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ERRATUM.

In page 644, Translation I, line 2—

For To introduce the Church-bell, after delay, unto the
K'aba

Read To cause the Church-bell to tinkle in the Ka'ba.

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1. On the occurrence of Maestrichtien fossils at Kacch station in British Baluchistan.

By HEM CHANDRA DAS GUPTA.

A group of black shales was described by Mr. Oldham as belemnite shales from the abundance of *Belemnites* in them.¹ The fossils obtained from them have been examined by Dr. Noetling² who assigned a lower cretaceous, neocomian (hauterivien) age to these rocks. Fossils from the belemnites shales have also been obtained by Mr. Tipper.³ These belemnite shales are overlaid by another group of upper cretaceous (maestrichtien) shales which are often lithologically much alike. Moreover as there is a stratigraphical gap between the upper and lower cretaceous, and as either one or the other may be missing in certain sections, some care is needed to distinguish them. As an instance of this I may cite the case of an exposure of shales at Kacch, a station on the Sind-Pishin section of the North Western Railway, which was visited by me in the summer of 1907 with the Presidency College Geological party.

A geologically coloured map of British Baluchistan has been published,⁴ and it appears from the map that a neocomian age has been assigned to this locality. A few fossils collected from this locality, however, go to prove that

¹ Rec. Geol. Surv., Ind., Vol. xxv, pt. 1, p. 19.

² Pal. Ind., Ser. XVI, Vol. i, pt. 2.

³ Rec. Geol. Surv., Ind., Vol. xxxviii, pt. 1, p. 29.

⁴ Rec. Geol. Surv., Ind., Vol. xxxi, pl. 18.

the shales exposed here are maestrichtien in age. Fossils from the maestrichtien beds of Baluchistan have been described by Dr. Noetling,¹ and we are indebted to Prof. Vredenburg for a paper dealing with the zonal distribution of the upper cretaceous fossils of this area.² The Presidency College collection includes *Trochosmilia* sp., *Pachydiscus* sp. (an immature specimen), *Heteroceras polyplocum*, Roem., and *Baculites binodosus*, Noetl. It may be mentioned here that two species of *Pachydiscus* and *Heteroceras polyplocum* have been recorded from the upper cretaceous rocks by Prof. Vredenburg in his work above alluded to.

The specimen of *Trochosmilia* has been found to be specifically different from the only species of the genus described from the upper cretaceous beds by Dr. Noetling.³ The height of the corallum is 60 mm., the large diameter of the calyx is 47 mm., and the small diameter is 32 mm. The corallum seems to have been widened at a short distance from the base. The calyx is elliptical, and the upper surface being worn out, the number of the septa could not be distinguished. The columellar fossula is marked, narrow and elongated and occupies about two-fifths of the major axis of the calyx. The corallum is markedly bent in the direction of the small axis. The surface is covered with continuous costae which are alternately equal and the intercostal space is very finely granulated. The basal portion is lost and there is no trace of an epitheca.

The specimen described above differs from *Trochosmilia protectans*, Noetl., found in the upper cretaceous beds of Baluchistan. This difference consists chiefly in the shape of the corallum. Dr. Noetling has given the dimension of six different specimens of his species, and, with the exception of the small specimens, the large diameter of the calyx of his species has been found to be more than double the length of the small diameter of the calyx, but the corresponding ratio in the present case is only 1.46. The costae of *T. protectans* are granulated at the upper margin, a feature not noticed in the specimen described here, while the intercostal granulation is not to be found in Dr. Noetling's specimen. The absence of epitheca in the Kacch specimen is also another noticeable feature. The specimen has a somewhat general resemblance with *Trochosmilia inflexa*, Reuss,⁴ which has also been obtained from the Trichinopoly beds of Southern India.⁵ There is, however, a remarkable difference between them in the arrangement of the costae as in Reuss's species a group of three

¹ Pal. Ind., Ser. XVI, Vol. i, pt. 3.

² Rec. Geol. Surv., Ind., Vol. xxxvi, pt. 3, pp. 172—182.

³ *op. cit.*, p. 9, pl. I, figs. 7—10.

⁴ Denk. Akad. Wien. Math. Naturwiss. Klasse. vii, p. 86, pl. v, figs. 3—5.

⁵ Pal. Ind., Ser. VIII, Vol. iv, no. 4—5, p. 15, pl. II, figs. 1—4.

unequally thinner costae is bounded on two sides by two stronger ones. After consulting all available information, I have very little doubt that we are here dealing with a new species of *Trochosmilia*, but I have advisedly refrained from naming it on the evidence of a single and rather ill-preserved specimen.

2. A dubious passage in the Ilmĩnsky edition of the
Bāburnāma.

By H. BEVERIDGE.

In an interesting passage of his Memoirs the Emperor Bābur gives some particulars about the birth of his third son Hindāl Mīrzā. This took place at Kabul early in 925 A.H., and about the end of February, 1519. Bābur was out in camp at the time and in a valley north or north-west of Peshawar, and was engaged in a raid against the Yūsufzais.

The passage in which he refers to the coming birth of Hindāl occurs at p. 220*a* of the imprint of the Haidarābad MS., and at p. 250 of Leyden and Erskine's translation, and is as follows:—

“After Humāyūn's birth, his mother bore several other children, but none of them survived. Hindāl had not yet been born. While I was in these parts, a letter came from Māhim in which was written, ‘Be it a boy, or be it a girl, give me whatever my Fortune grants me, I shall regard the child as mine,¹ and shall rear it.’

On Friday, the 26th of this month (Muḥarram 925 equal to 28th January, 1519), I, in this very camp, gave Hindāl to Māhim, and I wrote a letter to this effect and sent it to Kabul by Yūsuf ‘Alī Rikābdār. As yet, Hindāl was not born.”

In a subsequent passage, 258 of Leyden and Erskine, and 227*a* of the Haidarābad text, Bābur says that on Friday 2 Rabī' u-l-awwal (4th March, 1519) he received a written report of Hindāl's birth. He adds, “As the news came at the time I was making an expedition against India, I took the birth

¹ In the Elphinstone MS. and in the Haidarābad text the words are *فرزند چالای ساخالی* *arzand chalāi sākhālāi*. I cannot find the word *chalāi*, but possibly it is connected with the word *جیل* *jīl* which according to Pavet de Courteille's Dict. is a word added to other words and has the meaning of “like to.” Ilmĩnsky, 281, has *farzand qīlāi u sākhālāi*. Very likely the word *qīlāi* *قیلی* is right, and what is wrong in Ilmĩnsky is the conjunction *u* after it. This conjunction does not occur either in the Elphinstone MS. or in the Haidarābādī. It is perhaps the occurrence of the conjunction that has made Pavet de Courteille to translate “*met tre l'enfant au monde.*” If we read *qīlāi* and omit the conjunction we can take *farzand qīlāi* to mean “regarding it as my child,” literally “making it a (my) child I shall rear it.” The *qīlāi* would thus agree with the Persian translation of ‘Abdu-r-Rahīm “*farzand kanda,*” or with the *farzand gufta* of the older translation by Muḥammad Qulī.

as a good omen and called the child Hindāl (*i.e.*, taker of India).” By this time he had left the Yūsufzai country and was in India, near Bhera and the Jhiliam.

With the exception of the Kehr MS., which is the foundation of the Ilminsky edition, the above is all that the manuscripts of the Memoirs, whether Turkī or Persian, tell about Hindāl’s birth. The Ilminsky edition, however, p. 281, pp. 45, 46, vol. ii, of Pavet de Courteille’s French translation, has the following remarkable paragraph :—

“The explanation of the above statement (*i.e.*, the statement about Māhim’s letter, etc.), is that up to this time there had been several children by the same mother as Humāyūn’s, namely, one boy, younger than him, but older than all my other (male) children, and three girls, of whom Mihr Jān was one, but they had all died in infancy. I wished much for a full brother or sister to Humāyūn. At this time Dildār Aghācha conceived, and I kept on saying, ‘How nice it would have been if it were the offspring of Humāyūn’s mother!’ Her Highness my mother (Ḥaḥrat Wāḥida) observed (honorific plural), ‘If Dildār Aghācha bear a son, how would it be if I took him and brought him up.’ I said, ‘Capital.’ Now, the usual way in which women take a prognostic about the sex of a coming child is to take two pieces of paper, and write on one, ‘Alī or Ḥaṣan, and on the other, Fāṭima. Then they shut up those in two balls of clay and put them into a cup of water. The first to open is to them a prognostic of the sex. Should it contain a boy’s name, the child will be a boy: if there be a girl’s name, it will be a girl. The experiment was made, and a boy’s name came out. When I got the good news, I at once wrote and sent off a letter. A few days afterwards, God bestowed a son upon me. Three days after the birth, and before my letter reached (?), they took the child from the mother, with or without her leave, and brought it to our house where it was reared. When I sent the news of the birth (more probably, the news of the result of the experiment), she (my mother), perceiving that her desire had been fulfilled, gave the child the name of Hindāl, which was one of good augury. By this arrangement I obtained both a younger brother and a son.”

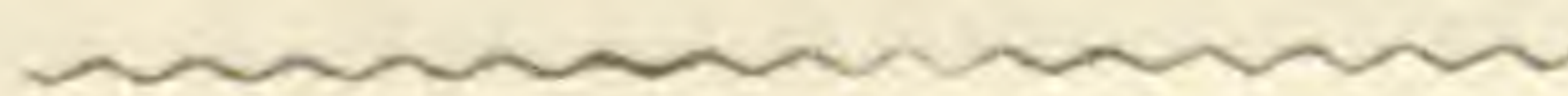
A remarkable thing about this paragraph is that it comes into the text by the head and shoulders, so to speak. That is to say, it does not come in immediately after the passage in which Bābur refers to Māhim’s letter, and which occurs in all the texts, but comes in after Bābur has gone off to another subject, and is describing how he put up a large stone platform in the valley. This seems to me to prove that the paragraph does not belong to the text of the Memoirs, but is an explanatory note which in the course of copying has got foisted into the text.

But the most remarkable thing in the paragraph is the reference to Bābur’s mother as being still alive. As a matter

[N.S.]

of fact, she died 14 or 15 years previously, in the beginning, namely, of 911 A.H., or July, 1505. This at once disposes of the idea that the paragraph is the work of Bābur. Nor can we get out of the difficulty by supposing that Hazrat Wāliḍa is equivalent to Wāliḍa-i-Sultan, mother of the king, or of the heir, and that it is Māhim the wife of Bābur and mother of Humāyūn to whom the words refer. Against this interpretation there is the fact that Pavet de Courteille, the experienced Turkī scholar, has taken the words to refer to Bābur's mother, and there is the still more convincing circumstance that the paragraph ends by saying that the result of the arrangement was that the writer (*i.e.*, Bābur) got both a younger brother and a son. If the child was made over to the grandmother, that is, to Bābur's mother, he might say that the child became his younger brother. But the expression has no meaning if the infant was given to his wife. It certainly seems to me that the writer of the paragraph, whoever he was, had forgotten or never knew that Bābur's mother had died in 911. He also, I think, imagined that Māhim was the name of Bābur's mother! The paragraph is valuable as a note, and we are indebted to whoever wrote it. But it seems impossible that either Bābur or Humāyūn was the writer. Apart from the mistake already referred to, there are the errors of making the lady give the name Hindāl to the child, and of describing Māhim as having been the mother of three daughters before Hindāl's birth. According to Gulbadan Begam, who was Māhim's step-daughter, she had only had two daughters, Mihr Jān (or Jahān) and Īshān Daulat (p. 90 of the translation of the Memoirs). The boy whom Māhim bore after Humāyūn, and before 925, was Bārbūl Mīrza, and he, as well as his sister Mihr Jān, accompanied their father to Samarkand in 916 or 917 (Gulbadan Begam's Memoirs, 91).

Nor do I think that strict Sunnīs like Bābur and Humāyūn would in exemplifying the names written on pieces of paper have only referred to three specially Shī'a names, *viz.*, Fāṭima, 'Alī and Ḥasan. It is possible that Jahangīr wrote the paragraph, but one would expect him to have been better informed about the date of death of his great grandfather's mother.



The first of the month was a very cold day, with a heavy snowfall. The wind was from the north, and the snow lay deep on the ground. The trees were all covered with snow, and the houses were all white. The children were very happy to see the snow, and they went out to play in the snow. They made snowballs and snowdrifts, and they had a very good time. The snow was very soft, and it was very white. The children were all dressed in their winter clothes, and they were all very warm. The snow was very beautiful, and it was very nice to see. The children were all very happy, and they were all very excited. The snow was very soft, and it was very white. The children were all dressed in their winter clothes, and they were all very warm. The snow was very beautiful, and it was very nice to see. The children were all very happy, and they were all very excited.

The second of the month was a very cold day, with a heavy snowfall. The wind was from the north, and the snow lay deep on the ground. The trees were all covered with snow, and the houses were all white. The children were very happy to see the snow, and they went out to play in the snow. They made snowballs and snowdrifts, and they had a very good time. The snow was very soft, and it was very white. The children were all dressed in their winter clothes, and they were all very warm. The snow was very beautiful, and it was very nice to see. The children were all very happy, and they were all very excited. The snow was very soft, and it was very white. The children were all dressed in their winter clothes, and they were all very warm. The snow was very beautiful, and it was very nice to see. The children were all very happy, and they were all very excited.



3. Note sur les dénominations à donner aux sabres hindous.

Remise par M. P. HOLSTEIN de Lyon.

Dans son ouvrage "A Description of Indian and Oriental Armour" (new Edition, Londres, 1896), Lord Egerton of Tatton donne fréquemment aux sabres les noms de "Shamshir" et de "Talwar."

Le mot "*Shamshir*," ou "*Shamsher*" n'est-il pas le mot persan qui veut dire *Sabre* d'une façon générale, et le mot "*Talwar*" n'est-il pas le terme Hindou ayant la même signification ?

S'il en est bien ainsi, "*Shamshir*" est le terme générique de tout sabre persan, ou d'origine persane, quelle que soit la forme, mais dont la poignée est généralement en forme de crosse de pistolet, souvent revêtue de deux plaques de corne, d'ivoire, de morse ou autre matière recouvrant la soie. Tels sont les types qui sont représentés dans la Planche XV du dit ouvrage sous les numéros 658-659 et 755-757.

"*Talwar*" serait le terme générique de tout sabre hindou ou hindou-musulman, quelle que soit la forme de la poignée, munie ou non d'un arc de jointure, la courbure ou la nature et qualité de la lame, à l'exception du *Khanda*, ou *Khounda* (Sabre de Sacrifice) et de la *Pata* (épée à-gantelet) qui constituent l'un et l'autre des types très spéciaux faciles à reconnaître.

Ce qui précède est-il exact ?

Dans le catalogue de "Tsarkoe-Selo," (musée de l'Empereur de Russie) il n'est question que de trois noms :

1. Le "*Johour*," qui, d'après les reproductions, aurait la poignée munie d'un arc de jointure.
2. Le "*Poulouar*," dont la poignée est ouverte, sans arc de jointure.
3. Le "*Khounda*."

Lord Egerton ne parle du *Johour* (ou *Jauhar*) qu'une fois : Page 132, en note du Sabre No. 652 qu'il appelle simplement "*Talwar*."

Le même Lord Egerton ne parle du "*Poulouar*" que deux fois :

Page 51. With a hilt of a characteristic outline, and with drooping quillons. Page 109 en note du sabre No. 392 qu'il appelle aussi "*Talwar*."

Il semble donc bien que nous voila en présence de trois termes :

1. *Talwar*, nom du sabre en général.
2. *Johour*, sabre dont la poignée est munie d'un arc de jointure.

3. Poulouar, sabre dont la poignée ouverte est sans arc de jointure.

M. Sinclair, dans l'*Indian Antiquary* (Edited at Bombay, Vol. II, 1874, p. 216) cite de son côté les noms suivants :

1. *Surai*, nom mahratte du sabre droit jusqu'aux $\frac{2}{3}$ de sa longueur et de la courbe ;

2. *Ahir*, nom mahratte du sabre dont la courbure commence dès la poignée ;

3. *Phirangi*, nom mahratte d'un sabre à lame droite d'origine européenne ou fabriquée en imitation de celle-ci.

4. *Patta*, nom dans l'Hindustan d'un sabre à lame longue, mince, avec garde à gantelet et prise à angle droit avec la lame, utilisée par les tireurs de profession.

Sous le nom de "*Sirohi*," Lord Egerton parle (page 105) du "chief favourite of all the various swords found throughout Rajputana, a slightly curved blade, shaped like that of Damascus" et plus loin (page 113), sous le nom de "*Serye*" (*Sirohi*) "One of a hard temper, consequently brittle and very sharp" porté, d'après Malet par les silladars et les yekandir, troupes mahratte de Sindia et d'Holcar.

Je veux croire que le "*Surai*" de M. Sinclair et le "*Sirohi*," ou "*Serye*" de Lord Egerton sont la même arme, mais est-ce le genre de courbure de la lame qui détermine ce nom ?

D'après Tod (*Annals of Rajasthan*, I, p. 646), le *Sirohi* est un sabre légèrement courbe ayant la forme de ceux de Damas, celui de tous les Sabres qui a la plus grande prédilection chez les Rajpouts (Lord Egerton n'a fait que recopier cette description sans aller plus loin n'en donnant dans ses planches ou figures aucun type).

Lord Egerton appelle "*Teghá*," un large sabre courbe en usage chez les Rángars Hindous en les Rajpouts Mahomitans (page 105) (voir aussi la Planche 24, fig. 399) page 104).

Est-ce la courbure très accentuée de la lame qui détermine ce nom de "*Tegha* ? et en ce cas le "*Ahir*" Mahratte de M. Sinclair, et le "*Tegha*" de Lord Egerton seraient-ils la même chose ?

Le "*Phirangi*" de M. Sinclair se comprend facilement. Lord Egerton lui donne les noms de "*Farang*," ou "*Firangi*"; mais c'est bien la même arme dont la lame droite, longue et mince est une lame d'épée ou de sabre droit européen, montée avec une poignée munie d'un arc de jointure et généralement ouatée (voir fig. 24, No. 579).

Mais alors, comment se fait-il que Lord Egerton donne aussi le nom de "*Farang*" à un sabre qu'il reproduit (p. 104) dans la figure 24 sous le No. 523, et qu'il décrit ((page 117) comme ayant été introduit par les portugais ? Il n'y a rien de portugais ni d'européen dans cette arme, et, sauf erreur de ma part, ce sabre No. 523, que Lord Egerton appelle *Farang* est un *Khanda*. Il y a là une inadvertance ou une confusion que je ne m'explique pas ?

[N.S.].

Voici encore un autre nom qui je trouve dans l'ouvrage de Lord Egerton, celui de " *Abbasi*."

Les descriptions qu'il en fait sont si différentes que l'on ne sait à quel genre de sabre ce nom doit s'appliquer :

Ainsi (page 110), No. 400 (*Abbasi*) est décrit : Straight blade of Damascus steel, strengthened at the back with perforated steel supports. No. 401 : watered Khorassan blade.

(Page 118), Les Nos. 539 et 540 : Deeply curved blades, et en note : (cf. from Codrington collection) *Abbasi*, scimitar of superior steel.

(Page 132), le No. 653 : Slightly recurved fluted blade of bright steel ; hilt with knuckle guard and griffin-head pommel.

Voilà donc trois sabres portant le même nom (*Abbasi*), dont l'un a la lame droite renforcée sur le dos par des renforts d'acier, l'autre très courbe comme celle d'un cimenterre, la troisième au contraire très légèrement courbe.

Cela n'est pas vraisemblable ; trois types si différents ne peuvent pas porter le même nom ; alors, que veut dire le terme " *Abbasi* ? "

Vient maintenant l' " *Asseel* " ou " *Asil* ".

A la Page 113, Lord Egerton, d'après Malet, dit : " more tough (than the Serye) and less sharp ; et à la page 124 (en note) : Slightly curved sword of watered steel with two grooves ; plain handle. Time of Tippoo.

Qu'est-ce donc que l' " *Asil* " ?

Lord Egerton donne le nom de " *Pattisa* " à un sabre large, droit, à double tranchant s'élargissant vers la pointe (page 117, No. 526). D'après la reproduction qu'il en donne (p. 104, fig. 24), la lame se termine effectivement en forme de spatule ; elle est droite, à double tranchant et la poignée se termine en un pommeau à coupole et est munie de quillons se prolongeant en un long écusson ou languette de chaque côté du plat de la lame.

Sauf contre indication, je retiens ce nom pour tout sabre de cette forme. Suis-je dans le vrai ?

Le " *Sosunpattah* " (voir page 124, et fig. 24, No. 578) serait un sabre court, large et lourd, légèrement incurvé, la pointe inclinant du côté du dos. D'après la figure, la poignée ressemblerait beaucoup à celle du *Khanda*. Est-ce que c'est la forme de la lame (*Súsanpattá* : Lily Leaf) qui affecte en effet un peu celle de la feuille du lys, qui détermine ce nom ?

Le " *Katti Talwar* " (voir page 123, No. 580 et fig. 24) est-il ainsi nommé parce qu'il a une lame presque droite, dont la pointe est formée par le dos qui se recourbe légèrement du côté du tranchant ou parce que la poignée, surmontée d'une pointe beaucoup plus courte qu'elle ne l'est généralement, est munie d'un arc de jointure en simple arc de cercle. Que veut dire le mot " *Katti* " ?

Voici, encore d'autres formes de sabres que reproduit Lord Egerton dans la fig. 24 (page 104) :

No. 528 : lame légèrement courbe, à un seul tranchant,

la pointe se relevant légèrement du côté du dos ; poignée, avec arc de jointure en double courbe, couronnée d'un pommeau en coupole surmonté d'un petit bouton ;

No. 530 : lame large et droite avec nervure médiane et paraissant être à double tranchant ; poignée semblable à celle du No. 528 ;

No. 576 : lame droite à double tranchant dont la pointe est à forme obtuse ; poignée comme celle des précédentes ;

No. 405 : lame analogue à celle d'un grand couteau, à dos droit, et très pointue, tranchant en dents de scie ; poignée ayant la forme des scies à main des menuisiers.

Lord Egerton, malgré les caractères différents de ces sabres ne leur donne aucun nom ; dans quelles séries faut-il les classer ?

Ce n'est pas tout. Lord Egerton cite d'autres noms, mais, malheureusement, ses descriptions sont des plus sommaires et aucune reproduction ne les accompagne :

Page 118, No. 537 et 538 :—“ *Farang Katti* ” ; lames cannelées (Vizianagram). D'après le mot “ *Farang*,” ces lames seraient d'origine ou d'imitation européenne ; conséquemment elles seraient droites et minces comme des lames d'épée ou de latte de cavalerie.

Le “ *Katti* ” par contre (voir ci-dessus) aurait une lame très légèrement courbe ; comment ces deux noms peuvent-ils se concilier ?

Page 117, En note du N° 527 :—“ *Dhoup*,” straight blade used by most of the Deccanees (*Ain-i-Akbari*).”

Le mot “ *Dhoup* ” est-il le nom d'un sabre et en ce cas la description du No. 527 se rapportant à un *Firangi*, les mots “ *Dhoup* ” et “ *Firangi* ” voudraient-ils dire la même chose ?

Ailleurs, page 123, Lord Egerton publie un longue note accompagnant le No. 581, dans laquelle il passe en revue d'autres noms tirés des collections de la Tour de Londres, de Codrington et autres :

1. “ *Sultani* ” : Very heavy clumsy sword of coarse waved steel. Plain handle (*Seringapatam*). Time of Tippoo. Invented by him for the use of officers in his service. 338, Tower, additional collection. The blade is slightly curved and has inscriptions in tiger stripes.
2. “ *Jumgheerdha* ” : Long, narrow, straight sword attached to a kind of basket-handle slightly plated. Time of Hyder-Ali. Worn by the poligars of Nugger.
3. “ *Goliah* ” : Heavy sword, slightly bent, made of fine waved steel, back and handle inlaid with silver. Hindustan and Lahore, 1780. Taken at the siege of *Seringapatam*. Used by men of rank.
4. “ *Kassidgode* ” : Sabre of fine waved steel, blade grooved ; handle and ferrule ornamented with gold.

Hindustan, 1794. Taken at the siege of Seringapatam.

5. “*Lall-i-wall*” : Narrow curved sword, made of waved steel, with very broad back and gilt hilt. Hindostan. Tippoo Sultan’s time.

6. “*Mahmud Bandar*” : Large broad sword slightly curved, with two wide grooves of very fine waved steel with old plated handles. Used by men of rank in Tippoo’s time.

7. “*Nimcha*,” or “*Tegha*,” or “*Goliah*” : Small light sword, slightly curved, made of hard waved steel (pigeon’s eye); plain handle. Hindostan, 1760. Boorhampore. Taken at Seringapatam.

(Ailleurs nous avons vu que le “*Tegha*” était un large sabre courbe ; que le “*Goliah*” était un sabre lourd, légèrement recourbé ; comment peut-on assimiler un sabre (*Nimcha*) petit et léger, au “*Tegha*” large et au “*Goliah*” lourd ?).

8. “*Shah Nawaz Khani*” : Pour celui-ci nos incertitudes sont encore plus grandes ;

Lord Egerton en cite trois et chacune des descriptions que donne la note sont différentes :

A. A broad heavy sword of coarse waved steel. Scythe shaped, figured iron handle.

B. Point inclined downwards. Plain handle.

C. Handle of watered steel. Back strengthened by plates of figured iron, ornamented with gold and silver. This weapon taken at Seringapatam was invented by a Persian Officer of Hyder’s army (*Nawáz Khán*) whose name it bears. It was used chiefly by men of rank.

9. “*Alamani*” : Shaped like the old German Hussar sabre. Hence probably its name. Fine, hard, clouded steel ; gilt handle. Guzerat, 1600. Used probably by Hyder’s German cavalry.

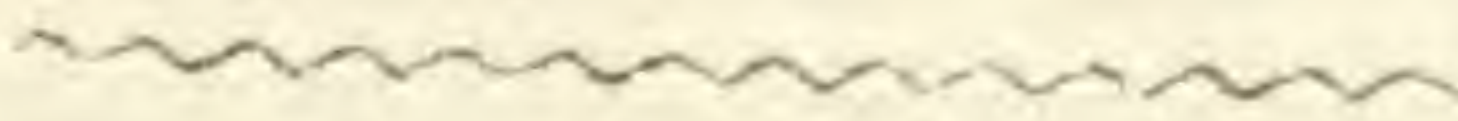
(Comment la date 1600 s’accorde t’elle avec celle à laquelle vivait Hyder-Ali ? En 1600, du reste, il n’y avait pas de hussards allemands !)

10. “*Saif*” : long, heavy, two-edged sword of good waved steel. Plain handle.

Voilà donc dix noms de sabres qui paraissent dater des dernières années du XVI siècle. Pour établir les distinctions qui les font différer les uns des autres, et qui les font différer aussi des autres sabres cités plus haut portant tous des noms tout différents, il faudrait en avoir des reproductions ou photographies. Comment et où puis-je me les procurer ?

Ces reproductions seraient d’autant plus nécessaires que je remarque que des personnalités aussi autorisées que le Col. H. Yule, C.B. dans la note qui figure en première page de l’ouvrage

de Lord Egerton, se sont déclarées incapables de traduire ou d'expliquer certains de ces noms tels que ceux de "Ayda Kathi" (probably Telugu....qu'est ce que Telugu?), "Jumgheerda", "Kassidgode," "Lall-i wall," "Mahmud-Bander," se bornant à dire des trois derniers qu'ils sont "apparently name of places in Hyder's dominions."



4. List of Portuguese Jesuit Missionaries in Bengal and Burma (1576-1742).

By REVS. L. BESSE, S.J., and H. HOSTEN, S.J.

From the end of the XVIth century down to the middle of the XVIIIth, Bengal was one of the mission-fields of the Society of Jesus. But, the Jesuits were not alone. The Augustinians, who came to Bengal in 1599 and withdrew only in 1867, were a much larger body in these parts. They were the principal missionary body. About 1714, we find the Capuchins with a house at Chandernagore. French Jesuits were settled there c. 1693-1778. There was, besides, always a certain number of the secular clergy doing parish-work in the Portuguese settlements. The whole of the Coromandel Coast, Orissa, Bengal, Pegu, etc., all depended on the Diocese of Meliapur from the time of its erection in 1606 to the modern times when the Vicariates Apostolic were created (1834).

Of the work done by the Augustinian Friars, the Capuchins and the secular clergy, we are less able to speak. The literature on the subject, though not wanting, is difficult to reach. We are somewhat better situated with regard to the history of the Jesuit Missions, though here, too, we wish we were in possession of fuller information. Printed records of the work done in the first decade of the XVIIth century are, relatively speaking, plentiful. The newly arrived missionaries lived in eventful times and wrote long accounts; but, it did not last. After 1610 little appeared in print; after 1632, the history of the Portuguese Jesuits is almost a complete blank. By way of compensation, the French Jesuits of Chandernagore (1690-1778) are repeatedly heard of in *Lettres édifiantes et curieuses*.

To write a detailed history of our early Missions in Bengal is yet an impossibility. The materials for such a history have not been collected.

Meanwhile, we must welcome, as a valuable contribution towards that history, a list of Portuguese Jesuits in Bengal communicated by the Rev. Fr. L. Besse, S.J., and derived from the Catalogues of the Malabar Province S.J. I have translated it from the Latin and annotated it, adding at times details descriptive of persons to be found in *Catal. Miss. Madurensis*, Trichinopoli, 1910, Appendix. However incomplete this list will appear, every name, every date will serve as a landmark on the path of the historian.

At no time in the XVIIth and XVIIIth centuries were the Jesuits very numerous in Bengal. The following statistics culled by Father Besse from Catalogues and Annual Letters bear out this fact convincingly.¹

1601	..	7	1628	..	7	1705	..	2
1613	..	3	1630	..	7	1708	..	1
1615	..	6	1632	..	8	1718	..	1
1616	..	7	1633	..	2	1729	..	2
1617	..	7	1640	..	3	1730	..	1
1618	..	8	1642	..	4	1731	..	1
1620	..	9	1654	..	3	1737	..	2
1623	..	4	1688	..	4	1740	..	1
1626	..	7	1697	..	4			

H. H., S.J.

1604.

IN BENGAL [*BENGALLA*].IN THE RESIDENCE OF CHANDECAN [*Chandecanensi*].Fr. Andrew Boves,² *Preacher and Confessor.*Fr. Dominic Souza,³ *Confessor.*

IN THE RESIDENCE OF THE ISLAND OF SUNDIVA.

Fr. Blasius Nunes,⁴ *Preacher and Confessor.*Fr. Natalis [*Natalius*] Salerno,⁵ *Preacher and Confessor.*

¹ Cf. *Catal. Miss. Madurensis*, Trichinopoli, 1909, App.

² *Andrew Boves*: a letter of his, dated Siriam, in Pegu, March 28, 1600, is found in *Copia d'una del P. Nicola Pimenta, Visitatore della C. di G. nell' India Orientale*. . . . Roma, 1601, 8°, pp. 80-83. Cf. SOMMERVOGEL, *Bibl. de la C. de J.*, Vols. II and VIII, Col. 1896. Born at Messina in 1569; admitted in 1585; taught Humaniora; a missionary in 1600-06; Procurator of the Province of Cochin in 1606-10; was 7 years in the Mission of Mogor [this means probably Bengal 1600-06], and died in Malabar in 1634. He had come to India in 1597, not yet a priest (*Franco*). His arrival is noted only under 1602 in da Camara Manoel's list: *Missões dos Jesuitas no Oriente*, Lisboa, 1894, p. 153.

³ *Dominic de Sousa*: born at Boeyro, Diocese of Braga, in 1555; was admitted to the Society in 1586; taught Grammar; went to India in ?; came to Bengal in 1598. No trace of him being found in the records of 1609, it is possible that he died in 1608, though, on the other hand, he may be the Dominic de Sousa, of the Province of Entre Douro e Minho, Diocese of Braga, who died at Cochin in 1623, aged "65 years," 38 of which he had spent in the Society. Cf. SOMMERVOGEL.

⁴ *Blasius Nunes*: At Chittagong died in 1612 Father Blasius Nunes, a Portuguese of the Priorate of Crato, aged 41 years, of which he had spent 24 in the Society, and 12 on the Bengal Mission. His companion, Father Emmanuel Pires, was away at the time in the Island of Sundiva. Father Nunes had come to India in 1597 (*Franco*). da Camara Manoel mentions him in his list under 1597 as not yet a priest.

⁵ *Natalis Salerno*: a Sicilian, died on April 3, 1608, in the Bay of

1610.

IN THE RESIDENCE OF THE ISLAND OF SUNDIVA.

Fr. John Mary Grecus,¹ *Professed of 4 vows.*

Fr. Blasius Nunez, *Professed of 4 vows.*

Deceased.

Fr. Balthasar de Sequeira, on his way from the Kingdom of Siam [*Sião*] to the Port of Tenasserim, in the month of November of the year 1609.²

IN THE HOUSE OF PEGU WITH ONE RESIDENCE ONLY.

Fr. Emmanuel Pires, *Superior ; Prof. of 4 vows.*

Fr. Emmanuel da Fonseca³ [*a Fonsequa*], *Preacher and Confessor.*

1611.

IN THE HOUSE OF PEGU WITH ONE RESIDENCE ONLY.

Fr. John Mary Grecus, *Superior ; Prof. of 4 vows.*

Fr. Emmanuel da Fonseca [*a Fonseca*], *Preacher ; Confessor.*

IN THE RESIDENCE OF THE ISLAND OF SUNDIVA.

Fr. Emmanuel Pires, *Super. of the Resid. ; Prof. of 4 v.*

Fr. Blasius Nunes, *Prof. of 4 v.*

Bengal. He was doing duty as Chaplain to the Portuguese fleet, then at war with the king of Arrakan, when, in the course of the engagement, the ship which bore him caught fire. All perished to a man. Father Salerno had come to India in 1600, a priest (*Franco*), and had laboured some years among the Portuguese stationed in the fortress of Siriam (Pegu).

¹ *John Mary Grecus* : we find mentioned under 1600 as leaving for India "P. João M^a Graeci, Italianus." (*Da Camara Manoel*). *Franco* calls him P. Joannes Greco, Siculus. He cannot be identified with Fr. Jean Maria of C. Sommervogel, *op. cit.*, Vol. V, Col. 546. The works ascribed to him by Sommervogel are those of Fr. John Mary Campori, who came in 1597. Cf. *ibid.*, Vol. II. However, Greco's biography as given by Sommervogel may be accepted. Born at Catania in 1572 ; admitted in 1587 ; taught Grammar and Rhetoric, in 1604, at Punicael, Fishery Coast ; in 1608 in Pegu ; died at Coulam (Quilon) on September 25, 1641.

