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SOME NOTES ON THE HISTORY OF THE FIG (*FICUS CARICA*) FROM FOREIGN AND INDIAN SOURCES

By

P. K. GODE, Poona.

According to the history of the Fig (*Ficus Carica*) recorded in the *Encyclopaedia Britannica*,¹ it was probably one of the earliest objects of cultivation. There are frequent allusions to it in the Hebrew Scriptures. According to Herodotus it may have been unknown to the Persians in the days of the First Cyrus. Pliny mentions varieties of figs and the plant played an important part in Latin myths. This history of the fig testifies to the high value set upon the fruit by the nations of antiquity but it says nothing about its early existence in India or its importation to the Indian provinces known to the Greeks and Romans.

According to Dr. AITCHISON² the Fig or *Ficus Carica* was "probably a native of Afghanistan and Persia"³ and it is indigenous in the Badghis

1. Vide p. 228 of Vol. IX of the Fourteenth Edn. 1920. "From the ease with which the nutritious fruit can be preserved it was probably one of the earliest objects of cultivation.....antiquity." I may note here the points in the para noted above :—

- (1) Fig must have spread in remote ages over Aegean and Levant ;
- (2) May have been unknown to Persians in the days of the First Cyrus according to a passage in Herodotus ;
- (3) Greeks received it from Caria (hence the name *Ficus Carica*) ;
- (4) Fig, the chief article of sustenance for the Greeks—laws to regulate their exportation—Attic Figs celebrated throughout the East—improved under Hellenic Culture ;
- (5) Figs were used by the Spartans at their public tables ;
- (6) Figs were used as food for the slaves in Rome ;
- (7) Fig was held sacred to Bacchus—employed also in religious ceremonies—

2. Vide p. 347 of WATT : *Dictionary of Economic Products of India*, Vol. III. (Calcutta and London, 1890). WATT records the vernacular names of the Fig :—*Angir* (Hindi) ; *Angir* (Beng.) ; *Kimri, jagu, jaguri, jagari* (PB) ; *Angir* (Bomb.) ; *Angir* (Guz.) ; *Anjura* or *Angjuri* (Kan.) *Tie-thie* (Burm.) ; *Angira* (Sans.) ; *Ten* (Arab) ; *Anjir* (Pers.). Dealing with the HABITAT of the Fig he states that it is cultivated in many parts of India : North West Provinces, Punjab, Western Himalayas, Sind, Baluchistan, Bombay, Madras, Burma, Andaman Islands etc.

3. According to a passage in Herodotus the Fig seems to have been unknown in the days of the First Cyrus (B.C. 559) as stated in the *Encyclopaedia Britannica*. Herodotus the Greek historian and the father of history was born in B.C. 484 at Halicarnassus, a Doric Colony in Caria—Vide p. 260 of *Smaller Classical Dictionary*, Ed. by E. H. BLAKENEY, (London, 1913). Cyrus was killed in 529 B.C. (p. 178 of *Classi. Dictionary*).

country and Eastern Persia. According to DE CANDOLLE⁴ "the pre-historic area of the Fig tree covered the middle and Southern part of the Mediterranean basin from Syria to Canaries." He further mentions the fact that "leaves and even fruits of the wild *Ficus Carica* with teeth of *Elephas premitigenius*, and leaves of plants, of which some no longer exist, and others like *Laurus Canariensis* which have survived in the Canaries" were found by PLANCHON in the quaternary tufa of Montpellier, and by DE SAPOTRA in those of Aygaledes near Marseilles and in the quaternary strata of La Celle near Paris. WATT records the use of the Fig in Medicine.⁵ Alexander FAULKNER refers to Figs in his *Dictionary of Commercial Terms*⁶ published in Bombay in 1856 but records no historical information in his note. Prof. H. P. PARANJPE⁷ in his recent book on the cultivation of fruits states that Southern Arabia is the original home of the Fig. He further states that there are many varieties of the wild Fig in India but the Fig used for eating was unknown in India up to the 14th century A.D.⁸

According to the recently published *Marathi Dictionary*⁹ dried figs are said to be imported into India from Arabia. The usage of the word *Anjir* recorded by this Dictionary is from a Sanskrit medical work called the *Yoga-ratnākara*¹⁰ which according to my evidence was composed in Mahārāṣṭra bet-

4. *Ibid*, p. 348.

5. *Ibid*, p. 349—The dried fruit of the Fig is demulcent, emollient, nutritive and laxative. It is however, rarely employed medicinally.—Sometimes used for relieving constipation—used also as poultice to effect suppuration—pulp of figs mixed with vinegar and sugar, useful in bronchitic affections in children—dry Fig contains 60 to 70 percent of grape sugar and unripe fruit contains starch—Figs are prescribed in consumptive cases—The Arabians place figs in their *Mobehyats* or *Aphrodisiacs* and *Muzijāt* or *Suppurantiā*—Smyrna figs are deemed the best.

