

DR. BHAU DAJI LAD, G.G.M.C.

By Dhananjay Keer

DR. BHAU DAJI occupies a place in the first rank of Indian research scholars. He enjoys a peerless position in the circle of noted Indian physicians and surgeons who have rendered noble service to suffering humanity. Moreover, he holds a very high place in the galaxy of eminent Indian public men who strove in the third quarter of the last century to educate their fellow men, agitated for their rights, and endeavoured to arouse their self-respect and infuse in them a feeling of consciousness.

A winner of gold medals and prizes in his school days, Dr. Bhau Daji was an eminent physician and surgeon who did so much to make Western medical science popular in India. He also made great pioneering efforts to examine the effect of Indian herbal drugs and to use them in his medicines. He was so ardently devoted to the pursuit of knowledge and a scholar so ripe in his judgement that he was almost the first Indian to earn literary plaudits from eminent scholars in Europe and America, for the great services he rendered to the cause of learning and science.

Bhau Daji was born in 1822 in a poor Hindu family at Manjre, a village in Goa. The surname of this Saraswat Brahmin family was Lad. His personal name was Ramkrishna, but his father, Vithal, called him Bhau, and significantly enough, he became a 'Bhau'—a brother to all. Since Bhau called his father Daji, he came to be known as Bhau Daji. Daji Lad was a poor man. From the little farm he owned he earned a meagre income and so he served with a Saraswat family in Goa as a clerk. He knew Sanskrit well and once he had composed a Sanskrit poem. As he could not maintain his family on the small income, he moved in 1832 with his family to Bombay in order to seek his fortune at this great centre of trade and learning. Here he made his living by making and selling clay dolls, idols and statuettes. Frankly, it was difficult for him to make both ends meet. However, his little Bhau's brains came to his aid. It was found that early in his boyhood Bhau showed signs of being a prodigy. He was a brilliant chess-player. Naturally, the little champion attracted the attention of many well-known persons. The Earl of Clare, the then Governor of Bombay, was one of his great admirers. Amazed by the skill and brilliant performance of the boy at the game, the Governor took a fancy to him and advised his father to give him a good, sound education.

Bhau finished his primary education at a Marathi school under one Narayan Shastri Puranik of whom Bhau Daji spoke all his life with great reverence. After attending a free private class conducted by Govind Narayan Madgaonkar, who later became a noted teacher and author in Bombay, Bhau Daji joined the Elphinstone Institution where he soon

distinguished himself as a scholar in the high school. He entered the Elphinstone College, Bombay, in 1840 and carried off as easily as he swept the chess-board, almost all the prizes, and some scholarships as well. He was also awarded a gold medal. Those were the days when earnest and well-known teachers like Messrs. Orlebar, Harkness, Bell and Henderson rendered signal service in the field of education, imparting a real training to youth in the hope that it might discharge the duties of citizenship and actively participate in the Government of the country.

After completing his duties at the Elphinstone College, Bhau Daji was appointed in 1843 as assistant teacher of Chemistry and Natural Philosophy in the Elphinstone Institution.

With his aspiring bent of mind and independent spirit, his love for thoroughness of work and study, and his boundless intellectual energy, Bhau Daji sought fields and pastures new. About this time Government offered a prize of Rs. 600 for the best essay on female infanticide which was practised among the Judegas of Kathiawar and Kutch. Bhau Daji won that prize; the second prize of Rs. 400 remained unawarded as nobody came near him in the competition.¹ He was highly commended for a speech he made in June 1845,² at a meeting of the Native General Library, of which he later on was President for several years. Thus Bhau Daji built up a reputation as a scholar and as a public figure.