² *Balthasar de Sequeira* : came to India, already a priest, in 1578, a Portuguese. Cf. *Franco's* and *da Camara Manoel's* list. He is certainly the same as Bartholomew Sequeira in Sommervogel.

³ One *Emmanuel de Fonseca* came to India in 1599 ; not yet a priest (*Franco*) ; "humanista," writes *da Camara Manoel*.

1613.

(*From the 3rd Catalogue.*)

THE HOUSE OF PEGU AND THAT OF BENGAL.

In this house of Pegu there are two, whereas in that of Bengal there reside three. Commander [*dux*] Sebastian Gonsalves gave them 1,000 gold tangas.

(*From the 1st Catalogue.*)

3.¹ *Fr. Emmanuel Pires*: from Monte Mor o Novo, in the Diocese of Evora; mediocre strength; aged 46; 29 of Society; after completing his course of Philosophy, he studied Theology during 4 years; taught *Humaniora*; has spent 16 years in the Missions [*in Christianitate*]; was during 9 years Superior of the Residence of Pegu, that of Bengal and others; Prof. of 4 vows.²

4. *Fr. John Mary Grecus*: a Sicilian from Catania; robust; aged 40; 25 years of Society; after his Philosophy, he studied Theology during 3 years; taught Rhetoric 1 year; in the Mission 7 years; Superior 3 years; Prof. of 4 vows.

5. *Fr. Emmanuel da Fonseca*: from the town of Cabeça de Vide, in the Diocese of Elvas; mediocre strength; aged 35; 18 years of Society; studied Philosophy; nearly completed his Theology; has now been over a year Superior in Pegu.

7. *Fr. Didacus* [*sic*] *Nunes*: from Monte Mor o Novo, in the Diocese of Evora; aged 31; 15 years of Society; studied Philosophy; Theology during 4 years; taught Grammar during one year and a half.

¹ This is the serial number in the Catalogue.

² At Siripur, along the eastern embouchure of the Ganges, died on May 8, 1616, in the fulness of his labours, *Father Emmanuel Pires*, a Portuguese, born at Monte Mor, in the Archdiocese of Evora. We read in the Annual Letters of Cochin (1617) that, when the Portuguese left Sundiva, Father Pires betook himself to Sirapur [Siripur, Sripūr], as offering an easier road to reach Dacca, where he intended offering himself as a substitute for the Superior of the Mission, then a prisoner. He died, having spent 10 years in Pegu and on missionary journeys in Bengal. Philip de Brito Niceto, the Commander of Siriam, and Sebastian Gonsalves Thibão, the Lord of Sundiva, two notorious filibusters, greatly revered and loved him: but he made so little of the friendship, which they coveted, that he would hear their confession only when ordered by his Superior, and before he would attend to their sins, he made these two men carry out many things for the good of their salvation. A priest happening to pass through Sripur during his illness, Fr. Pires received Extreme Unction. He told the boy attending him that he would die on the next Sunday, that they would bury him in a dark forest, and that the prophecy was fulfilled, the Annual Letters of 1617 do not tell us; but they insist that the other two points came true. Fr. Emmanuel Pires had arrived at Goa in 1588.

1619.

IN THE MISSION OF BENGAL [*Missio Bengalensis*].

- Fr. Andrew Pereira, *Superior*; *Visitor*; *Prof. of 4 v.*
Fr. Michael de Faria,¹ *Prof. of 4 v.*
Fr. James Gomes [*Gomesius*], *Preacher.*
Fr. Francis Nunes [*Nonius*],² *Preacher.*
Fr. Anthony Rodriguez [*Rodericus*],³ *Preacher.*
Fr. Benedict Rodriguez [*Rodericus*], *Preacher.*
Fr. Simon de Figueiredo,⁴ *Preacher.*
Fr. Francis Pinto [*Pintus*], *Preacher.*
Fr. Emmanuel de Fonseca, *Preacher*; in captivity since
6 years in the Kingdom of Pegu.

1620.

IN BENGAL [*in Bengala*]: 8.

- Fr. Andrew Machado, *Visitor.*⁵
Fr. Michael de Faria, *Superior.*
Fr. Francis Pinto.
Fr. Benedict Rodriguez [*Roiz*].
Fr. Anthony Rodriguez [*Roiz*].
Fr. James Gomes.
Fr. Simon de Figueyredo.
Bro. Anthony Rodriguez [*Roiz*].

1623.

IN THE COLLEGE OF HUGLI [*Collegium Ogulense*]
AND ONE RESIDENCE, there are 4.

- Fr. Peter Gomes,⁶ *Rector of the College*; *Prof. of 4 v.*
Fr. Anthony Rodriguez [*Rodericus*], *Consultor*; *Admonitor*;
Prof. of 4 v.

¹ "P. Michael de Faria, Lus." came to India in 1605 (*Franco*).

² "P. Franciscus Nunes, Lus." came to India in 1611 (*Franco*).

³ One "P. Antonius Rodriguez, Lus." came to India in 1581;
another similarly described in 1588; ditto in 1611 (*Franco*).

⁴ "Simon de Figueiredo, Lus." came to India in 1614 (*Franco*).

⁵ One "P. Andreas Machado, Lus." came to India in 1614 (*Franco*).

⁶ One "P. Petrus Gomes, Lus." came to India in 1607 (*Franco*).

On Jan. 1, 1623, died at Hugli Fr. Peter Gomez, Rector of the House. He was born at Onadia (Diocese of Coimbra), had taught Latin and Rhetoric and came to India probably in 1607. Fr. Alexander de Rhodes writes of him: "He who was Rector of our College of Malacca, while I was there [Aug. 1622], was called Fr. Diego Rebello, a person of high virtue: and Fr. Peter Gomez, on his departure for Bengala, bidding him farewell and embracing him, said: 'I leave you now, my good Father, to go where my superiors send me; but, I know that within a few months we shall both find ourselves on a pretty road where we shall meet and enjoy great consolation.' The prophecy was fulfilled. They died on the first day of the year 1623, the one at Malacca, the

Fr. Simon de Figueiredo, *Theologian.*
Fr. Benedict Rodriguez [*Rodericus*],¹ *Theologian.*

1627.

IN THE KINGDOM OF AVA.

Fr. Emmanuel da Fonseca [*a Fonseca*], *Preacher; Conf.; Prof. of 4 v.*

These last 13 years he has been in captivity [*concaptivus*] in the Kingdom of Ava.

IN BENGAL [*Bengala*].

Fr. Anthony Rodriguez [*Rodericus*], *Super.; Preacher; Conf.; Prof. of 4 v.*

Fr. Gonsalvus [*Gondisalus*] Paes, *Preacher; Conf.; Prof. of 4 v.*

Fr. Simon de Figueiredo [*a Figueiredo*], *Preacher; Conf.; Prof. of 4 v.*

Fr. Aloysius Orlandini [*Orlandinus*],² *Preacher; Conf.; Prof. of 4 v.*

SENT TO CATHAY [*in Catayum*].

Fr. Stephen [*Estephanus*] Cacella,³ *Super.; Preacher; Conf.; Prof. of 4 v.*

Fr. John Cabral,⁴ *Preacher; Conf.*

Bro. Bartholomew Fontebona,⁵ *Formed [Coadjutor]; Painter.*

other at Bengala." (Cf. A. DE RHODES, S.J., *Voyages et Missions du P. A. de Rh.*, Paris, Julien, 1854, p. 51).

The Annual Letters of Cochin (Dec. 5, 1627) tell us that Fr. Gomez' body was found incorrupt on June 8, 1626, while the Fathers proceeded to disinter it in order to deposit it in a place where the faithful, who greatly revered his memory, might more easily satisfy their devotion.

¹ *Father Benedict Rodrigues* died in 1626. Though only 39 years old at the time of his death, he was a man of singular holiness of life. He was commonly called "the saint," and many instances of his prophetic insight are on record. Many minute particulars of the fall of Hugli (1632) had been foretold by him, and, as Father John Cabral, S.J., an eye-witness of the catastrophe, points out, they came true to the letter. One year before his death, while preaching before the Sodality of the Bl. Virgin, Father Benedict suddenly interrupted his discourse, and asked to count those present, beginning with himself. This done, he declared openly and plainly that, within a year, 15 of them, himself among the number, would be dead. The prediction was fulfilled. Fourteen of the Sodalists died the same year, Fr. Benedict closing the number. He had been 20 years a Jesuit.

² "*P. Ludov. Orlandino, Lus.*" came to India in 1623. (*Franco*).

³ "*Stephanus Cacella, Lus.*" came to India in 1614. (*Franco*). He accompanied Father John Cabral to Thibet in 1627 and died in Guge, Western Thibet, in 1629 or 1630.

⁴ "*P. Joannes Cabral, Lus.*" came to India in 1624. (*Franco*). Cf. SOMMERVOGEL.

⁵ *Barth. Fontebona* [Fonteboa, de Fuente buena] came to India in 1602, a temporal coadjutor. (*Franco* and *de Camara Manoel*.)

1628.

IN THE COLLEGE OF BENGAL IN THE TOWN OF OGOLIM [*Húgli*]
WITH TWO RESIDENCES.

Fr. Anthony Rodriguez, *Rector*; *Prof. of 4 v.*
Fr. Simon de Figueiredo, *Prof. of 4 v.*
Fr. Gonsalvus [*Gondisalus*] Paes,¹ *Prof. of 4 v.*
Fr. Louis [*Ludovicus*] Orlandini [*. . us*], *Preacher and Con-
fessor.*

IN THE MISSION OF CATHAY [*Catay*], IN THE KINGDOM OF
BHUTAN [*in regno Potentis*].

Fr. Stephen Cacella, *Super.*; *Prof. of 4 v.*
Fr. Emmanuel Dias, *Prof. of 4 v.*
Fr. John Cabral, *Preacher and Conf.*

IN THE KINGDOM OF AVA.

Fr. Emmanuel da Fonseca [*a Fonseca*], *Prof. of 4 v.*; *in
captivity.*

34. *Fr. Anthony Rodriguez* [*Rodericus*]: a Portuguese; from Lisbon; mediocre strength; aged 40; 26 years of Society; *Prof. of 4 v.*; after his Philosophy, he completed his Theology; was Minister at Malacca 2 years; at Cranganore 1 year; has laboured 11 years in the Missions [*in conversione*].

9. *Fr. Gonsalves Paes*: from Ormuz, in the Diocese of Goa; good health; aged 44; 29 years of Society; after his Philosophy, he studied Theology 4 years; taught Grammar 3 years; taught cases of conscience over 1 year; *Prof. of 4 v.*

68. *Fr. Simon de Figueiredo*: a Portuguese; of the Diocese of Coimbra; robust; aged 38; 22 years of Society; after his Philosophy, he studied Theology 3 years; has spent 11 years in the work of conversion; *Prof. of 4 v.*

81. *Fr. Emmanuel da Fonseca*; . . . these 15 years in captivity in Pegu; *Prof. of 4 v.*

107. *Fr. Stephen* [*Estephanus*] *Cacella*: from the town of Avis, in the Diocese of Evora; health good [*integrus viribus*]; aged 43; 24 years of Society; studied Theology 3 years; taught it 3 years; for nearly 1 year Minister in the College of Cochin; Master of Novices during nearly 2 years; *Prof. of 4 v.*

108. *Fr. Emmanuel Dias*: from the town of Alpanham, in the Diocese of Portalegro; health good [*integrus viribus*]; aged 39; 21 years of Society; completed, studied, taught

¹ In 1632 he is said to have been one year Rector of Bengala; but, that year he was Rector of Negapatam and a Professed of 4 vows.

Philosophy 3 years; Theology 2 years; was during 1 year Minister (*Collectorum*); during nearly 3 years Rector of the College of San Thomé [Meliapur]; worked as a Missionary [*in conversione*] another 3 years; Prof. of 4 v.¹

166. *Fr. Louis Orlandini*: from the Diocese of Sarzana; . . . ; health weak; aged 33; 11 years of Society; completed his studies in 3 years; labours as a Missionary [*in conversione*]; Preacher and Confessor.

181. *Fr. John Cabral*: from the town of Cerolico, in the Diocese of Guarda; health good; aged 29; 13 years of Society; completed his studies; has been for 2 years in the Mission of Bhutan [*in Missione Potentis*]; Preacher and Confessor.

1632.

110. *Fr. Anthony Rodriguez* [*Roiz*]: . . . has now been Rector of Bengala during several years; knows Bengálí [*callet linguam Bengalicam*].

4. *Fr. Simon de Figueiredo*: . . . knows Hindústání [*callet linguam Indostanam*].

80. *Fr. Emmanuel da Fonseca*: . . . has been kept in captivity in the Kingdom of Pegu 18 years.

65. *Fr. Anthony Farinha*: from the town of Golegam, in the Diocese of Lisbon; health good [*integris viribus*]; aged 30; 16 years of Society; completed his studies of Philosophy and Theology; labours in the work of conversion.

34. *Fr. Ignatius Fialho*: from the town of Onrique, in the Diocese of Evora; health good; aged 31; 18 years of Society; completed his studies of Philosophy and Theology.²

66. *Fr. John Cabral*: . . . is now for 6 years in the Mission of the Kingdom of Bhutan [*in Missione Regni Potentis*.]³

1634.

IN THE COLLEGE OF BENGAL [*Bengala*].

Fr. Anthony Rodriguez [*Roiz*], *Rector*; *Prof. of 4 v.*
Fr. Anthony Farinha, *Preacher*.

¹ *Dias (Diaz) Emmanuel*: nephew of another Jesuit of the same name; born at Aspalham or Alpalhão in 1592; entered in 1608; left for India in 1614; taught Philosophy and Theology at Cochin; Rector of S. Thomé (1627-28); went to Cathay, 1628; died in the "kingdom" of Morange, the Nepal Tarai apparently, Nov. 13, 1629. (*Litt. Ann.* 1632.) Cf. SOMMERVOGEL, Vols. III and IX, Cols. 212 and 1763.

² *Father Fialho* was killed down the Hugli River, while running the blockade (1632).

³ The list compiled under 1632 is mere guess-work, as nothing in the Catalogue shows the place of residence of the Fathers. Further, the numbers do not follow in order. [L.B., S.J.] *Father Cabral* was back in Hugli in 1632, and wrote an account of the fall of that place.

IN THE KINGDOM OF AVA.

Fr. Emmanuel da Fonseca [*da Foncequa*], *Prof. of 4 v.*;¹
Preacher; in captivity.

1639.

11. *Fr. Anthony Rodrigues, junior* : health good; aged 54; 35 of Society; was several years Rector in Bengal, where he is now Superior; knows Bengálí.

44. *Fr. Anthony Farinha* : aged 37; 23 years of Society; he is now kept in bondage in Bengal by our enemies, the Moors, and though he was not cast in bonds for religion's sake, yet, he has been more than once threatened with death, and would have been set free before this, if he had renounced our holy faith.

29. *Fr. Emmanuel da Fonseca* : now for 25 years detained in captivity in the Kingdom of Pegu.

1644.

Fr. Francis de Silveira : from Barcellos, in the Diocese of Braga; health good; aged 30; 11 years of Society; studied Philosophy 3 years; Theology 2 years; labours now in the Mission of Bengal.

Fr. Anthony Soares ; of Porto; good health; aged 28; 5 of Society; completed his studies; at present in the Mission of Bengal.

Fr. Emmanuel da Fonseca : already 30 years in captivity in the Kingdom of Pegu.

Fr. Anthony Farinha : was visitor of the Bengal Mission, in which he now lives.

Fr. Melchior Garsao : from Cuba, in the Diocese of Evora; mediocre strength; aged 41; 26 of Society; after his studies, he taught Grammar 1 year; was Vice-Rector of the College of San Thomé 6 months; employed as a Missionary [*in conversione*] 7 years; now chosen Visitor and Superior of the Bengal Mission.

Fr. Emmanuel Madeira : aged 40; 20 of Society; was Superior of the Bengal Mission 4 years; *Prof. of 4 v.*

Fr. Anthony Rodrigues, junior : (as in the Catal. of 1639).

Fr. Denis Antunes : from Lisbon; robust; aged 46; 22 of Society; after studying Philosophy, taught Grammar 1 year; studied Theology 2 years; employed in the work of conversion 1 year; is now in the Mission of Pegu.²

¹ He is always said to be a Professed of 4 vows; in reality, he was not, for want of a Father to receive his last vows. He made them later, when Fr. Denis Antunes went to take his place, and as he refused to leave the Christians of Ava, they were both captives. [L.B., S.J.]

² In 1648, it is not said whether he has left or not. [L.B.]

1648.

29. *Fr. Emmanuel da Fonseca*: good health; aged 68; 51 of Society; already 34 years a prisoner in the Kingdom of Pegu.

47. *Fr. Melchior [Belchior] Garçao*: was commissioned by Fr. Provincial to visit the College of Bengal; and now he is Rector of the same College; Prof. of 4 v.

11. *Fr. Anthony Rodrigues, junior*: was during some years Rector of Bengala, where he now resides.¹

Deceased.

Fr. Anthony Farinha: † at Bengala [*Bengalae*], March 1645.

Fr. Anthony Soares: † at Bengala, 22 August 1646.

Fr. Ambrose Correa, senior: † at Bengala, 1648; aged 38; 19 of Society.²

1652.

Fr. Emmanuel da Fonseca: aged 72; 55 of Society; already 39 years in captivity in the Kingdom of Ava; twice appointed Provincial of this Province, but the choice did not take effect because of his absence.

1655.

IN THE COLLEGE OF BENGAL.

Fr. Anthony Pacheco [Paciecus], Rector.

Fr. Didacus de Oliveira.³

Fr. Roderic [Roderisius] Gomes, Visitor.

IN THE RESIDENCE OF PEGU.

Fr. Simon Rodrigues.

[The name of *Fr. Emmanuel da Fonseca* is not to be found].

1659.

22. *Fr. Roderic Gomes*: of Cochin, in this India; health good; aged 44; 26 of Society; completed his studies; laboured for some years as a Missionary; taught Grammar 2 years; was Rector of the College of Bengal.

20. *Fr. Simon Rodrigues [Roiz]*: from Batalha, in the Diocese of Leiria [*Liriensis*]; good health; aged 47; 23 of

¹ In 1652 we find him in the College of Cochin [L. B.]

² One "*P. Ambrosius Correa, Lus.*" came to India in 1630 (*Franco*).

³ One "*Didacus de Oliveira, Lus.*" came to India in 1614 (*Franco*).

Society; has been working many years for the conversion of Pegu.

1664.

IN THE COLLEGE OF BENGAL, IN THE RESIDENCE OF
CHANDECAN [*Chandecanensi*].

Two Fathers: *Preachers and Confessors.*

Finances.

Expenses for the year 1666—

Sent to the Fathers of Bengal, considering that the
College has not the wherewithal to provide for them :
Pardãos : 0037 : 4 : 10¹

Expenses for the year 1667—

Given for the passage of Fr. Manoel Gonsalves, when
he went to Bengal :
0085 : 4 : 04

Expenses for the year 1668—

Sent to the Fathers of Bengal for their support, at the
time that Fr. Manoel Gonsalves was Rector :
0052 : 3 : 4

Expenses for the year 1670—

Sent to the Fathers of Bengal for their support :
0081 : 3 : 00

1671.

IN THE MISSION OF BENGAL.

Fr. Emmanuel Gonsalves.
Fr. Anthony de [a] Figueiredo.
Fr. John de [a] Magalhaës.

1673.

Fr. John de Magalhaës : a Portuguese ; from Porto ; not yet professed ; aged 38 ; 21 years of Society ; now Rector of the College of Bengal ; robust health. [In 1677, he appears as Procurator at Goa.]

Fr. Anthony de Figueiredo.

¹ "The principall and commonest money is called *Pardaus Xeraphijns*, and is silver, but very brasse (read 'base'), and is coyned in Goa. They have Saint Sebastian on the one side, and three or four arrowes in a bundle on the other side, which is as much as three Testones, or three hundred *Reijs* Portingall money, and riseth and fallet little lesse or more, according to the exchange." [*Van Linschoten*, Ch. 35. circa 1596.] Yule in his erudite article on the values of the Pardão estimates it as worth 4s. 2d. to 4s. 6d. at the end of the XVith century. Cf. *Hobson-Jobson*, 1886, p. 840.

1677.

Fr. Benedict da [de] Costa: from Ceylon; of Portuguese parentage; aged 40; 21 of Society; not yet professed; at the end of his studies he was applied to the Madura Mission, and laboured some years in that Mission in the condition of a Brahman [Sanyasi]; was next occupied for a short time in the Missions of the Travancore Coast and the Fishery Coast; finally, was sent to the College of Bengal; there he lost the use of his reason; but, remedies are at present applied.¹

Fr. Emmanuel Gonsalves was Rector of the College of Bengal; he is now again Rector of the same College; weak in health and sometimes ill.

Fr. Anthony de Figueiredo: from Negapatam; formed spiritual coadjutor; aged 70; 50 years of Society; was twice Rector of the College of Negapatam; then Rector of the College of San Thomé; finally Rector of the College of Bengal, in which he was once before and is now again acting as Visitor.

Finances (1677).

In this College there live three Fathers of the Society of Jesus: a Rector and two companions; all priests. The Rector and one companion are supported by the revenues of a certain property [*praedii*] liberally granted by the Prince of that Kingdom for such purpose; the third is maintained by the revenues of Betti.²

¹ Cf. *Catal. Miss. Madur.* Trichinopoly: 1910, *Appendix*, p. 43, (1673) and (1677).

² "The coconut-garden of Betim the great (*o grande*), in the village of Pilerne, in which was the *casa* of the Catechumens, from the year 1762, with its hill and annexes; 1,400 *xs.* : 100 *t.* : 00 *b.* [yearly revenue.]

"That coconut-garden belonged to the Mission of *Manduerem* [Madura] in Malabar, and was bought by an order of the Viceroy Count da Ega, of September 11, 1762, for lodging and maintaining the Catechumens and those charged with their *casa*, which a Royal Letter of April 9, 1704, ordered to be kept, in order that the Catechumens should not be educated out of it.

"The *casa* of the Catechumens, situated in Betim, in the village of Pilerne, on the right bank of the Mandovi river [Goa], is a small building with nothing remarkable about it; in charge of it were the Father of the Christians, 1 Chaplain, 1 Sacristan, 1 Clerk (*escripturario*) and servants." Cf. pp. 303, 304 of *Annaes Maritimos e Coloniaes*, Lisbon, 1843; also pp. 300, 301, 302.

This garden of Betty or Betti in the territory of Bardez (Goa) is mentioned in 1667, 1688, 1667. (Cf. *Cat. Miss. Madurensis*, 1910, pp. 38, 48, 52.) In 1734, it yielded 2500 *Xs.*; was devastated by the Mahrattas in 1740, and gave 3000 *Xs.* in 1743 and 1746. (Cf. *Catal. Miss. Madur.* 1911, pp. 72, 79, 83, 86.) The King of Portugal ought to have provided for the maintenance of the Missionaries of the Madura Mission. In reality, only 600 serafins were awarded for the upkeep of 4 Missionaries. Hence, with the permission of the Governors, Francis [?] de Mello de Castro and Anthony de Sousa Coutinho, the revenues of the palm-grove at Betty were applied

1685.

15. *Fr. Didacus Leitaõ*: a Portuguese; from the town of Alcaide; admitted in Portugal; aged 34; 18 of Society; was Rector of Bengal, where he is still; health good; last year, I let him know he might make his profession; but, whether he did, I am not yet aware.¹

48. *Fr. Louis de Sylva, senior*: a Portuguese; from Faro [*Pharensis*]; admitted in Portugal; aged 56; 39 years of Society; professed of 4 vows; was during some months Vice-Rector in Travancore, and Rector in the College of San Thome; now he went to Bengal both as Visitor and Rector; health robust.²

Deceased.

Fr. Emmanuel de Magalhaës, Rector of the College of Bengal, departed this life in the beginning of 1685 at the same College.³

1688.

[Four Fathers are said to be in Bengal in 1688, but their names are missing. Cf. *Catal. Miss. Madurensis*, 1910, p. 47.]

From another source: Three Fathers live in this College [of Bengala]: one a Professed of 4 vows; the others not yet Professed. They live on revenues left to them; in future, when the permission will have been obtained from Rome, they will enjoy ampler resources, since Don Nicholas de Payva has recently left for the foundation of the College a sum of xerafins sufficient, according to all, for the maintenance of three persons.

1694.

37. *Fr. Louis Fernandes*: a Portuguese; from; admitted at Lisbon; aged 40; 20 years of Society; Professed of 4 vows; has been Preacher for about 10 years in the College of Bengal, where he was Vice-Rector during some months, and now he is Rector there; strong and in good health.⁴

to the Madura Mission. A. de Sousa Coutinho was Commissioner in 1652-53; Anthony de Mello e Castro was Governor in 1662-3. Cf. also on Pilerne, p. 29 of Index in FELIPPE NERY XAVIER'S *Bosquejo Historico*, Nova-Goa, 1852, a work containing much rare information on the village communities of the Ilhas, Salcette and Bardez. At pp. 45-55 of Pt. II will be found a Portuguese treatise *De Arte Palmarica* by an anonymous Jesuit.

¹ "*Didacus Leitam, Lus.*" came to India in 1673 (*Franco*).

² "*Ludov. Silva, Lus.*" came to India in 1682 (*Franco*).

³ "*Emmanuel Magalhans, Lus.*" came to India in 1673 (*Franco*).

⁴ "*P. Ludov. Fernandes, Lus.*" came to India in 1681 (*Franco*).

Finances.

(From the 3rd Catalogue.)

Though the College of Bengal be at a great distance, no Provincial ever neglected to send thither at the right time the necessary labourers. If, at any time, it had not sufficient revenues for the maintenance of its subjects, the Superiors did not omit maintaining them; and now, that according to the will of the founder, there ought to be in it three of ours, we must all the more endeavour that subjects be not wanting to minister to the salvation of the neighbour. But, alas! for the Provincials to send ours two by two to Bengal is the same (God allowing) as for death to summon them to the tribunal of God, either on the way, or shortly after their arrival in the College. So, last year, and shortly before, it happened that five of ours exchanged life with death, and the Province has not the men to take their place. In the College there is at present only the Rector; he is maintained, and two others will be maintained—if they can be found—from the revenues of the foundation.

Deceased (1682—1694) : 34.¹

- | | | |
|-----|---|-----|
| 16. | Fr. Boniface da Costa, in the College of Bengal. | |
| 17. | Fr. Alphonsus Ribeyro, ² | do. |
| 18. | Fr. Anthony de Proença, ³ | do. |
| 19. | Fr. Joseph de Sylva, ⁴ | do. |
| 20. | A French Father, ⁵ | do. |
| 21. | Fr. Francis de Veiga, ⁶ at sea during the voyage to Bengal. [He was studying Philosophy at Goa in 1685.] | |
| 22. | Fr. Dominic Carvalho, at sea during the voyage to Bengal. | |

¹ This applies to the whole Province of Malabar or Cochin.

² “*P. Alfonsus Ribeiro, Lus.*” came to India in 1682 (*Franco*).

³ *Fr. Anthony de Proença*: from the town of Solodacasa; admitted in Portugal; aged 26; 11 years of Society; went to the Madura Mission last year; robust health. (Cat. of 1685, cf. *Cat. Miss. Mad.*, 1910). “*P. Antonius Proença, Lus.*” came to India in 1681 (*Franco*).

⁴ *Fr. Joseph da Sylva*: a Portuguese; from Lisbon; admitted in Portugal; aged 35; 20 of Society; Professed of 4 vows; was at first in the Madura Mission; was next sent to the Province of Goa to act as Procurator of this our Province [of Cochin]; falling ill, he returned at once; is not yet very strong. (Cat. of 1685. Cf. *Cat. Miss. Mad.*, 1910). One “*Josephus de Silva, Lus.*” came to India in 1673 (*Franco*).

⁵ *James Duchatz*: born at Sens, March 16, 1652; admitted September 2, 1668; taught Grammar 6 years, Rhetoric 2 years; left for Siam in 1687; died at Ougoul [Hugli], in Bengal, in April 1693. Some of his astronomical observations were published by Father Gouye, S.J., at Paris, 1688-92. Cf. SOMMERSVOGEL, Vols. III and IX, Col. 254.

⁶ One “*P. Franc. Veiga, Lus.*” came to India in 1666; another “*Franciscus Veiga, Lus.*” in 1682 (*Franco*).

1697.

38. *Fr. Louis Fernandes*: from Scalabi. has spent about 13 years in the College of Bengal, preaching the Word of God; was Rector there formerly during 3 years; at present he governs that College again; strength and health weak. [Born, Sept. 7, 1655; joined, Jan. 31, '74; Prof. of 4 v., Aug. 15, '91; in 1705, Super. of Travancore. *Catal.* 1705.]

Deceased (during this triennium).

Fr. Didacus Leitaõ, in Mozambique, on his voyage to Rome. He had been elected Procurator to Rome in 1692.

Finances.

Formerly, the College was not founded; now, a few years ago, a certain nobleman gave 20,000 serafins towards its foundation. In it resides the Rector, with two companions, priests, and one temporal Coadjutor Brother. Until now they were maintained by means of the revenues of the foundation which was placed out at interest. Now, there is question of buying a certain palm-grove, that they may be supported from the income thereof.

1705.

36. *Fr. Frederic Zech* [*Zex*]: a German; born, March 22, 1667; entered the Society, August 24, 1695; before entering the Society, he studied Philosophy and Theology; has laboured for 2 years in the Missions [*Christianitatibus vacavit*]; is now at the head of the College of Bengal; mediocre health; aged 38; 10 years of Society.¹

29. *Fr. Nicholas Missoni*: an Italian; born in January 1667; entered the Society in November 1687; not yet professed; after spending less than two years in this Province, he was sent to Goa, whence he was sent back hither; is now in the College of Bengal; in full health; aged 38; 18 years of Society.²

Finances.

We learn from the Rector and his companions: they are maintained from the foundation left to the College; they devote themselves to preaching and hearing confessions, as is

¹ "P. Federcius Zech, Breilens." [*Bractens*, ?] came to India in 1699 (*Franco*). Of the Province of Upper Germany; laboured at the Fishery Coast (Ramesuram). Cf. SOMMERVOGEL, sub *Czech* and A. HUONDER, *Deutsche Jesuitenmissionäre*, p. 180.

² One "P. Nicolaus Missoni, Italus" came to India in 1699 (*Franco*).

customary in the other small houses of the Society; in this small College [*Collegiolo*] and in Ambalacot we have no cure of souls, though we undertake this charge in our other houses.

1708.

From the 4th Catalogue.

6. Fr. Frederic Zech [*Czeck*, elsewhere *Czeth*], Rector of Bengal.

Fr. Nicholas Missoni.

1711 and 1715.

[*The residence of the Missionaries is not indicated.*]

45. Fr. Frederic Zech; born near Bracten, March 22, 1667; entered the Society in 1695; made his profession of 4 vows at Húglí [*Ugulini*] in 1710; health sufficiently good; governed [*sic*] the College of Bengal.

[The Catalogue of 1718 states that he has been appointed Rector of Meliapur.]

19. Fr. Nicholas Missoni: born at Friuli in January 1671; entered the Society in November 1687.

[Professed of 4 vows on November 1, 1717. *Catal. of 1718.*]

1715.

Catal. of the Churches of the Malabar Province.

In the Kingdom of Bengal, in the town of *Ugulim*, there is the Church of our College dedicated to Our Lady's Nativity.

1722.

Fr. Frederic Zech [*Czech*] . . . governed and now governs the College of Bengal.

1729.

IN THE COLLEGE OF BENGAL.

Fr. Peter Dias, appointed Rector in June 1726.¹

Fr. John de Andrada, ordered to go elsewhere.²

1730.

IN THE COLLEGE OF BENGAL.

Fr. Peter Dias, appointed Rector in June 1726.

¹ One "*Petrus Dias, Lus.*" came to India in 1703 (*Franco*).

² "*Joannes Andrade, Lus.*" came to India in 1699 (*Franco*).

1731.

IN THE COLLEGE OF BENGAL.

As in 1730.

Finances.

In the College there resides only the Rector. For the expenses of the College, 1,200 serafins are given from the income of the Gantacomprem estate.¹

1734.

IN THE COLLEGE OF BENGAL.

Fr. Anthony Huetlin, sent thither quite lately to govern the College, owing to the death of the Rector, Fr. Peter Dias.

36. *Fr. Anthony Huetlin*: a German; born at Constance, March 6, 1700; received into the Society, October 9, 1715; was in charge of parishes on the Travancore Coast; then appointed Vice-Rector of the College of Bengal.²

Deceased.

Fr. Peter Dias, at Bengala, December 21, 1733.

Finances.

The Rector only. For the expenses of the College, 1,200 serafins are given from the income of Gantacomprem.

1737.

IN THE COLLEGE OF BENGAL.

Fr. Anthony Huetlin: appointed Vice-Rector in April 1734.

29. *Fr. Anthony Huetlin*: [the same word for word as under No. 36 of 1734; then :] made his profession; is in good health.

¹ This estate must have been in the Goa territory. It yielded annually 004300 xerafins, more or less. In 1740, the Mahrattas had taken possession of it. Cf. *Catal. Miss. Mad.*, 1911, pp. 73, 74, 79.

² *Huetlin Anthony*; born at Constance, on March 6, 1700; received into the Society on October 9, 1715; professed Grammar and Humaniora; embarked in 1730 for the Mission of Malabar, where he laboured 12 years. He returned to Germany about 1740 to collect alms for the Missions; but remained in Germany, teaching Moral Theology and Canon Law at Amberg, Munich and Trent, and died while Prefect of Studies at Landshut, March 31, 1761. Cf. SOMMERVOGEL and A. HUONDER, S.J., *op. cit.*, p. 176.

Finances.

Only the Rector.—1,200 Xerafins from the income of Gantacomprem.

1740.

17. *Fr. George Deiterman* [sic]: born at Munster, May 11, 1692; entered the Society on June 7, 1710; strength shattered; laboured in Missions in Germany; now Rector of the College of Bengal since June 20, 1738; made his profession on August 15, 1725.¹

27. *Fr. Anthony Huetlin*: is now assisting in the district of Tala on the Fishery Coast; professed on October 18, 1735.

1742.

THE COLLEGE OF BENGAL.

