has seldom been studied in specific historical contexts due to the lack of information about the judicial regulations in classical or medieval India. In this first monograph to be historically based on Hindu law, Davis researches into the history of Hindu law

following a well-balanced method, i.e. taking advantage of both the classical texts of *Dharmasastra* and the inscriptions and archives. The archives of the temples of Kerala represent the fundamental starting point between 14th and 18th century.

6. *The price of purity. The religious judge in 19<sup>th</sup> century Nepal. Containing the Edition and Translation of the Chapters on the Dharmadhikarin in Two (Muluki) Ains*, by AXEL MICHAELS, Torino, 2005, 162 pp.

The work by Axel Michaels, University of Heidelberg, virtually resuming the critical edition of the Nepalese Canon edited by J. Fezas (II volume of the Series), examines the role and purpose of Dharmadhikarin, the supreme religious judge of the court, in a close correlation with the expiation and conviction in use in 19th century Nepalese society. The research is carried out on a textual basis and presents the edition and translation of the sections focused on the Dharmadhikarin in AIN Code.

7. *The roots of Hindu Jurisprudence. Sources of dharma and interpretation in Mīmāṃsā and Dharmasāstra*, by DOMENICO FRANCAVILLA, Torino, 2006, 206 pp.

The work by Domenico Francavilla deals with the *theory* of the sources of *dharma* worked out in classic Indian thought and embraced by the authors of *dharmasāstras*. Francavilla's research aims at reconstructing the theory of the sources of *dharma* through the analysis of Medhatithi's commentary on Manu II.6-15 and of Smṛtipada with proper references to other *dharmasāstras* and works belonging to the *Purva Mīmāṃsā*. The work also analyzes the problem of antinomies and of the solution to the conflicts that may arise among the different sources through an extended discussion of *vikalpa*, the option among different patterns of behaviour of identical authoritativeness, where Kumarila, by discussing other authors' opinions, shows signs of a great originality.

8. *Kapilasmṛti*. Critically edited with introduction and notes by S.A.S. SARMA and translated in collaboration with H.N. BHAT, Torino, 2007, 316 pp.

The *Kapilasmṛti*, a medium-sized work about Hindu social religious law consisting of 1002 verses in the *anustubh* metre, belongs to the category of later texts in Hindu law. The various references found in this work lead us to conclude that this work is likely to have been composed between A.D. 800 to 1200 and its author probably hailed from the region of Andhra Pradesh in South India. It primarily deals with the social and domestic life which a Vedic Brahmin is instructed to lead in the Kali age while remaining unaffected by his surroundings to preserve his pristine brahminhood..

9. *Ritualisation and Segregation, The Untouchability Complex in Indian dharma literature with special reference to Parāśaramṛti and Parāśaramādhavīya*, by MIKAEL AKTOR, Torino 2008, ca. 241 p.

This book is the first monographic study of rules of Untouchability (*asprśyatva*) in the *dharmaśāstra*. From a limited number of rules in the oldest *dharmasūtras* the complex gradually proliferated during the literary periods of the metrical *smṛti* works and the medieval commentaries and compendia to become a comprehensive system of precautionary measures against contact with a number of diverse groups and persons. The first part of the book traces this literary development but supplements the discussion with material from other literary genres such as the Vedic and post-Vedic literature, the Buddhist Pāli canon, *Ārthaśāstra*, the Epics and other narrative literature. The second part is a detailed study of Untouchability rules as recorded in Mādhavācārya's mid-14th century commentary on the *Parāśaramṛti*, the *Parāśaramādhavīya*. Finally, the last part of the book offers an analysis of the total complex, which is seen as an exclusive set of rules demarcating an

exclusive number of people and situations that cannot be explained by broader, inclusive notions of impurity alone.

The series is available on the AIT website at the address:  
[www.asiainstitutetorino.it/corpusiuris.html](http://www.asiainstitutetorino.it/corpusiuris.html).