6. Page 56—The vernacular and other names of Fig as recorded by FAULKNER are :—(Arab)—*Teen*; (Gujarati and Hindustani)—*Anjeer*; (Persian)—*Anjeer*; (Portuguese)—*Figos*; (Sanskrit)—*Udumvara*; (Tam.)—*Simi attie pullum*. (Tel.)—*Maydipondoo*; (Cingalese)—*Rata Attika*; "This fruit of a small tree (*Ficus Carica*): indigenous to the temperate parts of Asia and now cultivated in the fertile islands of the Mediterranean, in Spain, Italy, France and Greece. An inferior description of dried Figs are largely imported into Bombay from the Persian Gulf."

7. फलभाग, Poona, 1930, pp. 191-205.

8. *Ibid*, p. 191— "हिंदुस्थानांत रानटी अंजीर पुष्कळ आहेत तरी खाण्याचा अंजीर चवदाव्या शतकापर्यंत माहीत नव्हता ". As no authority is cited for this statement, I am unable to assess its exact historical value.

9. *Sabdakoṣa*, ed. by Y. R. DATE and C. G. KARVE, p. 517.

"अंजिर, अंजीर—योगरत्नाकर, १, ५२; वनौषधि—गुणादर्श १, १४ [सं. फा. अंजीर]
अंजिरी = पैठणी ("सरसाविलि अंजिरी"—कथाकल्पतरु by कृष्णयाज्ञवल्कि, ५.६.१३८)

10. Published in the *Anandāśrama Sanskrit Series*, Poona, 1900, pp. 13-17—

अथ भान्यादिफल कन्दशाकगुणाः

"सुत्वादुपाकरसयोगुरु शीतलं च
श्लेष्मामबातकरमंजिरममिशान् ॥ ७४ ॥"

ween A.D. 1650 and 1720¹¹ or so. This work states the properties of the fruit under a section dealing with cereals, fruits, roots and vegetables but it quotes no earlier authoritative medical work for its statement.

Verthema in his *Travels*¹² (1502-1508 A.D.) states that he visited "Batha Cala" on 16th November 1504. In describing this city which is "subject to the King of Narasinga" (Vijayanagar Empire) Verthema observes :—

Page 49—"We begin here to find nuts and FIGS after the manner of Calicut. In this country no grain, barley or vegetables are produced but other most excellent fruits usual in India".

"Batha Cala" has been identified not with Bhatkal but with Sadāshivgarh within Karwar Head close to Anjediva Island. As this city was on the west coast the FIGS seen by Verthema in 1504 may have been imported dried figs (p. liii).

Figs and guavas appear to have been current at Poona about A.D. 1730 and A.D. 1789.¹³ Baber in his *Memoirs* about 1525 A.D. refers to the fig.¹⁴ In the *Munta-Khabu-i-Tawarikh*¹⁵ "Figs of Paradise" are mentioned. Battuta in his *Travels* (c. A.D. 1326) refers to figs of Palestine and Syria.¹⁶ According to Thakore Saheb of Gondal the FIG was newly added to the Indian *Materia Medica* by Raja Madanapāla in his work called the *Madana-vinoda*¹⁷ which

11. My paper on the *Date of the Yogaratnākara* was read before the Bharata Itihasa Sams. Mandal, Poona in June 1940. It will appear after some time. The Anandashram, Poona, has published 2 editions of this work, one in 1888 and the other in 1900. There is also a Mysore Edition of the work, published in 1899.

12. Argonaut Press, London, 1928 (copy No. 486) p. 49.

13. Vide pp. 7 and 6 of पेशवाईचे सावलीत by N. G. CHAPEKAR, Poona, 1937—"अंजीर" and "पेरू" are referred to in the extracts from documents recorded by Mr. CHAPEKAR.

Vide also Letter No. 76 (*Peshwa Daftar Selection* No. 9) from Kashibai to her son Nana Saheb Peshwa. This letter was written between A.D. 1720 and 1740 and refers to Figs and Guavas as follows :—

"तुम्हाकारणें अंजीर सुमार ९ नव पाठविले आहेत हे घेणें तुम्हास अंजीराची आवडी असली तरी लेहून पाठविणें. येथून थोडे बहुत पाठवीत जाऊन... " ... "तुम्हास तेथे पेरू मिलत असिले (स) थोडे बहुत बालास पाठवीत जाणे". These references to अंजीर and पेरू seem to suggest that these fruits were articles of luxury at the Poona Court about A.D. 1730 and not so common as we find them to-day in the Poona market.