Since the death of *Fr. George Deisterman* [sic], of happy memory, no one else has been sent thither.

1743.

Deceased (during this triennium).

Fr. George Deiterman [sic], at Bengala, in 1740.

1752.

THE COLLEGE OF BENGAL.

No one of Ours lives in the College, for [want of subjects and for] reasons exposed by the last Provincial Congregation and often represented at Rome.

* * *

We subjoin an alphabetical list of those missionaries whose names are mentioned in the above Catalogues. The years show under what dates they are found.

Andrada de, John, 1729.	Carvalho, Dominic, † between 1682-94 at sea.
Antunes, Denis, 1644.	Correa, Ambrose, 1648 († Bengala, 1648).
Boves, Andrew, 1604.	Costa da, Benedict, 1677.
Cabral, John 1627, '28, '32.	
Cacella, Stephen, 1627, '28.	

¹ *Deistermann George*; born on May 11, 1692, "im Münsterschen"; entered the Society on June 7, 1710 (Rhen. Inf.); accompanied Father Bishopinck to India in 1726; Superior of the Missions on the coast of Travancore; at Quilon, 1727-34; sick, 1734; consumptive at Manapad, 1737; died in 1740 in Bengal (*Cat.*). Cf. A. HUONDER, S J., *Deutsche Jesuitenmissionäre des 17 und 18 Jahrhunderts*, Freiburg, 1899, p. 174.

- Costa da, Boniface, † between 1682-94 at the Coll. of Bengala.
- Deistermann, George, 1740, '42, '43 († at Bengala, 1740).
- Dias, Manoel, 1628.
- Dias, Peter, 1729, '30, '31, '34. († at Bengala, 21 Dec. 1733).
- Duchatz, James († 1693, Hugli).
- Faria de, Michael, 1619, '20.
- Farinha, Anthony, 1632, '34, '39, '44, '48 († at Bengala, March 1645).
- Fernandes, Louis, 1694, '97.
- Fialho, Ignatius, 1632.
- Figueiredo, Anthony, 1671, '73, '77.
- Figueiredo de, Simon, 1619, '20, '23, '27, '28, '32.
- Fonseca de, Manoel, 1610, '11, '13, '19, '27, '28, '32, '34, '39, '44, '48, '52.
- Fontebona, Bartholomew, Bro., 1627.
- Garsão, Melchior, 1644, '48.
- Gomes, James, 1619, '20.
- Gomes, Peter, 1623.
- Gomes, Roderic, 1655, '59.
- Gonsalves, Manoel, 1671, '77.
- Greus, John Mary, 1610, '11, '13.
- Huetlin, Anthony, 1734, '37, '40.
- Leitão, Didacus, 1685, '97. († at Mozambique between 1694-97).
- Machado, Andrew, 1620.
- Madeira, Manoel, 1644.
- Magalhães de, John, 1671, '73.
- Magalhães de, Manoel, 1685 († at the College of Bengala 1685).
- Missoni, Nicholas, 1705, '18, '11, '15.
- Nunes, Blasius, 1604, '10, '11, '13.
- Nunes, Francis, 1619.
- Oliveira de, Didacus, 1655.
- Orlandini, Louis, 1627, '28.
- Paçheco, Anthony, 1655.
- Paes, Gonsalvus, 1627, '28.
- Pereira, Andrew, 1619.
- Pinto, Francis, 1619, '20.
- Pires, Manoel, 1610, '11, '13.
- Proença de, Anthony († between 1682-94 at the College of Bengala).
- Ribeyro, Alphonsus († between 1682-94 at the College of Bengala).
- Rodriguez, Anthony, Bro., 1620.
- Rodriguez, Anthony, Junior, 1619, '20, '23, '27, '28, '34, '39, '44, '48.
- Rodriguez, Benedict, 1619, '20, '23.
- Rodriguez, Simon, 1655, '59.
- Salerno, Natalis, 1604.
- Sequeira de, Balthasar, 1610.
- Silva de, Joseph († between 1682-94 at the College of Bengala).
- Silva de, Louis, Senior, 1685.
- Silveira, de Francis, 1644.
- Soares, Anthony, 1644, '48 († at Bengala, Aug. 22, 1646).
- Souza de, Dominic, 1604.
- Veiga de, Francis († at sea between 1682-94).
- Zech, Frederic, 1705, '08, '11, '15, '22.

Besides these 58 names found in our Catalogues, we have met with the following 20:—

Anonymous: 1
Barbier, Claude.
Capputi, Fulvius.
Castro de, Joseph.

Coelho, Manoel.
Fernandes, Francis.
Ferreira, Gaspar.
Fonseca, Melchior.

Gomes, Andrew.	Santucci, Mark Anthony.
Gomes, Ignatius.	Sarayva, Manoel.
Gomes, Paschal.	Schipani, Anthony Octavius.
Layne, Francis, Bishop.	Secco, Manoel.
Morando, Francis.	Sequeira, Simon.
Rodrigues, John, Bro.	Vaz, Anthony.

A few particulars on each.

In 1576, two Jesuits came to Bengal and insisted with the Portuguese traders on their refunding to Emperor Akbar the moneys due for anchorage and annual taxes of which they had defrauded the exchequer. But through the influence of Pedro Tavares, the Captain of Hugli, then [1578] at Fathpur Sikri, all arrears were condoned. The Fathers' conscientious scruples and Pedro Tavares' petition favourably impressed the Emperor, and led eventually to the first Jesuit Mission at Fathpur Sikri in 1580. The name of only one of these Fathers in Bengal has been preserved: *Father Anthony Vaz*. Cf. F. DE SOUSA, S.J., *Oriente Conquistado*, Lisboa, 1710, Vol. II, p. 148, and D. BARTOLI, S.J., *Missione al Gran Mogor*, Roma, 1714, p. 8.

Francis Fernandez came to Bengal with Dominic de Sousa in 1598, and died in prison at Chittagong, Nov. 14, 1602.

He was born in the Diocese of Toledo, *Avertensis*, in 1547. "Fr. Francis Hernandez, a Spaniard, came to India in 1574, and was martyred." (*Franco*). da Camara Manoel mentions him as not yet a priest. Cf. P. DU JARRIC and C. SOMMERVOGEL, S.J., Vols. VII and IX, Col. 325.

Melchior Fonseca must have arrived in Bengal in 1599, one of his letters being dated from Chandecan, Jan. 20, 1600. He died at Chandecan on Jan. 1, 1603. Born at Linhares (Portugal), in 1554; admitted in 1573; sent to India in 1595, already a priest (*Franco*); Minister 11 years; Socius to the Provincial. Cf. DU JARRIC and SOMMERVOGEL, Vols. III and IX, Col. 351, and DA CAMARA MANOEL, p. 151.

Paschal Gomez died in the island of Sundiva in or before 1615, aged 28, of which he had spent 12 in the Society of Jesus.

Fulvius Capputi: a Neapolitan, according to *Franco*; perished in a shipwreck along the coast of Arrakan, on October 11, 1617. He had come to India in 1609, already a priest. (*Franco*). Fr. Laerzio destined him to be the companion of Fr. de Nobili, at Madura; but, the following Provincial thought otherwise.

Anthony Octavius Schipani died in 1623 in the "Gangetic Peninsula." Born at Naples about 1540; entered in 1559; Rector of Cochin in 1606. Cf. SOMMERVOGEL. He must be identified with "P. Antonius Ezquipano, Italus," who came to India in 1585 (*Franco*). Cf. also DA CAMARA MANOEL, p. 146.

Gaspar Ferreira, *Andrew Gomez* and *Simon Sequeira* died

of the plague at Hugli in 1626. One "Gaspar Ferreira, Lus." came to India in 1614; one "Andrew Gomes, Lus." in 1603. (*Franco*).

Joseph de Castro wrote on Nov. 20, 1631, from "the Kingdom of Bengala," that he had been in Bengal during the last two years, as Chaplain to a Governor of several provinces, Mirzā Zū-l Qarnín, an Armenian Catholic. The place was more than 250 miles from Agra and more than 300 from Hugli. On August 8, 1632, he mentions *Father Francis Morando* as his companion. Cf. *J.A.S.B.*, 1910, p. 529. "Joseph de Castro, Lus.," had come out in 1602; "P. Francis Morando, Lus.," in 1629. Cf. FRANCO and DA CAMARA MANOEL.

Two Jesuits were among the casualties on the Hugli River after the capture of Hugli: *Father Ignatius Fialho*, cut down with a scimitar († 26 Sept. 1632), and *Bro. John Rodriguez*, shot dead with arrows.

Three others—*Manoel Coelho*, *Manoel Secco*, and *Louis Orlandini*—died shortly after (before the end of 1632) of the pestilence which decimated the Portuguese fugitives entrenched in the island of Saugor. Two of the name of Emmanuel Coelho, both Portuguese, and neither a priest, left Lisbon, one in 1609, the other in 1623.

Between 1678 and 1681, a movement of conversion among the ryots of Don Antonio de Rosario, son of the Rájá of Busna, had brought to Bengal *Father Mark Anthony Santucci*. In a letter from Naluá Cot, Jan. 3, 1683, in which he reports unfavourably on Don Antonio's motives, he mentions two other Jesuits then in Bengal: *Manoel Sarayva* and *Ignatius Gomez*. Cf. DA CUNHA RIVARA'S *O Chronista da Tissuary*, 1866, Goa, pp. 319, 320; also *J.A.S.B.*, 1910, pp. 449-451, where a number of letters, now in the Brit. Mus., and dated 1678-84, are pointed out. *Father Santucci* had come to India in 1668, already a priest; one "Emmanuel Saraiva, a Portuguese, not yet a priest," came in 1672; one "Ignatius Gomes, ditto," in 1670. (*Franco*). I believe that Saraiva must be identified with *Manoel Saray* (read: *Sarayva*), Provincial at Goa in 1711. Cf. *Lettres Edif.*, 1781, X, 99.

For *Bishop Francis Laynez*' visit to Bengal, the first episcopal visitation on record (1712-1715) see *Fr. Cl. Barbier's* letters in *Bengal: Past and Present*, 1910, Vol. II, pp. 200-227.

5. "Mundari Phonology and the Linguistic Survey."

By PROFESSOR STEN KONOW, PH.D.

The Revd. C. Mehl has written a review of the Muṇḍārī section of the Linguistic Survey of India in this Journal, vol. vi, pp. 247 and ff., in which he asserts that the sounds of Muṇḍārī have there been wrongly described and noted. The Muṇḍā Volume of the Survey has been written by me, and as the questions raised by Mr. Mehl are of some importance, I hope that I am justified in stating the reasons which lead me to differ from him.

There are two points in which he maintains that I am wrong, *viz.*, in stating that Muṇḍārī like Santālī possesses double sets of the vowels *e* and *o*, and that the Muṇḍārī semi-consonants are hard and not soft. If I am not mistaken the latter point, the marking of the semi-consonants as hard in the Linguistic Survey, is, in the opinion of my critic, the most serious mistake.

With regard to the sounds *e* and *o* I have said in my treatise of Muṇḍārī phonology that there are apparently two *e*-sounds, one which I mark *e* and another which I mark *ä*. Similarly I have distinguished two *o*-sounds, an *o* and an *â*. Mr. Mehl states that the sounds *ä* and *â* do not exist in Muṇḍārī. Now I have not put any stress on this point. I have not distinguished the two sets in the specimens printed in the Survey. I have only tried to do so in the List of words. I think it is necessary to state this because Mr. Mehl's words cannot fail to give the impression that I have carried the distinction through in all specimens. Then I must confess that a mere dictum like Mr. Mehl's does not carry immediate conviction. He has not given us a description of the sounds in question which enables us to judge. It will be necessary to go a little into detail in order to explain what is meant. Before doing so, however, I should like to say a few words in explanation of an expression I have used in the Muṇḍā Volume, and which seems to have given offence to Mr. Mehl. I refer to my remark that the materials collected for the purposes of the Linguistic Survey have not been prepared by scholars with a phonetical training. The systematic study of phonetics is of recent date and of a highly technical kind, and I do not understand how my words can be understood as reflecting any discredit on those excellent linguists to whose unselfish assistance the Linguistic Survey owes its best materials. It is a well-known fact that very few people, even among good linguists really know which sounds they use in speaking their own language

and the difficulty is still greater when we have to do with strange tongues.

To return to the Muṇḍārī vowels it would have been impossible in a work like the Linguistic Survey to give an exposition of the phonetic system on which the marking of the various sounds has been based. The ear is often a very unsafe guide, and the marking of vowels in phonetic books is therefore based on an analysis of the various positions of the tongue. I cannot do better than to quote Mr. Sweet¹ in order to explain this. He says:—

‘As each new position of the tongue produces a new vowel, and as the positions are infinite, it follows that the number of possible vowel-sounds is infinite. It becomes necessary, therefore, to select certain definite positions as fixed points whence to measure the intermediate positions.

The movements of the tongue may be distinguished generally as *horizontal* and *vertical*—backwards and forwards, upwards and downwards. The horizontal movements produce two well-marked classes: (1) ‘back’ (guttural) vowels, formed by the root; and (2) ‘front’ (palatal) vowels, formed by the fore part of the tongue. In the formation of back vowels, such as *a* in *father*, *a* in *fall*, the back or root of the tongue is brought into prominence partly by retraction of the whole body of the tongue, partly by pressing down the fore part of the tongue. In the formation of front vowels, such as *i* in *it* and *a* in *man*, the front of the tongue is raised towards the front of the palate, so that the main body of the tongue slopes down from the front of the mouth backwards. There is a third class of ‘mixed’ (gutturo-palatal) vowels such as the *e* in *err*, where the whole tongue is allowed to sink with its neutral flattened shape, in which neither back nor front articulation predominates.

The vertical movements of the tongue, which are generally accompanied by lowering and raising of the jaw, produce various degrees of ‘height’ or distance of the tongue from the palate. Thus in [pronouncing the *i* in *fill*] the front of the tongue is raised as high and as close to the palate as possible without causing audible friction, or buzz. In [pronouncing the *e*] in *men*, it is somewhat lowered, and in [pronouncing the *a* in *man*] it is lowered as much as possible. From among the infinite degrees of height three are selected: (1) ‘high’ [as in *fill*], (2) ‘mid’ [as in *men*], (3) ‘low’ [as in *man*]. These distinctions apply equally to back and mixed vowels, so we have altogether nine cardinal vowel-positions:—

high back	high mixed	high front.
mid back	mid mixed	mid front.
low back	low mixed	low front.’

¹ *A Primer of Phonetics.* Second edition. Oxford, 1902. pp. 13 and 7.

Mr. Mehl explains the neutral *a* of Muṇḍārī as the sound of *a* in Hindī *rakhnā* or of *e* in German *aber* or of *a* in English *oral*. Now the *a* of *rakhnā* is mid back; the *e* of *aber* is mid mixed, and the *a* of *oral* is mid mixed or low mixed. I do not doubt that Mr. Mehl himself knows the sound in question well enough. But it is impossible to form a clear idea of its precise character from his description, such as we could obtain from the experiments of a scholar trained in the methods and technicalities of modern phonetics. The example will, I hope, show that my words in the Muṇḍā volume about phonetical training ought not to give offence to anybody, and I am very sorry to learn that they have done so.

The sound which I have marked *e* in the Linguistic Survey is mid front as the *e* in *men* and the first stage of the vowels in *say* and *take*; *ä* is low front as the *a* in *back*, *man* or the beginning of *a* in *care*. Similarly *o* is mid back (with rounded lips) as the beginning of the vowel in *so*, *sow*, or the *o* in German *Sohn*, *Sonne*. *ā* is low back as the *o* in *not* or the initial vowel sound in *saw*, *naught*.

Now it is not easy to state in all cases whether a word is pronounced with an *ä* or an *e*, an *ā* or an *o*, respectively, without a careful training of the ear. Mr. Mehl denies the existence of the two sets in Muṇḍārī. Similarly most of the missionaries among the Santāls long maintained that there was only one *e*-sound and one *o*-sound, in Santālī, where we now know that each of these vowels has two sounds. I have already remarked that I have not distinguished between the two sets in the Muṇḍārī specimens printed in the Linguistic Survey, and I do not think that any practical inconvenience can arise from my mention of the two sets in the introduction. I should feel much obliged to my critic if he would let us have not a categorical statement but an exact description of the formation of the Muṇḍārī vowels, with indications of the position of the tongue in each individual case. The value of such a description would be greater still, if it gave information whether the individual vowels are narrow or wide, and so on. It would then be possible to judge about the actual sounds. Mr. Mehl's criticism does not, in this respect, add anything to our knowledge of Muṇḍārī phonology. We must remember that Muṇḍārī orthography has not been settled, and the fact mentioned by Mr. Mehl that an educated Muṇḍā failed to recognize Father Hoffmann's Muṇḍārī specimen as Muṇḍārī, does not prove anything but that he was accustomed to another orthography. I have myself tried to show a phonetic English text to an excellent English scholar, who did not at all think that it was English before it was read aloud.

I now turn to the second question raised by Mr. Mehl, about the character of the Muṇḍārī semi-consonants, which he maintains are soft, while I have marked them as hard. Above

all it is necessary to know exactly what is meant with hard and soft sounds. A hard consonant is pronounced without voice, it is breathed, *i.e.*, to quote Mr. Sweet, "the glottis is wide open and no sound is produced by the outgoing breath, except that caused by the friction of the air in the throat, mouth, etc." Soft consonants, on the other hand, are voiced, *i.e.*, the glottis is at least so much closed that the vocal chords vibrate.

With regard to the semi-consonants we are here not concerned with the open consonants such as the nasals, liquids and *s*-sounds, but only with the so-called stops, gutturals, palatals, dentals and labials, and with these only as finals.

Like other consonants the stops 'consist acoustically of three elements, the consonant itself, and its on- and off-glide.' Glides are 'transitional sounds, produced during the transition from one sound to another.' 'The on-glide after a vowel is generally voiced.' The off-glide is always voiceless after voiceless stops. In the case of *g*, *j*, *d*, *b* we may, according to Mr. Sweet, distinguish three different kinds: (1) voiceless stop and voice-glide as in *go*, when no vowel precedes; (2) voice-stop and voiceless glide as in *egg*; (3) voice-stop and voice-glide, as in *eager*. It will be seen that many 'soft' consonants are actually voiceless, *i.e.*, hard, if we do not consider the off-glide. Final stops are, more especially, very often voiceless. According to Mr. Sweet,¹ English and Swedish are the only Teutonic languages which possess voiced (*i.e.*, soft) final stops. Most people would, I think, protest against this statement, because the impression made on an untrained ear is different. Similarly the French and South German *k*, *t*, *p* will strike an Englishman as *g*, *d*, *b*, respectively.

Now I turn to Mr. Mehl's explanation of the formation of the Mundārī semi-consonants. He says:—

'The process of pronouncing a consonant may be divided into two parts, (1) the putting into position the organs with which it is pronounced, and (2) the relaxing these organs and causing the air from the lungs to strike against them. Now the difference between the consonants, whether they are to be soft, hard, or aspirate, is caused solely by the second part of this process and depends on the more or less abrupt relaxation of the respective organs and on the measure of force with which the air is made to pass over them. For instance, in pronouncing labials, the lips have first to be closed. This being done, I can pronounce a *p*, or *b*, or *ph*, or *bh*, as I like. Now the semi-consonants in Mundārī consist only of the sound produced by the first part of the process described . . . They, therefore, naturally cannot be hard, but must be neutral. A neutral sound, however, stands, I think, nearer to a soft than to a hard sound.'

¹ *Handbook of Phonetics*, p. 154.

I confess that I absolutely fail to understand this. If the difference between 'hard' and 'soft' rests with the final part of the consonant, *i.e.*, with what phonetic scholars call the off-glide, and this off-glide is missing, the vocal chords cannot vibrate. The consonant cannot accordingly be voiced, or, to use the popular expression, 'soft.' It must consequently be voiceless, or, popularly, 'hard.' Mr. Mehl's definition of the semi-consonants is therefore to the effect that they are, as I have marked them, 'hard' sounds. The term voiceless is a negative term, and such sounds as are devoid of voice, must necessarily fall under it. To call them neutral is simply to abstract from phonetic, physiological considerations and to refer the question to that most unreliable judge, the human ear.

6. "Inscribed Guns from Assam."

By RAKHAL DAS BANERJI, M.A.

In a previous paper I have dealt with two Inscribed Guns from Assam, which are now in the possession of Mr. W. Simson of London. Mr. Gait in his history has mentioned several guns, which the Ahom Kings captured from the Mughals of Gauhāṭi and Ghorāghāṭ.¹ Various other travellers have, from time to time, noticed the existence of inscribed guns in various parts of the now depopulated province of Assam. The present paper deals with seven inscribed guns, of which four are, at present, in Assam, two in the house of a Zemindar in Bhagalpur, and one in the Industrial Section of the Indian Museum.

In January last I paid a visit to Gauripur in the Goalpārā district of Assam. In the courtyard of the palace of the Hon'ble Rājā Prabhāt Chandra Baruā I found six iron guns, four only of which were inscribed. The Rājā is descended from a Bengali Kāyastha, who was appointed Qānungo by the Mughal Emperor Jahāngir. Most probably, he accompanied Islām Khān Fathpurī or Shaikh Qāsim. According to the Padishah-nama, Sayyid 'Abu Bakr, the governor of Hājo under Qāsim, attacked the Ahom kingdom.² The Rājā possesses numerous Persian documents among which are to be found a number of Sanads and Farmans issued in the name of the Mughal Emperors from Jahāngir downwards, conferring the Qānungoship of different villages on the family.

The oldest gun hitherto discovered in the province of Assam is in the possession of the Rājā of Gauripur. It is an exact replica of the gun described by Mr. Stapleton of the Indian Educational Service.³ A monster field gun in the grounds of the Gauripur palace stands next in order. Next to it comes the gun in the grounds of the Jhāwā Kothi, the palatial residence of Bābu Saurendra Mohan Singha of Bhagalpur. The gun in the Industrial Section of the Indian Museum was taken from the Mughals in the time of Gadādhara Simha of Assam. One of the guns, in the grounds of the Gauripur palace, bears a short Persian inscription, which cannot be correctly made out on account of the absence of all diacritical marks. This one and another gun in the grounds of Bābu Saurendra Mohan Singha come last of all. The gun in the

¹ Gait's History of Assam, p. 534.

² *Ibid.*, p. 105.

³ *Ante*, vol. v, p.

Industrial Section of the Indian Museum is of brass, the rest of the guns dealt with in this paper being made of iron. I have heard that there are several inscribed guns in the civil headquarters at Sibsāgar, and at Gauripur I learnt that the Zemindars of Bijni possess several inscribed guns. In a future paper I hope to deal with the guns at Bijni and Sibsāgar.

(1) *Gun of Sher Shāh.*—I have already mentioned that one of the guns in the Gauripur collection bears a striking resemblance to the gun of Sher Shāh recently discovered in the village of Dewanbhog, subdivision Nārāyaṅanj, of Dacca, and described by Mr. Stapleton in a previous issue of this Journal. The inscription on this gun is very faint and can be made out with great difficulty. Some portions of it have entirely peeled off. Had it not been for Mr. Stapleton's gun, I would never have succeeded in deciphering the whole of the inscription. The Gauripur gun differs from that of Nārāyaṅanj in one respect only. The long projection behind the breach noticeable in Mr. Stapleton's photograph is absent in the Gauripur gun, but I believe this portion was broken off by some accident. This projection demonstrates that both were naval guns (*Nāwwārā top*). Small guns of various sizes were employed by the subahdars or naibs stationed in Dacca in the flotilla of boats.

The inscription runs as follows:—

در عهد بادشاه عادل شیر شاه خلد الله ملكه و سلطنه در تاريخ نهصد

[چهل نه] عمل سيد احمد رومي *

شیر شاه عادلي گاندر جهان * نام نکویش بهاند جاويدان

The gun measures 4'-9½" in length and the diameter of the muzzle is 4".

(2) *Inscribed Field Piece.*—This gun also is of iron and measures 3'-9" in length, while the diameter of the muzzle is 4½". The inscription consists of four or five lines in very bad Shikast. I failed to make out anything of this inscription with the exception of a portion of it where it says that the piece was cast in the 21st year of the reign of a certain emperor. The inscription is also very faint and I could not get either a satisfactory impression or a rubbing of it. If it can be read by anybody it might possibly be of great interest, as in the case of other guns described by Mr. Stapleton, one of which has preserved the name of a long-forgotten governor of Bengal.

(3) *Inscribed Field Piece of Raghudeva of Cooch Behar.*—Whoever has studied the rise of Kochs of Northern-Bengal, has been struck with the extraordinary development of their power within a very short period, at a time when the Afghan power was crumbling away in Bengal and the Mughal empire gradually extending its boundaries towards the East. Mr.

Gait has done ample justice to the subject in his History of Assam and in a paper in the Journal of this Society.¹ Raghudeva was the grandson of Viśvasimha, the founder of the Koch Kingdom, and the son of Śukladvaja, the renowned Koch General who gained the surname of "Cilarai,"² the "Kite King," on account of his fleetness of manœuvre of troops. During the first part of his life he was the heir-apparent to the Koch Kingdom, but, subsequently, on the birth of a son to his uncle Naranārāyaṇa or Malladeva, he revolted and was only appeased by the division of the Koch Kingdom. According to the *vamsāvalī* of the Darrang Rajas, Raghudeva was given the portion of Naranārāyaṇa's kingdom that lay East of the Sankosh river.³ On Naranārāyaṇa's death his nephew threw off the allegiance and declared himself independent. The Society possess one coin of this Prince dated śaka 1510.

Obverse.

(1) *Śrī-Śrī* (2) *Raghudeva Nā-* (3) *rāyaṇa bhūpā-* (4) *lasya*
sāke (5) 1510.

Reverse.

(1) *Śrī-Śrī* (2) *Haragaurī-* (3) *carāṇa-kama-* (4) *la-mad-*
huka (5) *rasya*.

According to an inscription in the temple of Mādhava at Hajo he is said to have repaired that temple in the year 1583.

The Hon'ble Rājā Bahādur of Gauripur possesses two guns of Raghudeva. The larger one is in a good state of preservation. The muzzle is shaped as a tiger's head and the portion behind the trunnions is decorated with parallel ribs of iron. Close to the breach is a vertical projection with a parrot on each side of it: see pl. There is a parrot on the lion's head also. The length of the gun is 7'-4" and the diameter of the muzzle 11". The inscription runs as follows:—

Śrī-Śrī-Raghudeva-nārāyaṇasya-sa[ka]-sam 1514; i.e., 1592.

(4) *Inscribed Field Piece of Raghudeva.*—This gun is of moderate proportions, the barrel being dodecagonal in shape. It measures 4'-6½" in length and the diameter of the muzzle is 5½", but the inscription on this gun is of great importance, as it proves beyond doubt that Raghudeva did not die in 1593 A.D., as supposed by the chronicler of the Darrang Rajas. The inscription runs as follows:—

Śrī-Śrī-Raghudevanārāyaṇa-kāritam-idam-saka 1519; i.e., 1597 A.D.

¹ J.A.S.B., Part I, 1893, p. 268.

² *Silarai* in Bengali becomes *Cilarai*, as *Ca* is invariably pronounced in Assam as *Sa*

³ Gait's History of Assam, p. 60.

This proves beyond doubt that Raghudeva was alive in that year, and the proof is based upon a contemporary record and not upon a modern manuscript.¹ Babu Dwijesh Chandra Chakrabarty, Dewan of Gauripur, has kindly supplied me with notes regarding the discovery of the guns now in the possession of the Hon'ble Raja. According to him these guns were found during the time of Vira Chandra, who came to the *gadi* in 1808. They were found in the bed of a river called Chātāguri and their existence was made known to the Rājā in a dream.

(5) *Inscribed Gun of Jayadhvajasiṃha.*—During the last session of the Literary Conference of Bengal I had the opportunity of inspecting this gun at Bhāgalpur in the grounds of the residence of Babu Saurendra Mohon Singha. This gun bears three separate inscriptions, one of which is in Sanskrit and the remaining two in Persian. The Sanskrit inscription runs as follows:—

(1) *Srī-śrī-Svarggadeva-Jayadhvajena-Mahārājena yaba nam.*

(2) *jitvā-gubākahāṭṭyām idam astraṃ prāptam saka 1580, i.e., 1657-58 A.D.*

Jayadhvajasiṃha is said to have attacked the Mughal dominions near Gauhati immediately after the death of Shāh Jahān I, thus following the footsteps of Prānanārāyaṇa of Cooch Behar. The Muhammadan Faujdar of Gauhati fled without waiting for the attack and twenty cannon are said to have been captured by the Ahom King.² This led to the celebrated invasion of Assam by Mir Jumla, the Governor of Bengal. It seems that the gun was recovered by the Muhammadans under Mir Jumla and then removed by them to Behar. They were found by the present occupant of the Jhāwā Koṭhi on the banks of the Ganges, close to a Muhammadan mausoleum, which from its *technique* can safely be assigned to the later Mughal period. This building also is included within the vast compound of the Jhāwā Koṭhi. The gun measures 9' 10" in length.

The larger Persian inscription has been incised on a square plate of brass rivetted on the gun. It is almost illegible and only the following words were made out with great difficulty by Prof. Jadunath Sarkar, M.A., of the Patna College: *ندار صدۀ ۱۲*. There are no diacritical marks in this inscription. He is of opinion, however, that this should be read as *تیار شدۀ ۱۲* and the regnal year should be referred to the reign of Shāh Jahān I, as Mir Jumla's invasion of Assam had taken place long before the twelfth year of Aurangzeb. He notes that the usual expression on similar inscriptions is *Rekhta Shud*, "was cast" instead of "was manufactured."

¹ Cf. *ibid.*, p. 62, and J.A.S.B., 1893, Part I, p. 304. ² *Ibid.*, p. 162.

The smaller Persian inscription is incised on a tiny plate of brass rivetted near the muzzle of the gun, and is quite undecipherable. The gun is made of a thick spiral ware, similar to that already described by me in the pages of this Journal.¹

(6) The other gun shown in the photograph is a field piece and bears four Persian letters without any diacritical marks as in the inscriptions mentioned above, thus:—*لی لی*. It measures about 9' in length.

(7) *The Brass Gun of Gadādharaśimha*.—This gun is at present in the Industrial Section of the Indian Museum to which it was transferred by the Asiatic Society of Bengal in 1867. They are said to have been presented by Capt. Butcher. The gun seems to be a field piece and measures 4' 5½" in length. The muzzle is shaped like a lion's head and its diameter is 4½". The barrel of the gun bears two different inscriptions, one in Persian and the other in Sanskrit. The Persian inscription is a long one and consists of a main inscription and three small ones. It refers to the reign of the Mughal Emperor Jahāngīr. The inscription has been deciphered by Maulavi Khair-ul-Ānām of the Hare School. A complete restoration of the whole inscription he believes to be impossible. The following proper names with the exception of the reigning emperor are to be found in the inscription:—Hakim Haidar Ali, Sher Muhammad, Billardās Kārīgar, Khānzād Khān Dilawārjung, Akhwand Maulānā. The third line of the main inscription contains the date of the regnal year 21 of the Emperor. The smaller inscriptions contain the following details:—the weight is four *garis* and the gun belongs to the detachment called Muhammadī-risālah. The officer superintending the casting of the gun was Sayyid Ahmad, who was the Ārazdar to the Emperor. The serial number of the gun in the Mughal artillery seems to be 619, which is given at the bottom of the inscription. Near the trunnions appear the English numeral 419 and near the breach the word "Bundoolaw" has been incised by means of a sharp instrument. The Sanskrit inscription occurs on the barrel of the gun in the space between the trunnions and the breach. It runs as follows:—

(1) *Śrī-śrī-svargga-nārāyaṇadeva-Saumāreśvara*

(2) *Gadādharaśimhena-javanam jivā Guvāka-*

(3) *hatyām-idam-astram prāptam Śāke 1604*

i.e., 1596. The Muhammadans recovered Gauhati in 1679,² and it was retaken by Gadādharaśimha in 1681. Summarily the history of the gun seems to have been that it was cast in the twenty-first year of Jahāngīr and was employed most probably by the Muhammadans in one of their expeditions against Gauhāti and was left by them at that place. It was re-

¹ Above vol. v, p. 465.

² Gait's History of Assam, p. 157.

tured by Gadādharaśimha in 1581 when he succeeded in recovering Gauhāti. The name "Bundoolaw"¹ proves beyond doubt that the Burmese Commander Mingi Mahā Bandula succeeded in capturing this gun during the civil wars in 1882-84 and that it was wrested from the Burmese before the Treaty of Yandaboo.² The Persian text runs as follows:—

در عهد سلطنت شهنشاه جهان پناه نورالدین جهانگیر بادشاه غازی و امام
صاحب جنود مله ... خانزاد خان دلاور جنگ و بحکومت برار ... اخوند مولانا
مورشد ... از حکم حکیم حیدر علی ... ملک ... شیر محمد ...
بیولتر داس کاری گر ... نابھہ ساخت ... سنہ ۲۱
وزن چہار گری محمدی رسالہ ۱ ... آثار جہانگیری ۱۱۳
در عمل سید احمد عرض دار شاه

۶۱۹

"During the reign of the king of kings, the refuge of the world Nūr-ud-dīn Jahāngīr Khānzād Khān Dilāwarjung, by the order Akhwand Maulānā, the preceptor from the order of the Hakim Haidar 'Alī the artisan Bir ballar dās was the year 21"

POSTSCRIPTS.