By now, his father, who was of an ascetic turn of mind, renounced the world and became an eremite at Elephanta. So Bhau Daji had to pay annual visits to his father at the Elephanta caves.³ These visits naturally aroused his curiosity and his mind was drawn to the mystic inscriptions on the rocks of the caves. His frank, genial, and generous disposition, his studious habits, and his proficiency in teaching made him very popular with the students and staff alike and also a favourite with men of light and learning in Bombay. Sir Erskine Perry, the then Chief Justice of the Supreme Court, Bombay, and President of the Board of Education, who liked him immensely, took him often as his travelling companion. The pursuit of knowledge was the governing passion of his life, and therefore, he lost no opportunity to visit different places with the object of furthering his archaeological studies.

It may be mentioned here that some of the top officials of the Bombay Government had much earlier taken great interest in archaeological research. As far back as 1811, Mountstuart Elphinstone wrote to William Erskine who helped him with his oriental knowledge: 'Soon after my return to this place (Poona) from Bombay I sent a painter to Karli to copy the inscriptions on the caves; I also sent a Brahman writer

¹ *The Prabhakar*, 1 December 1844.

² *The Prabhakar*, 8 June 1845.

³ James Douglas, *Bombay and Western India*, vol. II, p. 198.

to compare the copy with the original inscription and serve as a check on the painter's fancy . . . I this day send them to you by a cooly. I hope you will do something towards deciphering them.'⁴

In 1845 a great opportunity came Bhau's way. The Grant Medical College was started in that year. Western education was opening the portals of new sciences to the rising generation. How was it received? Whenever a new branch of science was opened in India, the orthodox doubted its genuineness and truthfulness and suspected motives of proselytization to be behind it. They thought it was done with a view to converting the youth to Christianity. The founders of the Grant Medical College were anxious to secure students. In those days the touch of a foreigner was regarded as pollution; books printed with ink made of animal fat were kept in a corner; even the use of socks was considered a defilement. If such things carried defilement, what would be the degree of pollution when a dead body was dissected by a Hindu student?

But the founders of the Grant Medical College were anxious that students should join it and Bhau Daji was one of those who boldly came forward. In all twenty-nine candidates sought admission but only twelve passed the test with Bhau Daji topping the list. The college commenced its work on November 1, 1845, with twelve students on its rolls, of whom six were Parsees,⁵ three Hindus (Bhau Daji, Anant Chandroba, and Atmaram Pandurang), and three Christians. Bhau Daji was a free student. Intelligent and brilliant, Bhau Daji here too became an admired favourite of Dr. Morehead, Superintendent of the Grant Medical College.

While a student, Bhau Daji worked part-time in the college as a Library assistant. Thereafter, he served part-time as an assistant professor for a brief period. His inquiring and searching mind was at work. He was one of the students who had made valuable additions to the anatomical museum of the Medical College. While holding this position in his student days, he successfully competed for the Farish Scholarship. But in consequence of holding the part-time office he generously forewent in favour of another student the pecuniary advantages of the Scholarship, satisfying himself with the distinction which its award conferred on him.⁶ After a brilliant academic career, he graduated in April 1851. He was now a G.G.M.C. i.e. Graduate of the Grant Medical College.

The subjects taught in the college were Anatomy, Surgery, Physiology, Chemistry, Botany, Pharmacy and Materia Medica. A certificate was awarded to the successful candidates at a function held under the chair-

⁴ J. S. Cotton *Mountstuart Elphinstone*, p. 84.

⁵ Prof. A. K. Priolkar, *मंबईतील पाश्चात्य विद्येची शोभनी*, पृ. ६.

⁶ Report of the Board of Education, 1846-47.

manship of Sir Erskine Perry, President of the Board of Education. The certificate read as follows :—

'Be it known to all that We whose names are hereto attached having duly considered the Certificate of full and accurate knowledge in Anatomy, Physiology, Chemistry, Materia Medica, Pharmacy and Botany as well as the Certificate of diligence and good conduct in college, possessed by . . . of and duly executed by the Principal and the Professor of the college, have fully and carefully examined in Medicine, Surgery, Midwifery and Medical Jurisprudence, and have found him fit and capable to exercise these Arts and Sciences.

'We therefore admit him a Graduate of this college and grant this Certificate of his ability to practise Medicine, Surgery and Midwifery.'