14. *Memoirs of Baber* (Edited by ERSKINE, 1826 p. 318—Baber referring to a "yellowish blue monkey from some islands" states that "its colour is somewhat like the colour of the FIG." Page 326—"It (Guler) resembles the FIG."

15. Vol. II (Translated by W. H. LOWE) p. 360.

16. *Broadway Travellers*, Edited by GIBB, 1929 p. 58. "From Tyre I went on to Sayda (Sidon) a pleasant town on the coast and rich in fruit; it exports FIGS, raisins, and olive oil to Cairo".

17. Vide p. 120 of *Aryan Medical Science*, London, 1896.

was composed in A.D. 1374 and not after Bhāvamiśra's *Bhāvaprakāśa* as stated by the Thakore Saheb.¹⁸ I have examined the MSS¹⁹ of *Madanavinoda Nighanṭu* of Madanapāla of the Tānkā race and find that they contain verses describing the properties of अंजीर or the Fig, which may be recorded here :—

MS No. 110 of 1873-74, folio 21 (फलवर्गः षष्ठः)

“ अंजीरं मंजुलं मेहं काकोदुंबरिका फलं ।
अंजीरं शीतलं स्वादु गुरुपित्ताश्रवातजित् ॥ १ ॥
तस्मादल्पगुणं ज्ञेयमंजीरं लघु तद्गुणैः ॥ २ ॥
अंजीर नाम० लोके ” etc.

MS No. 459 of 1895-98, Folio 48 (षष्ठो वर्गः) —A.D. 1616.

“ अंजीरं मंजुरं ग्रेह काकोदुंबरिका फलं ।
अंजीरं शीतलं स्वादु गुरुपित्ताश्रवातजित् ॥
तस्मादल्पगुणं ज्ञेयमंजीरं लघु तद्गुणैः ॥ अंजीर ॥ ”²⁰

MS No. 929 of 1884-87—(Folio 28)—A.D. 1705.

“ अंजीरं मंजुलं गेहं काकोदुंबरिका फलं ।
अराजी जीरमद्राकक्षा मंजरिकास्तप्यां ॥ ६२ ॥
अंजीरः शीतलं स्वादु गुरुपित्ताश्रवातजित् ॥ अंजीर ॥ ”

18. *Bhāvaprakāśa* was composed about A.D. 1550 as stated by Thakore Saheb on p. 36 of *Aryan Medical Science*, while *Madanavinoda* was composed in A.D. 1374, (This date is recorded in the work itself see Chronogram on folio 43 of B. O. R. Institute MS No. 110 of 1873-74). Thakore Saheb's statement “Bhāva Miśra is followed by Raja Madanapāla” is obviously incorrect as the two authors are divided in point of chronology by no less than 200 years.

19. These MSS are available in the Government MSS Library at the B. O. R. Institute, Poona :—

(1) No. 110 of 1873-74 dated *Samvat 1855* = A.D. 1799 see folio 21.

(2) No. 109 of 1873-74—Folio 26—“ अंजीरं लघु तद्गुणैः अंजीर नाम गुणाः ”

(3) No. 459 of 1895-99—dated *Samvat 1672* = 1616 see folio 48

(षष्ठो वर्गः)

(4) No. 929 of 1884-87—dated *Samvat 1761* = A.D. 1705 vide folio 28.

20. Bhāvamiśra (c. A.D. 1550) in his *Bhāvaprakāśa* (B. O. R. I. MS. No. 454 of A.D. 1881-82 folio 168—आन्नादिवर्गं) repeats the lines of Madanapāla (A.D. 1374) as follows :— “ ॥ अथ अंजीर ॥

अंजीरं मेजलं मेह काकोदुंबरिका फलं ।
अंजीरं शीतलं स्वादु गुरुपित्ताश्रवातजित् ॥
तस्मादल्पगुणं ज्ञेयमंजीरं लघु तद्गुणैः ।
उदुंबरभेदो देशांतरे भवति ॥

Though the verses quoted above are written incorrectly they are sufficient to prove the fact of the existence of the अंजीर or FIG about 1350 A.D. in Northern India where Raja Madanapāla ruled.²¹

Mr. R. D. KINJAVADEKAR in an Appendix to his recently published edition of the *Sūtrasthāna* of the *Aṣṭāṅga Saṁgraha*²² has recorded some texts on the topic स्वस्थवृत्त. He quotes the following verse in which अंजीर is referred to :—

Page 198— परिशिष्ट—३. पानकानि (drinks or beverages) चारोद्भवम्—पानकम्

“ ६६२—परुषांजीर चुक्राम्ल द्राक्षादाडिमजं तथा ।

एकैकं सम्भवं भिन्नं पानकं क्रियते बुधैः ॥ ”

No indication of the source²³ or chronology of this verse has been given by Pt. KINJAVADEKAR.

