

could easily be predicted. Such a publication would undoubtedly receive substantial support from all the societies interested in the subject. The direction of affairs could not be undertaken by anyone more competent than Professor Goldziher, assisted as he would be by a number of eminent scholars, and it would be a source of great regret for all concerned were he to relinquish this task, as he seems to desire.—Yours faithfully,

H. HIRSCHFELD.

November 22, 1897.

9. PERSECUTION OF BUDDHISTS.

SIR,—At the late Congress of Orientalists in Paris there arose, in the Indian Section, a discussion relative to the alleged persecution of the votaries of Buddhism by the Brahmans, and by sovereigns professing, or converted to, the religion of Śiva. This was followed by a paper read by Professor Rhys Davids at a meeting of the Royal Asiatic Society. In the course of his remarks Professor Rhys Davids alluded to a supposed persecution by a king called Sudhanvan, which was brought about at the instigation of Kumârilabhaṭṭa in the first half of the eighth century A.D. It is described in the first canto of the *Śaṅkara Dig Vijaya*, ascribed to Mâdhava, and in the *Śaṅkara Vijaya*, ascribed to Ânandagiri.

I do not intend to discuss the question of persecution in this brief note, but merely to touch on the question of the identity of Sudhanvan. This king is styled a monarch of South India. The name does not appear in any of the known lists of South Indian kings. Was there really a king of that name about that time, and who was he?

Sanskrit writers are constantly in the habit of Sanskritizing Dravidian names, just as in England we anglicize the names of North American Indian celebrities, calling them "Deer-foot," "Burning Cloud," and so on. Knowing this practice to exist, and being anxious to ascertain whether any tradition existed in South India as to the existence of

a king bearing a name corresponding to "Strong bow," or "Good bow," I wrote to Dr. G. U. Pope, of Oxford, with the following result.

He points out that, amongst the seven celebrated generous chieftains of the old Tamil Lyrics, was one known as Val-vil-ôri, or Âthan-ôri. These Lyrics, according to Dr. Pope, date generally from the fourth to the eighth century A.D., and therefore embrace the period of Kumârilabhaṭṭa. It is just possible, therefore, that Val-vil-ôri and Sudhanvan may be identical, though we have no evidence to support the theory.

The king was, according to the poems, a mighty hunter. His chief residence was a hill called Kolli, on the Malabar coast, a place from which the Chera kings take one of their titles. And in this connection it may be noted that the *Kerala Utpatti* states that the Buddhists were driven out of Kerala by Kumârilabhaṭṭa; so that the locality in question tallies with both legends. Amongst the old Tamil poems quoted by Dr. Pope there are three in his praise (Nos. 152, 153, 204). He is also mentioned in the *Pattupattu* as having fought with another king called Kâri, and in poem No. 158 he is named as "Lord of the gleaming hill of Kolli." His especial bard was Van-paraṇar. Dr. Pope has kindly given me translations of poems 152 and 204, but as they are merely outbursts of praise and gratitude, I refrain from quoting them.

R. SEWELL.