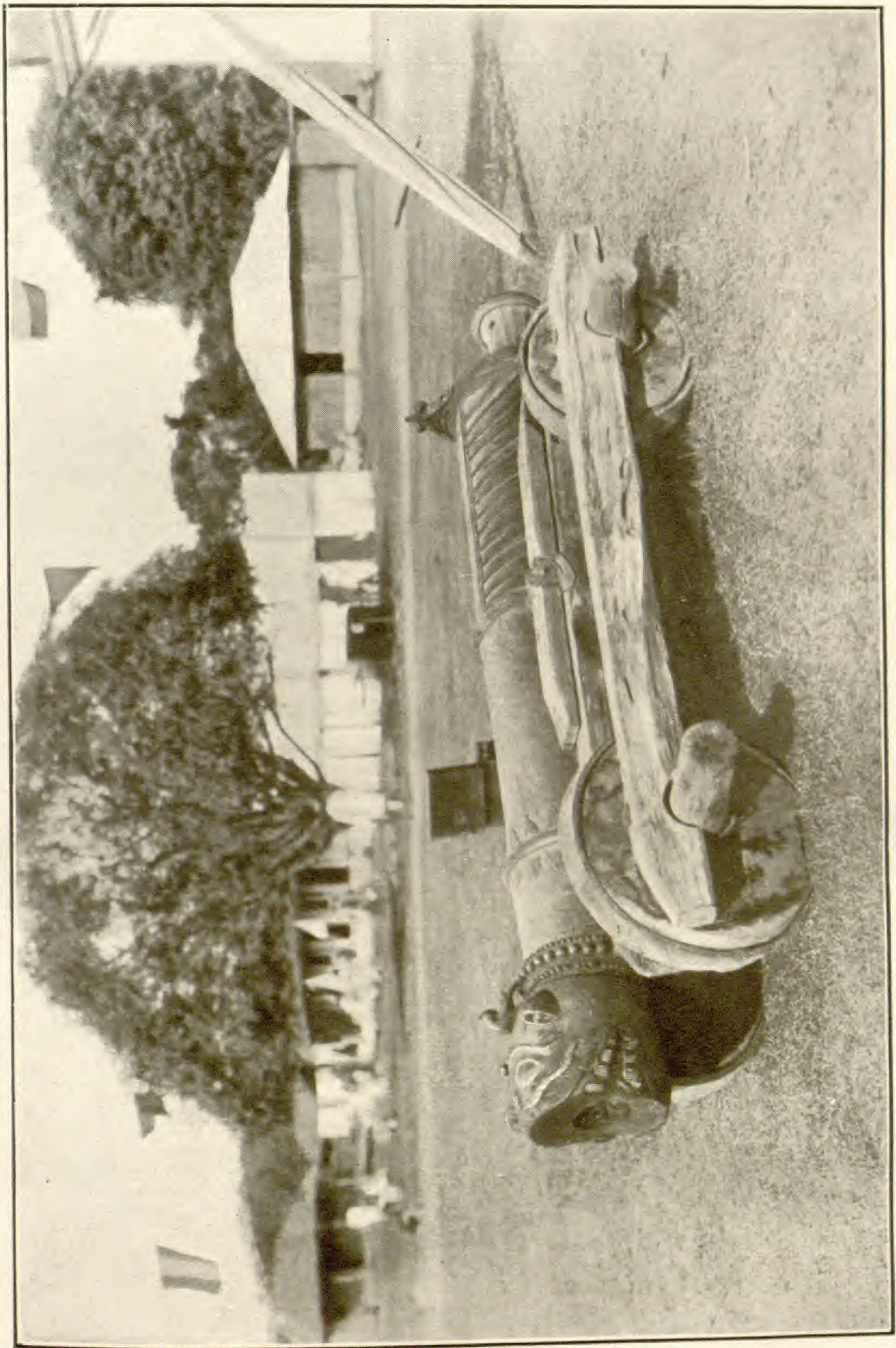
Several years ago I heard from Babu Akshay Kumar Maitraya of Rajsahi that there was an inscribed gun of Muhammad Ādil Shāh at Maldah. During my recent visit to that place I had the opportunity of examining the inscribed gun at English Bazar, Maldah. The gun is now lying in the grounds of the Magistrate's quarters. On examination the gun and its inscription turned out to be almost exact duplicates of Sher Shāh's gun in the Gauripur Palace Yards. The gun measures 4' 8" in length and its muzzle is shaped like a tiger's head. The inscription runs:—

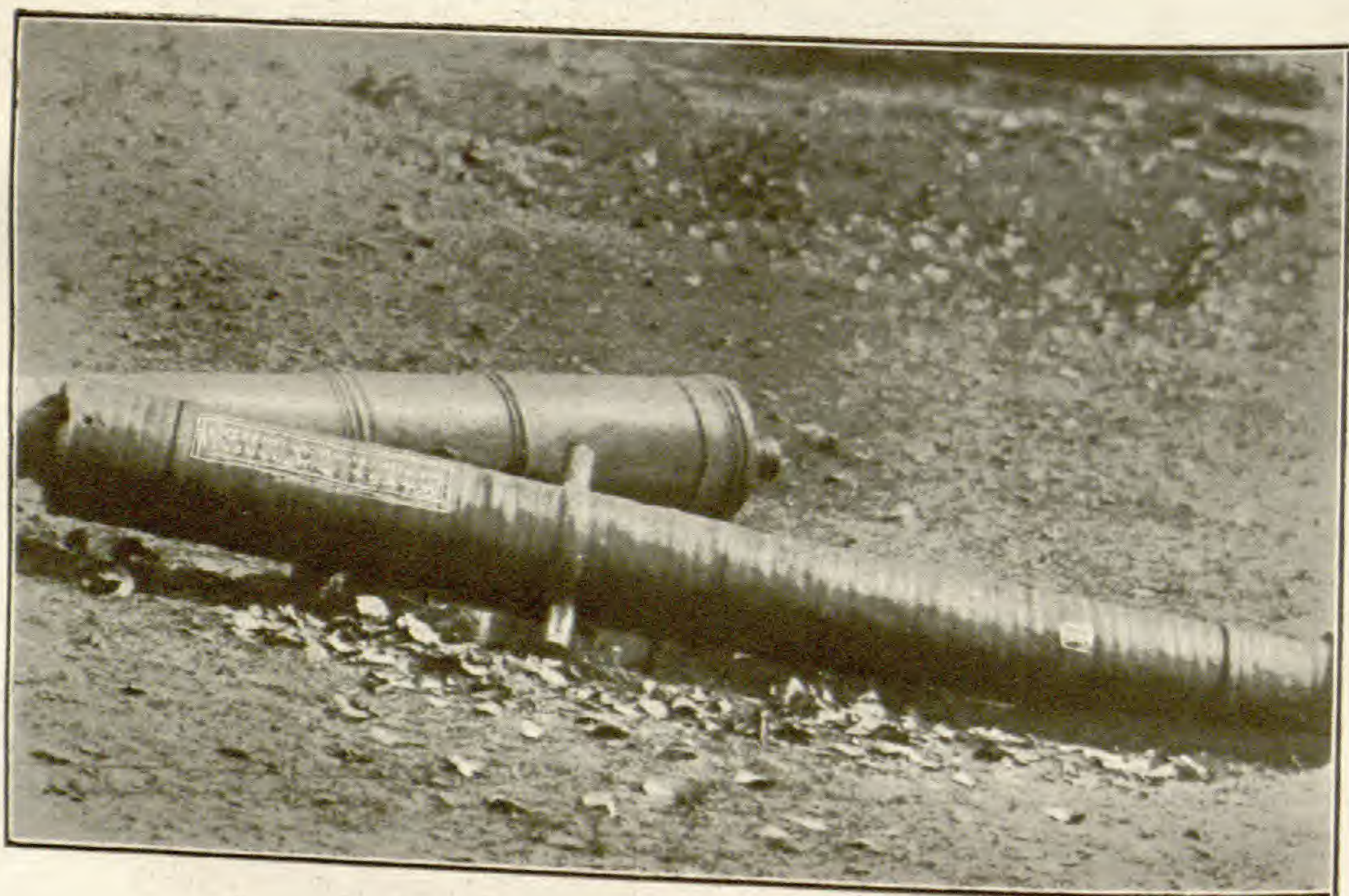
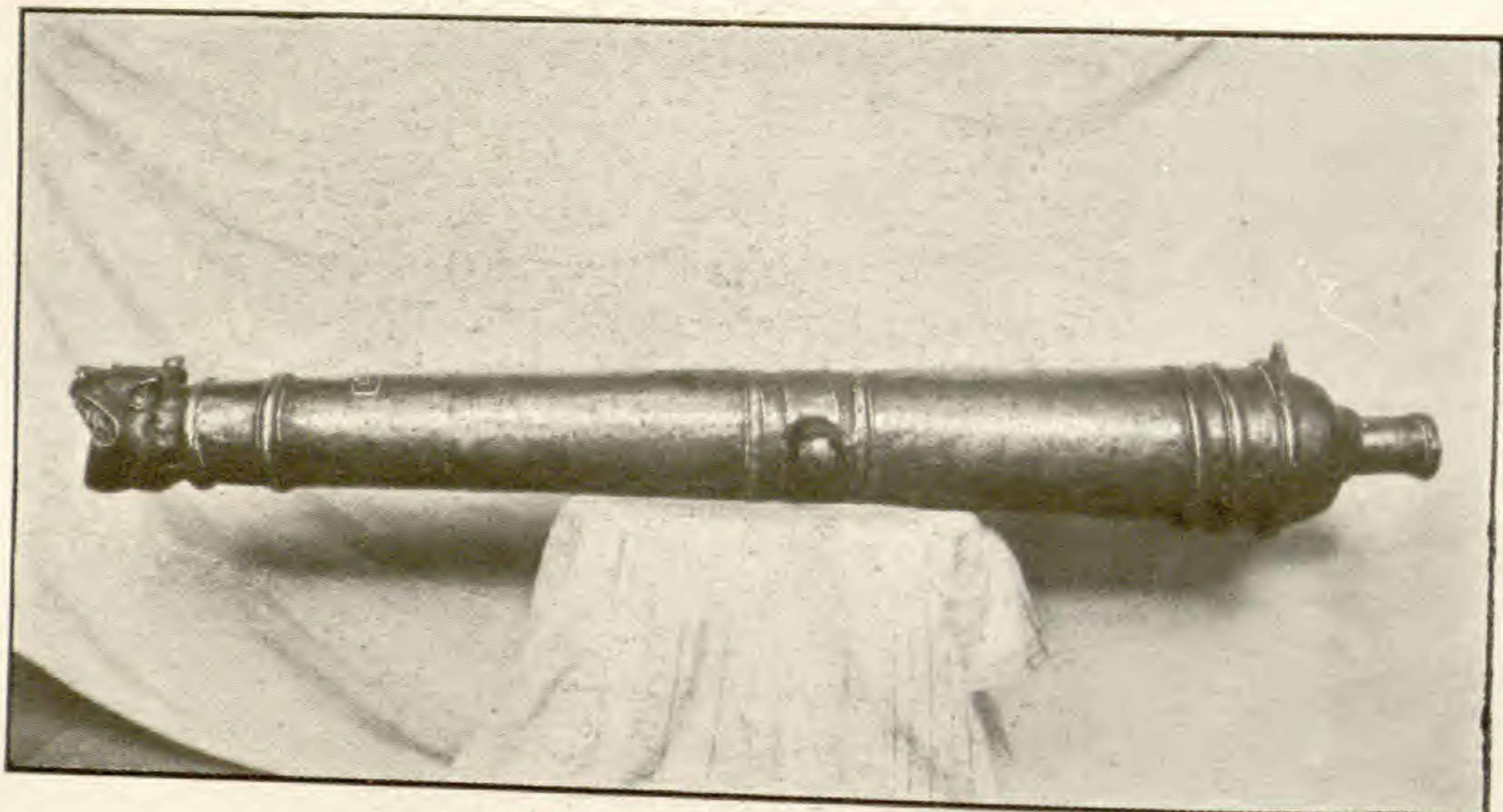
در عهد بادشاه عادل شیر خلد الله ملکہ و سلطنتہ - در تاریخ بہ صد چہل
ہشت عمل سید احمد رومی *
شیر شا عادی ، کاندہ جہان
نام نکویش بماند جاویدان

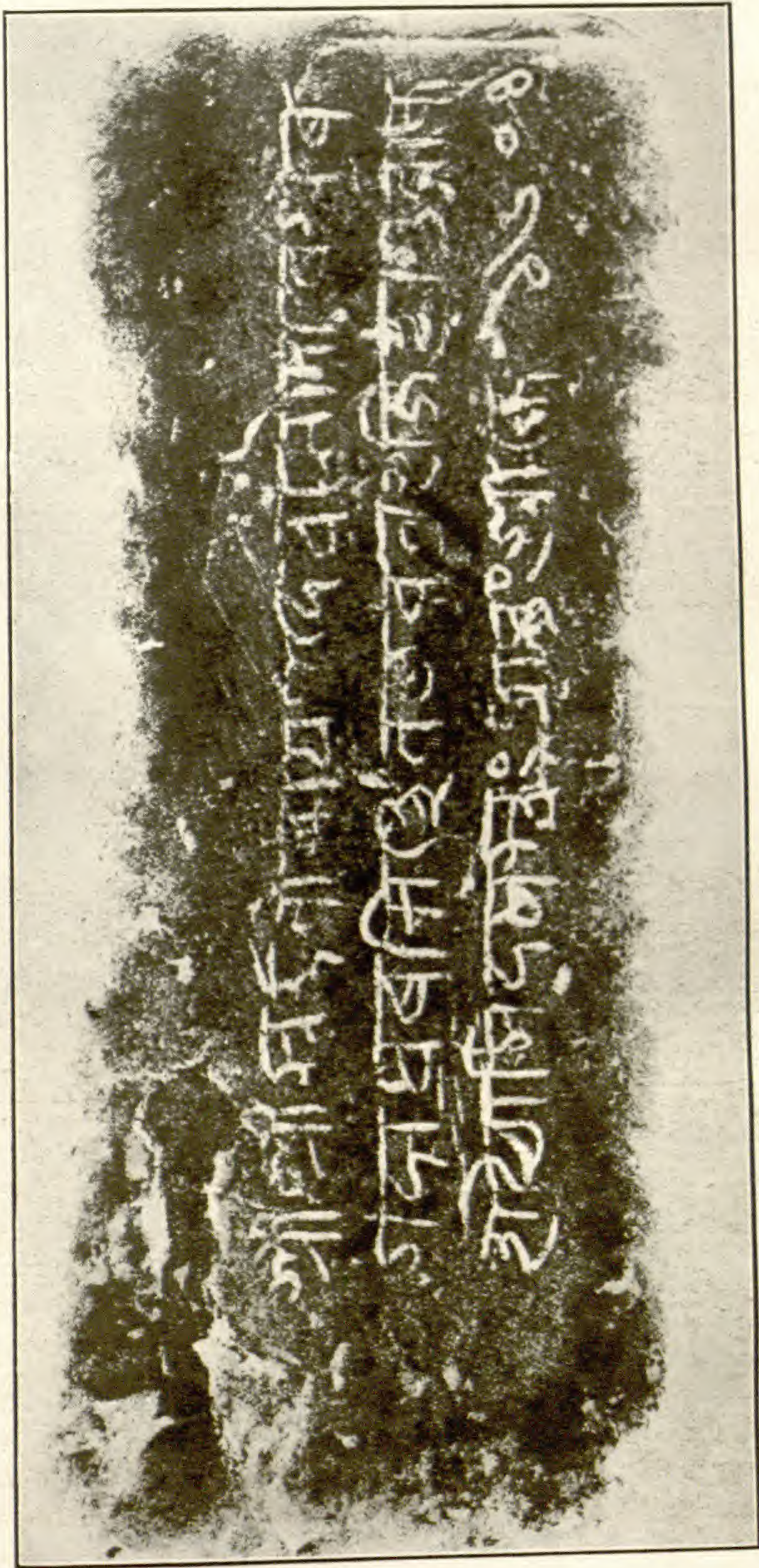
The only difference between this one and the Gauripur inscription is that the Maldah gun was cast a year ago, *i.e.*, 948 H. The name of the Superintendent Sayyid Ahmad of Rūm or Constantinople and the form of the inscription is the same in the gun from Dacca described by Mr. Stapleton, the Gauripur gun and the gun at Maldah.

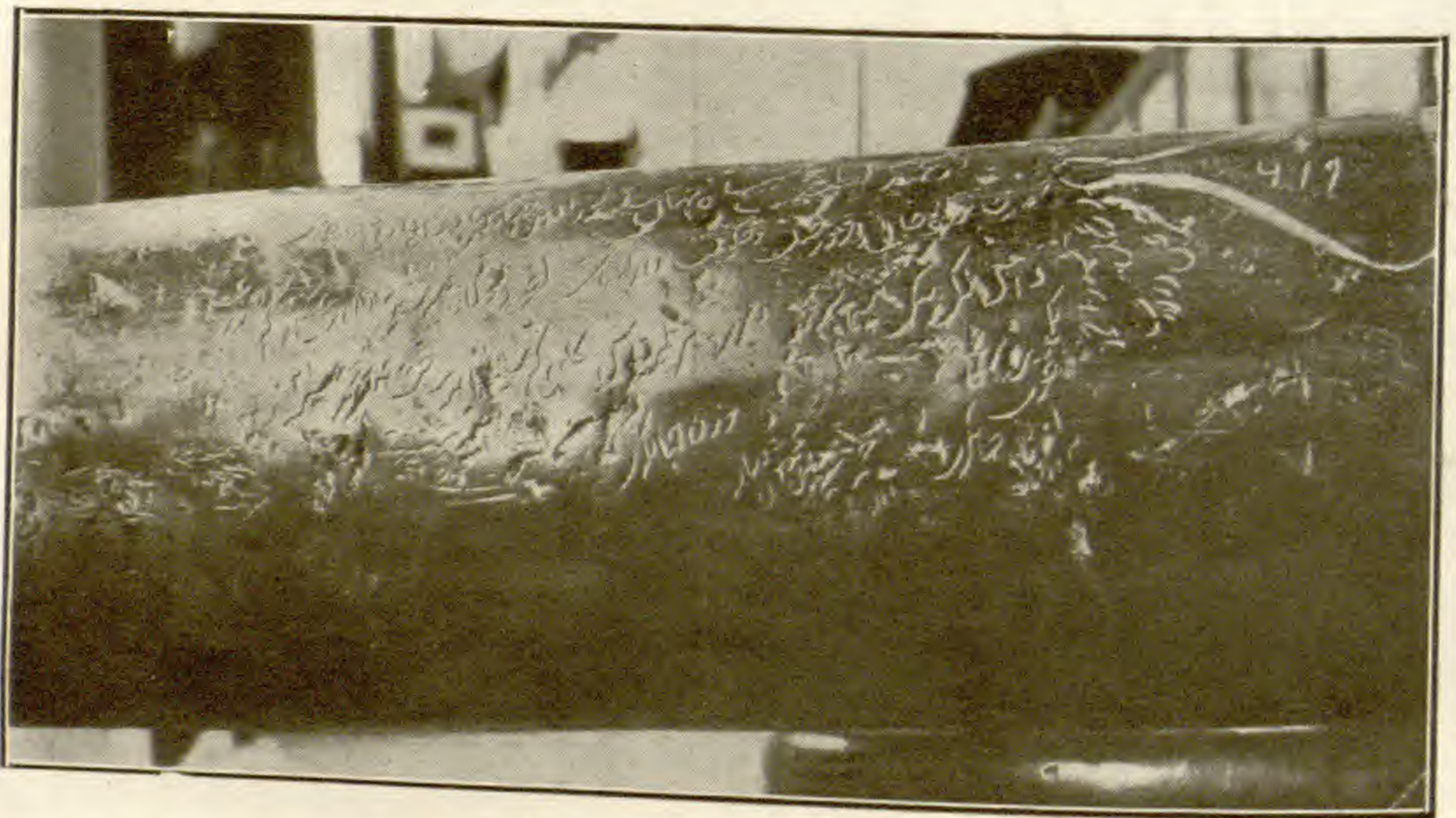
¹ *Ibid.*, p. 226.

² *Ibid.*, p. 282.









7. Frey João da Cruz, O.S.A. (+ 1638).

By REV. H. HOSTEN, S.J.

“The venerable John da Cruz was born of pious parents in the town of Alpedrina, Diocese of Guarda, in the Kingdom of Portugal. From his tenderest years he was vested—a pious custom with children—in the habit of the Friars Minor. When bigger, he went to India with his uncle, our Father Frey Sebastian of the Purification, who was sent thither in 1586 by Frey Denis of Jesus, the Superior of this Province, with the following companions:—Fathers Louis of Paradise, the Provincial; Francis of St. Stephen, Prior of Goa; Peter of the Cross; Sebastian de Moraes; Fulgentius of the H. Ghost; John of the Trinity; Didacus of the Trinity; Francis, commonly Arpa, and the Chorister Matthew of St. Joseph. After landing in India, he took the habit in 1588, his uncle proffering his help in the matter. After his vows he applied himself successfully to his studies. Next he was sent to Bengal, there to preach the faith to the heathen. His efforts were admirably rewarded; he converted to the true faith numberless souls and bore for Christ mighty labours and wounds, for on June 24th, 1632,¹ during the siege of Ugolim [Hugli] the Moors wounded him in the back with a keen-edged scimitar, and only by a miracle was he saved from death. Recalled at last to Goa, he lived there in high sanctity, until he happily ended this life in 1638, on a Friday of June or July, as is variously related in our Indian histories. Since Easter was celebrated in 1638 on April 4, the Ascension on May 13, Whitsunday on May 23, and Corpus Christi on June 3, it follows that the first Friday was on June 4, the second on the 11th, the third on the 18th, the fourth on the 25th. Hence, I speak of him on the second Friday of the same month, believing him to have died then. His body was interred in the chapter of the monastery; but later, in 1693, through the care of his nephew, Frey Francis da Cruz, it was placed in a raised tomb of black stone, where it is held in great veneration. All this is found related in a MS. history of Goa entitled *Breviloquium rerum Congregationis Indianæ*,² Pt.

¹ This date is apparently wrong. It must have been at the end of September, when Hugli fell. The siege commenced only on June 24.

² Complete reference: *Brevilogio das noticias das couzas e dos sojeitos da Congregação da India dos Eremitas de Santo Agostinho*. MS. 8 vo., foll. 180, formerly in the Convent de Nossa Senhora da Graça, Lisbon. Cf. BARBOSA MACHADO, *Bibliotheca Lusitana*, Lisboa, MDCCXLVII, II, 2. I am told by Fray Tirso Lopez, O.S.A., Valladolid, that Frey Faustino da

2, notice 13, fol. 117; notice 15, fol. 133; notice 19, fol. 172, and in his *Life* edited ? by our Frey Lawrence of Grace, a Portuguese.¹ He is also mentioned by our historians, the illustrious Joseph Sicardo in his history of Japan [*Christiandad del Japon*] Bk. I, ch. 3, fol. 24, and Joseph of St. Anthony in *Flos Sanctorum*,² Tom. III, fol. 231.”³

Ven. Joannes à Cruce natus est in oppido de Alpedrina in Diocesi Ægitanensi, in regno Lusitaniae piis parentibus. A primis annis habitu Minorum, ut solent pueri devotione, indutus est. Grandior factus, in Indiam perrexit cum avunculo suo, nostro P. Fr. Sebastiano a Purificatione illuc misso anno 1586, ab hujus Provinciae Præsule, Fr. Dionisio à Jesu, cum sociis, PP. Ludovico à Paradiso, Provinciali, Francisco à S. Stephano, Goensi Priore, Petro à Cruce, Sebastiano de Moraes, Fulgentio à Spiritu Sancto, Joanne à Trinitate, Didaco à Trinitate, Francisco vulgariter Arpa, & Chorista Mathæo à S. Josepho. In Indiam appulsus, avunculi ope habitum assumpsit anno 1588. Votis ligatus, studiis operam egregie navavit. In Bengallam missus est, ut ibi gentibus fidem promulgaret, ubi mirabili eventu innumeros ad fidei reduxit veritatem, & pro Christi nomine immensos exantlavit labores, & vulnera, utpote qui in obsidione portus Ugolinensis anno 1632, die 24. Junii à Mauris per terga harpe acutissima apertus est, & miraculose à mortis periculo servatus est. Goam tandem vocatus, ibi mirabili degens sanctitate, anno 1638, felici exitu vitam solvit in quadam sexta feria mensis Junii vel Julii, ut diversimode narratur in historiis Indianis. Cum ergo anno 1638 Pascha celebraretur 4 Aprilis, Ascensio 13 Maii, Pentecostes 23 Maii, Corpus Christi 3 Junii, sequitur primam sextam feriam fuisse 4 Junii, secundam 11, tertiam 18, quartam 25; idcirco de illo ago in secunda feria ejusdem mensis, credens in illa obiisse. Ejus corpus in cœnobii capitulo tumulatum est; postea industria sui nepotis Fr. Francisci à Cruce anno 1693 collocatum est in tumulo elato lapidis nigri, ubi imagino in pretio habetur. Hæc omnia referuntur in historia MS. Goana titulo *Breviloquii rerum Congregationis Indianæ* parte 2, notitia 13, fol. 117; notitia 15, fol. 133; & 19, fol. 172, & in vita ejusdem edita à N. Fr. Laurentio à Gratia Lusitano. De illo etiam agunt NN. Illustrissimus Josephus Sicardus in *Histor. Japonicæ* lib. 1. c. 3, fol. 24 & Josephus à D. Anton. in *Flore SS.* tom. 3, fol. 231.

Graça is the author of another MS. work: *Campos dos Filhos de S. Augustinho da Congregação da India Oriental plantados, regados e brotados*, [Campi filiorum S. P. Augustini Congregationis Indiae Orientalis ab ipsis plantati, rigati, et fructibus aucti.] In the Library of Evora. Cf. J. H. DA CUNHA RIVARA's *Catal.* of that Library, I, 331 *sqq.* This is a much larger work than the former. Is this the same work as that by the same author which Barbosa Machado (*Bibl. Lusit.*) says was formerly in the National Library of Lisbon: *Libro dos secutos da Congregação da India da sua fundação ao presente tempo?* In the 5th chapter there is question of “the Christianities pertaining to Our Mission of Bengal” (in the original): *Notitia 5ª das Christiandades pertencentes a Nossa Missão de Bengala.* The convents, parishes and residences of the Augustinians are there dealt with. Faustinus a Graça must have lived in the 18th century; some of his writings were published at Lisbon in 1728, 1734, 1736.

¹ Complete reference: Fr. Lourenço da Graça, O.S.A., *Vida do P. Fr. João da Cruz de Goa.* XVIIth Century. (Cf. BARBOSA MACHADO, iii, p. 29). I cannot say whether the book was printed or not. A. Burnell in his *Tentative list of books relating to the Portuguese in India*, Mangalore, 1880, is silent too.

² Frey Manoel de Figueiredo, *Flos Sanctorum Augustinianorum*, Lisbon, 1737.

³ This menology of the Friar is taken from Frey Joseph of the

The commonly accredited opinion in modern works on Hugli¹ is that Frey João da Cruz was taken to Agra (1632-33) with other priests and 4,000 prisoners and cast before an infuriated elephant. However, by a miraculous interposition of Providence, he escaped unhurt and obtained from Sháh Jahán not only the release of the captives, but a grant of 777 bigahs of land near the Bandel of Hugli.

Asiaticus quotes a Portuguese text obtained from the "Archives" of Bandel (cf. Pt. I, *Sketches respecting Bengal*, Calcutta, 1803, p. 49), and as he speaks elsewhere (cf. p. 52) of the *Life* of Frey João da Cruz, we are led to believe that the passage was copied from the *Life* by Frey Lawrence of Grace.

The text is as follows: "The day came when the martyrdom was to be accomplished. This was in the year 1633. The Emperor ordained that the Very Rev. Father Frey João da Cruz be cast at the feet of an infuriated elephant, to be torn to pieces in his presence and that of the whole of his court; but, the elephant forgetting his natural fierceness knelt at the feet of the said Father and paid him his obeisance (*fez lhe cortezias*) and defended him with his proboscis.² The whole Court and the Emperor too, seeing so great a prodigy, were unanimous in confessing that the said Very Rev. Father Frey João da Cruz was a servant of God. He was instantly brought before the Emperor and was told by him to ask whatever he wished, for he would be granted it all. For this he gave him three days' time; but the said Father answered he did not need so much time [for reflection]: he wished only that His Majesty should let him free to return to Bengal, and together with him all the Christian captives."

Unfortunately for Asiaticus and a host of writers who seem to have taken their inspiration from him, nothing allows us so far to believe that the Friar was taken to Agra. Manrique gives us (cf. *Itinerario*, Ch. LXXXI) the names of the four priests, two Augustinians and two secular priests, who were led to Agra, and, though he relates at length the vicissitudes of Frey João da Cruz (Ch. LXXXII), he mentions nowhere his captivity nor the interesting scene of his rescue. And yet Manrique was in Arakan from 1629 to 1635; he passed through Banja, Tumlook and Pipli in 1636,

Assumption's (O.S.A.) *Martyrologium Augustinianum*, Ulyssipone, ex typographia Dominici Rodriguez, MDCCLIX, Vol. II, June 11th, p. 182.

¹ Cf. all Hugli District Manuals and Gazetteers; also: *Bengal Catholic Herald*, Calcutta, May 21, 1842; but for the opinion here advocated cf. the notes by Fr. Felix, O.C., in *Catholic Calendar and Directory for the Archdiocese of Agra*, Simla, 1907, pp. 211-214.

² Asiaticus, commenting on the text, rather than translating it, wrote: "The elephant, at sight of the friar, lost his native ferocity and gently 'caressed' him with his proboscis."

and visited Bengal and Agra in 1640 and 1641. He states merely that Frey João by applying certain native remedies, recovered from his wounds in a village near Hugli, and that he was eventually recalled to Goa, where he died. Such, too, is the account, apparently borrowed from Manrique, which we read in Mgr. L. M. Zaleski's *Les Martyrs de l'Inde*, Lille, Desclée, MDCM, pp. 204-205. The Friar's menology in the *Martyrologium Augustinianum* does not say more, and it is hardly likely that the author would have omitted a reference to the miracle, had he met it in the sources before him, the *Brevilogio* and Frey João's *Life* by Frey Lawrence of Grace.

The conclusion which inevitably forces itself on us is that the miraculous escape of the Friar at Agra is a very late version of the events. The facts connected with the Augustinian prisoners at Agra appear, in some unaccountable way, to have become associated with the saintly memory of Frey João da Cruz. Indeed we read in Manrique, that, shortly after their arrival at Agra, and by Sháh Jahán's order, the priests were taken ignominiously through the streets of Agra to the public square,¹ where they were to be crushed to death by elephants before the whole Court. Was it a mere threat? An astute device to shake them in their faith? Perhaps. At all events, on the wise representations of Aşaf Khán, who whispered into his ear the name of the Viceroy of Goa and other grave words of warning, the Emperor desisted.

Similar scenes were witnessed at Dacca, but this was in May 1638, as we know from unpublished letters. Frey João da Cruz could no longer have been in Bengal at that time and, besides, the accounts mention only Father Anthony Farinha, S.J.

As for the Portuguese captives at Agra, it is not correct to say that they were all liberated at once, shortly after their arrival. Many lingered long in prison. Frey Anthony of Christ was still in prison in 1641. Some were ransomed, others fled to Goa or back to Bengal, where they joined the remnants of the defenders of Hugli, then scattered round about Banja, Hijili and Pipli.

¹ Probably, the square near the river gate of the Agra Fort, where criminals were generally executed!

8. The Composition of Indian Yams.

By DAVID HOOPER.

In the Report of the Industrial Section, Indian Museum, for 1903-04, reference was made to the examination of a large number of tubers of species of *Dioscorea*, collected by the Reporter on Economic Products to the Government of India. About 30 kinds of these roots had been analysed with a view to determine their comparative food value. Since that time further varieties of the roots from plants, critically determined by Mr. I. H. Burkill, have been examined; and it has been considered desirable to publish the collective results. Since some of these roots have, in their natural state, poisonous properties, and are eaten after being washed and cooked, an investigation has been made of the effect of washing by showing the composition of the tuber before and after the process. Tubers of authenticated plants have been tested for poisonous principles and a record has been made of those species in which they are either present or absent, with remarks on the influence of cultivation in reducing the noxious properties. In the majority of cases the roots were received in a fresh condition, they were dried in the sun or in warm air, and the chemical examination was made on the powdered root. The amount of moisture in the fresh tubers ranged from 70 to 85 per cent., but the results of the analyses, for the sake of comparison, are exhibited in the following table calculated to the absolutely dry sample.

The tubers of the following species and varieties of *Dioscorea* were examined:—

- D. aculeata* (No. 20490), "Chæe," N. Thana, Bombay.
- D. alata* (No. 20671), Fiji, skin and flesh white.
- " (No. 20676), Fiji, purplish on drying.
- " (No. 20688), Fiji, skin and flesh pink.
- " Aërial tubers, Basirhat.
- D. alata*, var. *farciniformis* (18113), Ganjam.
- " " " (18972), Jalpaiguri.
- " " *globella* (17751), Trichinopoly.
- " " *sacciformis*, "Myauk-u," Burma.
- " " *rubella* (No. 18942), Salem, flesh yellow.
- " " *purpurea* (No. 19566), Bhopal, C.I.
- D. anguina*, small tubers.

- D. anguina*, large tubers.
D. belophylla (No. 18180), Betul.
D. bulbifera (No. 16637), Bombay, cultivated.
 „ (No. 18097), “Manakund,” Surat, aërial tubers.
 „ (No. 18185), “Suar Alu,” Malda.
 „ (No. 18269), “Mosha or Pita Alu,” Angul.
 „ (No. 18563), “Jungli Alu,” Dinajpur.
 „ (No. 33268), “Gethi,” Gorakhpur.
 „ origin not recorded.
D. daemona (No. 20309), Betul, C.P.
 „ „ „ Burma, non-climbing.
 „ „ „ Burma, climbing.
D. fasciculata (No. 19562), “Pind Alu,” Bhopal.
D. glabra, Chota Nagpur, cultivated.
 „ Chandwara,
D. Hookeri (No. 33352), Rajmehal, Bengal.
D. oppositifolia (No. 18967), Jajpur, Cuttack.
D. pentaphylla, cylindrical, small tubers.
 „ „ „ large „
 „ „ „ clavate, small tubers.
 „ „ „ large „
 „ var. *Cardoni* (No. 18669), Baghelkhand.
 „ „ „ *hortorum* (No. 18187), Birbhum.
 „ „ „ (No. 33361), Banji, Rajamehal, cultivated.
 „ „ „ *Jacquemontii* (No. 17937), “Ulshi,” Thana, Bombay.
 „ „ „ *Rheedei* (No. 17762), Cuddapah.
 „ „ „ (No. 18943), S. Salem.
 „ „ „ (No. 18945), S. Salem.

