

PROCEEDINGS OF THE
Tuesday, 24th August

MORNING SESSION

Chairman: R. N. DANDEKAR

A. da Silva Rego: Indological Studies in Portuguese Archives.

Portugal was the first European nation to deal with the Eastern and Far Eastern countries. Goa, occupied by the Portuguese in 1510, soon became the capital of an immense commercial empire which stretched from East Africa to the island of Solor and Timor. Up to the end of the sixteenth century, Portugal was the only Western power which maintained commercial and diplomatic relations with the rulers of all these regions. In Portuguese archives, therefore, must have been kept the records and the documents relating to all these activities, especially during the whole sixteenth century. The seventeenth century, on the other hand, assisted at the slow progress of decadence to which the Portuguese empire was submitted. The Portuguese archives do also keep much first rate material regarding this period. In the subsequent centuries, however, Portugal played quite a secondary rôle in the Indian Ocean. Her archives may be generally ignored as far as world history is concerned, although they be of special interest for different monographies or essays, especially on the Marathas history.

The following are the chief Portuguese archives with reference to Indological studies: (1) Arquivo Nacional da Torre do Tombo, Lisbon; (2) Arquivo Histórico Ultramarino, Lisbon; (3) Biblioteca Nacional, Lisbon; (4) Biblioteca da Ajuda, Lisbon; (5) Biblioteca Municipal, Porto; (6) Biblioteca Distrital, Évora; (7) Biblioteca Publica, Braga. Besides these, which are public institutions one should not forget: (1) Biblioteca da Academia das Ciencias, Lisbon; (2) Biblioteca da Sociedade de Geografia, Lisbon; (3) Biblioteca de Marinha, Lisbon.

In Goa, Portuguese India, there are: (1) Arquivo Histórico do Estado da India, and (2) Biblioteca Nacional de Vasco da Gama. The *Arquivo Historico* is of exceptional interest, on account of the enormous material it contains. The two collections of codices 'Livros das Monções' and 'Livros dos Reis Vizinhos' are known all over the world.

Mention must be made, finally, of the 'Filmoteca Ultramarina Portuguesa' or 'Portuguese Overseas Film Library' which was founded in 1952 by H. E. the Overseas Minister, Com. Sarmiento Rodrigues. The main object of this film library is to concentrate in Lisbon, in microfilms, all the documents relating to Portuguese overseas history existing all over the world. The microfilming of the *Arquivo Historico* of Goa was systematically begun in 1951, and it is hoped that the whole of it may be consulted in Lisbon in the near future. The two above mentioned collections 'Livros das Monções' and 'Livros dos Reis Vizinhos', besides many others of minor importance, may already be consulted at the reading room of the Film Library.

Two main difficulties face the historians who may like to frequent Portuguese archives. The first is the Portuguese language itself; the second is the still existing lack of properly organized indexes, catalogues and summaries of documents. As far as the language is concerned, those who possess a fairly good knowledge of Latin will find no difficulty at all to learn Portuguese in a few months. As regards the indexes, catalogues and summaries of documents, Portuguese archives are, indeed, a little behind time, but strenuous efforts are being made in all of them to place them in a position that may satisfy the most ambitious researchers.

The 'Filmoteca Ultramarina Portuguesa' publishes a quarterly bulletin which will be sent, on application, to all institutions and universities interested in Portuguese overseas history.

В. И. Кальянов: О времени составления "Артхашастры."

В эпоху составления "Артхашастры", как об этом свидетельствует сам памятник, существовало уже разделение наук и их классификация, причем философии среди них отводится первое место. Эта классификация Каутильи, предполагающая существование четырех наук и трактующая философию как самостоятельную науку, является шагом вперед в развитии научных знаний в древней Индии по сравнению с учением школы Манава, признающей три науки, школы Брихаспати, признающей две науки, и школы Ушанаса, признающей одну единую науку. Классификация Каутильи уже свидетельствует о начавшемся отпочковании положительных наук