The British Medical Journal *The Lancet* watched with peculiar interest the introduction into India of medical science in its European form and its rise and progress as a plant from a foreign land, adopted and recognised by the natives. About thirty years earlier the needs of the army had caused the Medical Boards of Madras and Calcutta to commence instructing natives. According to *The Lancet*⁸, Bombay surpassed both Madras and Calcutta in the perfection of its arrangements, the distinction of its professors, the accomplishments of its pupils and its general efficiency altogether. And by way of introduction it illustrated a short sketch of the distinguished career of Dr. Bhau Daji, describing the Grant Medical College as an illustration of the eminent hopefulness of the British Medical Seminaries in the East.

The Bombay Medical Board, doubtful whether the new physicians would be able to secure adequate practice, suggested to Government to create a set of sub-assistant surgeons sufficient in number to provide for all the pupils of the new college. Dr. Bhau Daji was appointed to one of these posts ; but not long afterwards he resigned his post and rose to be an eminent physician and surgeon. In the words of *The Lancet*, he 'enjoyed an amount of practice which notwithstanding the novelty of regular professional men and fees among the natives and their aversion to pay for anything intellectual, a medical man of his age in England would be proud of.'⁹

Dr. Bhau Daji was not only a brilliant and successful physician but also a brilliant surgeon. With almost uniform success he performed a number of the most difficult operations such as lithotomy, cataract and removal of tumours and also performed obstetrical operation.¹⁰

His brother, Narayan Daji, passed the medical examination of the Grant Medical College in 1852 and started independent practice. Deeply

⁷ Prof. A. K. Priolkar, मुंबईतील पाश्चात्य विद्येची शंभरी, पृ. ७.

⁸ *The Lancet*, 6 January 1855.

⁹ *Ibid.*

¹⁰ *Ibid.*

influenced by the philanthropic motive of his brother, he also joined the free dispensary which Bhau Daji was running for the benefit of the poor. In those days there were no public hospitals to give proper medical help and advice to the poor. Sometimes Bhau Daji also met the financial needs of the poor patients. Thousands of suffering persons were treated for several years, humanely and gratuitously. The students of the Elphinstone Institution were also afforded medical aid freely as a mark of love he bore for the great Institution.

In the midst of his engrossing, laborious and roaring practice, Dr. Bhau Daji directed the forces of his inquiring mind to medical research. His house was full of ancient Sanskrit, Arabic and Pali MSS and also some dealing with Indian medicines. His house and compound were littered with herbs, plants and shrubs noted for medical properties. Friends from distant places sent these herbs, shrubs and plants at his instance ; and he carried on his research in Botany, examining the effects of Indian drugs. On this research he spent endlessly and at last he was almost near the achievement. He had perfected the remedy for the dreadful disease, leprosy. Soon his fame spread far and wide and patients from all corners of the country came to him for treatment and were cured. Some of the patients would be provided with accommodation. He paid personal attention to them, cleansed even the bodies of the poorest and those of the most wretched of them, and himself applied medicine with the care, love and attention of a mother. 'Doctor, save my life from this dreadful disease,' cried a patient piteously. 'I have no money to pay your fees,' he sadly added. 'Don't worry, I shall try to cure your disease. I don't expect a pie from you. It is enough that you are my countryman!' replied the Doctor soothingly. He was gentleness and mercy personified.

Having successfully tried the medicine, Dr. Bhau Daji sent this patent medicine to the leper hospital at Ratnagiri to be tried on patients there. He sent photographs of different stages of the leprosy patients to the Duke of Argyle, the then Secretary of State for India, in London. Mr. Justice Newton said that he knew from Dr. Bhau Daji what medicine he employed for leprosy. If India had been blessed with a dozen medical luminaries of Bhau Daji's mission, imagination and selfless devotion to the cause of Indian medicine, Indian drugs and Indian medical research would have made great strides and crores of rupees would have been saved every year for the nation. For Bhau Daji, unlike most of his medical contemporaries in India, preferred testing the therapeutical qualities of Indian drugs to the line of least resistance they adopted in merely trying the preparations of foreign medical pharmacies and drug houses. He used Indian drugs and examined their effects and proved their utility and efficacy.