It will be seen that yams are highly farinaceous articles, consisting of from 70 to over 80 per cent. of carbohydrates composed mainly of starch. The nitrogenous material has rather a wide range of from 7.20 to 15.93 per cent., and an average amount of 1 per cent. of fatty matter. In the wild yams the quantity of crude fibre and ash is frequently excessive, but in the cultivated kinds, represented by the *D. alata* of Fiji, these constituents are reduced, and there is a corresponding increase in the proportion of starch. These results do not differ widely from the composition of yams of the West Indies, presumedly cultivated, and analysed by Dr. M. Greshoff, of the Colonial Museum, Haarlem (*De Indische Mercur*, Nos. 26, 28, June, 1904). Dr. Greshoff found the average of four analyses, calculated on the water free sample, to be: Fat 1.2, Albuminoids 10.86, Carbohydrates 81.24, Fibre 3.3, Ash 3.4. As a food material yams compare very favourably in composition with the potato. An average analysis of Indian yams

	Fat.	Albuminoids.	Carbohydrates.	Fibre.	Ash.	Nitrogen.	Phosphoric anhy- dride.
<i>D. aculeata</i>	1.47	8.98	73.57	10.77	5.26	1.44	.30
<i>D. alata</i> .. ..	.59	7.96	85.02	2.19	4.24	1.28	.44
" .. ..	.72	8.31	84.43	2.31	4.23	1.33	.47
" .. ..	.74	8.61	80.06	5.54	5.05	1.38	.61
" .. ..	.62	11.01	77.01	6.12	5.24	1.76	.87
<i>D. alata</i> , var. <i>farciniformis</i> ..	.82	13.29	76.66	5.27	5.96	2.02	.64
"	1.20	9.39	77.21	5.81	6.39	1.50	.64
" var. <i>globella</i> ..	1.18	12.99	73.09	5.46	7.28	2.08	.88
" " <i>sacciformis</i> ..	1.26	15.68	71.67	4.69	6.70	2.51	.98
" " <i>rubella</i> ..	1.16	8.83	78.00	5.62	6.39	1.41	.78
" " <i>purpurea</i> ..	.71	12.02	76.10	4.46	6.71	1.92	.68
<i>D. anguina</i> , small ..	1.13	12.45	78.42	3.36	4.54	1.99	.57
" large ..	.56	11.44	81.34	2.94	3.72	1.83	.52
<i>D. belophylla</i> .. ..	.57	7.81	80.32	4.96	6.35	1.25	.82
<i>D. bulbifera</i>	1.18	10.31	80.49	4.71	3.31	1.65	.77
"	1.14	12.77	75.11	3.90	7.08	2.04	.57
"	1.28	9.98	78.46	6.84	3.44	1.59	.45
"	1.04	9.67	81.39	4.26	3.64	1.55	.45
" .. ..	.88	13.31	77.50	3.28	5.03	2.13	.63
" .. ..	.75	7.35	77.12	9.64	5.14	1.18	.70
"	1.02	8.20	79.95	5.53	5.30	1.31	.50
"	1.02	7.20	81.45	6.28	4.05	1.15	.77
<i>D. daemona</i>	1.10	9.12	81.89	3.28	4.61	1.46	.52
" .. ..	.97	8.07	81.79	5.04	4.13	1.29	.63
"	1.72	10.82	71.29	6.52	9.65	1.73	.94
<i>D. fasciculata</i>	1.42	9.73	78.23	3.92	6.70	1.56	.58
<i>D. glabra</i>	1.29	10.13	77.79	5.0	5.79	1.62	.64
" .. ..	.77	8.30	85.50	1.52	3.91	1.33	.55
<i>D. Hookeri</i>	1.52	14.70	68.54	6.55	8.69	2.35	.71
<i>D. oppositifolia</i>	1.35	12.01	76.29	3.91	6.44	1.92	.44
<i>D. pentaphylla</i> , small ..	.89	10.32	79.75	3.57	5.47	1.65	.51
" large ..	1.09	13.30	73.04	5.75	6.82	2.13	.69
" clavate small ..	.93	12.12	72.63	7.96	6.36	1.94	.54
" " large ..	.72	15.93	71.07	6.51	5.77	2.55	.73
" var. <i>Cardoni</i> ..	.74	10.20	80.77	3.38	4.91	1.63	.56
" " <i>hortorum</i> ..	.73	11.98	78.53	2.22	6.54	1.90	.64
" " " ..	1.11	15.36	71.66	4.55	7.32	2.46	.70
" " <i>Jacquemontii</i> ..	1.18	8.68	80.22	4.32	5.60	1.39	.70
" " <i>Reedei</i> ..	1.13	11.97	75.38	5.63	5.89	1.91	.62
" " " ..	1.26	10.84	76.10	4.94	7.06	1.73	.71
" " " ..							

placed side by side with one of the potato, both calculated on the dry material, shows this similarity:—

	Yam.	Potato.
Fat	1·02	·46
Albuminoids	10·87	10·14
Carbohydrates	77·01	84·79
Fibre	5·16	
Ash	5·94	4·61

It has long been known that the tubers of various species of *Dioscorea* contain a bitter and acrid principle which renders them unfit, in a raw state, for edible purposes. Some tubers are used medicinally, either powdered and applied to sores or as a plaster, or in a fresh state, to disperse swellings. Occasionally the tubers are given internally with some spice and sugar for syphilis, dysentery and diarrhoea. In Sanskrit the tuber bears the name of "Pashpoli" or "strangle cake" on account of its causing great irritation in the mouth and throat, vomiting of blood and a sense of suffocation. The bruised root of *D. sikkimensis* is used as a fish poison among the Lepchas of Sikkim, and, according to Dr. Thwaites, the tubers of wild Yam are used in Ceylon for the same purpose. Among the Malays some species are employed as arrow poisons. L. Wray attributes the origin to *D. hirsuta*, Bl. var. *reticulata*. The poisonous principle of some of the roots appears to partake of the nature of saponin, since this substance froths in water. Dr. J. L. Stewart says that in Kashmir the roots are employed for washing pashm and wool cloth, and Vigne affirms that a small kind of tuber is used to wash cotton cloth, and another kind (*D. deltoidea*, Wall) is reported to be used for silk. In confirmation of these statements W. C. Kalteyer in 1888 investigated the wild Yam of North America (*D. villosa*) and found that the active part of the root was a substance allied to saponin. Heckel and Schlagdenhauffen, in 1892, examined a *Dioscorea* from the Gaboon country of Tropical Africa and found that the aërial tubers contained a bitter poisonous glucoside while the underground tubers were free from this toxic principle. Bourqulot and Bridal in 1907 found that the tubercles of *D. Macahiba* contained neither alkaloids nor glucosides. It is thus evident that the roots of this group of plants possess a very variable composition depending upon either the species of plant or the nature of its growth.

Dr. W. G. Boorsma of Buitenzorg was one of the first to thoroughly examine the poisonous property of *Dioscorea* tubers (*Mededeelingen uit s' Lands Plantentuin*, XIII, 1894). The material employed consisted of the roots of *D. hirsuta*, Bl., known in Java under the name of "gadoeng." These roots are used as an alimentary substance by the natives after removing the

poison by chopping up the roots covering them with ashes and placing them in river water for twenty-four hours. Boorsma separated an alkaloid, dioscorine, which he found to be the active principle. Later Dr. H. W. Schutte of the University of Groningen (*Onderzoekingen over dioscorine*. Diss. 1897) isolated dioscorine, studied several of its salts, and, by elementary analyses, established its composition. The results obtained may thus be summarized:—

1. Dioscorine is a crystallizable alkaloid of the composition $C_{13}H_{19}NO_2$. Melting point $43.5^{\circ}C$.
2. It is a monatomic base.
3. The formula of the chlorohydrate is $C_{13}H_{19}NO_2, HCl, 2H_2O$. Melting point of anhydrous salt 204° .
4. Platinum salt $C_{13}H_{19}NO_2, Pt. Cl_4, 3H_2O$. Melting point of anhydrous salt $199-200^{\circ}$.
5. The gold salt $C_{13}H_{19}NO_2, HCl, AuCl_3$. Melting point 171° .
6. The picrate melts at $183-184^{\circ}$.
7. Physiological experiments have shown that dioscorine is a poison producing cramps in the same manner as picrotoxin; dioscorine however is less toxic than this substance.

Dr. K. Gorter (*Annales du Jardin Botanique de Buitenzorg*, 1910, 385) obtained 0.21 per cent. of this alkaloid in the dry tubers, which is equivalent to .04 per cent. on the fresh tubers, and further investigated its constitution. The alkaloid is separated by extracting the powdered tubers with alcohol (96 per cent.) acidulated with hydrochloric acid. The filtrate is evaporated, dissolved in water rendered alkaline by sodium carbonate, and agitated with chloroform. After distillation of the chloroform, the dioscorine is determined in the residue by titration with centinormal acid.

The alkaloid was sought for during the course of examination of all the above samples of *Dioscorea* species. It was found to be most abundant in *D. daemona*, it was generally present in *D. bulbifera*, *D. pentaphylla* and its varieties and in some kinds of *D. alata*; it was not detected in *D. anguina*, *D. belophylla* and *D. fasciculata*. The tubers under cultivation appeared to lose much of their acidity and bitterness. While wild tubers of *D. bulbifera* and *D. pentaphylla* as a rule contain alkaloids, the cultivated tubers were in some cases devoid of this constituent. Some of the tubers contained a tanning matter giving a greenish colour with ferric salts. The alcoholic extract of the tubers contained varying amounts of glucose and cane sugar.

Reference has been made to the practice in various parts of the world of treating the wild yams with water to remove the

nauseous properties. The fresh tubers are usually sliced and cut into squares and soaked for several hours in water; in some districts the sliced roots are covered or placed in lime or ashes before soaking. It is also reported that the roots are roasted or baked on a fire in order to render them palatable and destroy the poison. An experiment was made with three kinds of bitter yams by reducing them to coarse fragments and analysing them, and then soaking another portion in water, extracting the soluble matter and analysing the residue. The following interesting results were obtained; in each case the figures for the sake of comparison are calculated on the dried samples:—

	<i>D. daemonia.</i>		<i>D. pentaphylla.</i>			
	Before.	After.	Before.	After.	Before.	After.
Fat	1.72	1.66	1.38	1.61	1.74	1.33
Albuminoids ..	8.34	4.86	7.59	6.72	12.30	8.71
Carbohydrates ..	75.72	80.97	81.59	82.04	74.62	80.47
Fibre	8.18	10.33	3.49	6.87	5.63	5.73
Ash	6.04	2.18	5.95	2.76	5.71	3.76
	100.00	100.00	100.00	100.00	100.00	100.00
N	1.33	.77	1.21	1.08	1.97	1.39
P ₂ O ₅ .. ..	.50	.11	.66	.23	.86	.33

The water extracts the whole of the soluble matter of the root, including alkaloids, glucosides, sugar and alkaline salts. A certain amount of albuminoids is also removed, and the proportion of insoluble carbohydrates, chiefly starch and woody fibre, is raised. The small quantity of fatty matter is not appreciably affected by the operation. It is interesting to notice that the phosphoric anhydride is considerably reduced by washing, indicating that in subterranean portions of the plant this body exists for the most part in a soluble form, as in the case of cereal grains. The roots of yams after washing in water are shown by their composition to be somewhat of a coarse food, but nevertheless they have considerable nutritive value.

9. Some Asiatic Milk-Products.

By DAVID HOOPER.

At the March Meeting of the Asiatic Society, a specimen was exhibited by Mr. Burkill of dried cheese among a collection of curious products found in a Lepcha's medicine bag. The substance was light brown or ivory coloured, hard, tough and horny in consistence, with a slight rancid odour and taste. It occurred in cakes $2\frac{1}{2}$ inches square and half an inch in thickness, several of them being strung together by means of a string passing through holes in the centre. It was said to have been prepared from yak's milk. Dr. Hope, of the Indian Tea Association, has met with the same article at Kalimpong where it is used by Tibetans. A similar substance was received a few years ago in the Indian Museum from Baluchistan under the name of *krut*. This was a preparation of milk, and as a food was credited with sustaining properties. This substance has been known for a long time and is frequently used in countries bordering on Northern India, and since it is not described in modern works on animal and dairy products, I have endeavoured to bring together a short account of its distribution, manufacture and composition.

In Richardson's Persian Dictionary, revised by Francis Johnson in 1829, *karut* is termed dried oxygal. About seventy years ago Mr. C. Masson¹ gave an interesting account of its preparation and uses:—

“Shelanch of the Brahuis, or *krut* of the Afghans, is another preparation from milk (from ewes and she-goats). It is made by boiling butter-milk until the original quantity is reduced one half. The thickened fluid is then placed in a bag of hair or wool and suffered to drain exposed to the solar heat. When the draining ceases the mass in the bag is formed into small dumps, which are dried into hardness in the sun. When required for use, these dumps are pounded and placed in warm water, where they are worked by the hands until dissolved. The thickened fluid is then boiled with a share of roghan (*ghi*), and provides a meal by having bread saturated in it. This is a favourite article of food in Afghanistan and Western Persia. The Afghan preparation excels the Brahui. It is a convenient food for travellers, being easy of transport and readily served.”

Dr. J. E. T. Aitchison visited these regions in 1890 and has described² the so-called cheese of the country in some detail. He defines it as dried oxygal or curd from sour butter-milk, and gives the vernacular terms as *karut*, *kurut*, *māstwā*,

¹ A Journey to Kalat, 1843, p. 436.

² Notes on Products of Western Afghanistan and N. E. Persia, p. 112.

māstāwa. The curd is prepared by rendering buttermilk sour by adding to it some *karut*, or the dregs of some stale buttermilk; it is then placed over the fire until half the liquid is evaporated, and then strained or compressed by the hands, or placed under a weight until the whole of the whey is pressed out. In the Kuram Valley the curd is expressed by placing it between two slabs of fresh bark from Deodar trees, with a large stone on the top. The whey so removed is called *āo-karut*, and the compressed curd, which is afterwards exposed to the heat of the sun to be dried, is called *karut*. Dr. Aitchison adds: "It is usually to be seen in pieces of an irregular shape the size of the fist, of a grey-brown colour, and of an apparently sandy consistency, covered with finger marks, the impression left on it in trying to squeeze out the last drops of whey; in consistency it is much harder than any ordinary cheese. Among the nomads, and in all households where butter is made, there *karut* is largely prepared, and by them traded with throughout the whole country. It is excessively acid, and tastes as if it were made of very acid vinegar. It is largely used in the diet of the people. A piece of it is broken into a basin of milk, and the milk is drunk when it has become sour, which it does in a few minutes; or a small piece is mixed in water, and this acidulated water is drunk with the food; most of the meat stews have *karut* thrown into them to aid in softening the usually tough meat of these parts; or it is eaten as a condiment along with bread, as we do cheese among the very poor."

In the Baluchistan Gazetteer references are made to the use of *krut* as an article of food in the Quetta-Pishin and upper Zhob districts, where it occurs as cakes made of boiled whey to which salt has been added. An infusion of *krut* or boiled whey, known as *krut ghorī*, is sometimes poured over bread to which boiling ghee is added. All Afghans have a voracious appetite, and the addition of this delicacy will enable a male adult to eat as much as two pounds of bread at one meal. In the Makran district *shilaneh* is the name given to the residue of evaporated whey, and therefore contains soluble milk sugar as well as the casein or insoluble portion of the milk.

A correspondent in Jhang, Punjab, informs me that *krut* is not made in that province, and is only used by travellers going on a long journey. It is made in Baluchistan from the milk of cows, buffaloes, and sheep, but not from that of the camel. The only solid preparation of milk known in the Punjab is made by boiling down milk to a curdy consistence; this substance is called *khoah* and is used by makers of sweetmeats.

In Kashmir we are told¹ that "The Gujars and Pathans of the Lolab make a kind of cheese which they call milk bread."

¹ Lawrence, Valley of Kashmir, 1895, 360.

Travellers in Tibet and Mongolia frequently speak of *chura* or dried cheese prepared from yak's milk as an article of diet among the people. Mr. W. W. Rockhill refers to it in the account of his interesting travels in 1891 and 1892,¹ and distinguishes between *chura* (dried curd), *ti* (a mixture of butter, sugar and *chura*), *djo* or *tarak* (sour milk) and *pima* (cream cheese). It is therefore a preparation of casein similar to the *karut* of Western Asia. *Chura* is also a substance of great antiquity in Upper Asia, and Rockhill furnishes an interesting extract from Rubruk² as showing that it was used by the Mongols when the first account of them was written. "Residuum lac quod remanet post butirum, permittunt acescere quantum acrius fieri potest, et bulliunt illud, et coagulatur bulliando, et coagulum illud siccant ad solem, et efficitur durum sicut scoria ferri, quod recondunt in saccis contra hyemen. Tempore hyemali, quando deficit eis (Moal) lac, ponunt illud acre coagulum, quod ipsi vocant grice (griút aut grint), in utre, et super infundunt aquam calidam, et concutiunt fortiter donec illud resolvatur in aqua, que ex illo efficitur tota acetosa, et illam aquam bibunt loco lactis." Here the coagulum of acidulous whey is separated and dried in the sun. The cakes are hard, they retain their virtues for long periods, and when required for use they are placed in warm water where they disintegrate on agitation, and the liquid is taken as milk.

The sample of dried cheese found in the Lepcha's medicine bag on the Nepal Frontier was a preparation of this kind. It had the appearance and odour of cheese, but it would be described by experts as harder and drier than any *fromage maigre* met with in Switzerland.

Submitted to analysis it was found to have the composition of a dried skim cheese. No. 2 is the analysis of a sample of *karut* kindly forwarded by Mr. J. Cumming, of the Quetta Museum.

	No. 1.	No. 2.
Moisture	9.0	8.8
Fat	3.0	7.1
Casein	74.4	58.0
Sugar, etc.	7.0	8.7
Lactic acid	traces	1.4
Ash	6.6	16.0
	100.0	100.0
Nitrogen	9.87	7.70
Phosphoric anhydride	2.93	1.87

¹ Rockhill, *Journey through Mongolia and Tibet*, 1894, 176, 278.
² Rubruk, *Itinerarium* (1253), 229.

The casein in No. 1, calculated from the nitrogen, amounted to 62·2 per cent. By adopting the method of Trillat and Santon (*Compt. rend.* 1906, 143, 61—63) it rose to 80 per cent (with the ash) agreeing with the above figures. No. 2 contains about 10 per cent of common salt. The phosphoric anhydride is combined with calcium forming a natural constituent of casein.

The relation of this casein compound to the preparations of curd made in this country from milk was considered worthy of investigation. In Bengal there is a caste of Dahi-yars or milkmen, who prepare curds and butter, as distinct from Gowalas who keep cattle and sell milk. These curdmen live together and the products are often used in the manufacture of sweetmeats. In "Hartley House," a story written in Calcutta during the time of Warren Hastings, the author refers to "one whole street" of shops for selling curds, as a proof of their great consumption and value in the East. At present the Western side of Bow-Bazar is occupied by the traders.

There are two dairy products referred to in Bengal as curds, named *chhana* and *dahi*, *dozi* or *dadhi*.

Chhana is prepared as follows: Milk is placed in an earthen vessel and put on the fire to boil. While still hot a spoonful of lemon juice, tamarind juice or a little stale *dahi* is introduced into the milk. The vessel is then removed from the fire, and in about 15 or 20 minutes the curd or *chhana* will be found to have separated from the whey.

Dahi is produced by adding an acid to milk, and when this is churned and the butter globules all removed, what is left is known as *ghol dahi* or butter milk. It readily ferments, and forms a thick acidulous cooling drink, vendible at a moderate cost.

Three samples of *chhana* from the Calcutta market, prepared in different villages, were examined with the following results:—

	1	2	3
Water	62·76	57·95	62·45
Fat ..	18·78	21·12	19·80
Casein ..	16·20	18·43	15·63
Milk sugar	·49	·53	·37
Lactic acid	·36	·31	·50
Ash ..	1·41	1·66	1·25
	<hr/> 100·00	<hr/> 100·00	<hr/> 100·00
Phosphoric anhydride	·52	·65	·57

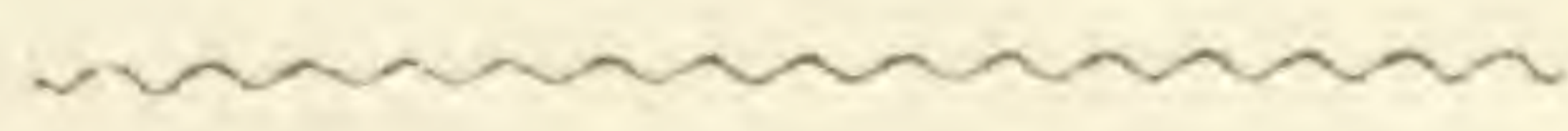
This substance has the properties and composition of a rich cream, with a pleasant acidulous taste. It contains twice as much casein as average European cream and a lower proportion of fat. If deprived of its moisture, it would afford a

residue containing half its weight of butter-fat—*chhana*, therefore, could not be used for preparing a substance like *karut*.

With regard to *dahi*, the following analyses represent the composition of two Calcutta samples:—

		1	2
Water	.. ..	90·92	89·58
Fat	.. ..	2·06	2·40
Casein	.. ..	2·78	3·15
Milk sugar	.. ..	3·18	3·70
Lactic acid	.. ..	·60	·57
Ash	.. ..	·46	·60
		-----	-----
		100·00	100·00
		-----	-----
Phosphoric anhydride		·14	·19

The alcohol and carbonic acid present were not estimated. The liquid has the composition of butter-milk in which the lactic fermentation had developed. When evaporated to dryness it left a light brown acid cake having a pleasant taste. It is probable that a liquid of the description of *dahi*, containing less fat, is the mother substance from which the dried *karut* and *chura* are prepared, by heating and removing the coagulum of casein and drying it in the sun.



10. Plantarum Novarum in Herbario Horti Regii Calcuttensis Cognitarum Decas.

Auctore

W. W. SMITH.

ORITREPHESE SEPTENTRIONALIS, W. W. Smith. Species *Anplectri pallentis*, Bl., facie. Ob stamina æqualia cum genere *Anplectro* non quadrat. *Oritrephes pulchra*, Ridley (Journ. Linn. Soc. vol. 38, p. 309), hujus generis adhuc unica species cognita, in Herbario Kewensi et in Herbario Calcuttensi deficitur; sed ex descriptione hæc nova species ejusdem generis haberi potest, et foliis omnino glabris minoribus, filamentis glabris, fructu minore distinguenda.

Frutex ramosus. *Caulis* juvenis teres, flexuosus, glaber, nodis paulum crassatis. *Folia* opposita, ad 5 mm. petiolata, elliptica vel lanceolata, caudato-acuminata ad 15—25 mm., 6—10 cm. longa, 1.5—3 cm. lata, basi cuneata vel subrotundata, margine paululum incurva, undulata, remote serratulata vel in eodem specimine subintegra, 5-nervia; duo marginales nervi obscurissimi; tres intermedii infra elevati, nervulis secundariis fere horizontalibus. *Paniculæ* axillares et terminales, foliis breviores, graciles, patentés, glabræ, paucifloræ (1—5). pedicellis \pm 1 cm. longis erectis, bracteis minutis subulatis. *Calyx* 5 mm. longus, 2.5 mm. latus, cylindricus, glaber, leprosus, limbo brevi 4-lobo undulato. *Petala* 4, obovata, obtusa, glabra, 6 mm. longa, 4 mm. lata. *Stamina* 8, æqualia, similia; antheræ 6—8 mm. longæ, apices albidos versus attenuatæ, falcatae, poro terminali, basibus perbreviter hastatæ et eodem loco parvo circulari processu dorsali onustæ, filamentis 5 mm. longis glabris. *Stylus* 1 cm. longus, stigmatе punctiformi. *Ovarium* 4-loculare, fere ad basin tubi chartacei calycis liberum, vertice depresso-concavum. *Fructus* baccatus, globoso-ovoideus, ad apicem constrictus, 5 mm. diametens, leprosus; semina plurima, placentis axillaribus suffulta, angulata, subcochleata, 1 mm. longa, nitentia.

BURMA SUPERIOR:—In montibus kachinensibus, *Shaik Mokim*; prope Bhamo, ad 4000 ped. alt. *Cubitt*, 375A.; apud pagos shanenses australes, *MacGregor*, 751. CHINA:—in provincia Yunnan, *Henry*, 11705 in Herb. Kew.

SENECIO BILIGULATUS, W. W. Smith. Species sectionis *Eusenecionis* inter himalaicas congeneres *Senecioni gracifloro*, D.C.,

proxima; foliis sessilibus auriculatis, floribus biligulatis distinguenda.

Caulis 60—90 cm. altus, erectus, flexuosus, simplex, striatus, minute fulvo-pubescentis, infra mox glabrescens, inflorescentia late corymbosa terminali. *Folia* caulina 5—8, superiora 7—12 cm. longa, 1—3 cm. lata, pinnatifida, runcinata, amplexicaulia magnis denticulatis auriculis, sessilia, lobo terminali sæpius 8 cm. longo 2—5 cm. lato deltoideo-sagittato irregulariter dentata, supra subscabride pubescentia, infra pubescentia; inferiora similia, sed frequenter interrupte-pinnata, 6—12 foliolis instructa: folia radicalia esse possint longe-petiolata, cetera caulinis haud dissimilia. *Corymbæ* permultæ, parvifloræ, rotundatæ. *Capitulum* 4 mm. longum, 4—5 flores gerens, quorum duo ligulati; *bracteolæ* 5—7 viridæ apicibus nigris, 5 mm. longæ; involucri *phyllaria* 5—6 lineari-oblonga, obtusa, glabra, viridia, fere ad nigros apices cohærentia, 3 mm. longa; *ligulæ* 3 mm. longæ, 2—3-dentatæ, lineares; floris tubularis pars campanulata partem angustam subæquans. *Stamina* ecaudata. *Pappus* uniseriatus, albidus, duplo longior achenio anguste oblongo glabro, apice annulato.

NEPALIA:—sine locis, sine altitudine, *Scully*, 140, 225; SIKKIM:—apud hospitium Changu et prope viculum Kapoop et apud castra Gnatong ad 12—13000 ped. alt. *Smith*, 4223, 4245, 4277, 4325; prope Laghep et sub faucibus Tanka-La dictis 11—13000 ped. alt. *Ribu et Rhomoo*, 4548, 4703, in fructu; sine numero, *Kingii mercenarius*. Typi in herbario Calcuttensi et herbario Kewensi conservati.

SENECIO LAGOTIS, W. W. Smith. Species sectionis *Ligulariæ* ex affinitate *Senecionis altaici*, Schultz-Bip., inter congeneres himalaicas claro distincta, foliis integris generis *Bupleuri* eis persimilibus.

Planta perennis, robusta, glabra nisi in inflorescentia, glauca, ad basin reliquiis vetustorum foliorum fibrillosis induta. *Caulis* 45—60 cm. altus, 4—5 mm. diametens, singulus, multis lineis percursus, racemo terminali. *Folia radicalia* 2—6; petiolus ad 6 cm. longus, æqualiter ad 4 mm. alatus; lamina ad 15 cm. longa, ad 4 cm. lata, oblanceolata, in petiolum sensim attenuata, sub obtusa, integra; *folia caulina* 5—9, oblonga vel obovata, 7—8 cm. longa, 2—3 cm. lata, rarius 12 cm. × 6 cm., obtusa vel acuta, amplexicaulia, stricta, ea *Bupleuri Candollei*, Wall., in memoriam ducentia, pulchre reticulata venis translucens. *Flores* in capitula nigriora aspectu nutantia multiflora compositi, racemo simplici nigro-pubescenti paucis capillis albis. *Pedunculi* ad 1.5 cm., bracteis lanceolatis vel subulatis 1—3 cm. longis. *Capitulum* 2—3 cm. diametens, robustum, basi lata, bracteolis 2—3 subulatis, phyllariis 12—16 lanceolatis vel lineari-lanceo-

[N.S.]

latis uniseriis \pm 1 cm. longis acutis carnosulis viridibus apice villosulis. *Ligulæ* 12—16, minores ab 1 cm., ad 4 mm. latæ, lanceolatae, flavæ; floris tubulosi 3 mm. longitudo. *Antheræ* ecaudatæ. *Achenium* 5 mm. longum, 1.5 mm. latum, anguste oblongum, infra subattenuatum, 5—6-striatum, pappo perbrevis 1 mm. longo exiguo scabrido sordide albido.

SIKKIM:—In montibus pluviosis Chola dictis; Too-Koo La, *Kingii mercenarius*, 4324; apud Kapoop, in valle Dikchu, prope hospitium Changu circ. 13000 ped. alt. *Smith*, 3414, 3516, 3748; ibidem *Ribu et Rhomoo*, 4380, maturo fructu.

SENECIO KINGIANUS, W. W. Smith. Idem est *Senecio vaginatus*, King M. S. in Herb. Calc. Species sectionis *Ligulariæ Senecionis pachycarpi*, Clarke, affinis: ab ea specie et a *Senecione amplexicauli*, Wall., separata caule velutino, capitulo Augusto paucifloro, pappo albido.

Planta herbacea, perennis, robusta, 60—90 cm. alta. *Cauli* erectus, superne late corymboso-ramosus, 1—2 cm. diametens, denso minuto velutino tomento indutus. *Folia radicalia* 1—3, orbicularia, ita profunde cordata ut peltata videantur, 20—35 cm. diametentia, petiolo 40—50 cm. longo haud alato, subregulariter denticulata, denticulis indurato-mucronatis, supra glabra, infra plus minus pubescentia nervis velutinis. *Folia caulina* 2—3, alternata, orbicularia vel late reniformia, 10—30 cm. diametentia, denticulata ut radicalia; vagina magna velutina, 6—10 cm. longa, multum dilatata, etiam usque ad 12 cm. alata, nonnunquam suum folium excedens; petiolus 2—4 cm. longus, interdum brevissimus. *Corymbi* multi, late ramosi, longe pedunculati, velutini. *Capitulum* angusta basi cuneatum, 1 cm. longum 3—4 mm. latum, floribus plerumque 5—7. *Bracteæ* et *bracteolæ* 3—5, subulatæ, 1—4 mm. longæ. *Phyllaria* oblonga, subobtusa, rarius acuta, margine parum scarioso. *Ligulæ* plerumque tres, 10—15 mm. longæ, lineares breviter 3—4 denticulatæ. *Achenium* 5—6 mm. longum, anguste oblongum, pappo brevior primo albido deinde nonnunquam rufescente.

SIKKIM:—In regione pluviosa circ. 11—13000 ped. alt., apud hospitium Changu dictum, *Smith*, 3131, 3401, 4292 et *Ribu*, 4556; apud castra Gnatong, *Gammie*, 1327; in faucibus Patang-La dictis, *Kingii mercenarius*, 4410. Nomen specificum datum in honore Georgii Kingii equitis qui primus indicavit (in scheda speciminis manci sub nomine nudo *S. vaginatus*—nomine præterea pre-occupato) speciem esse novam, habitu et floribus ad *Senecionem Mortoni*, Clarke, spectantem sed foliis longe diversam. Plantas cum *S. Mortoni* nascentes in illsdem locis vidi.

SENECIO CHOLA, W. W. Smith. Species *Senecioni quinquelobo*, Hook. f. et Thoms., proxima; foliis 9—11 lobatis, inflorescentia robusta, phyllariis obtusis, pappo rubescente ita differt ut vix eadem haberi possit.

Caulis erectus, simplex, 80—100 cm. altus, glaber vel parce albo-villosulus, racemo robusto ramoso terminali. *Folia* radicalia delapsa; caulina 6—10, plerumque 8—12 cm. longa, 7—10 cm. lata, ovata, cordata, ad quintam partem 9—11-lobulata, inter lobulos indurato-denticulata, carnosula, infra glauca, interdum omnino glabra, interdum utrinque parce pilosula, 4—9 cm. petiolata (plerumque 8 cm.), parvis auriculis orbicularibus vel ovatis deciduis adpressis. *Racemus* elongatus, parce araneoso-pubescentis, ramis robustis 4—7 capitula gerentibus. *Capitula* mediocria 1—3 bracteolis instructa. *Phyllaria* 5—6, oblonga, obtusa, 5 mm. longa, glabra per latis scariosis marginibus. *Flores* in capitulo 4—6, omnes tubulosi; floris pars campanulata parti angustæ subæquans. *Achenium* 2 mm. longum, angustum, striatum; pappus rubescens achenio multum longior.

SIKKIM:—In valle Chaking Chu dicta in montibus pluviosis cholaensibus circ. 12—13000 ped. alt. *Smith*, 4134, *Ribu et Rhomoo*, 4501, 4680.

Non sine hesitatione quatuor novas species *Saussurearum* proposui. Mihi aliquatenus magistri sunt C. B. Clarkius et G. Kingius qui multum laborem in *Compositis* indicis dederunt. Duo cl. viri *Saussuream* (cui nunc nomen *nimborum* est—*vide infra*) in affinitate *S. piptatheræ* posuerunt; Kingius *S. fibrosam* novam speciem esse in scheda scripsit. De *S. Pantlingiana* et *S. Laneana* non dubitavi.

SAUSSUREA FIBROSA, King, MS. Forsan varietas bhutonica polymorphæ *Saussureæ Sughoo*, Clarke; sed ita habitu diversa ut cl. Kingius nomen *S. fibrosam* in scheda dederit. In hoc genere variabili hæc planta proprius species distincta militatur, a *Saussurea Sughoo* multis minoribus agglomeratis capitulis separata.

Planta perennis, acaulis, polycephala, radice multis fibrillis in funem ad 30 cm. longum 3—4 cm. latum mire contorta. *Folia* 8—12, omnia radicalia, ad 3 cm. petiolata, 8—12 cm. longa, 2—3 cm. lata, anguste oblonga, runcinato-pinnatifida, segmentis

A species very closely allied to *Senecio quinquelobus* H.f. and T. but of very different aspect in the field. *S. quinquelobus* is however as Clarke pointed out in *Compositæ Indicæ*, a very polymorphic species, as regards the leaves. I have collected it in various parts of Sikkim Chu plant. The points of difference are in my opinion too many to permit of its being conspecific.

[N.S.]

mucronato-dentatis, supra scabride pubescentia, subtus albido-tomentosa. *Capitula* 4—12, congesta, 5—15 mm. pedunculata, iis magnitudine multum minora *Saussureæ Sughoo*. *Phyllaria* lanceolata, longe acuminata, basi ovata, subaraneosopilosa. *Receptaculi* setæ acheniis longiores. *Antherarum* caudæ lanatæ. *Achenium* oblongum, 1 mm. longum, glabrum nec muricatum; pappi albidi series interior 1 cm. longa, plumosa; exterior multum brevior, plumosa.

BHOTAN:—Apud Kupchee, *Dungboo*, 260.

SAUSSUREA PANTLINGIANA, W. W. Smith. Species apud *Corymbiferas* posita, *Saussureæ piptatheræ*, Edgew., affinis, sed minor; foliis loriformibus fere integris, laxo corymbo facile distinguenda.