In the *Old Testament* of the *Bible*²⁴ we find references to FIGS brought unto Jerusalem on the Sabbath day. LIVY²⁵ the Latin Historian (59 B.C.—17 A.D.) refers to FIGS in the following quotation²⁶ :—

“ *Ficus ficus, lignonem lignonem vocal* ”.

(He calls *figs figs* and *spade a spade*).

21. The above extract is not found in a dated MS of the *Bhāvaprakāśa* (Sainvat 1797 = A.D. 1741 where it ought to be found on folio 93b after अमृतफल and before पीलु. This MS is No. 901 of 1887-91—Madanapāla is mentioned on folio 169.

22. Published by the Chitrashala Press, Poona, 1940. If the expression “परुषांजीर” means “dried figs” we have reason to believe that the drink was prepared from the pulp of dried figs in the century to which the verse belongs. We have already noted that the dry fig contains 60 to 70 per cent of grape sugar and hence a drink prepared from it may taste more sweet and delicious.

23. I have traced the verse in the *Kṣema Kutūhala* of Kṣema Sarman composed about A.D. 1548 (“ बाणाकाशयुते नादे (ये ?) वत्सरे विकर्माकिते ” —folio 52 of MS No. 887 of 1880-91—B. O. R. Institute). On Folio 50 of this MS the verse reads as follows :—

“ परुषांजीर काचुका द्राक्षादाडिमजं तथा ।

एकैकं संभवं भिन्नं पानकं क्रियते बुधैः ॥

This verse is part of Chapter XII dealing with पानकs like नारंगफल पानक, जंबीर पानक, निंबूफल पानक, चारफल पानक etc.

24. *Holy Bible*, London, 1913, Page 561—*Nehemiah* Chapter. 13—“ 15. In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and FIGS, and all manner of burdens which they brought into Jerusalem on the sabbath days; and I testified *against them* in the day wherein they sold victuals ”.

In *Judges* IX olive, fig and wine are mentioned.

25. Vide p. 530 of *Dictionary of Foreign Phrases and Classical Quotations* by H. P. JONES, London, 1918. Livy or Livius is noted for his *History of Rome* (vide p. 310 of *Smaller Classical Dictionary*, 1913.)

26. *Ibid*, p. 44 (Latin Quotations).

BREWER²⁷ records the usages of the *Fig* in English language and literature such as—

(1) *Fig Sunday—Palm-Sunday* is so called from the custom of eating *figs* on that day.

The practice arose from the Bible Story of Zaccheus who climbed up into a *fig* tree to see Jesus.

(2) *Fig-tree*—It is said that Judas hanged himself on a *fig-tree*.

(3) *Figs*—I shan't buy my *attic figs* in future but grow them. Don't count your chickens before they are hatched.

It was Xerxes who boasted that he did not intend any longer to buy his *figs* because he meant to conquer Attica and add it to his own empire but Xerxes met "a signal defeat at Salamis and never loosed his sandal till he reached Abdira".

(4) "*In the name of the Prophet, Figs*"—A burlesque of the solemn language employed in eastern countries in common business of life. The line occurs in the imitation of Dr. JOHNSON'S pompous style in *Rejected Addresses* by James and Horace SMITH.

The references to the *Fig* recorded so far do not clear up the question as regards its early existence in or its importation into India before A.D. 1000 during definite periods of history. The word अंजीर now current for the "*Fig*" and used by Madanapāla of Northern India in A.D. 1374 is not a Sanskrit word as stated by WATT in his *Dictionary* or by the editors of the *Śabdakośa*, who call it both Sanskrit and Persian. It is for linguists to record and prove its early usages from contemporary Indian sources. Obviously Madanapāla used this word as a loan-word in his verses quoted by me already.

The absence of systematic historical study of the present Indian flora and fauna leads to a hazy and incorrect knowledge of all aspects of Indian culture resulting in anachronisms. This absence of historical knowledge coupled with the prevalent uncritical methods of editing texts is responsible for *Figs* appearing in a Mahābhārata passage along with other fruits like mangoes, pomegranates etc. which can claim much higher antiquity in Indian

27. *Dictionary of Phrase and Fable*, P. 460. See also p. 696 of *Shorter Oxford Dictionary*—

FIG—ME [OF—*fige, figue*; L—*figus*]. In the East and West Indies the word *Fig* is applied to Banana also to the Cochineal Cactus (1582 A.D.); *Fig of Spain, Italian Fig* (A.D. 1691); The disease *Ficus* (pl.) (A.D. 1550).