While Dr. Bhau Daji was enjoying a roaring practice, he was also rendering signal service to the cause of education. He helped to create

and develop new social attitudes, and also gave a lead in the social and political problems. After the conquest of India, the British started the work of consolidation. Then followed reconstruction. The new order inaugurated by the government created a sense of political responsibility and there arose the necessity for the development of political institutions in India. English education and the railways, telegrams and roads, had unified the four quarters of India, and along with them grew the idea of political and national life. The idea of nationality is indispensable to political growth. The English lawyers gave to these Western educated Indians ideas of modern freedom and politics.

In Britain, a movement was set on foot to fix the eyes of Britain on the claims of British India. The leader of the movement, George Thompson, visited Calcutta in 1842 and delivered several lectures. As a result of his speeches, the Bengal Indian Society was established. At a later stage the Bengal Landholders' Society was established. This Society was amalgamated with the Bengal Indian Society under the new name of British Indian Association. This was the first Indian Society to undertake political activities. Its members were alarmed by the government's proposals, which aimed at the amelioration of the conditions of peasants, and so they rose to safeguard the interests of the landowning classes—although most of the peasants were entitled to tenancy rights.

In the wake of this political development in Bengal and the establishment of similar institutions in Madras and Poona, the Bombay leaders Jugannath Shankarshett, Dr. Bhau Daji, Naoroji Furdoonji and Dadabhai Naoroji formed the Bombay Association on August 26, 1852,¹¹ with the object of ascertaining the wants of the people of India and the measures calculated to advance their welfare, and for representing these to the authorities in India or in England. The business of the Managing Committee of the Bombay Association, observed an English newspaper in Bombay, was managed with great ability by Jugannath Shankarshett, and with prudence by its secretary, Dr. Bhau Daji.

As laid down in its aims and objects, the Bombay Association sent a petition, entirely¹² drafted by Dr. Bhau Daji, to the Imperial Parliament, praying for the abolition of the Board of Control and for devising a Constitution for India which should be less cumbersome, less secret, more directly responsible, and infinitely more efficient and more acceptable to the governed. It demanded a much larger share in the administration than the natives of India had so far enjoyed in the administration of the affairs of their country. It also demanded the formation of a council in India, provision for promotion rules and for elevation of Indians to the highest appointments as laid down in the Act of 1833.

¹¹ *G. D.* vol. 3 of 1852.

¹² *The Telegraph and Courier*, 4 October 1852.

The petition also declared that the education imparted at Haileybury College did not and could not qualify a young man to administer the law, Hindu and Mahomedan, civil and criminal, to a whole district, and so demanded the establishment of a University in each Presidency for the purpose of qualifying persons for practice in the various professions and rendering them eligible for Government employment. It submitted that the cost of the existing administration was unnecessarily great and should be reduced by abolishing sinecure offices and reducing the exorbitant salaries of many high-paid offices.¹³

The significant point concerning the work of this political association was that it aimed at working in collaboration with similar organisations at Calcutta and Madras.¹⁴

This new political attitude and awakening was likely to arouse the suspicion and hatred of the British rulers. So public leaders like Sir Jamshetji Jijeebhoy, Maneckji Cursetji and Mahomed Amin Rogay withdrew their support, as they were great admirers of British rule. Maneckji Cursetji denounced the petition in a pamphlet, the burden of which was, 'First creep, then walk and then run'. He cast a slur on Dr. Bhau Daji who was the sole author of the petition.

So Bhau Daji brought a libel action against him in the Supreme Court of Bombay. The libel case failed. Delivering the judgment the judge, however, observed, 'The court had no doubt that the plaintiff was all that his counsel had represented him to be, a man of distinction, and possessing a considerable power of mind and enjoying a very high professional reputation; but as there was little or no sting in the language made use of against him, there must be a verdict for the defendant on the plea of not guilty—verdict for the defendant'.