Planta perennis, pro sectione inter minores, radice fibrosis foliorum reliquiis obtecta. *Caulis* 20—30 cm. altus, infra simplex, glaber, corymbo late-ramoso sed paucicephalo terminali. *Folia* radicalia 0—6, in petiolum 2—3 cm. longum sensim attenuata, 5—10 cm. longa, 8—12 mm. lata, lineari-lanceolata, remote denticulata vel subintegra, acuta, apiculata, supra glabra rugoso-coriacea, infra dense niveo-tomentosa, costa lata straminea; caulina 4—10, radicalibus subsimilia sed amplexicaulia, sessilia, subdecurrentia, caule ideo interdum sub-alato. *Capitula* 2—10 inter angustiora gracilliora, 2 cm. longa, 7—8 mm. lata, minute pubescentia. *Phyllaria* ovato-lanceolata, acuminata. *Receptaculi* setæ acheniis longiores. *Antherarum* caudæ lanatæ. *Achenium* læve, oblongum, paululum angulatum. *Pappi* series interior plumosa, exterior brevior, parca, setosa.

SIKKIM:—In regione septentrionali prope viculum Tallum Samdong dictum, et apud Yakthang, ad 12000 ped. alt. *Prainii mercenarius*, 213, *Ribu et Rhomoo*, 2968. Nomen memoriæ Roberti Pantlingii Floræ sikkimensis olim clari studentis.

SAUSSUREA NIMBORUM, W. W. Smith. Species apud *Corymbiferas* posita, *Saussureæ Pantlingianæ*, W. W. Smith, affinis; eodem habitu et eodem capitulo sed minor; paucis capitulis, foliis caulinis petiolatis grosse dentatis distincta.

Saussurea piptathera, Edgew., in “*Compositis Indicis*” a Cl. C. B. Clarkio in parte (speciminibus sikkimensibus) est eadem. Cl. Hookerius in *Fl. Brit. Ind.* Vol. III, p. 372 sub *Saussurea piptathera*, Edgew., ea specimina evidenter non citavit. *Saussurea piptathera* ex Himalaya occidentali foliis sessilibus auriculatis est sine dubio alia haud proxima species. *S. Pantlingiana* et *S. nimborum* sunt propinquæ, intermediis tamen omnino carentes.

Planta perennis, pro sectione inter minores, radice fibrosis foliorum reliquiis obtecta, in forma normali 15—20 cm. alta, frequenter nana, 1—2 cm. alta (specimina Hookeriana in Herb. Calc.), etiam acaulis et reducta ad unum capitulum et 1—3 folia radicalia. *Caulis* simplex, striatus, parce furfuraceo-pubescent, 1—4 capitulis terminatus. *Folia* radicalia 1—4, in petiolum 1—5 cm. longum attenuata, 2—9 cm. longa, 1.5—3 cm. lata, elliptica vel oblanceolata, grossius irregulariter dentata, dentibus apiculatis, etiam sub-runcinata, acuta, apiculata, coriacea, supra minute scabrida, subtus niveo-tomentosa, costa straminea; caulina 0—4, radicalibus subsimilia sed angustiora; superiora sessilia nec decurrentia. *Phyllaria* ovato-lanceolata, acuminata. *Receptaculi* setæ acheniis longiores. *Antherarum* caudæ lanato-laceræ. *Achenium* læve, oblongum, paululum angulatum, Pappi series interior plumosa, exterior brevior, parca, setosa.

SIKKIM:—ad 12—16000 ped alt. *Hooker*; in valle Sebu ad 11000 ped. alt. *Gammie* 1122; sub faucibus Jelep-La dictis, *Kingii mercenarius*; inter Thango viculum et Sittong, *Prain*.

SAUSSUREA LANEANA, W. W. Smith. Inter himalaicas congeneres species *Senecionis Lappæ*. Clarke, valde affinis sed minor, foliis albo-tomentosis, caudis antherarum lanatis facile distinguenda.

Planta perennis, robusta, radice crassa reliquiis vaginarum multis induta. *Caulis* 60—90 cm. altus, simplex, 5—10 capitulis aggregatis terminatus, fulvo vel albido-araneoso-tomentosus, plus minus bialatus. *Folia* radicalia 1—3, 20—30 cm. longa, 6—8 cm. lata, inæqualiter in 5—7 lobos triangulares runcinato-pinnatifida, petiolo 6—9 cm. longo latissime alato (ad 7 mm.) lobo terminali 5—7 cm. longo, subregulariter triangulari-denticulata, denticulis apiculatis, supra sparse scabride puberula, subtus dense lanata; caulina 7—9, radicalibus subsimilia, minora, superiora sessilia, decurrentia. *Capitula* foliis bracteata, perbrevis pedunculata (\pm 5 mm.), robusta, 2 cm. longa, 1 cm. lata, fere in globum congesta. *Phyllaria* permulta, pluriseriata, elliptico-lanceolata, elongato acuminata, tomentosa, in fructu nonnunquam subglabra paucis dorsalibus pilis, nigrescentia. *Receptaculi* setæ multæ, lineares albidæ, ad 7 mm. longæ achenia conspicue excedentes. *Antherarum* caudæ longæ, lanatæ. *Achenium* 3—4 mm. longum, angustum, glabrum, apice annulatum, pappo 1 cm. longo, plumoso, uniseriali, fusco.

SIKKIM:—In regione orientali prope hospitium Changu dictum, et apud viculum Kapoop, et apud Ningbil et sub faucibus Chola, ad 11—14000 ped. alt., *Smith*, 3920, 4130, 4263,

Ribu et Rhomoo, 4549, sine numero, *Kingii mercenarius*. Cl. G. T. Lane curatoris Horti Botanici Regalis Calcuttensis honori nomen specificum datum. Typi in Herbario Calcuttensi et in Herbario Kewensi conservati.

VERATRUM SHANENSE, W. W. Smith. Species ad *Veratrum Maximowiczii*, Baker, spectans, sed robustior; rachidibus sinuosis nec strictis, pedicellis quam floribus brevioribus, segmentis perianthii ovatis obtusis distinguenda. Cum nullo *Veratro* in Herbario Kewensi vel Herbario Calcuttensi congruit.

Radix ignota. *Caulis* erectus, (media pars cum inflorescentia in scheda adest), ut videtur circiter 120 cm. altus, (inflorescentia enim ad 45 cm. attinet), 10--12 mm. latus, robustus, striatus, basin versus glabrescens, apicem versus apud inflorescentiam flocculoso-puberulus. *Folia* intermedia (cætera desunt) ad 50 cm. longa, 5--6 cm. lata, anguste lineari-lanceolata, utrinque attenuata, vix petiolata sed in vaginam amplexicaulem contracta, utrinque glabra, nervis prominentibus. *Panicula* ramosa, angusta, ad 45 cm. longa; racemi ad 10 cm. longi, simplices vel iterum divisi, \pm 20-flori, sinuoso-flexiles nec stricti, flocculoso-pubescentes, bracteis 1--3 cm. longis ovatis-acuminatis instructi. *Bracteæ* sub pedicellis \pm 5 mm. longæ, ovatæ vel lanceolatæ, cymbiformes. *Pedicelli* 3--4 mm. longi. *Flores* polygami; perianthii segmenta sex, fere libera, (viridula?) late ovata, obtusa, basi breviter unguiculata, integra, patentia, 5 mm. longa, 4 mm. lata, 7-nervia. *Stamina* 2 mm. longa, ad basin perianthii inserta, apice curvata, antheris reniformibus transverse extrorsum dehiscentibus. *Ovarium* glabrum, carpellis tribus tantum apice liberis et in stylos tres valde aduncos excurrentibus, seminibus immaturis planis disciformibus.

BURMA:—In montibus apud pagos shanenses, *MacGregor*, 826. *Altitudo* ignota.

Intra regionem Indo-Burmanicam *Veratrum* aliud adhuc repertum non est.

11. A new Gentian and two new Swertias from the East Himalaya.

By W. W. SMITH.

The three new species described below were obtained while on a tour in South-East Sikkim during July-August 1910, under the auspices of the Botanical Survey of India. Plates 1 and 2 belong to this paper. Plate 1 represents *Gentiana pluviarum* and *Swertia Burkilliana*; plate 2 represents *Swertia ramosa*.

GENTIANA PLUVIARUM, W. W. Smith. Inter *Chondrophyllas* ex affinitate *Gentianæ squarrosæ*, Ledeb

Planta annua, 2—4 cm. alta, omnino glabra, caulibus 1—40, sæpius 8—10, gracilibus subdecumbentibus. *Folia radicalia* 4—6, rosulata, 5—6 mm. longa, 2—3 mm. lata, ovata, subacuta, sub anthesin marcescentia (inter gramina celata), obscure 3-nervia; *folia caulina* 3—5 paria, 1—1.5 mm. longa, linearia, recurvata, apice apiculata, breviter vaginato-connata, internodiis multum breviora. *Flores* solitarii, perrarius duo, terminales, tetrameri, albi. *Calyx* tubulosus, quatuor-dentatus; tubus usque ad 2 mm. longus, 1.5 mm. diametens, teres; dentes 1 mm. longi, lineares, recurvati foliis persimiles. *Corollæ* tubus 3 mm. longus, 1 mm. diametens; lobi breves, quadrati, integri; plicarum lobuli lobis angustiores sed fere æquilongi. *Stamina* vix ad fauces pertinent. *Ovarium* ovoideum breviter stipitatum; semina irregulariter elliptica.

SIKKIM:—In regione pluviosa orientali apud ovile Chamnago et apud hospitium Changu haud procul a faucibus Choladictis, circ. 12-13000 ped. alt., *Smith*, 3527, 3662, 3907. Typi in herbariis Horti Botanici Regalis Calcuttensis et Horti Botanici Regalis Kewensis conservati.

SWERTIA RAMOSA, W. W. Smith. Inter *Ophelias* tetrameras; habitu nescio quo modo *Swertiam bimaculatam*, Hook. f. et Thoms., in memoriam reducit; forsan ex affinitate *Swertiæ dilatatæ*, Clarke, melius posita est.

Herba robusta, subdiffusa, ad 15 cm. alta, glabra, interdum ramosa, ramis subdecumbentibus fere ex radice sat crassatis, interdum (rarius) singulo. *Caules* 1—4 subquadrangularis, sub nodis alati. *Folia radicalia* multa, 3—8 cm. longa,

1—2 cm. lata, lanceolata vel oblanceolata, nonnunquam obovata, in brevem petiolum sensim attenuata, obtusiuscula, sub anthesin persistentia sed nigrescentia; *folia caulina* opposita nec connata, radicalibus similia, ad 5 cm. longa, 12—18 mm. lata, 3—5-nervia, omnia ramos axilligerentia. Pedunculorum longorum in apice *flores* 3—5 nascentes formam umbellatam simulant, vero unus terminalis et 2—4 ultimis foliis per paria axillantes, etiam in medio ramo 2—4 positi, sat conspicui, testibus incolis cœrulei; marcescentes tantum vidi. *Sepala* quatuor, late ovata, nonnunquam fere orbicularia, obtusa, 6—8 mm. longa, 5 mm. lata, 5—7-nervia. *Petala* paulum sepalis majora, elliptica, unifoveolata; foveola magna longefimbriata, squamā fimbriatā obtecta. *Ovarium* maturescens ovoideum, 8 mm. longum, stylo fere nullo, seminibus multis fere sphaericis.

SIKKIM:—In montibus pluviosis apud hospitium Karponang dictum circ. 9000 alt., *Smith*, 3032.

SWERTIA BURKILLIANA, W. W. Smith. Inter *Eu-Swertias* ponenda; *Swertiæ Thomsoni*, Clarke, proxima, sed floribus minoribus tetrameris claro distincta.

Planta robusta, erecta, glabra. *Radix* perennis, lignosa, 10—12 cm. longa, 2—3 cm. diametens. *Caulis* singulus, 30 cm. altus, subquadrangularis, solidus, subflexuosus. *Folia radicalia* 4—6; lamina 7—10 cm. longa, 2—2.5 cm. lata, petiolo 10—15 cm. longo, elliptica-spathulata, obtusa; *folia caulina* 3—6 paria quorum sub inflorescentiæ regione 1—2 paria posita, usque ad 9 cm. longa sed sæpius 4—5 cm., usque ad 3 cm. lata, sessilia, elliptica vel elliptico-ovata, obtusa, basi non connata, 10—12-nervia. *Flores* permulti, pro sectione *Euswertiarum* minores, in cymis densis paniculatis, terminalibus et in foliis superioribus axillantibus compositi; pedunculi ad 4 cm. longi, pedicellis 1—2 mm. longis; in extremis cymis flores 1—3 collocati. *Sepala* 4, triangulari-lanceolata, 1.5—2 mm. longa, viridia. *Petala* 5—7 mm. longa, 3 mm. lata, oblonga, obtusa, late patentia, sordide albida multis lineis maculisque purpureis; dimidium inferius basi excepta glandula magna bi-emarginata viridi nuda fere omnino obtectum. *Stamina* petalis paulum breviora, filamentis petalorum more coloratis. *Ovarium* breve, ad glandulam non pertinens, stylo brevissimo; fructus ovoideus, 1—1.5 cm. longus. *Semina* matura 5 mm. longa, 3—4 mm. lata, disciformia, multa, æqualiter ad 1 mm. alata, aureo-furfuracea.

SIKKIM:—Ad ripas lacus Changu dicti et apud Fieunggong 12-13000 ped. alt. *Smith*, 3160, 3556, 3872, 4244. Nomen descriptoris multarum Gentianacearum clarissimi I. H. Burkill huic speciei datum.



Drawn by, A. N. Banerjee.

A. Chowdhary, lith.

Swertia Burkilliana W.W. Smith, Figs I-III.

Gentiana pluviarum W.W. Smith, Figs IV- VI.



Drawn by A.N. Banerjee.

A. Chowdhary, lith.

Swertia ramosa W.W. Smith.

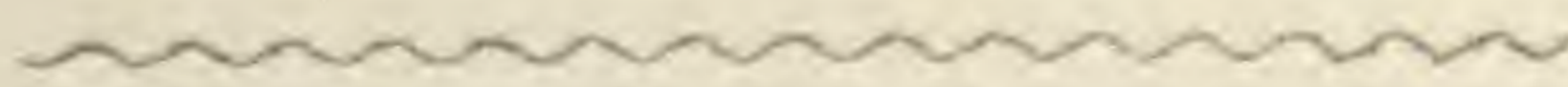
Restat ut meo amico I. H. Burkill qui harum specierum
affinitates mihi indicavit gratias justissimas agam.

Tabularum explicatis.

Tabula I :—7 *Swertiæ Burkillianæ* planta flos, ovarium, —
figuræ i, ii, iii.

Gentianæ pluviarum planta, et fructus cum calyce, et
corolla cum staminibus, figuræ iv, v, vi.

Tabula II :—*Swertiæ ramosæ* planta et flos.



12. *Swertias chinenses* quatuor Novas,
ex herbario G. Bonati,
descripsit

I. H. BURKILL.

SWERTIA (Pleurogyne) BONATIANA. *Planta* annua, glabra, ramosa, ad 15 cm. alta; rami ex tertio et superioribus internodiis quadrangulares, anguste quadri-alati, purpurei. *Folia* lanceolata, sessilia, apice acuta vel acutiuscula, trinervia, nervis lateralibus obscuris, majora ad 15 mm. longa et 5 mm. lata. *Flores* numerosissimi, conspicui; pedicelli ad 10 mm. longi, angustissime quadri-alati. *Sepala* quinque, fere ad basin libera, linearia, acutissima, ad 9 mm. longa, obscure trinervia, parte connata ad 1 mm. longa. *Petala* fere libera, elliptico-ovata, ad 14 mm. longa, ad 6 mm. lata, (teste Ducloux) alba cœruleo-striata, ad basin ut videtur bifoveolata. *Stamina* ad basin corollæ affixa; filamenta 5 mm. longa; antheræ dorsifixæ, 4 mm. longæ; pollen tetrahedroideo-globosum, læve. *Ovarium* 9 mm. longum; stigma ad tertiam partem basin versus descendens.

CHINA AUSTRALIS. In montibus provinciæ Yunnan prope Yunnansen, legit *Ducloux*, 526. Floret mense Decembri.

SWERTIA (Ophelia) DUCLOUXII. *Planta* 50—60 cm. alta, erecta, annua, pyramidato-fastigiata, glabra. *Caules* quadrangulares, virides, anguste quadri-alati. *Folia* inferiora ad 30 mm. longa, late lanceolata, ad 6 mm. lata, superiora ovata breviora, omnia acuta; nervus medialis conspicuus; nervi laterales duo inconspicui. *Flores* numerosissimi, pentameri. *Calycis* tubus 1 mm. longus, infundibuliformis, quinque-angulatus; lobi lanceolati vel lanceolato-ovati, 6 mm. longi, ad 1.5 mm. lati. *Corollæ* tubus .5 mm longus; lobi anguste ovati, acutissimi, ad 10 mm. longi, 2.5 mm. lati, bifoveolati; foveolæ 2 mm. longæ, in parte inferiori poculam parvam formantes, et in parte superiori ob membranas laterales setigeras ex cornubus poculæ extensas canaliculatæ. *Stamina* ad basin corollæ loborum inserta; filamenta 3 mm. longa; antheræ 1.5 mm. longæ, dorsifixæ; pollen tetrahedroideo-globosum. *Ovarium* 7 mm. longum; stylus perbrevis; stigmatis lobi latiores quam longiores. *Semina* subglobosa, .25 mm. diametro, subtuberculata.

CHINA AUSTRALIS. In montibus boream versus urbis Yunnansen, legit *Ducloux*, 933. Floret mense Septembri.

SWERTIA (Ophelia) ROSEA. *Planta* annua, erecta, pyramidalis, glabra. *Caulis* quadrangularis, anguste quadri-alatus, nigro-purpureus. *Folia* petiolata, elliptico-lanceolata, ad 20 mm. longa, ad 8 mm. lata, trinervia, acuta vel subacuminata; petiolus ad 4 mm. longus. *Flores* magni, 30 mm. diametro, (teste Ducloux) rosei, pentameri. *Sepala* libera, linearita, acuta, ad 11 mm. longa, 1.5 mm. lata. *Corollæ* tubus 1 mm. longus; lobi ovati, ad 18 mm. longi, 8 mm. lati, 5—7-nerves, ad basin bifoveolati; foveolæ in parte inferiori poculiformes, supra ob membranas fimbriiferas ex cornubus pocularum ad 2 mm. extensas canaliculatæ. *Stamina* ad basin loborum inserta; filamenta 6 mm. longa; antheræ dorsifixæ, 3 mm. longæ; pollen subellipsoideo-globosum. *Ovarium* ovoideum, 6 mm. longum, stigma versus angustatum.

CHINA AUSTRALIS. In montibus Tching-chan dictis prope Yunnansen, legit Ducloux, 323. Floret mense Novembri.

SWERTIA PATENS. *Planta* depressa, forsan perennis, glabra. *Radix* singula. *Caules* decumbentes, subquadrangulares, virides. *Folia* lineari-oblancoolata, ad 45 mm. longa, 3 mm. lata, crassiuscula. *Flores* conspicui, 4-meri. *Sepala* libera, ad 15 mm. longa, ex basi ovata 4 mm. lata in acumine lanciformi 6 mm. longo extensa. *Corollæ* tubus 1.5 mm. longus: lobi sepalis paullulo breviores, ovati, acuti, ad 13 mm. longi, 5 mm. lati, in parte inferiori bifoveolati; foveolæ conspicuissimæ, in parte inferiori 1 mm. longa poculiformes, in parte superiori ad 2 mm. longa ob marginem poculæ fimbriigeram indusiata. *Stamina* ad basin corollæ loborum inserta: filamenta 7 mm. longa; antheræ 2 mm. longæ, dorsifixæ; pollen orbiculare. *Ovarium* ovoideum, gradatim in stylo 1 mm. longo attenuatum.

CHINA AUSTRALIS. Ad Mou-tchou-ka in regione Kiao-kia provinciæ Yunnan, collegit Simeon Ten, 934. Floret mense Julio.

13. Descriptions of three new species of Algæ associated with Indian Freshwater Polyzoa.

By PROF. WM. WEST, with notes by N. ANNANDALE, D.Sc.

[The algæ described in this paper were taken in the Sur Lake, near Puri in Orissa, in October 1908, and in Igatpuri Lake in the Western Ghats, Bombay Presidency, in November 1909. The specimens examined by Professor West were preserved in formalin or spirit.—N. A.]

TOLYPOTHRIX LOPHODELLOPHILA (W. West), fuscescens, floccosa, trichomatibus pseudoramulisque dense intricatis; cellulis sæpe distinctis, interdum indistinctissimis, quadratis vel aliquo modo longioribus quam latis; vaginis amplis, subirregularibus ad marginem; heterocystis 1—3 ad basin pseudoramulorum, oblongo-rotundatis, diametro $1\frac{1}{4}$ —2-plo longioribus, trichomatis diametro paulo crassioribus.

In stagnis cum *Lophopodella carteri* associata.

[This alga was found coating the stems of shrubs that grew in the water at the edge of Igatpuri Lake. It formed irregular gelatinous masses of a dark green colour. More or less distinctly embedded in these masses were numerous colonies of the polyzoon *Lophopodella carteri* (Hyatt), a species also found, often gregariously, on the lower surface of stones in the same lake. Those colonies, however, which were associated with the alga were of unusually vigorous growth, occurred in unusually large numbers in a comparatively small space, and did not avoid the light as the species usually appears to do.—N. A.]

DACTYLOCOCOPSIS PECTINATELLOPHILA (W. West), cellulis anguste ellipticis, fusiformibus, vel interdum oblique sublanceolatis et subirregularibus, contentu cellularum pallide ærugineis et homogeneis. Lat. cell. 3—5.5 μ ; long. cell. 8—13 μ .

[The cells of this alga were found embedded in the common gelatinous investment of compound colonies of *Pectinatella burmanica* which encased the stems of reeds growing, in very shallow water, in the middle of the Sur Lake near Puri. In life they had a dark green colour. From the biological point of view the main interest of the species lies in the question raised by its occurrence in the gelatinous investing membrane of a species of *Pectinatella*, one of the generic peculiarities of which is the existence of an investment of the kind common to several or many colonies. It has hitherto been

assumed that the investment was produced by the polyzoon, but there seems to be no direct evidence that this is the case, and the question naturally occurs, is not it rather produced by a symbiotic alga? The polyzoon does not appear to possess any special mechanism for its secretion, whereas algæ of the genus *Dactylococcopsis* are usually contained in a gelatinous mass. I am not aware that any such alga has been described from the Palæarctic species of *Pectinatella*, but the fact that in their case also the investment has a greenish colour would suggest that one is associated with them.—N. A.]

MICROCYSTIS ORISSICA (W. West); coloniæ subsphæricæ, sordide olivaceæ, 24—40 μ lat., interdum 48 μ lat.; cellulis subellipsoideis, ærugineis, 0·8—0·9 μ lat., rarius 1·0 μ lat. Coloniæ cum *Pectinatellâ burmanicâ* associatæ.

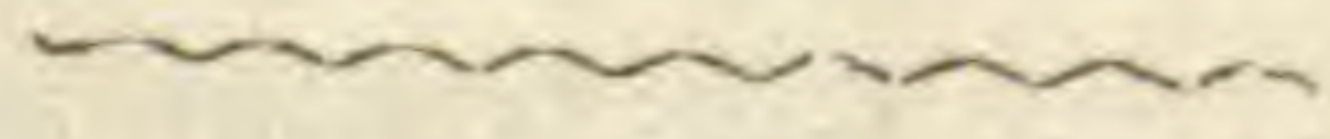
[The colonies of this alga were found associated, perhaps fortuitously, with the compound colonies of *Pectinatella burmanica* in the investment of which *Dactylococcopsis pectinatellophila* occurred, the locality being Sur Lake near Puri, Orissa.—N. A.]

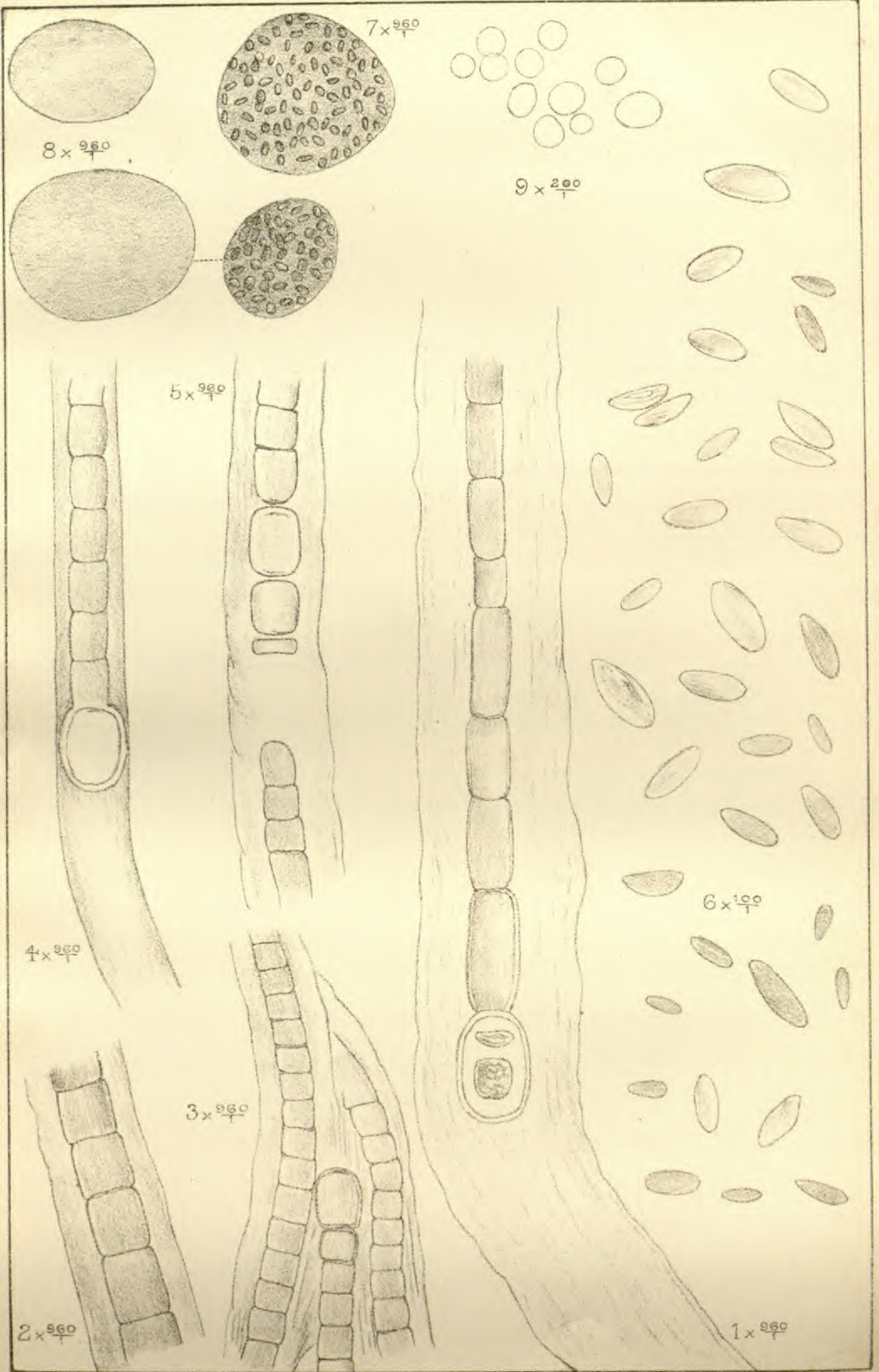
EXPLANATION OF PLATE III.

Figs. 1—5, *Tolypothrix lophopodellophila*, sp. nov.

Fig. 6, *Dactylococcopsis pectinatellophila*, sp. nov.

Figs. 7—9, *Microcystis orissica*, sp. nov.





14. Note on *Sterculia alata* Roxb. var. *irregularis*,—a remarkable instance of leaf variation.

By W. W. SMITH.

In the Royal Botanic Garden, Sibpur, Calcutta, there is a *Sterculia alata* which has attained the normal size of the species in this area and which has been known for many years as affording a very striking instance of leaf variation. The tree measures at four feet from the base, just over five feet in circumference and is about 70 feet high. In growth it is not distinguishable from a typical tree of this species and is probably one of a batch of *Sterculias* planted out at the same time, approximately 40 years ago, the majority of which form an adjoining avenue. The flowers and fruits are quite normal but, whereas the leaves of the ordinary *Sterculia alata* are cordate, ovate, acute, with an entire or slightly undulating margin, the leaves in this abnormal form present a great variety of shapes and it is difficult to find any two alike. As far as I am aware, the amount of irregularity is without parallel. Crotons show variation on somewhat the same lines but the remarkable feature here is the amount of variation in the leaves of the single tree.

The leaves are palmi-nerved with normally 7 main veins (more rarely 5-6) radiating from the apex of the petiole. Of these the outer two are much weaker than the others. The chief lines of variation are:—

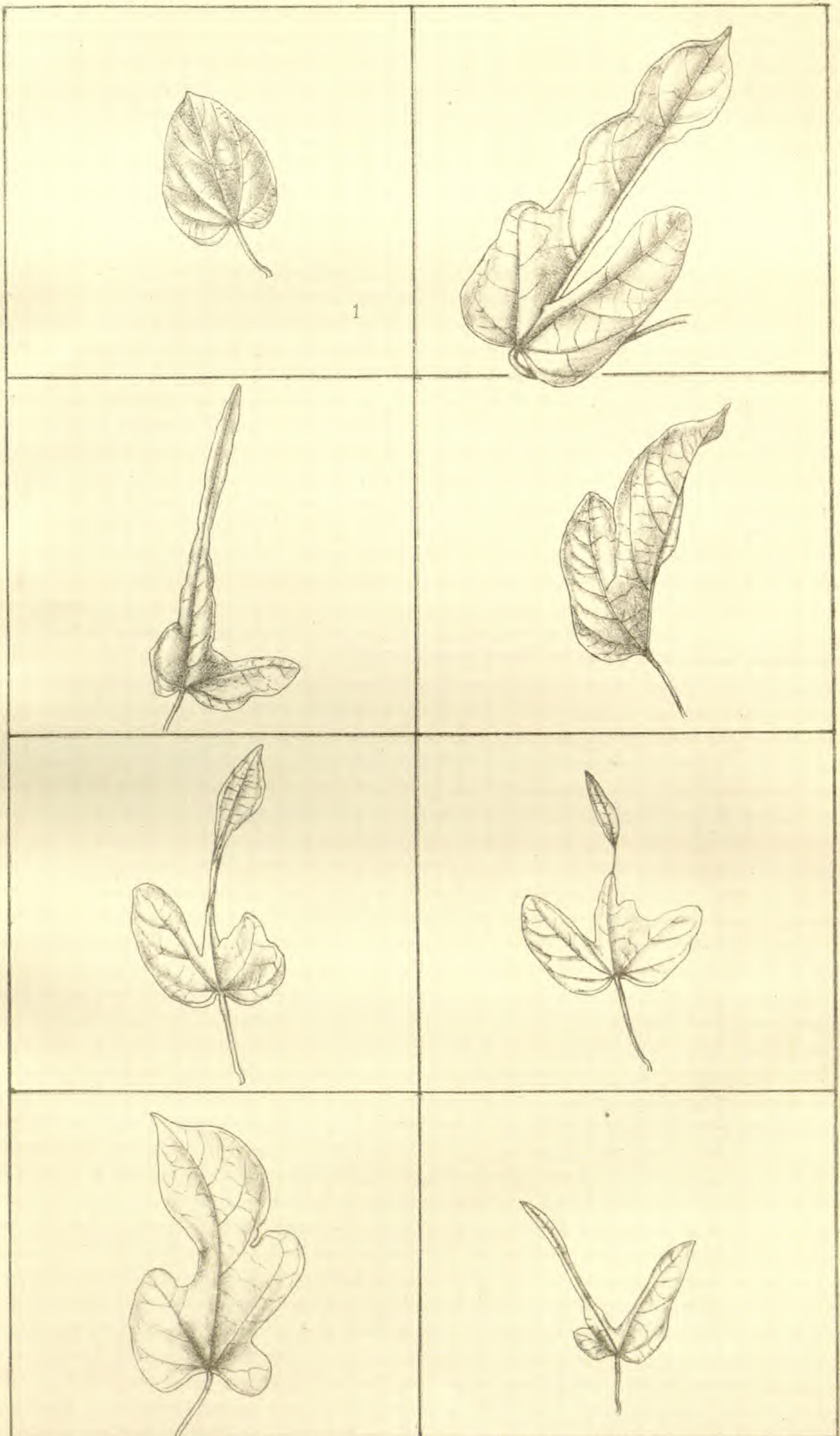
- (1) Deep lobing.
- (2) Excessive elongation of one lobe, generally that of the central vein but not always so.
- (3) Elongation of one lobe with contraction at its base so as in some cases to leave only the midrib and thus cut off a leaflet.
- (4) Development of only one half of the leaf—on one side of the midrib only.
- (5) Variation in size.

Several of these variations may occur in one and the same leaf. The accompanying illustration (plate 4) gives some idea of the degree of variation. The local name for this tree is the *pagla gáchh* or mad tree.

Some years ago experiments were made with a view to finding out what percentage of the seeds of this tree produced plants like the parent. The seeds of the first three fruit-bearing years were sown, with the result that 3 to 5 per cent. of

the seedlings showed variation, and about 1 per cent. as great a variation as the mother tree. During these three years the percentage of abnormality apparently rose as noted by Lieut.-Col. Prain to whom I am indebted for the information concerning these experiments. In 1910 the trial of seeds was repeated; out of 100 planted, 91 germinated, and from these 89 healthy potplants were obtained. Of these only six show variation, and of these only two very marked. This gives a higher percentage than was observed in the first fruit-years.

It is impossible to say from the young stages of the plant how far the mature tree will continue, decrease or augment these variations, and experiments on the young trees are being proceeded with. One young tree planted out ten years ago is growing well and promises to be as aberrant in foliage as the original. As nothing has been published regarding this tree, and as it is desirable that the abnormality should be on record, I have written this preliminary note for the consideration of the members of the Society.



Drawn by, A.N. Banerjee.

A Chowdhary, lith.

Sterculia alata Roxb. var. *irregularis*.

All reduced to $\frac{1}{8}$; N^o 1 is leaf of normal tree.

15. A Visit to Kapála-Muchan.

By ANAND KOUL.

