

of the old legends of all sorts, heroic, cosmogonic, genealogical ; but though a work called Itihāsa, and another called Purāṇa, were probably known to Patañjali,¹⁴ the inaccuracy of Geldner's view is proved by the fact that Yāska shows no sign of having known any such work. To him the Itihāsa may be a part of the Mantra literature itself,¹⁵ Aitihāsikas being merely people who interpret the Rigveda by seeing in it legends where others see myths.¹⁶ The fact, however, that the use of the compound form is rare, and that Yāska regularly has Itihāsa,¹⁷ not Itihāsa-purāṇa, is against the theory of there ever having been one work.

The relation of Itihāsa to **Ākhyāna** is also uncertain. Sieg¹⁸ considers that the words Itihāsa and Purāṇa referred to the great body of mythology, legendary history, and cosmogonic legend available to the Vedic poets, and roughly classed as a fifth Veda, though not definitely and finally fixed. Thus, Anvākyānas, **Anuvyākhyānas**, and **Vyākhyānas** could arise, and separate Ākhyānas could still exist outside the cycle, while an Ākhyāna could also be a part of the Itihāsa-purāṇa. He also suggests that the word Ākhyāna has special reference to the form of the narrative. Oldenberg,¹⁹ following Windisch,²⁰ and followed by Geldner,²¹ Sieg, and others, has found in the Ākhyāna form a mixture of prose and verse, alternating as the narrative was concerned with the mere accessory parts of the tale, or with the chief points, at which the poetic form was naturally produced to correspond with the stress of the emotion. This theory has been severely criticized by Hertel²² and von Schroeder.²³ These scholars, in accordance with older suggestions of Max Müller²⁴ and Lévi,²⁵ see in the

¹⁴ Vārttika on Pāṇini, iv. 2, 60, and Mahābhāṣya (ed. Kielhorn), 2, 284.

¹⁵ Nirukta, iv. 6.

¹⁶ *Ibid.*, ii. 16; xii. 1.

¹⁷ *Ibid.*, ii. 10; 24; iv. 6; x. 26; xii. 10.

¹⁸ *Op. cit.*, 31 et seq.

¹⁹ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 37, 54 et seq.; 39, 52 et seq. Cf. also *Göttingische Gelehrte Anzeigen*, 1908, 67 et seq.

²⁰ *Verhandlungen der dreiunddreissigsten Versammlung deutscher Philologen und Schulmänner in Gera* (1879), 15 et seq.

²¹ *Vedische Studien*, 1, 284; 2, 1 et seq.

²² *Vienna Oriental Journal*, 18, 59 et seq.; 23, 273 et seq. Cf. Winternitz, *ibid.*, 23, 102 et seq.

²³ *Mysterium und Mimus im Rigveda*, 3 et seq.

²⁴ *Sacred Books of the East*, 32, 183.

²⁵ *Le Théâtre indien*, 303, 307.