—Vide p. 366 of BREWER'S *Reader's Hand-book*, London, 1911. '*Figs of Holvan*—Holvan is a stream of Persia and the Persians say its *figs* are not to be equalled in the whole of the world'

"Luscious as the *figs* of Holvan"—Saadi: *Gulistan* (13th Century).

—*Adam's Fig* = Plantain fruit. Vide Tavernier's *Travels in India*. London, 1889—Vol. I, p. 247 and Vol. II, pp. 4 n, 253, 283.

literature than their junior-most confrère the Fig (*Añjira*). In the Poona Edition of the *Mahābhārata* (Vanaparvan) we find the following line²⁸ in which *Añjira* has been referred to :—

“मुञ्जातकांस्तथाञ्जीरान् दाडिमान्बीजपूरकान्”

Evidently the MSS on the strength of which the above line was first edited must have been late copies prepared during a period of history when अंजीर became a common article of diet and hence the copyist without understanding the results of his tampering with the text introduced अंजीर in the Epic text. Thence forward it became a circulating joke and even in the Marathi translation of 1915 by no less a scholar than Pandit Appa Shastri RASHIVADEKAR गुलाब and अंजीर imperceptibly found their way unchallenged. These instances are sufficient to impress upon us the need for critical Editions of Sanskrit texts and the Bhandarkar Oriental Research Institute will be thanked by all scholars not only of the present generation but of succeeding centuries for their herculean effort in the work of the Critical Edition of the *Mahābhārata*. The B. O. R. I. constituted text²⁹ for the line in the Chitrashala edition referring to अंजीर reads as follows :—

“भजातकांस्तथा जीरान्दाडिमान्बीजपूरकान्”

It was by a curious coincidence that Dr. SUKTHANKAR informed me about his rejection of अंजीरान् from the line in question. While studying the references to अंजीर I inquired of him if he has come across any references to it in Sanskrit texts. In reply to this inquiry he drew my attention to the line in the Chitrashala Edition of the *Mahābhārata* and his rejection of the reading अंजीरान् on the grounds of textual criticism. As *Añjira* is a loan-word in the Indian Vernaculars it is not found in early Sanskrit lexicons like the *Amarakośa*.³⁰ The earliest Indian Materia Medica viz. the *Dhanvantari*

28. *Mahābhārata* published by the Chitrashala Press, Poona, Vanaparvan Vol. III, p. 247— यक्षयुद्धपर्व १५८

In the Marathi translation of the *Mahābhārata* (1915) by Pandit Appa Shastri RASHIVADEKAR we find “अंजीर, दाडिब” etc. in the translation of the above line on p. 320 of the Volume for *Vanaparvan*. He also translates “पाटलान् कुटजान्” as “गुलाब, कुडे.” It remains to be proved if अंजीर and गुलाब (Figs and Roses) were known to the authors of the *Mahābhārata* or to our ancestors of the Epic times.

29. Variants rejected by Dr. V. S. SUKTHANKAR, the General Editor of the *Mahābhārata* are as follows : found on p. 519 of *Aranyaka parvan* (B. O. R. Institute, Stanza 40 of यक्षयुद्धपर्व) III, 155, 40—

K₃ B D (D5 om तथांजीरा (DC वा) न्)

T₂ G₃. 4 तथाभीरान्

30. The *Amarakośa* (Kāṇḍa II—वनौषधिवर्ग ४) mentions कोकोदुम्बरिका :—

“काकोदुम्बरिका फल्गुमलपू (यू) र्जघनेफला ॥ ६१ ॥”

Bhānuji Dikṣita in his comment, व्याख्यासुधा on *Amarakośa* explains :— “काकप्रिया

*Nighanṭu*³¹ which is said to be earlier than the *Amarakośa* contains no reference to *Añjira*.

BERNIER (A.D. 1656-1668) in his *Travels* refers to the fruit imported into India³² as also the variety of fruit sold in Delhi³³ but does not refer to *Añjira* specifically though it is possible to suppose that dried figs may have been imported into India along with other dried fruit specified by Bernier in his remarks.

Mr. APTE in his *Sanskrit-English Dictionary* records the word “अंजीरः—रु” as species of the fig-tree and its fruit but gives no usages of it, though he remarks that it is “perhaps a Persian word”.

In a treatise³⁴ on dietetics by Raghunāthasūri composed about A.D. 1675

उदुम्बरी.....चत्वारि ‘मलया’ ‘कदुम्बरी’ इति ख्यातस्य”. Madanapāla (A.D. 1374) appears to equate काकोदुम्बरिका फल with अंजीर perhaps on account of its similarity with अंजीर but Bhānuji Dikṣita (c. 1630 A.D.) gives the current names of काकोदुम्बरिका as ‘मलया’ ‘कदुम्बरी’ and not अंजीर. The fruit of the औदुम्बर (Marathi उंबर) tree is not identical with अंजीर fruit. In the धन्वन्तरिनिघंटु and राजनिघंटु (pp. 186-187 of Anandashram Edn. 1896) the properties of उदुम्बर and काकोदुम्बरिका have been separately given.—Sarvānanda (A.D. 1159) in his टीकासर्वस्व on Amara’s line “काकोदुम्बरिका” observes :— “काकोदुम्बरिकाचतुष्क कोट्टाडम्बर इति ख्याते.” (p. 116 of *Amarakośa*, edited by Ganapati SASTRI, Part I, 1911). क्षीरस्वामी in his commentary explains काकोदुम्बरिका as “काकप्रिया उदुम्बरी.” Can कोट्टाडम्बर mentioned in A.D. 1159 by सर्वानन्द be identical with अञ्जीर which Madanapāla mentions as “काकोदुम्बरिकाफल” in A.D. 1374?—*Pāiasaddamahannavo* (p. 296) mentions काउंबरी (काकोदुम्बरी) as औषधिविशेष (उप-१०३१ टी; पण्ण ?)

31. Vide Intro., to *Kalpadrūkośa*, Vol. I (Baroda, 1928) p. XLIX.

32. *Bernier’s Travels*, Vol. I, pp. 203-204 of 1891 Edition, Constable & Co., London. Cloves, nut-megs, cinnamon, are supplied by the Dutch—Fresh fruit (from Samarkand, Bali (Balkh), Bōcara and Persia) such as melons, apples, pears, grapes, eaten at Delhi during winter; also dried fruit such as almonds, pistachio and other small nuts, plums, apricots, raisins.

33. *Ibid*, pp. 249, 250—The fruit market contains dry fruit from Persia, Balk, Bokara and Samarkand. Bernier mentions the following fruit :—almonds, pistachios, walnuts, raisins, prunes, apricots; also fresh grapes (black and white) brought wrapped in cotton, pears and apples of three or four sorts, melons and water-melons.

Ambas or *mangues* are plentiful and cheap. The best come from Bengale Golkonda and Goa.

(Cf. Edward MOOR : Narrative of Operations against Tipu Sultan, London. 1794—p. 506. MOOR refers to Mazgaon mangoes, as finest grown in Bombay. Goa produces several fine species of this super-excellent fruit.)

34. *Bhojana Kutūhala* (1st Pariccheda) MS. No. 594 of 1899-1915. On folio 39A only the properties of औदुम्बर fruit are mentioned :

“औदुम्बरं कषायस्स्यात् पक्वं तु मधुरं हिमं ।
कमिहसित्तरकम्रं मूर्च्छादाहनुषापहम् ॥ उंबरे ॥”

many fruits are referred to but I fail to notice in this elaborate list any reference to *Añjira* in the MS of the work before me.

The Marathi Encyclopædia called the *Jñānakośa*³⁵ (1924) Vol. IX devotes a paragraph to the history of *Añjira* but the sources of this history are not indicated. Some points in this historical account may be noted here :—

- (1) South Arabia is the native place of the *Añjira*.
- (2) The *Añjira* may have migrated to other places from South Arabia.
- (3) Archaeological research has proved the cultivation of *Añjira* thousands of years before the rule of the Greeks and Romans.
- (4) Definite evidence regarding *Añjira* is found in works dating 700 years before the Christian Era.
- (5) It is from Arabia that *Añjira* migrated to Rome, Greece, Asia Minor, Italy, Portugal, France, Khorasan, Hirat, Afghanistan, China.
- (6) There are many varieties of the wild *Añjira* in India but the variety used in India for eating was unknown in this country up to the 14th century.
- (7) Dried *Añjirs* are imported into India from Smyrna in Asia Minor.
- (8) *Añjira* is called “इंगीर” in Asia Minor. The name *Añjira* is possibly a corruption of “इंगीर”.³⁶

The history of *Añjira* recorded in the *Jñānakośa* is practically the same as recorded by me from several other sources. It is for linguists to say whether the derivation of the word *Añjira* from “इंगीर” given above is historically correct.

If *Añjira* used for eating was unknown in India up to the 14th century as stated above it is impossible to find any references to it in Indian literature

The *Kṣemakutūhala* of Kṣemaśarman (16th century) gives the use of औदुंबर fruit in cooking :—

Folio 30 of B.O.R.I. MS, 887 of 1887-91.