During my last inspection tour towards Súpayan, I paid a visit to Kapála-Muchan or Digom on 20th June, 1909. This is a place of Hindu pilgrimage situated in the south-western corner of the Valley about 24 miles from Srinagar. There are three springs here close to one another. At the main spring is an old lingam, rough and unhewn, and also some old sculptured stone images said to have been unearthed from the adjacent fields.

2. Recently the priests of this place, named Lakṣman Báyu and Viṣṇa Báyu, while digging near the point where the waters of the three springs meet, discovered a stone with a Sanskrit inscription in Śāradā character. As this is only a fragment, the exact meaning of the inscription cannot be made out.

प्रथम पंक्तिः

.....यश्चेत्सर्पतुस्तु.....

२ पं

.....चाण्डिभ्यश्चनः १ आदौ.....

३ पं

.....तियोभूद्वितीयास्यु.....

४ पं

.....सद्विवायत्वाताहिया.....

५ पं

.....काग्निशिखाकलापनि, वह.....

६ पं

.....येनायकामे.....याश्च.....

७ पं

.....खचपंडितेषु १ शाश्वान्नरः.....

It would seem that there was an ancient monument here into which this stone, giving an account of the builder, had been set up. There is at present no visible sign of any monument at this place, but if excavations are conducted some of its relics might be unearthed.

The priests have since succeeded in unearthing another fragment of the inscribed stone, and it is far more important than the one previously found, inasmuch as it gives the date of the monument in which the engraved stone had been erected.

This inscription, like that of the stone previously discovered, is in Sanskrit in the Sāradā character and of the same style and purport. I give below a hand copy of it:—

यथा प्रमुंचे स[त्स]र्पस्तु कंचुक^['] स्व[श]री

रतः तथा प्रमुंचेत् स्नातस्तु पा पं कं

चुकमत्रह्य [हि] १२ विक्रम सं—८४६

पंडित सोमजाति.....त्मज

.....कस्ययर्मसदनं ददानि

इत्येवं शिवम्

It says by way of the sanctity of the shrine that one is able to get rid of sins here as a snake is of its old skin, and concludes by stating that the monument, into which this inscribed stone had been built, had been given in charity to a Pandit of the Soma caste. The year visible in the inscription is the Vikramāditya era 846, but presumably it is 1846, as there seems to be a battered figure before 846. At present the Vikramāditya era being 1966, it is evident that the monument referred to in the inscription was built 120 years ago.

3. It may not be out of place to make here a brief mention of the legend relating to the place. The Māhātmya of this pilgrimage says that once Viṣṇu and Brahmā had a dispute as to which of them was superior to the other. At last it was agreed that they should go to Śiva and ask him to decide the point and that they would abide by his verdict. When they approached Śiva and told him what dispute they had; he created a lingam of bright light and said to them—“Viṣṇu, you go beneath, and Brahmā, you go above, this lingam and see where it terminates. Either of you who returns first after finding out the end of the lingam is greater than the other.” They then set out, Viṣṇu downwards and Brahmā upwards, but though the one went deeper and deeper and other higher and higher they could not reach the end. They then returned to Śiva. Viṣṇu acknowledged his failure,

but Brahmā, who then had five heads, told Śiva falsely from his fifth mouth that he had seen the end of the lingām. Śiva knew that what he had said was untrue; so he, getting enraged, cut off Brahma's fifth head for having told a lie, and then dismissed them both saying that neither of them was greater than the other. But the sin of cutting off the head remained attached to Śiva. In order to get rid of it, he performed different pilgrimages, yet it did not leave him. Afterwards he went to Kapála-Muchan, and lo! here the sin left him. Since then this pilgrimage is called Degrāmi (now shortened into Digom) or Kapála-Muchan, the former implying "the village where afterwards Śiva had to go" and the latter "the place where the sin of cutting off the head went away." When Śiva was freed of the sin he was pleased, and he sanctified the place by saying that deceased children might attain salvation by their Śrāddha being performed here.

4. A fair is annually held here in August on the 12th of the bright fortnight of Sāwan. Thousands of people collect here that day, and those who have lost their children during the past twelve months perform their Śrāddha and give their clothes, ornaments, etc., in charity. The priests keep a number of young boys and girls here on the occasion, and people make them wear the clothes, ornaments, etc. A boy is made to wear a deceased boy's things, and a girl a deceased girl's, and then the articles are given away as offerings in the name of the deceased. It is also believed by the Hindus that if a living creature is accidentally killed by any one and he gives an image of it, made of gold or silver, in charity here, he gets rid of that sin as Śiva got of his, so at the annual fair several people may be seen giving golden and silver images of different creatures in charity.

16. Methylamine Nitrite (Methylammonium Nitrite).

By PRAFULLA CHANDRA RAY and JITENDRA NATH RAKSHIT.

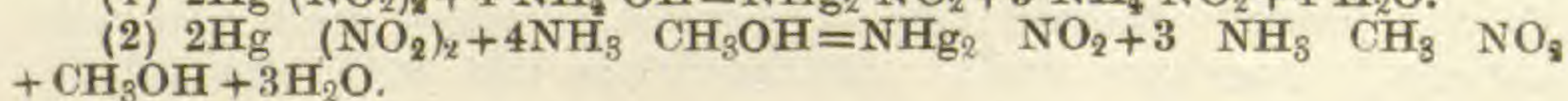
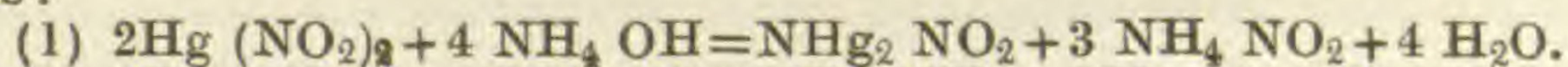
(Preliminary note.)

When mercuric nitrite solution is treated with dilute ammonia, a precipitate of dimercurammonium nitrite is formed and ammonium nitrite remains in solution (Trans., Chem. Soc. 1902, Vol. 81, 644). Recently, a solution of mercuric nitrite was similarly treated with dilute methylamine. The precipitate which was thus obtained proved on analysis to be dimercurammonium nitrite, pure and simple.¹ The filtrate, amounting to about 25 c.c., was *distilled* in a vacuum at temperatures gradually raised from 45°—50°. (Cf. decomposition and sublimation of ammonium nitrite, Trans., Chem. Soc. 1909, Vol. 95, 345).

In the earlier stages of the operation water distilled off with minute bubbles of nitrogen; but later on the "click" remained persistent and water alone was given off. When the solution had attained the consistency of a thick syrup the temperature was raised to 60°; minute bubbles once more began to be evolved. This stage was maintained from 3 to 4 hours, after which on removal of the distilling tube from the water-bath, the liquid crystallised *en masse*. On heating the crystals to 75° rapid decomposition took place, the products being methyl alcohol, water and nitrogen—the characteristic reaction between a primary amine and nitrous acid. The crystals which were of a pale yellow colour also copiously liberated iodine from an acidified potassium iodide solution.

We are at present engaged in preparing the homologues of the series by the above method and also by the double decomposition between the corresponding methylamine halides and silver nitrite. We hope to communicate the details of the experiments at an early date. It may be added for the present that by this latter method we have obtained a much larger and purer yield of methylamine nitrite.

¹ The following two equations evidently represent the two reactions:



17. Folklore of the origin of the constellation Mriga-shirsha.

By B. A. GUPTA.

In the Shiva-rātri-vrat-katha of the Linga-Purān, there is a story about Shivarātra, the 14th or dark night of the month of Māgh. It runs :—

In the mountainous border-land of Pratyanta there lived a hunter named Lubdhaka. He earned his livelihood by *shikār*. On the day just named, he was arrested by his creditors and confined in a Shiva's temple. There he saw the emblem of Shiva and heard his name repeated by the devotees. "Shiva," "Shiva," he began repeating out of jest; the result was that his sins began disappearing in proportion. In the afternoon of the day, some of the worshippers subscribed a sum sufficient to meet the demand of the creditor and released him. He then went to the south to hunt. Night overtook him, he had no food; that worked as a fast. He went to a tank and sat on the branch of a tree of *Bael* (*Ægle marmelos*) sacred to Shiva. In order to clear the vision, he plucked the leaves of the tree and threw them down. They fell on Shiva that lay hidden below. All these unconscious acts added to his credit. At the end of the first quarter of the night, there came to the tank a doe big with young. He aimed an arrow, she spoke to him in human voice, promised to return after laying down her foetus, and went away. Then came another doe in heat. It was her breeding season. She spoke, she swore, she was allowed to go. She was followed by a black buck in search of her. The same thing happened. Lastly came a doe with young ones: she also was allowed to go. They all returned to the hunter as promised. He was a changed man. He refused to kill them. He and the antelope family were all taken to the *Nakshatra-lök* or heaven.

The story has been published in the Shivalilā-mrita, but there is no mention of the constellation. The following extracts from the text give the origin of the *Mriga-nakshatra* or the fifth mansion of the Moon. (Fig. 4.) The meaning is :—

"Oh Mriga, go to the position of a Nakshatra, with your family, that constellation shall be named after you. The way the two does went to heaven is still visible. There are two bright stars near the constellation. They represent Lubdhak, the hunter. Below these, there are three more bright stars. They are called Mrig-shirsha, literally the head of an antelope. In front of the constellation are two stars representing the young ones, and a third one to mark the position of the doe.

This bright King of Antelopes still gloriously shines in the sky.''

Colebrook and Burgess say that Lubdhak or Sirius is a star in the belt of Orionis, but Bentley says that it is Tauri.¹ A. A. Macdonell² says that Sirius is Lubdhak. Sir Monier Williams³ also calls it Sirius, but adds another story. He says that while Brahma was pursuing his own daughter as an antelope, Shiva threw an arrow at him. It is seen in its head. In the *Purān* under consideration, it is said that the first doe was an *apsara* or celestial maiden. She loved a demon and was cursed by Shiva that she would become a doe, and that her lover would be turned into a black buck. In the Hindu *Sid-dhānta*, Lubdhak is the *Yog-tāra* of the constellation. In the *Ratna-māla* this constellation is shaped like the head of an antelope as its name indicates. (See fig. 4.)

In the Zodiac, the 9th mansion is Sagittarius shaped like a hunting centaur. (Fig. 1.) It is god Negal of the Assyrians. Egyptian and Hindu astronomers give merely the bow as its symbol, and so do the Greeks.⁴ (Figure 3 is however taken from Brennand's Hindu Astronomy.)

Lubdhak stands at 63° of longitude and 10° south latitude.⁵ This is why the story mentions that the hunter went to the south after his release from the temple.

If Sagittarius is the hunter of the Zodiac, Capricornus or Goat's-horn was perhaps the antelope of the western ancients. Sir Monier William identifies Capricornus with *Mrigāśya* (anteloped-faced). (Fig. 2.)

The scenes may vary, the constellations may vary, according to the solar or lunar mansions, but the fact remains that a hunter and an antelope of the celestial orb are the basis of this folklore.

The perusal of the Sanskrit passage quoted below and the clear vision there was of the *Mriga-shirsha* on the dark day of the last *Shivarātra* of February led me to the discovery that Gemini, the third sign of the Zodiac, was just below, or in the same longitude with Sagittarius. This is perhaps the reason why the *Bael* leaves dropped by the hunter fell on Shiva's *Yugma* or *Mithun*. The conjecture that *Mithun* was the *gupta* or invisible Shiva, invisible on that day, led me to examine the signs of the Zodiac more carefully, and I found that Shiva's bull, Taurus, was on its one side and Parvati's lion, Leo, on the other. The interposition of the Cancer remained to be accounted for, and a Marāthi verse suggested that they were the

¹ Hindu Astronomy, by W. Brennand, p. 42.

² Sanskrit-English Dictionary.

³ Sanskrit-English Dictionary.

⁴ Encyclopædia Britannica.

⁵ Brennand's Hindu Astronomy, p. 42.

ganās or attendant spirits of Shiva. Thus (1) Shiva, and (2) Pārvati as Gemini, (3) Taurus as his sacred bull Nandi, (4) Leo as Pārvati's charger Lion, and (5) the group of stars called Cancer as the *ganās* of Shiva with their *ish* or chief Ganesh complete what is known as Shiva-Panchāyatana—five in one (Fig. 5). This, I believe, is a new idea not recorded before. I therefore submit it to the Society for further investigation. If Sagittarius is god Negal of the Assyrians, if Virgo is the Venus of the Græcians, if Lubdhak is a manifestation of Shiva of the Hindus, there is reason to believe that Gemini or Mithun is the eternal *Yugma* of Shiva, and that Taurus, Leo, and Cancer are its concomitants. I reproduce the figures for ready reference and for contemplation of the celestial origin of god Shiva. (Fig. 6).

The southern border-land *Pratyanta* points to the equator. The confinement of the hunter means his disappearance below the horizon, the intervening stars in the celestial orb between Sirius and Gemini are possibly the *bael* leaves, and the way the antelopes took is possibly the well-known milky way.

This is not a new way of thinking. E. W. Maunder in his "Astronomy without a Telescope" tells us at page 11, that "In several cases there are groups of figures which form something like a connected story; Hercules and the Dragon, Perseus and Andromeda are examples."

The story of the hunter and the antelope with the connected group of the Shiva's Panchāyatana are but examples of the same process when examined through Hindu spectacles.

EXTRACTS FROM THE TEXT.

- ॥ मृगराज महासत्व निजपुत्रसमन्वितः ॥
 ॥ भार्या त्रितय संयुक्तो नाक्षत्रं पदमाप्नु हि ॥
 ॥ तव नाम्नात दृक्षंतु लोके ख्यातिं गमिष्यति ॥ २३० ॥
 ॥ हरिणीद्वय मार्गस्तु दृश्यतेऽद्यापि पार्वति ॥
 ॥ तत्पृष्ठं लभं ताराणां द्वितियं मपि संनिभं ॥ २३२ ॥
 ॥ ऋक्षंतु लुब्धकं नाम दृश्यते द्योत नं शुभं ॥
 ॥ तारा त्रितय संयुक्तं मृगशीर्षं तदुच्यते ॥ २३३ ॥
 ॥ बालक द्वितयं चाग्रे तृतीया पृष्ठतो मृगौ ॥
 ॥ पृष्ठस्तत्र संग्रामा मृगशीर्षस्य संनिधौ ॥
 ॥ मृगराड् दृश्यतेद्यापि ऋक्षं थोमगमुत्तमं ॥ २३४ ॥

The following extract speaks for itself:—

“The Vedas do not seem to inculcate this form of worship, —and the *lingam* is undoubtedly one of the most ancient idol objects of homage adopted in India, *subsequently* to the ritual of the Vedas.

The worship of Shiva seems to have come about the beginning of the Christian era, from the basin of the Lower Indus, through Rajputana, and to have displaced the nature worship of the Vedas.”—*The Cyclopaedia o India*, page 482 i.



No. 1. Saggitarius.



No. 2. Capricornus.



No. 5. Zodiac.

LEO.
SINGH.

GEMINI.
MITHUN.

TAURUS.
Vrishabha.



No. 4. Mriga-Sirsha



No. 3. Dhanu.



No. 6. Shiva and Parvati.

18. Father A. Monserrate's Description of Delhi (1581),
Firoz Shāh's Tunnels.

By REV. H. HOSTEN, S.J.

Now that the coming *Darbār* turns all eyes wistfully towards the old capital, special interest attaches to Father Anthony Monserrate's (S.J.) description of the place, the earliest on record by a European. Though the work from which I am about to quote (*Mongolicae Legationis Commentarius*, MS.) was completed only in January 1591, and that under pathetic circumstances, the writer being then in prison at Sena in Arabia, his description of Delhi is in reality ten years older. There can be no doubt that Monserrate recorded his impressions of Delhi in 1581,¹ when he passed through it in the suite of Akbar, then on his way to Kābul. In May 1582, Monserrate left Fathpūr Sikrī for Goa never to return to Akbar's Court.

[55a. 3] "From Matura we arrived in six days at Deli, a most opulent and large city situated on the Jomanes. Here had stood, from the time of the Christian Kings, the throne of the Indian [Hindū] Kings; here sat, after them, the Patan Kings. Here, too, it was that Emaum [Humāyūn], Zelaldin's [Jalāl-uddīn Akbar's] father, who delighted to reside here, so long as he lived, closed his days through an accident.² He lies buried in a tomb of great size which his son Zelaldin constructed [55b] amidst most beautiful gardens. Such was the love and fidelity felt for him by one of his wives, the mother of Mirsachim, the King of Chabul, against whom Zelaldin was marching, that she built a house near the tomb and watched over it during the remainder of her life.³ Up to her death she spent there her widowhood in prayers to God and alms-deeds

¹ Akbar left Fathpūr Sikrī on a warlike expedition against his brother Mirzā Muḥammad Hākīm, King of Kābul, 'on the 6th before the Ides of February 1581,' i.e. February 8.

² "As his [Akbar's] father, whose name was Emaum, was walking on the terrace of the palace, he bent, as people do, over the parapet, leaning on a reed (*arundini*); his staff fell, and he was precipitated headlong into the garden. To this awful and sudden fall he succumbed."—(*Monterr. MS.*, fol. 22b.)

³ Cf. SAIYAD AḤMAD KHĀN, *Description des Monuments de Delhi en 1852*, d'après le texte Hindoustani, transl. by Garcin de Tassy, Reprint, Imprimerie Impériale, 1861, Pt. II, Ch. 67, p. 136, or *Journ. Asiat.*, 5^e Série, Vol. XVI, 1860, p. 445. "La Bégam Nabab Hājī, veuve de Humāyūn, fit entreprendre, en 973 de l' hégire (1565 de J. C.), la construction de ce tombeau, qui fut terminé dans l'espace de seize ans,

to the poor, five hundred of whom she used to feed. Example worthy of a heroine, no doubt, had she been a Christian.¹

“The Agarenes [Muhammadans], as some one has aptly written, are the apes of the Christians;² indeed, in many things they imitate Christian piety, without deserving the reward of piety, for they stray from the true faith, [the true] religion and [true] charity.

“The ornaments of Deli are its public edifices, the citadel in particular, which was built by Eamaum, the wall surrounding the city, and several temples [mosques?], especially that which King Peruz [Firōz Shāh, 1351—1388] is said to have made. It is a magnificent structure, built of white marble, excellently polished. The mortar, which is dazzling white,—a mixture of lime and milk, instead of water,—makes it shine like a mirror. This mixture of milk and lime binds the parts so firmly together as to prevent cracks, and, when polished, it gives a most beautiful gloss. Peruz, a Patan by birth, was a man much given to piety. All over his kingdom, at every second mile, inns were built by his order; [near by] large spreading trees (*patulam arborem*) were planted for shade and beauty; [56a] a well was dug where men and beasts could slake their thirst, and a temple [mosque?] erected where travellers might pray to God. On both sides of the roads, wherever the land allowed it, were planted long avenues of trees affording shade to the weary wayfarer. He bridged torrents, rivers and ravines; levelled roads, and built causeways of stone (*lapides stravit*) over marshy and boggy places; in a word he left nothing undone that tended to magnificence and public comfort

“On a ridge (*in saltu*), about three miles from Deli, he constructed a palace of wonderful size and beauty, and erected on the terrace a massive marble pillar, all of one piece, thirty feet high and about five feet thick.³ Again, he tunnelled out a subterranean passage about forty stadia in length, as far as

et qui lui coûta quinze lakhs de roupies. Depuis lors il a servi de sépulture aux membres de la maison royale de Timur.” For a description of the mausoleum and garden, see *ibid.*

¹ Cf. SAIYAD AHMAD KHĀN, *op. cit.*, Pt. II, Ch. 64, or *Jour. Asiat.*, 5^e Serie, Vol. XVI, 1860, p. 431: “Ce fut la Bégam Nabab Hâji, veuve de Humâyûn Padschâh, qui fit bâtir ce caravansérail [‘Arab Sara] auprès du tombeau du Sultan Humâyûn, en l’ an 6 du règne d’ Akbar, 968 de l’hégire (1560 de J. C.). Cet édifice servit à loger trois cents Arabes, et ce fut ainsi qu’ on le nomma le caravansérail des Arabes (‘Arab Sara).”

² The expression is strong, but the meaning is clear: there is a great deal of natural piety outside the pale of revealed Religion.

³ “The golden pillar is a single shaft of pale pinkish sand-stone, 42 feet 7 inches in length, of which the upper portion, 35 feet in length, has received a very high polish, while the remainder is left quite rough. Its upper diameter is 25·3 inches, and its lower diameter 38·8 inches.” Cf. GEN. CUNNINGHAM, *Arch. Report*, 1862, p. 17.

old Deli, (where Christian Kings are believed to have lived). This he did that he might, whenever he pleased, withdraw from the affairs and cares of state, and repair alone and without attendants to that pleasure-seat for the sake of distraction. Many things are related of him, which—if they were true and had been coupled with faith in Christ—would have merited him for these benefits a place in heaven. With the exception of the Mongol garrison, the town is inhabited by rich and wealthy Brachmanas. Hence, the private buildings add not a little to the splendour of the town. The country abounds in stone and lime, [56b] and the well-to-do build, not low and tumble-down houses, but substantial, lofty, well-adorned residences. Thanks to Emaum, who delighted in building and was fond of magnificent cities and broad roads, the streets are large, contrary to the custom of the Agarenes, and picturesque. The splendid avenues of trees in the middle of the streets are an ornament in themselves, while their leafy green sheds a pleasant shade around. It would be too long to descant on the suburbs, which are many, or to enlarge on the beauty of the gardens on both sides of the Jomanes, which nearly fringes the town on the east. Suffice it to say that under a benign sky they produce in abundance every variety of crops and fruits. Indeed, the country round about Deli is extremely rich and fertile. The ruins, towers, and half-crumbling walls of old Deli still attest that it was once a famous town; it lies about thirty-two stadia from and somewhat to the west of the new city.”

I need add little in comment. To residents in Delhi or to those who have visited the place, the allusions are clear enough. All will recognize in the marble pillar erected by Firōz Shāh the famous Asoka *lāt*. We can only wonder why Father Monserrate, generally so detailed in his descriptions, should have made no allusion to the inscriptions. Not so W. Finch, or rather Purchas, his editor.

It matters little if Monserrate's pet theory about Christian Kings having once ruled at Delhi cannot be defended. The general accuracy of his description of Firōz Shāh's reign is amply borne out by the Muḥammadan historians, notably by the *Tabakāt-i-Akbarī* and *Firishta*. They mention among his works of public utility:—“Five canals (*band-i-jū*), [Firishta says “50”]; 4 Mosques [Firishta says “40”]; 30 Colleges; 20 Monasteries (*khānkāh*); 100 Palaces (*kúshk*); 200 Caravanserais (*rabāt*); 300 Towns; 5 Tanks (*hauz*); 5 Hospitals; 100 Mausolea; 10 Baths; 10 Monumental Pillars (*mināra*); 150 Wells; 100 Bridges; and gardens beyond number.” Cf. ELLIOT, *Hist. of India*, IV, 18 n. 1.

E. Thomas writes:—

“One of the many deficiencies a modern mind detects

in the long list of buildings, canals, dams, bridges, and other works enumerated by him, is the total omission of even the name of a road, India's greatest want, and the deficiency of which the Sultán had so signally experienced while personally in command of retiring armies." (Cf. *The Chron. of the Pathán Kings of Delhi*, London, 1871, p. 274.)

It should not surprise us, if some of the works executed under Firōz Shāh had been attributed by fulsome flatterers to later rulers, in particular to Akbar and Jahāngir. It has been the case in so many other instances. At any rate, let it be noted that Monserrate, who was Prince Murad's tutor, derived from Akbar himself, and from Abú-l Fazl, his Persian tutor, much of his information about the earlier Muḥammadan Kings, and that he states in 1581, as a matter of certainty, that Firōz had supplied the country with roads and avenues. Among the latter we must probably rank that splendid avenue from Delhi to Lahore, which excited so much admiration in the early European travellers.

The chief point of interest in Monserrate's account is, evidently, his allusion to the tunnel constructed by Firōz. He betrays no hesitation in the matter, but took the trouble of working out in stadia the length of the tunnel. It was about $4\frac{3}{4}$ miles long, the stadium being 606 feet 9 inches English. As for the direction of the tunnel, Monserrate's text and the maps of the neighbourhood of Delhi clearly point to its having run from Firōz Shāh's Koṭila to Rái Pithora.

Our next European reference to the tunnel is dated 30 years later. W. Finch, who was in Delhi in 1611, after describing the Koṭila and its stone Pillar, "which passing through three stories, is higher than all twenty-four feet, having at the top a Globe, and a half Moone over it" proceeds thus: "From the monument is said to be a way underground to Dely Castle." By 'Dely Castle' he means certainly Old Delhi.

At this stage of my researches, Mr. E. D. Maclagan referred me to a passage in Carr Stephen's *The Archæology and Monumental Remains of Delhi*, Simla [1876], pp. 125-126: "'There were three tunnels in this citadel wide enough to allow the ladies of the Sultan's family to travel through in conveyances. One communicated with the river, and was five zarib long, another with the Kushak-i-Shikar, and was two kos long, and the third in the direction of Qilah Rái Pithora, about five kos long.'"

As the quotation in the above passage comes immediately after another from Cunningham (*Arch. Survey of India Reports*, 1862—65, Vol. I, Simla, 1871, p. 219), it was hoped that the next, too, would be found in General Cunningham's *Archæolo-*

¹ *Purchas his Pilgrimes*, Glasgow, J. Maclehose, 1905, Vol. IV.

gical Reports; but, though both Mr. Maclagan and myself examined independently every reference to Delhi in Mr. V. A. Smith's *General Index* to Vols. I—XXIII, we failed to discover it.

We were more successful in another direction. In *Description des Monuments de Delhi en 1852, d'après le texte Hindoustani de Saiyid Ahmad Khan*, par M. Garcin de Tassy, Paris, Imprimerie Impériale, 1861, pt. I, p. 26,¹ we have a much clearer reference to the tunnels with sufficient proof that even as late as 1852 the tradition concerning them was not yet extinct.

“ [Ch.] XIII. Kuschak of Firoz Schâh, or Kotila of Firoz Schâh.

In the year 755 of the hegira (1354 A.D.), when it was Firoz Schâh's turn to reign, he had this castle (*kuschak*) erected on the border of the river,² on the confines of the place called *Kâdîn*,³ and near to (*attendant à*) this *kuschak*, he built a town. In this palace, they had made three subterranean passages (*conduits*), so as to be able to ride out that way with the women of the palace (*afin de pouvoir sortir par là sur des montures avec les femmes du palais*).⁴ There was a passage of three *jarîb*,⁵ on the side of the river, another near the belvedere,⁶ two cosses long, and a third on the side of Old Dehli, five cosses in length. Now, it is evident that by Old Dehli we must understand the castle and town of Raja Pithaura, for the third passage is in that place, and very old people say that he went as far as a marvellous place and a special basin [tank.]”⁷

¹ Reprinted from *Journal Asiatique*, 5^e Série, Vol. XV (1860), pp. 508—536; Vol. XVI (1860), pp. 190—254; 392—451; 521—543; Vol. XVII (1861), pp. 77—97. Mr. J. P. Thompson, Divisional Judge, Delhi, does not know of any edition of 1852. He writes to Mr. E. D. Maclagan: “There are four editions of Saiyid Ahmad Khân's *Āṣāru-ṣ-ṣanādīd*; the 1st ed., which came out in 1847; a Newāl Kishor ed., of which I do not know the date; the very rare 1854 ed.; and the Cawnpore ed. of 1904 (Nami Press). Most of the copies of the ed. of 1854 were destroyed in the Mutiny. That must have been the ed. used by Garcin de Tassy. The 1904 ed., as the preface states, was intended to combine the strong points of the eds. of 1847 and 1854. It came out six years after the author's death. We may assume, therefore, that, where the 1904 ed. differs from that of 1847, it reproduces with verbal alterations only the ed. of 1854.”

² [The next four references belong to the original here quoted.] *Tarîkh-i Firîschta*. [Cf. ELLIOT, *Hist. of India*, vi, 225.]

³ *Tarîkh-i Firoz Schâhî* and *Shams-i Sirâj 'Afîf*. [Cf. ELLIOT, *Hist. of India*, III, IV, VIII.]

⁴ *Ayîn Akbery*. [I note that there is nothing corresponding to this passage on Delhi in Gladwin's translation of the *Āin Akbarî*, Vol. II, pp. 104-105.]

⁵ Land-measure varying according to localities. (Cf. ELLIOT, *Glossary of Indian terms*.)

⁶ The *Kúshk-i Shikâr*, as will be seen further.

⁷ The special basin of which there is question here must be the *Hauz 'Alai* or *Hauz-i Khâss* (special basin) described by Ahmad Khân, Pt. II,

Clearer of all is the text in the *Āin*, Colonel Jarrett's translation, ii, 279. It brings us back much nearer to the passage in Carr Stephen.

“Sultán Firóz (1351—88) gave his own name to a large town which he founded, and by a cutting from the *Jumna* brought its waters to flow by. He likewise built another palace at a distance of 3 *kos* from *Firózábád*, named *Jahánumá* (the world-view). Three subterranean passages were made wide enough to admit of his passing along in mounted procession with the ladies of his harem; that towards the river, 5 *jaribs* in length; the second towards the *Jahánumá*, 2 *kós*, and the third to Old Delhi, 3 *kós*.”

We may remark at once that, according to the *Āin*, the third tunnel to Old Delhi was only 3 *kos* long, whereas the text of Ahmad Khán and Carr Stephen speaks of 5 *kos*. This divergence may be due to a different reading in the work consulted by Ahmad Khán. We note also that whereas, according to the *Āin*, the tunnel to the *Jahánumá* was 2 *kos* long, the distance between Firozábád and the *Jahánumá* is said to have been 3 *kos* in length.

The *Jahánumá* is identical with the *Kúshk-i Shikár*. “The same king (*Firoz Schâh*) had had another palace constructed at a distance of three cosses from the town of Firozábád (cf. *Târîkh-i Firischta*), besides the edifices of which we have spoken, and had given it the name of *Jâhan Numâ* (belvédère, literally, the world-viewing edifice). Between the *Kushak* of Firoz Shâh, and this palace, a subterranean passage, two cosses in length, had been constructed. It is that way that the king would go out in palanquin with the women of the palace.” Cf. SAIYAD AHMAD KHÂN, *op. cit.*, Pt. I, Ch.

Ch. 19, p. 98; in *Journ. Asiat.*, 5^e Série, XVI, 397. It is near Firoz Shâh's tomb. “In Firoz Shâh's time it had become filled with mud (*Futûhât Firoz Schâhi* and *Akhbâr Ulakhbar*) and there was no water; but this Sultan had it completely cleaned about the year 755 of the hegira (1354 A.D.) and had all the parts repaired which had suffered (*Futûhât-i Firoz Schâh*).” Mr. J. P. Thompson writes concerning the above passage in the text: “The 1854 ed. of the *Āsāru-s-sanādīd* seems to differ from that of 1847, Pt. II, p. 212—1906 ed., Pt. I, p. 85. In the description of the Badi' Manzil, which is, of course, the ‘endroit merveilleux’ of Garcin de Tassy, Sayyid Ahmad says: “It is said that Firóz Shâh made an underground passage (*naqb*) by which he used to go mounted from the fortress of Firozábád [i.e. the Kotla] *viâ* this building to the *Hauz-i-Khâss*.” This is the only reference to tunnels in the 1847 ed. The Badi' Manzil is popularly and, I imagine, correctly known as the Bije Mandal. There are three of these Mandals about here: one in Tughlaqabad; the Bije Mandal, and the Sher Mandal, in the Purānā Qil'a, where Humāyūn met his death. In the 1904 ed. occurs the passage translated by Garcin de Tassy. Apparently, in 1847, Sayyid Ahmad Khán did not know of the account in the *Āin-i-Akbarī*. The original: ‘car le troisième conduit se trouve en ce lieu’ is simply: “*kiunke tīsri naqb isī jānīb ko hai*, =because the third tunnel is in this very direction,” which is not so definite as de Tassy's translation.”

XIV, p. 29, or *Journ. Asiat.*, 5^e Série, XV, 535. There was another *Jahánumá* in Tughlaqábád, but that is not the one meant here. Cf. *ibid.*, Pt. I, Ch. X, p. 22, or *Journ. Asiat.*, *ibid.*, p. 529.

From this it is clear that, whoever be the author of the passage quoted by Carr Stephen, it is a correct interpretation of either Saiyad Ahmad Khán or of the *Āin*.

It is, certainly, interesting to note that in Carr Stephen's time (1876) traces of the tunnel between Firozábád and the Kúshk-i Shikár were still visible. They are there still. "Within a few yards on the north of Hindu Ráo's house on the ridge, is a deep hollow, and on its northern side there are two low openings together forming one entrance, which seem to lead into a tunnel. The people in the neighbourhood also point out an air-shaft about 150 feet to the north of the entrance. All attempts to explore the tunnel have hitherto failed." ¹ Cf. *op. cit.*, p. 126. We may well ask whether any serious efforts had been made, and by whom?

Mr. E. D. Maclagan writes to me: "My brother, Col. R. S. Maclagan, R. E., Superintending Engineer, P.W.D., Amballa, says that a few years ago [in or about 1891] in a *baoli* (a well with galleries round it) near Pir Ghail, the P.W.D. found a passage about 6' x 2', which they cleared for a little distance in the hot weather, till they came to a hedgehog and a snake. They put off cleaning till the winter, and then went on for about 100', till they came out on the side of the hill (the Ridge). He knows of nothing else corresponding to Firoz' passages; but he says that a considerable tunnel has been found running from the Hammam in the Fort to the Shāh Burj."

"One 'passage' pointed out to me on the far side of the ridge," says Mr. Thompson, "proved to be merely a water-course, so far as I could see. What we want is a passage leading in the opposite direction."

Father Monserrate and W. Finch, as we have seen, are in perfect agreement with the *Āin*.² Throughout Monserrate's MS. there are many indications that Abú-l Fazl and Monserrate were writing their histories side by side. Abú-l Fazl

¹ There are also underground passages in the Kālī Masjid or Kalán Masjid of Delhi. Cf. SAİYAD AHMAD KHĀN, *op. cit.*, Pt. II, Ch. XXXV, p. 44, or *Journ. Asiat.*, 5^e Série, Vol. XVI, 1860, p. 413.