## “PUBBLICAZIONI DI INDOLOGICA TAURINENSIA”

Collana di Letture fondata nel 1965 da Oscar Botto

Editor: Irma Piovano

1. JOHN BROUGH, *Il regno di Shan-Shan. Una tappa nel viaggio del Buddhismo dall'India alla Cina*, Torino, 1965.
2. GIUSEPPINA SCALABRINO BORSANI, *Le dottrine gnoseologiche della Mīmāṃsā*, Torino, 1967. (out of stock)
3. JEAN VARENNE, *Di alcuni miti cosmogonici del Ṛgveda*, Torino, 1969.
4. COLETTE CAILLAT, *Pour une nouvelle grammaire du pāli*, Torino, 1970.
5. MARIANGELA D'ONZA CHIODO, *A proposito del bhaṇḍāgārika nella letteratura buddhistica*, Torino, 1973.
6. FERRUCCIO DUCREY GIORDANO, *Jai Singh e i suoi giardini astronomici*, Torino, 1973.
7. FERRUCCIO DUCREY GIORDANO, *A proposito di alcuni Gupta imperiali*, Torino, 1974.
8. LAXMAN PRASAD MISHRA, *Di alcune divinità femminili minori della bhakti jaina*, Torino, 1974.
9. ROSA MARIA CIMINO, *Una statua in bronzo del dio Siva*, Torino, 1979.
10. PINUCCIA CARACCHI, *La presenza divina nella mūrti secondo i Purāṇa*, Torino, 1978.
11. LUDWIK STERNBACH, *On the influence of the Sanskrit gnostic literature on the gnostic literature of old Java and Bali*, Torino, 1979.
12. JAN GONDA, *The Āghāra ritual of the Vaikhānasas*, Torino, 1981. (out of stock)
13. GIUSEPPE SPERA, *Notes on ahimsā*, Torino, 1982.
14. JAN GONDA, *On the structure of multipartite formulae in Vedic rites and ceremonies*, Torino, 1983.

15. J.DUNCAN M.DERRETT, *A textbook for novices. Jayarākṣita's "Perspicuous Commentary on the Compendium of Conduct by Śrīghana"*, Torino, 1983.
16. ANTHONY K.WARDER, *"Original" Buddhism and Mahāyāna*, Torino, 1983.
17. PAUL DUNDAS, *The Sattasai and its commentators*, Torino, 1985.
18. JAN GONDA, *Fatherhood in the Veda*, Torino, 1985.
19. GREG BAILEY, *Materials for the study of ancient Indian ideologies: pravṛtti and nivṛtti*, Torino, 1985.
20. IRMA PIOVANO, *Contributi per un Lessico Giuridico Sanscrito*, Torino (out of stock).
21. FABIO SCIALPI, *Le religioni tribali dell'India*, Torino, 1992.
22. J.DUNCAN M.DERRETT, *Studies in Hindu Law : Law and religion in ancient India; Family law in ancient India (with an account of modern developments)*, Torino, 1994.
23. HARTMUT SCHARFE, *A New Perspective on Pāṇini*, Torino, 2009.
24. VASUNDHARA KAVALI-FILLIOZAT, *Splendours of Indian iconography, A guide to the masterpieces of Lokeśvara Temple at Paṭṭadakal*, Torino-Roma, 2016.

#### COLLANA DI BIOGRAFIE E SAGGI

1. I. PIOVANO, *Gaspare Gorresio*, Torino, 1983.
2. G. BERTUCCIOLI, *Giuseppe Maria Calleri*, Torino, 1986.
3. F. DOVETTO, *Giacomo Lignana*, Torino, 2001.

## A DESCRIPTIVE CATALOGUE OF INDIAN ASTRONOMICAL INSTRUMENTS

SREERAMULA RAJESWARA SARMA, *A Descriptive Catalogue of Indian Astronomical Instruments*, 2019, 4454 pages, accessible online at <http://srsarma.in/catalogue.php> and at CrossAsia-Repository <https://crossasia-repository.ub.uni-heidelberg.de>.

*A Descriptive Catalogue of Indian Astronomical Instruments – Abridged Version*, consisting of Introductory Essays and Appendices, 2019, 656 pages, accessible online at <http://srsarma.in/catalogue.php>. “Print on demand” copies can be obtained from [www.tredition.de](http://www.tredition.de) or from Amazon.