The petition, nevertheless, created a stir in England. Sir Edward Ryan, Sir Erskine Perry, John Bright and several others supported it and some English papers, both in England and India, raised a hue and cry against it. *The Lancet*¹⁵ observed that good sense, good taste and moderation of the petition elicited the universal approval of the Members of Parliament even when declining to assent to the views it expressed.

The Spectator, London, describing it as neither querulous nor rhetorical, added: 'It is remarkable for dealing with imperfections in the existing status of Anglo-Indian Government in the plain matter-of-fact style and for offering practical suggestions rather to illustrate principles than to enforce dogmatic demands. Nothing could be more sensible'. *The Leader*,¹⁶ London, said that the natives of Bombay, notwithstanding their diversities of race, were conducting a political agitation with money

¹³ *G. D.* vol. 3 of 1852.

¹⁴ *Ibid.*

¹⁵ *The Lancet*, 6 January 1855.

¹⁶ *The Leader*, 15 January 1853.

and moderation like the middle classes of Liverpool and Manchester. Like Spaniels, they were not begging, it remarked, at the feet of their masters but were actually fitting themselves to receive if not to extort a due share of self-government under British Institution.¹⁷

The Telegraph and Courier, which had first criticised the Bombay Association very severely, now praised the moderation and consistency with which it conducted its work and tendered an apology for having wronged it.¹⁸

Later Dr. Bhau Daji, it seems, resigned the Secretaryship of the Bombay Association. After the revolt of 1857, the Bombay Association became an eyesore to the Government, and consequently the enthusiasm and energy of its leaders ebbed away. However, through the influence of Rao Saheb V. N. Mandlik, it was revived in 1867, when Dr. Bhau Daji was one of its important members.

Dr. Bhau Daji, now acclaimed as a great Elphinstonian, was also elected in 1852 a member of the Board of Education in the Bombay Presidency, in the proceedings of which he took part vigorously from 1852 to 1856 i.e. till the abolition of the Board of Education. Commenting on his election to the Board of Education, *The Bombay Times* in a brief note remarked that the appointment of Dr. Bhau Daji was in every way proper. It further observed: 'Bhau Daji has for seven years been well known throughout our society as one of the élèves of our seminaries, whose eminence began with the commencement of his career and has continued throughout.' Citing a happy remark made much earlier by Jugannath Shankershet that young men in pursuit of intellectual distinction and the acquirement of knowledge should be regarded as infinitely more honourable than the seekers after riches, however successful, it was pleased to observe that Government had acted on principle.

'A young man, three years from college', *The Bombay Times* added, 'is put in the place of the most respected of the Mohamedan¹⁹ community, and by the side of the most opulent and enlightened Hindu gentlemen on the Island in a Board, of which it has always been considered a high honour to be member and where he will be called upon to consult and to act along with the most distinguished European members of the public service.'

*The Bombay Times*²⁰ could not, however, help reminding the Government that Dr. Bhau Daji was well known as the secretary and as one of the most active members of the Bombay Association, the petition of which, lately sent to Parliament, had been spoken of as a series of attacks on the administration, and yet Government had shown their magnanimity by conferring honours on their assailants.

¹⁷ *The Spectator*, 8 January 1853.

¹⁸ *The Telegraph and Courier*, 14 March 1853.

¹⁹ Mr. Mahomed Ibrahim Muckba who retired.

²⁰ *The Bombay Times*, 24 December 1852.

Dr. Bhau Daji climbed up the ladder of social eminence still higher. He was made Vice-President of the Grant Medical College and was appointed, on Dr. Bruist's return to England, secretary to the Geographical Society during his absence. The duties of this important office were performed by Dr. Bhau Daji so energetically and efficiently that the society expressed its warm appreciation of his services.²¹ He also took an active part in the establishment of the University of Bombay in 1857. He was one of the Fellows mentioned in the Act of Incorporation and for a long time a Syndic in the Faculty of Arts and Medicine to his last days.

But the Society which played a very prominent part in the life of Dr. Bhau Daji was the Bombay Branch of the Royal Asiatic Society. He was elected a member of its Managing Committee, a high honour for an Indian scholar until 1859. For the great interest he took in archaeological researches and ancient Indian history, he was made its Vice-President in 1865. He occupied that position till 1873. Dr. John Wilson, who proposed his name for this office, observed that Bhau Daji in particular had indeed proved a conspicuous ornament of the Society and that he already enjoyed a European as well as an Indian reputation. Dr. Bhau Daji had, Dr. Wilson concluded, both the desire and the means of contributing much to the Society's progress.

Dr. Bhau Daji was one of the builders of modern Bombay. For its growth and development Nana Shankershett, with his kingly generosity for the welfare of the people, moved in society like a prince and Bhau Daji was to him, in this respect, a valued counsellor. It was Dr. Bhau Daji who made great efforts to raise funds for the buildings of the Victoria Garden and Albert Museum. His part in the building of these monuments was so great that the copper²² box, which was buried in the foundation of the Museum, contained the name of Dr. Bhau Daji as the Secretary on its lid along with the names of the Queen, the Viceroy, the Governor, the Honourable Mr. Jugannath Shankershett, the President of the Committee which undertook this work and Mr. G. C. Birdwood as Joint Secretary, William Tressi as the Architect, and the Sheriff, William Lowdown. Dr. Bhau Daji played a very important part in every public activity and donated freely and lavishly towards public causes.

It was Dr. Bhau Daji who encouraged the Marathi Dramatic Company conducted by Mr. Vishnudas Bhawe from Sangli. The actors stayed at Dr. Bhau Daji's house, and tickets too were sold there. Nana Shankershett with Bhau Daji made sincere efforts to organise the Marathi stage. At the request of Nana Shankershett Dr. Bhau Daji even translated the drama *Raja Gopichand* into Hindi and it was successfully staged in Bombay. It was thus in Bombay that Hindi drama was born and the

²¹ *The Lancet*, 6 January 1855.

²² G. N. Madgaonkar, *मुंबईचे वर्णन*, पृ. २९७-९८.

honour of being the first Hindi dramatist²³ goes to Dr. Bhau Daji. Inspired by the great social and cultural work done by Shakespearian Dramatic Companies which performed the plays of Shakespeare in England, he had much earlier established a dramatic company called the Elphinstone Kalidasa Society. The Elphinstone Kalidasa Society was intended to perform the play *Shakuntala*, translated into English by Dr. Monier Williams. The Society staged the English version with brilliant success.

Dr. Bhau Daji was well known as a man of great culture, refinement and taste, and took a keen interest in the social, political and moral advancement of the people. But as an antiquarian he enjoyed an international reputation. It was the mission of his life to dig out the source material of the ancient history of his motherland and to reconstruct her past. He was almost the first Indian antiquarian to think of such a great mission. For it he lived and thought of it day and night. He had travelled with Sir Erskine Perry, Chief Justice of the Supreme Court, and had covered hundreds of miles. In 1862 he travelled in North India, and during the major part of 1864 to 1866 he travelled all over India with untiring energy and unflagging zeal, in search of temples, images, caves, coins, and pillar, copper-plate, and rock inscriptions with the aid of torches. To the places he could not visit himself, he sent his agents to prepare eye copies or take rubbings of inscriptions until at last there was hardly a corner of India which was not visited by either Bhau Daji or his agents.