“फलमौदुम्बरं वालमम्लतक्रेण स्वेदितम् ।
 वेसवारभृते स्वाज्ये पाचितं सैधवान्वितम् ॥
 शीतं कषायमधुरं रक्तपित्तप्रनाशनम् ।
 मूत्रकृच्छ्रहरं सम्यग्विवंधाध्मानकारकम् ॥”

35. Ed. by Dr. S. V. KETKAR, Vol. IX, pp. (अं ५०-५१)

36. Dr. KETKAR states that the cultivation of the *Añjira* in Mahārāṣṭra is found in the Purandar taluka of the Poona District. Some foreign species of *Añjira* are imported for cultivation into India but they have not fared well.

before A.D. 1000, much less in the *Mahābhārata* times and consequently it is an anachronism to insert it in the text of the Great Epic as we find it in the Chitrashala Edition of the *Mahābhārata*. If any scholar succeeds in proving the existence of either imported or cultivated *Añjira* on Indian soil before the Christian Era he will be justified in imagining its presence in the *Mahābhārata* text. So far I can see no a priori case made out in support of such insertion and I await more light in this matter from experts in the ancient Indian history and culture. For the present we must go by the text of the *Mahābhārata* purged of any references to *Añjiras* and *Gulābs*,³⁷ which are evidently late importations³⁸ into Indian history and culture. If *Anjira* migrated from the Mediterranean region to Greece³⁹ and Rome and then to the Eastern countries like *Syria*, *Arabia*, *Persia* (and lastly *India*) its history (say between the 1st century A.D. and the 14th century A.D.) is closely connected with the cultural history of these nations and it is the business of the historians of these countries and their culture to record definite chronological evidence regarding such history from the literatures of these countries, to any knowledge of which I can lay no claim. I would, however, feel satisfied if any scholar takes the history of the *Añjira* backwards from A.D. 1300 say by at least 500 years on the strength of definitely dated evidence, preferably from Indian or Persian and Arabic sources.

The following chronological table would give at a glance the chronology of the *Añjira* recorded in this paper :—

37. I propose to publish a historical paper on the *Gulāb* in India in the near future.

38. Though contact of India with Greeks and Romans is a matter of known history there is absolute absence in Indian literature of any reference to the *Añjira* in early works contemporaneous with the Greek and Roman history. In the study of Indian Plants and Animals known to the Greeks published in the *Indian Antiquary*, (Vol. XIV) 1885, pp. 274 ff. no reference is found to any species of the *Fig*, either wild or cultivated. Only *Pīpal* tree seems to have been known to the Greeks. Though Prof. Franklin EDGERTON has found a reference to the city of Rome in the *Sabhāparvan* of the *Mahābhārata* (*JAOS*, Vol. 58, pp. 262-265) no case has been made out for *Añjira* in the *Mahābhārata* either on textual or historical grounds. *Romā* is included among the cities conquered by Sahadeva (*Sabhāparvan* Book 2).

39. A. K. NAIRNE (*Flowering Plants of Western India*, London, 1894, pp. 304 ff.) deals with *Fig* and its Species which include *Vad*, *Pīpal*, *Kāl-umbar* (काकोदुम्बरिका ?) and *Anjir* (*Ficus Carica*—p. 303). He gives the following reference to the *Fig* in Book 8 of *Odyssey* :

“There (in the garden of Alcinous) grow tall trees blossoming, pear trees, and pomegranates and apple trees with bright fruit, and sweet FIGS and olives in their bloom”. Nairne further observes :—

“The figs grown in India must be placed far below those of England, and these again are in flavour nowhere near the Italian figs ; but the scientific cultivation of fruit in India must come in time.”

Chronology	Particulars (F. = <i>Añjira</i>)
	Pre-historic evidence about leaves and fruits of wild F. (<i>Ficus Carica</i>) in quaternary strata near Paris and Marseilles.
1000 B.C. } or about } 850 B.C. }	Homer refers to F in <i>Odyssey</i> .
" 559 B.C.	F unknown to Persians according to Herodotus.
" 484 B.C.	Birth of Herodotus who refers to F.
B.C. 485-465 B.C.	Xerxes, King of Persia with whom <i>Attic Figs</i> are associated.
From about } 330 B.C. upto } 160 B.C. }	References to F in the <i>Old Testament</i> of the <i>Holy Bible</i> .
59 B.C.—17 A.D.	Livy, the Latin historian refers to F.
A.D. 23-79	Pliny, the Roman author refers to the varieties of F.
Between A.D. 200 and 800	In the Pahlvi ⁴⁰ work <i>Nirangastân</i> "juice of figs" is mentioned.
A.D. 1250	Figs of Holvan in Persia referred to by Saddi in <i>Gulistan</i> .
A.D. 1326	Batutta refers to figs in Palestine and Syria.
A.D. 1374	Reference to F in the <i>Madanavinoda Nighanṭu</i> of Madanapāla.
A.D. 1504	F on the west-coast mentioned by Verthema the Italian traveller.
about 1526 A.D.	Baber's reference to F.
" 1548 A.D.	F referred to in the <i>Kṣemakutūhala</i> of <i>Kṣemasarma</i> .
" 1550 A.D.	F referred to by Bhāvamiśra in <i>Bhāvaprakāśa</i> .
" 1691 A.D.	<i>Figs</i> of Spain and Italy referred to.
" c. 1730 A.D.	<i>Figs</i> sent to Nanasahib Peshwa by his mother Kashibai.
" 1789 A.D.	F mentioned in the Peshwa period (at Poona).