The large masonry instruments designed by Sawai Jai Singh and erected in his five observatories in the early eighteenth century are the culmination of a long process of development in astronomical instrumentation in India. But what kind of astronomical instruments were used before Jai Singh’s time? In the early seventh century, Brahmagupta devoted an entire chapter of his *Brāhmasphuṭa-siddhānta* to instruments, where he described the construction and use of a large variety of instruments. Since then many astronomical texts of the genre *Siddhānta* discuss several types of instruments in exclusive chapters. The question then arises whether any of these instruments described in these Sanskrit texts were ever constructed and used in observation. If so, are there any specimens extant in museums? Such questions led me to the exploration of more than a hundred museums and private collections in India, Europe and USA for about a quarter century and to the identification of 555+ specimens which are extant or about which photographic and/ or other records are available.

This catalogue is the outcome of this exploration. The renowned historian of science Derek Price remarked once: “Each instrument is a valuable document in itself, yielding historical and scientific data often unobtainable elsewhere. ... however, the full significance of any one instrument cannot be

properly realized except by comparison with the corpus of all such instruments extant.”

This catalogue studies each instrument in the context of all the related extant specimens, while laying special emphasis on the interplay between Sanskrit and Islamic traditions of instrumentation. Therefore, each instrument type is organized in a separate section identified by the letters of the alphabet. Each section begins with an introductory essay on the history of the instrument type, its varieties and functions, followed by a full technical description of every specimen, with art historical notes on the decorations and ornamentation, accompanied by many photographs. Moreover, all the engraved data are reproduced and interpreted as far as possible.

A large part of the catalogue is devoted to the astrolabes and celestial globes, because their fabrication demands great skill in metalcraft, sound knowledge of astronomy and trigonometry, and fine aesthetic sense. Moreover, large quantities of astronomical, astrological and geographical data are engraved on the astrolabes. The astrolabes are described in five sections A (Indo-Persian astrolabes by the Lahore family), B (Indo-Persian Astrolabes by Others), C (Sanskrit Astrolabes with Multiple Plates), D (Sanskrit Astrolabes with Single Plates) and E (Arabic or Persian Astrolabes reworked in Sanskrit). Then follow celestial globes in three sections F (Indo-Persian Celestial Globes by the Lahore Family), G (Indo-Persian Celestial Globes by Others) and H (Sanskrit Celestial Globes). Thereafter are treated diverse kinds of instruments which exist in limited numbers. Finally, the last section Z is devoted to fake astrolabes which are circulating in the international market and explains how to detect them.

Besides the Bibliography, an Index of museums and their collections of Indian Astronomical Instruments, and an index of instrument makers, designers, and patrons, there are two special appendices at the end of the Catalogue. The first contains large extracts from Mahendra Sūri's *Yantrarāja*, the first Sanskrit manual on the astrolabe composed in 1370 at the court of Firoze Shah Tughluq, together with an English Translation. The second contains large extracts from Padmanābha's unpublished



work *Dhruvabhramaṇādhikāra* (c.1423) which describes a novel instrument called *Dhruvanbhrama-yantra*, also with an English translation.



**INDOLOGICA TAURINENSIA**  
THE JOURNAL OF THE INTERNATIONAL ASSOCIATION  
OF SANSKRIT STUDIES

*Founded by Oscar Botto*

*Edited by Comitato AIT*

*Submitting articles*

Indologica Taurinensia welcomes academic contributions in English, Italian, French or German that are suitable for the Journal aims and normally have 10000 words (maximum length) including notes and bibliography.

- The text has to be sent by e-mail, in both .pdf and .doc files to irmapiovano@hotmail.com or indologica@asiainstitutetorino.it
- The words in Indian languages and in languages other than the one used in the paper have to be italicized.
- Devanagari or Asiatic texts may be published as an image.

*Photographs and drawings*

- The quality of the line drawings, photographs, graphs, etc., should be suitable for the layout of the journal.

*Bibliographical references*

- Bibliographical references must be placed in the footnotes.
- References to books must be quoted in the following way: author, title (in italics), place and year of publication.
- Articles must be quoted in the following way: author, title (within double inverted commas), title of the journal (in italics), the number and year of publication, as well as the pages concerned.
- Titles of books and papers frequently referred to may be quoted in an abbreviated form.
- Abbreviations resorted to should be in capital letters, without any periods (*e.g.* JRAS) and be listed at the end of the article.