Dr. Bhau Daji was so earnest and restless about his antiquarian research work that in 1860 he offered through leading newspapers rewards²⁴ for the best and most reliable information on Kalidasa and Vikramaditya. It was he who first tried to determine the age of Kalidasa. In 1861, while he was thus working alone in this field of research, A. K. Forbes recommended Pandit Bhagwanlal Indraji to Dr. Bhau Daji. The Pandit had acquired independently a fair ability to decipher cave characters. The Pandit saw in Dr. Bhau Daji the real *guru*, guide and patron. Bhau Daji also saw in the Pandit a worthy disciple, and therefore enlisted his services. He got a tent erected in his compound and accommodated²⁵ the Pandit temporarily.

After some time Dr. Bhau Daji sent him to different places to copy the inscriptions on the Girnar rocks of the Maurya, Śaka, and Gupta dynasties. From Bombay he gave the Pandit guidance and directions for re-writing certain inscriptions. The Pandit did the job excellently. Dr. Bhau Daji paid a second visit to Ajanta and Ellora in order to study the inscriptions in the caves along with Dr. H. Carter, and in May 1863 sent Bhagwanlal with a draftsman to make correct copies of the inscriptions. On receiving these, he deciphered them and came to certain definite conclusions.

²³ P. B. Kulkarni, *Biography of Nana Shunkershett* (Marathi), p. 358.

²⁴ S. N. Karnatki, *Biography of Dr. Bhau Daji Lad* (Marathi), p. 30.

²⁵ J. U. Yajnik, *Pandit Bhagwanlal Indraji*, p. 15

Dr. Bhau Daji, in consultation with Sir Bartle Frere, the then Governor of Bombay, sent Pandit Bhagwanlal and Pandit Pandurang Gopal Padhye to inspect the Jain Bhandars at Jesselmere. His travels had convinced him that if everyone of the inscriptions on rocks and copper plates were carefully examined, a flood of light could be thrown on the history and antiquity of India, beyond the expectations of the most zealous orientalists who did not conceal their disappointment at the results of Indian historical researches.

Dr. Bhau Daji then himself started, with Mr. Cursetji Nusserwanji Cama, Mr. Ardeshir Framji Moos and a number of other friends, on a rapid tour through the South India Bengal, Upper India and the North-West Province. He took with him Mr. Edward Rehatsek,¹⁰ wellknown for his linguistic attainments, for the purpose of making drawings of natural views and, generally, to take down notes. He had substantially helped Mr. Edward Rehatsek when he was in straitened circumstances and recommended him to Dr. Wilson who employed him as a professor.

Before the rise to fame of Dr. Bhau Daji as an antiquarian, James Prinsep had attained eminence as a prince of Indian antiquities. In 1838, this gifted amateur, who was an Assay Master in the Mint and Secretary of the Bengal Branch of Royal Asiatic Society, interpreted, for the first time, the earlier Brahmi script and was able to read the edicts of the great emperor Aśoka. General Sir Alexander Cunningham, who was described as the father of Indian archaeological studies, had done yeomen service in the field of antiquarian research. He was later appointed the first archaeological Surveyor and he worked in that capacity from 1862 to 1865. He had already done much solid work in the field. But works of these eminent worthies left many things of vital importance undecided. It was given to Bhau Daji to complete them and make his own independent contribution, illumining many dark recesses of antiquarian research, such as the Sanskrit numerals, the genealogy and chronology of the Gupta dynasty, and elucidation of the history of other dynasties for the first time.

Dr. Bhau Daji wrote several papers on Sanskrit literature, on inscriptions and on ancient history. The coins of Kṛṣṇaraja, who is commonly held to have been an early member of the Rāshtrakūṭa house, were first described by Dr. Bhau Daji from a find in Nasik District. It was he who fixed the age of Kalidasa and according to him the great poet flourished in the middle of the sixth century of the Christian Era. It was he who first brought the Jain Pattavalis to the notice of scholars and tried to settle their chronology. Great advances were made later by other scholars; but the significant way Dr. Bhau Daji's insight worked had its own charm and merits.

The value of ancient Sanskrit numerals was for a long time unknown. James Prinsep was not able to determine it. It fell to Dr. Bhau Daji

¹⁰ A. F. MOOS, *Journal of Travels in India*, Vol. I p. 6.