40. Vide p. 333 of *Aērpatastân and Nirangastân* Eng. Trans. by S. J. BULSARA, Bombay, 1913. My friend Mr. M. F. KANGA of Bombay informs me that the word *Añjira* does not occur in Avesta literature. It is found in the Pahlvi language and literature, which flourished from 3rd to 9th century A.D. (Vide pp. 293-297 of *History of Zoroastrianism* by M. N. DHALLA, Oxford Uni. Press, 1938). Detailed Chronology of Pahlvi references to the FIG must be reserved for a separate study by Parsi scholars themselves as I have no first-hand knowledge of their sacred texts and other early literature.

P. S.—Studies bearing on the history of Indian culture require the cooperation of experts in the different branches of Indology. I am, therefore, extremely thankful to my friend Khan Bahadur Prof. SHAIKH Abdul-Kadir-e-Sarfraz, M.A., I.E.S. (Retd.), for the following note on the history of the Fig, which was received by me after the composing of my paper by the press. This note fills in a gap in my Chronology for the Fig and thus enriches my present paper :—

1. MOLESWORTH says the word is Sanskrit or Persian.

2. In Persian (post-Islamic) the word is undoubtedly extensively used from very old times to modern. Sadi (XIII c.) used it ; Nizami (XII) used it several times. Two forms of the word seem to have been in use "Anjir" and "Anjirah." There is an infinitive also, "Anjir-dan", which means "to bore a hole, drill, perforate". The word occurs in several compounds also, such as "Anjir-e-Ādam", or "Anjir-e-Dashti", i.e. 'Adam's Fig', which is our 'Udumber', glomerous fig ; "Ābed-anjir", which is Palma Christi, or our 'Erand'. Long descriptions of the principal varieties of Anjir, the properties and the medicinal uses of it are given in Persian Pharmacopœias and medical books. Three principal varieties are mentioned : *Barri*, which grows in plains, *Kohi*, which grows on mountains, and *Bustāni*, which grows in gardens. Another variety called "Shāhi", 'Royal' is said to be specially delicious and quite suitable for eating ; the blackish variety is generally used in medicine.

3. The home is said to be Syria or Asia Minor.

4. In pre-Islamic Persian or Pahlavi the word for "Fig" is not "Anjir" but "Tin".

5. In Arabic the word for "Fig" is "Tin". It is used in the Qur'an, only once. There is a chapter of the Qur'an, the 95th, which is entitled "The Fig", because it begins with the words "By the Fig." The commentators say that God swears by the fig, because "it is wholesome and of easy digestion, and physically good to carry off phlegm, and gravel in the kidneys, or bladder, and to remove obstructions of the liver and spleen, and also cures the piles, and the gout etc. (SALE'S Transl.) The word "Fig" is also held symbolical, but there is a good deal of difference of opinion about the exact interpretation thereof. Some take it to stand for the Jewish or Mosaic dispensation which was to wither away like the Fig-tree in the Gospel ; others say that it may stand for man's destiny. The word "Tin" used in the Qur'an and in Arabic literature was well-known in Pre-Islamic Arabia. It is generally taken to be Arabic, but according to some (Western) scholars, borrowed from Akkadian "tittu", "tintu".

6. The word "Fig" occurs in the Bible in a number of places. See any concordance. In Mathew e.g., 20. 1, Jesus is said to arrive at a place called Beth-Phage, which literally means "the house of figs". It is stated in the Bible that when Adam discovered his nakedness in the garden of Paradise or Eden, he sewed fig leaves and made aprons. Now this garden of Eden or Paradise, according to Higher criticism is located generally on the banks of the Euphrates and the Tigris.

7. The fig is said to have been introduced in England by Cardinal Pole (1500-58).