² The only difficulty I feel about Monserrate's description of Delhi is that he places Firozábád at a distance of 3 miles from the Delhi of his time, and that the tunnel to Rái Pithora was 40 stadia long, whereas the distance between Delhi and Old Delhi was, as he remarks, about 32 stadia. My doubts may be merely due to my ignorance of the topography of Delhi, old and new, and the extent of the town in 1581. Compared with the length (3 kos or 5 kos elsewhere?) ascribed to the tunnel by the *Āin*, Monserrate's measurements (40 st.) do not appear excessive, especially if we suppose that they cover the distance from Old Delhi to the *Jahánumá* by way of Firozábád.

was frequently consulted. It was but natural. He was Monserrate's Persian master. Whether Abú-l Fazl has recorded in the *Āin* an engineering feat forgotten by former historians, or copied some earlier author, I cannot say. I have searched in vain the eight volumes of Elliot's *History of India as told by its own Historians*. It is possible, though not likely, that, as Elliot's translations are in many cases abstracts, the passages I was looking for have been omitted. I feel confident, however, that other texts must exist.¹ The boring of tunnels on so large a scale and with such vast proportions must have created a stir even in Firoz Shāh's time. Was it not altogether unprecedented? It would be strange, therefore, if Firoz Shāh's own historians had left the event unrecorded. We know how punctilious were the scribes of the Mogul Emperors. Monserrate notes that every action, every order or prohibition of Akbar's was instantly picked up by his secretaries, as if they had feared that his words should fall to the ground and be lost. (Cf. fol. 111b, 4.) This "superstitious" practice, he suggests, they had inherited from the Medes and the Persians. Daniel, Esdras and the Book of Esther show with what religious care their historians chronicled every event. Doubtless, the same practice flourished under Firoz Shāh.

I have taken much pains, though to no purpose, to discover later allusions to the tunnels by European travellers. Hakluyt, Purchas, Coverté, A. Sharpey, R. Rowles, R. Harcourt, Methold, Hawkins, Coryate, Roe, Terry, Herbert, Mandelsloe, Manrique, Fryer, Bernier, Thevenot, Tavernier, Peter Van den Broecke's travels, Van der Aa's collection, Van Twist, afford no further clue.

The only objection which some of my friends have formulated against the above quotations is that the tunnels may have served the purpose of aqueducts. We know, for instance, that the underground aqueduct of the Anīkpūr tank, built by Anīk Pūl Tannor at Delhi, is large enough to allow of a man standing upright.² We read also that Firoz Shāh connected the Sarsutī River with the Salimah by running a tunnel into the hill

¹ E. A. Duncan in his new edition of *Keene's Handbook for Visitors to Delhi*, Calcutta, Thacker, 1906, p. 39, refers the text we quoted from Carr Stephen to Shams-i Sirāj, a historian of Firoz Shāh's time. If the text could be found, the question under debate would be settled once for all. But, the passage is not in Elliot's extracts. "I have glanced," writes Mr. Thompson, "through the Persian text of Shams-i-Sirāj, and can find no reference. Nor is there, so far as I have seen, any reference in the chapters of Barnī's *Tārīkh-i Firoz Shāhī*, which deal with Firoz Shāh's architectural achievements in the early part of his reign; but they do not include the Kotla. Again, Taimur does not mention them (see the *Malfūzāt* and the *Zafar-nāma* in Elliot). There is no mention of them, too, in the *Futūhāt Firoz Shāhī*, though it was hardly to be expected, considering the nature of the work."

² Cf. SAIFYAD AHMAD KHĀN, *op. cit.*, Part II, Chap. IV; or *Journ. Asiat.*, 5^e Série, Vol. XVI, 1860, p. 235.

of earth through the midst of which the Sarsutī was flowing.¹ These instances notwithstanding, the theory advanced by my friends cannot, in the light of the *Āīn*, be encouraged. Other texts should be brought forward. We have none. Future excavations may show that the *Āīn* is wrong; meanwhile, we must be satisfied that it is correct.

Aqueducts terminate in tanks or wells, or connect rivers. We have no allusions to the Delhi tunnels having had such exits. Had they been aqueducts, the explanations of the *Āīn* could not have been entertained, as the matter was easy to verify, at a time when the passages were in a much better state of preservation than they are now. They were certainly not used as aqueducts in Abú-l Fazl's time, *i.e.* before 1596-1597, when the *Āīn* was completed, nor in Monserrate's time (1581), nor in the lifetime of Akbar (1542—1605), or else, Akbar's favourite historian should have known. From Firoz Shāh's death (1388) to Akbar's birth, only 154 years had intervened. This leaves scarcely time enough for a public fact attested by a public monument to be lost sight of. Old men must have been living in Akbar's time who had conversed with octogenarians born under Firoz Shāh's reign. Besides, even if oral tradition could have become altered in so short a time, there were the written records, daily read and daily consulted by Akbar's secretaries and historians. At Akbar's death, the inventory of his treasures shows that his library contained 24,000 volumes, most of them ancient works, the whole being valued at Rs. 6,463,731.²

Is it too much to hope that, before the arrival of the King-Emperor, something will be done to restore, or at least to explore, these tunnels? However great the difficulties may have been to construct them,—and I am told that the nature of the ground near Delhi must have made the work one of exceptional difficulty—Firoz Shāh overcame them. What difficulty could there be to examine what purpose the tunnels served? We are told that they exist, and where they are. What more can we wish?

While these notes were going through the press, I received some further correspondence, which, though not affecting our main argument, it will be useful to record.

¹ Cf. *Tārīkh-i Mubārak-Shāhī* in ELLIOT'S *Hist. of India*, IV, p. 11.

² MANRIQUE, *Itinerario Oriental*, Roma, 1653, p. 417.

MANDELSLOE, *Voyages and Travels into the East Indies*, 2nd Ed., London, 1669, p. 37.

VAN TWIST: *Generale Beschryvinghe van Indien in Tweede Deel van het begin ende voortganch der Vereenighde Nederl. Geoctr. Oost. Indische Compagnie*, 1646.

DE LAET, *De Imperio Magni Mogolis*, Lugd.-Batav., 1631, p. 139.

Mr. W. Kirkpatrick informs me that Miss Wagentriever wrote a pamphlet—now out of stock—stating that during the mutiny at Delhi Simon Fraser escaped by hiding in a hollow which had the reputation of being the entrance to a disused tunnel.

Mr. Qāsim Hasīr, a research scholar, working at the Asiatic Society Rooms, has consulted, though in vain, the following works :—

1. *Āin-i-Akbarī*, the text, and the translations by Gladwin, Blochmann and Jarrett.
2. *Akbar-nāma*, the text and translation by H. Beveridge.
3. Elliot's *Hist. of India*, 8 vols. ; the portions containing the reign of Firoz Shāh, his public works, descriptions of Delhi, Firozābād, Jahānumā, etc.
4. *Maljūzāt-i Timūrī*; the portion given in Elliot's *Hist. of India*.
5. *Matla' u-l Sa'dain* of Abdur Razzaq, text, and portions in Elliot.
6. *Muntakhabu-l Tawārīkh* of Badāūnī, accounts of Firoz Shāh.
7. *Muntakhabu-l Lubāb* of Khāfi Khān, *id.*
8. *Tabaqāt-i Akbarī*, *id.*
9. *Tārīkh-i Firishta*, the text and translation by Dow, especially the chapters devoted to Firoz Shāh's reign, and the descriptions of Delhi, Firozābād, etc.
10. *Tārīkh-i Firoz Shāhī* of Barnī and Shams-i-Sirāj, the text throughout, and the portions in Elliot.
11. *Tārīkh-i Mubārak Shāhī* of Yahya bin Ahmad, a rare history of Firoz Shāh and his successors,—the portions in Elliot.
12. *Tūzak-i Bābarī*, the portions in Elliot.
13. *Zafar-nāma* of Yazdī: the chapter dealing with Timur's conquest of India and the portions given in Elliot.

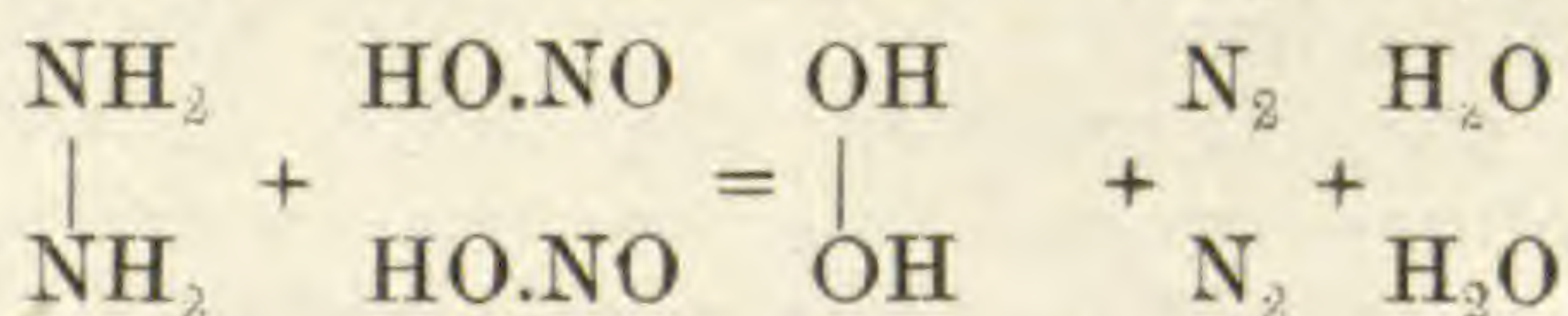
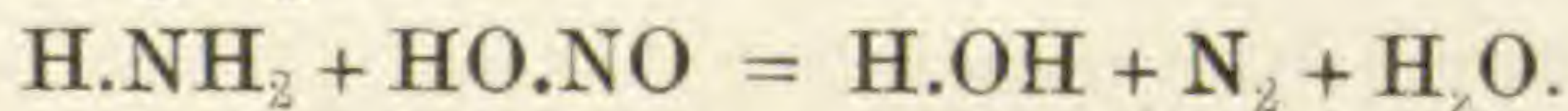
Finally, Mr. J. P. Thompson completes his bibliographical notes on Ahmad Khān's *Āṣāru-ṣ-ṣunādīd*. "Chance has thrown in my way a copy of the rare edition of 1854. It has two title-pages, one in English, the other in Urdu. The English title-page runs: 'Asaroos-sunnadeed, . . . composed by Syud Ahmed Khan . . . in the year A.D. 1852 Delhi, printed at the Indian Standard Press, by William Demonte, 1854.' The Urdu title-page shows that the Urdu lithographing was done in the Royal Press in the Palace. It too bears date 1854. It has Sayyid Ahmad Khān's seal on it, and the words: '*jis kitāb par muṣannif kī mohr na ho, wah kitāb chorī kī hai.*' The inferences I drew formerly are, I find, correct."

I have also come across a reference to a second edition, Lucknow, 1876.

19. Interaction of Hydrazine Sulphate
with Nitrites, and a new method for the determination of
"Nitritic" Nitrogen.

By BIMAN BEHARI DEY, M.Sc., and HEMENDRA KUMAR
SEN, B.A.

Consequent upon the discovery of the unstable alkylamine nitrites (*vide* Trans. Chemical Society 1911) by Rây and Raks-hit, we undertook the preparation, if possible, of the nitrites of Hydrazine and Hydroxylamine which are strong bases. The possibility of a hydrazine nitrite was further strengthened by the existence of a dithionate of the same base which has been described by Sabanieff (Journ. Chem. Soc. 1899, Abstracts, Part II, page 364). Accordingly, we tried to prepare the salt by a double decomposition between Barium-Nitrite and Hydrazine Sulphate. On mixing the solutions of the two substances there was immediate precipitation of Barium Sulphate, with greater or less evolution of gas, according as the reaction was carried out at the ordinary temperature of the laboratory (32°C.) or at 0° by immersing in melting ice; the action in each case was, however, found to be progressive, the evolution of gas being accelerated with the lapse of time. The very slight evolution of gas at the lower temperatures, together with the precipitation of Barium Sulphate, seemed to point to the formation of Hydrazine Nitrite in solution in the cold, which readily decomposes with the rise of temperature. The isolation of the pure nitrite had therefore to be given up, and our attention was directed to a systematic examination of the gases evolved, hoping thereby to gain some information as to the nature of the reactions occurring. It was at first supposed that the nitrous acid liberated would act upon the Hydrazine or amido-amine, in the same manner as it does with ammonia or amines, the reaction proceeding according to the following equation.

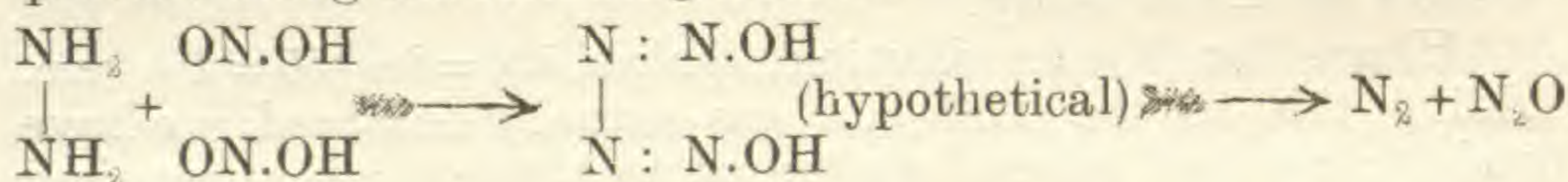


It would appear from the above that the reaction would be accompanied by the formation of hydrogen peroxide in solution, and a regular search was therefore made for the latter. On applying the ether-chromic acid and titanium solu-

tion tests, however, hydrogen peroxide was found to be absent. The next step was to analyse the evolved gases collected in a eudiometer placed over an inverted funnel remaining under water in a beaker. The eudiometer was, to begin with, filled with a solution of Barium nitrite, the beaker water having some hydrazine sulphate dissolved in it. As the two solutions came in contact with each other, there was a slow evolution of gas observed, the evolution increasing with time. The gas was allowed to collect over night. A rough analysis of the gas next morning showed that it was a mixture consisting of almost equal proportions of nitrogen and nitrous oxide. As will be shown later, this proportion was a mere chance, and the large volume of water over which it was collected dissolved out a considerable amount of the soluble gas, namely nitrous oxide. Starting with this preliminary observation, accurate experiments were next made in the following way: A fairly strong solution of barium-nitrite (the barium nitrite available in the market being found rather impure, a pure solution obtained by the interaction of Silver Nitrite and Barium Chloride was used instead) was sucked into a Crum's Nitrometer over Mercury, and a small pellet of Hydrazine sulphate in excess was introduced at the bottom. As soon as the hydrazine salt came in contact with the nitrite solution, a steady evolution of gas increasing in vigour with time, was noticed. To complete the reaction quickly, the Nitrometer was vigorously shaken. When there was no further evolution of gas, the Nitrometer was inverted over a cylindrical jar full of water at the ordinary temperature, and the volume immediately read off. Fresh water was now introduced through the "cup" of the Nitrometer and vigorously shaken up until all the nitrous oxide was dissolved and the volume constant. On repeating the same experiment, it was found that although the volume of nitrogen was always constant for the same amount of Barium Nitrite solution, the total volume of gas (N and N_2O) collected in two different experiments were hardly coincident. The reason was not far to seek; for, as the dilution of the same quantity of Barium Nitrite solution inside the Nitrometer was varied, the gas volume varied also, increasing with the concentration of the Barium Nitrite and diminishing with the dilution. The divergence between the total volumes of gas is thus obviously due to the increased or diminished dissolution of the nitrous oxide in the water employed to dissolve and wash down the Barium Nitrite solution into the Nitrometer. In order, therefore, to obtain the total volume of gas due to the reaction, the solvent water must be reduced to a minimum; indeed, it might be said that the theoretical amount of gas can only be obtained if the two substances could be made to interact in the solid state. In an actual experiment, by using a very concentrated solution of Barium Nitrite and employing the minimum quan-

tity of water to wash it down (about 2 c.c), the maximum amount of gas was obtained, and the proportion of nitrous oxide to nitrogen was found to be no longer 1 : 1, but approximately 2 : 1 ; in fact, on the assumption that the deficit in the amount of gas was due to nitrous oxide dissolved in the water employed, and applying the usual corrections for the solubility of nitrous oxide in water at the temperature of the experiment (32°C), the proportion of N₂O : N₂ was found to be exactly 2 : 1.

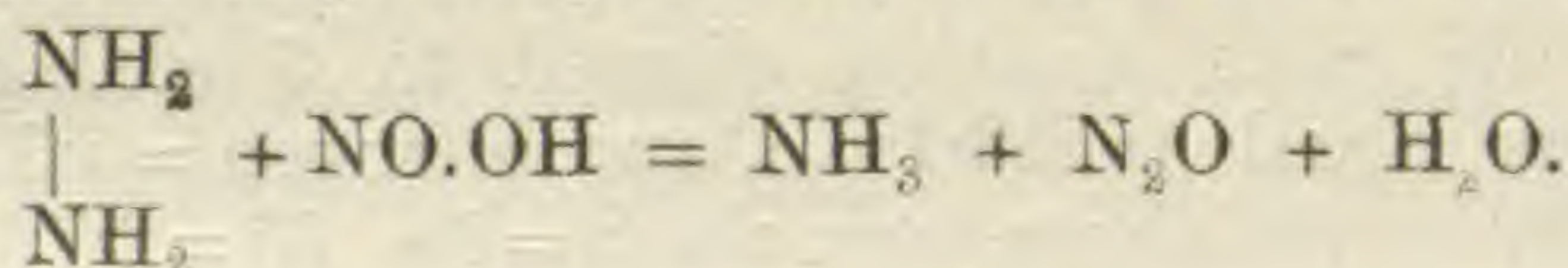
The ordinary decomposition of the di-acid hydrazine nitrite, excluding the hydrogen peroxide theory, would seem to proceed along the following lines :—



This equation, though quite analogous to the equation representing the reaction between hydroxylamine and nitrous

N--OH
||

acid giving rise to hyponitrous acid N—OH, fails to explain the gasometric relations between nitrous oxide and nitrogen actually observed. The fact should not be lost sight of, that the experiment was conducted with excess of the Hydrazine salt, and consequently, the formation of the monacid hydrazine nitrite is only too possible, which would decompose thus :—



Taking the two equations together, we find that the proportion of nitrous oxide to nitrogen actually observed, exactly agrees with that demanded by the above equations conjointly. As, according to the above equations, ammonia is one of the products of reaction, it must have remained in solution as the sulphate. That ammonia is really formed, was demonstrated beyond doubt by treating the solution remaining after the reaction, with caustic alkali, when a strong smell of ammonia was perceived. As will be shown subsequently, the quantitative determination of the ammonia formed is useless, in so far as the determination of the ratio of the nitrogen evolved to the total nitritic nitrogen of Barium nitrite, would be a better evidence and check as to the reactions actually occurring. It is important to note here, that the above statements have been found to be true not only of Barium nitrite, but also of the nitrites of the alkalis, the alkaline-earth metals, of those of the heavy metals, etc., and in fact of nitrites in general. In support of what has preceded, the actual data of a few of the numerous experiments done are given below :—

Experiment with Barium Nitrite Solution.

I. 0.1 c.c. of the stock Barium Nitrite solution gave nitrogen = 3.2 c.c. at 30° C by the "Urea" method.

Therefore real "nitritic" nitrogen = 1.6 c.c.

0.5 c.c. of the above solution diluted to 8 c.c. in the "Crum" gave with solid excess of hydrazine sulphate 11.5 c.c. total gas, and 5.3 c.c. nitrogen.

The solubility of nitrous oxide in 8 c.c. of water at 30° C (temperature of the experiment) is given by the following formula: $C = 1.305 - .0453 t + .00068 t^2 = 1.305 - .0453 \times 30 + .00068 \times 900 = .55$ nearly.

Hence for 8 c.c. dilution, solubility = $8 \times .55 = 4.4$ c.c. Adding this to the 11.5 c.c. gas actually obtained, we have total volume of mixed gas equal to 15.9 c.c.; that required according to the equations stated above is equal to 16.0 c.c. The amount of "nitritic" nitrogen in 0.5 c.c. of the Barium nitrite solution, as found above, is equal to 8 c.c. The nitrogen obtained in the present experiment by the action of hydrazine sulphate upon the 0.5 c.c. Barium nitrite solution is equal to 5.3 c.c. The ratio of the latter nitrogen to the former is therefore equal to $\frac{5.3}{8.0} = \frac{2}{3}$, which is the ratio expected.

A better confirmation of the above equations cannot be expected, and the quantitative estimation of ammonia has hence been thought useless.

II. 0.5 c.c. of the same solution diluted to 5 c.c. gave total volume of gas equal to 13.1 c.c. and nitrogen = 5.3 c.c. Allowing for solubility by the above formula, $S = 5 \times .55 = 2.75$ c.c.

Therefore total volume is equal to $13.1 + 2.75 = 15.85$ c.c.

Theoretical volume = 16.0 c.c.

III. 0.5 c.c. diluted to 2 c.c. gave total volume of gas equal to 14.7 c.c. and $N = 5.3$ c.c.

$$S = 2 \times .55 = 1.1 \text{ c.c.}$$

Therefore total volume is equal to $14.7 + 1.1 = 15.8$ c.c.

Theoretical volume equal to 16 c.c.

Experiment with solution of Potassium Nitrite.

I. 0.5 c.c. of the stock KNO_2 solution gave by the "Urea" method $N = 4.2$ c.c. ;

Therefore real "nitritic" nitrogen = 2.1 c.c.

2.0 c.c. of the above stock solution, with solid excess of hydrazine sulphate, diluted to 6.4 c.c. in the Nitrometer, gave total gas equal to 13.1 c.c. and $N = 5.65$ c.c.

Allowing for solubility by the above formula, $S = 6.4 \times .55 = 3.52$ c.c.

Therefore total volume = $13.1 + 3.52 = 16.62$ c.c.

Theoretical volume = 16.8 c.c.

II. 2.0 c.c. of the above stock solution of KNO_2 with solid excess of hydrazine sulphate diluted to 4.8 c.c. gave total gas equal to 14.4 c.c. and $N = 5.6$ c.c.

Allowing for the solubility, $S = 4.8 \times .55 = 2.64$ c.c.

Therefore total volume equal to 17.04 c.c.

Theoretical volume equal to 16.8 c.c.

Experiment with Silver Nitrite Solution.

Since the above nitrite is sparingly soluble in cold water, the nitritic contents of convenient volumes of this solution were very small, and the gas obtained also small, most of the nitrous oxide being held in solution by the large amount of water used in dissolving the salt.

2.0 c.c. of the stock solution gave by the "Urea" method $N = 2.6$ c.c., therefore real $N = 1.3$ c.c.

8.0 c.c. of the above solution diluted to 10 c.c. in the "Crum" gave total volume of gas equal to 5.0 c.c. and $N = 3.45$ c.c.; $S = 10 \times .55 = 5.5$; therefore total volume $= 5 + 5.5 = 10.5$ c.c. Theoretical total volume $= 10.4$ c.c.

Experiment with tetra-methylammonium nitrite.

A pure sample of this substance prepared by the double decomposition of silver nitrite and tetra-methylammonium iodide was taken.

I. 2.0 c.c. of the stock solution gave by the "urea" method $N = 4.6$ c.c., therefore real "nitritic" $N = 2.3$ c.c.

4 c.c. of the above stock solution with solid excess of hydrazine sulphate gave at a dilution of 6 c.c., total volume of gas equal to 6.1 c.c. and nitrogen $= 3.1$ c.c.

Allowing for the solubility, $S = 6 \times .55 = 3.3$ c.c.

Therefore total volume equal to $6.1 + 3.3 = 9.4$ c.c.

Theoretical volume $= 9.2$ c.c.

II. 4.0 c.c. of the stock solution at a dilution of 10 c.c. gave total gas equal to 4.0 c.c. and $N = 3.1$ c.c.

Allowing for the solubility, $S = .55 \times 10 = 5.5$ c.c.

Therefore total volume is equal to $4.0 + 5.5 = 9.5$ c.c.

Theoretical volume equal to 9.2 c.c.

Obviously the 10 c.c. of water was not saturated with nitrous oxide, and the volume, therefore, a little in excess.

Experiment with benzylamine nitrite.

(Benzylamine nitrite has been isolated recently in this laboratory by Rây and Dutt as beautiful pale yellow plates, subliming in vacuo unchanged).

1.0 c.c. of the stock solution gave by the "urea" method nitrogen $= 2.0$ c.c., therefore real $N = 1$ c.c.

4.0 c.c. of the above gave at a dilution of 8.0 c.c. inside

the "Crum" with solid excess of hydrazine sulphate, total volume of gas equal to 3.7 c.c. and $N = 2.7$ c.c. ; $S = 8 \times .55 = 4.4$ c.c. Therefore total volume = 8.1 c.c. ; theoretical volume = 8.0 c.c.

The nitrites of ammonium, sodium, calcium, strontium, etc., behave analogously, and it is useless to multiply examples. It is singular that amylnitrite did not respond to the above reaction, and in fact no gas was at all evolved. The reason for it is evident. Non-ionised nitrites cannot take part in the reaction.

Estimation of Nitritic Nitrogen.

The most far-reaching result of the reactions indicated above, is the very easy and convenient estimation of the nitritic content of nitrites in general, as well as those of allied organic bases, e.g., tetralkylammonium bases. On comparing the figures above, it will be seen that in all cases, the volume of nitrogen evolved is strictly $\frac{2}{3}$ of what is contained in the amount of nitrite taken for experiment. It will not be useless to repeat that this exactness of the volume of the residual gas, namely nitrogen, confirms undoubtedly the two equations laid down before. It can be claimed that the present method is at least as convenient and as accurate as the "Urea" method, and the operation requires not more than 15 minutes. Nearly 50 determinations of nitritic content have been made up to date, and the *two-thirds rule* has been found to be unswervingly correct. The following figures will justify this assertion :—

"Nitritic" nitrogen required by the "Urea" method given under "A", and that by the hydrazine method, under "B".

A.	B.
4.35	4.35
8.7	8.7
8.7	8.75
5.8	5.8
6.65	6.7
etc.	etc.

It is worth while to note, that in practice, three washings with about 20 c.c. of water in each case, are quite sufficient to dissolve the nitrous oxide, and the extremely slight solubility of nitrogen hardly interferes with the result. We can very safely recommend it to be used along with the "Urea" method, if not in preference to it.

We are at present engaged in investigating the actions of the persulphates upon hydrazine and hydroxylamine salts, and hope to communicate the results in a short time.

In conclusion, we beg to express our thanks to Dr. P. C. Rây for his encouragement, and for allowing us to use some of his newly prepared Amine nitrites.

20. "Gaveta."

By WILLIAM IRVINE.

In Father Hosten's article on "the Marsden MSS. in the British Museum," *Journal, A.S.B.*, Vol. VI, No. 8, 1910, pp. 437 to 461, Mr. Philipps remarks (p. 445) that on the documents we have sometimes the word *Gaveta*, and Father Hosten's note (3) adds: "a drawer, in reference to the drawers in which the papers were kept." I think this explanation can be made more definite by a reference to p. vi in the Introduction to F. C. Danver's "Report on the Portuguese Records, 1892." "The *Gavetas Antigas* (old drawers) is a miscellaneous collection of 195 bundles They were originally kept in 20 old drawers in the *Arquivo da Torre do Tombo*." The documents in the Marsden MSS. which are marked *Gaveta* possibly belonged originally to the same collection as the *Gavetas Antigas*, now in Lisbon.

Another point in the article may be cleared up. On p. 454 Mr. Beveridge, referring to a mention of Sir Thomas Roe by Father Botelho, S.J., suggests that "it might hint to some MSS. of Roe which have disappeared." At Mr. Beveridge's instance I consulted the Portuguese version (the original text) and found the Father spoke there of "a little book" and called it a "Commentario." On submitting the matter to Mr. W. Foster, he recognized at once that the reference was to J. deLaet's "Commentarius," published in 1631. The full title is "De Imperio Magni Mogolis, sive India Vera, Commentarius, e variis auctoribus congestus," Leiden, Elzevir Press, 1631. Among the various authors used (Preface, p. 4) was "Thomas Roeus, Eques."

21. Some Notes on Urdu Grammar.

By LIEUT.-COLONEL D. C. PHILLOTT, F.A.S.B., *Secretary,*
Board of Examiners.

The following points of Urdu grammar appear to have escaped the notice of grammarians :—

1. The precative form of the Imperative (کے پیگے *kījiyegā*) is both masculine and feminine.

2. While the verb رہنا *rahnā* suffixed to the Conjunctive Participle of transitive or intransitive verbs, signifies 'to do after effort or determination' (*vide* Hind. Man.), its future suffixed to the root of an *intransitive* verb indicates indefinite time—"some time or other." *Fath ho-hī-kar rahegī* فتح ہو ہی کر رہیگی means 'victory is certain,' but *fath ho-hī rahegī* فتح ہو ہی رہیگی = 'victory will be ours some time or other.'

3. The shortened form of the Conjunctive Participle indicates haste. Thus in وہ ختم تھونک سے لڑنے کو کہتا ہو گیا *wuh kham thoṅk mujh se larne ko kharā ho-gayā*, the shortened form *thoṅk*, indicates more haste than *thoṅk-kar* would.

The finite verb, too, after the shortened or hasty form, must be compound, or intensive, or separated from the participle by other words, as : *Main salām kar champat huwā* (but not the simple verb, *bhāgā*, (بھاگا not) *wuh sir jhukā baiṭh-gayā* (not *baiṭhā*), (بیٹھا not) *wuh lāṭhī le mere pīchhe daurā* (وہ لاتی لے میرے پیچھے دورا not *wuh lāṭhī le daurā*, though *lāṭhī le daur-gayā* might be used. It should be noticed that in the Imperative, the case is reversed, as : *Rotī khā ā,o*, and not *khā ā-jā,o*; if the final verb is to be emphatic, you must say *khākar (jaldī) ā-jā,o*.

4. The repetition of an adjective is not merely intensive as indicated in the grammars, thus *thandī thandī hawā*, (تھندی تھندی ہوا) does not mean "very cool breezes," but "pleasantly cool breezes." Examples :—

(a) *chhotē chhotē larke*, (چھوٹے چھوٹے لڑکے) "various, or many small, or very small children" (according to the tone of voice); here the repetition would usually indicate plurality only,—as also in *uskī chhotī chhotī āṅkhen hain*, "it has small eyes" (or very small eyes).

(b) *ھري ھري گھاس harī harī ghās*, “grass pleasantly green all over, green everywhere”; *لال لال چھرا lāl lāl chihra*, “a face red all over” (in a flattering sense or otherwise).

(c) *تازہ تازہ دودھ tāza tāza dūdh*, “milk quite fresh, still warm” (i.e. milk fresh from amongst fresh milk). Here, too, the idea is ‘fresh for the time’: vide (d).

(d) *سوکھا سوکھا چھرا sūkhā sūkhā chihra*, “a somewhat drawn face (for the time)”; *وداس وداس چھرا udās udās chihra*, “a somewhat sad face (for the time)”: if *sūkhā* or *udās* were not repeated, the idea would not be temporary sadness, but sadness either permanent or lasting a long time.

(e) *سچ سچ بیان کرو sach sach bayān karo*, “tell the whole truth and the truth only.”

It will be seen that the repetition of the adjective before a plural noun may be either intensive or simply plural, thus, *achche achche parhānewāle* = “many very good teachers”; *chhotī chhotī kitābeñ alag rakho, barī barī alag* means “put all the small books apart together and all the big ones apart together.” Before a singular noun the repetition does not signify ‘very’.

22. A Dictionary of the Pahâri Dialects as spoken in the
Punjab Himalayas.

By Pandit TĪKA RĀM JOSHI, *Author of a Grammar and
Dictionary of Kanâwari.* Edited by H. A. ROSE, C.S., *Panjab.*

INTRODUCTORY NOTE.

Reference may be made to the *Supplements to the Punjabi
Dictionary, No. 1*, by the Revd. T. Grahame Bailey, C.M.S.,
published by this Society.

A

A, a particle added to a verb to make the compound participle
as *bolia* = having said; *jâia* = having gone.

Ā, *adv.* Yes. (Also *añhâñ.*)

A', *v.* Is. As: *Se keti a?* Where is he?

Abé, *adv.* Now, at this time.

Abkhorá, *n.m.* (P. *ábkhorá.*) A small deep pot with a rim.

Āchhú or -á, *adj.*; *f.* -í, *pl.* -é. Good. *adv.* Very well.

Addá, *n.m.* A wooden frame.

A'd, *n.f.* (1) Moisture, wetness. (2) Half. -o-ád, *m.* The half.
(3) (H. *yád*) Remembrance. -awni, *v.t. ir.* To remember.
-rákhni, *v.t. re.* To keep in memory.

Adhu or -á, *adj.*; *f.* -í, *pl.* -é. Half, semi-

Adkan, *n.m.* Elbow.

Ādlí, *n.f.* An area equal to 4 *bighás* of land.

Admeñ, *adv.* Mid-way.

Ādr, *n.m.* (S. *Ādara.*) Homage, respect.

Ādrí *n.f.* (S. *Ādara.*) Respect, honour.

Āfarnú, *v.i. re.* To swell, puff up; *f.* -í, *pl.* -é.

Āfí, *pro.* Self. -é. By it-, him-, or herself.

Ā'g, *n.f.* (S. *Agni.*) Fire. (Also *ági.*)

Āgá, *n.m.* Fore.

Āgaṅṅu, *v.t. re.* To shut in, to lock up; *f.* -í, *pl.* -é.

Agardán, *n.m.* A vessel for burning incense.

Āggaḷ (S. *Argala.*) A wooden bolt for a gate or door. -ṅṅu, *v.t.*
re. To shut in.

Aggar, *n.m.* (S. *Ageru, or Aguru.*) A fragrant wood = (*Aguilaria
agallocha*).

Āgé, *adv.* Before, a little before (this).

Āgi, *adv.* (1) Some time ago; (2) lately; (3) fire.

Agjhára, jhára, *n.m.* A tinder-box.

- Aglá* or *-u*, *ad. m.*; *f. -í*, *pl. -é*. The former.
- Agri*, *ágré*, *adv.* Before this, some time ago.
- Ai*, *v. art.*, second person singular of *Hoṇu*, to be. See U.
Tú ai nokhá michh: "Thou art a wonderful man."
- Aimbú*, *n.m.* A kind of deer, said to be like a mule, found on the Sháli hill in the Bhajji State.
- Aimrai*, *n.f.* The wild grape.
- Ain*, *n.m.* The flying-fox. (Also *en*, *een*.)
- Ain*, *ad.* Good; *-hoṇi*, to be good: *Ain howi yára jetú áwi guwán*,
 "Friend, it is well that you have come."
- Aiñshu*, *adv.* This year.
- