

tained four *pādas* or divisions which were named *prakriya*, *anushanga*, *upodghāta* and *upasamhāra*. But these *chaṭuṣpādas* are preserved to us in the existing versions of the *Vāyu* and the *Brahmāṇḍa*.

The *Purāṇa* writers who had an insight into these original versions spread far and wide the traditions contained in the *Purāṇas*. Though they did not merely repeat *verbatim* what they heard from their master, they did not tamper with the accounts narrated to them. They added something more here and there and thus enlarged the scope and contents of the *Purāṇas*. The expressions like *anuśusruma*, *smṛtah*, *iti nah śrutam* or *iti śrutam* are enough to point out that they carried on the tradition of the land faithfully. In some of the later *Purāṇas* also, the terms like *Purāvit*, *Purāṇajña*, *Paurāṇika* *Jana*, *Vamśavit* show the author's intimate acquaintance with the extant *Purāṇas* and their indebtedness to them.

This indirectly shows that ancient India was not devoid of historians and historical literature. *Vamśavit* and *Vamśavittama* are epithets which can be translated generally as 'historians of the ordinary type' and 'historians of authority'. Even among them were a few specialists as is evidenced by the expression, *Somavamśavit*, an authority on the history of the lunar race. Those who went about preaching and teaching the *Purāṇas* not only on the occasion of sacrifices but also in other places were known as *Sūtas*. The term *Sūta* has three distinct meanings (1) a great rishi and *ayoniya*, (2) a charioteer, (3) a citizen of the *Anūpa* country. This *Anūpa* country is said to be on the east of *Magadha*. In addition to this there was in later times the *Sūta* of the mixed caste (*pratiloma*), i.e., a person born of a *Kshatriya* father and *Brahmaṇa* mother, was a *Sūta* by caste. This occurs both in the *Mānava Dharma Śāstra* and the *Mahābhārata*.

Mr. F. E. Pargiter who has made a special study of the *Purāṇas* has been confused with this term *Sūta* as an ordi-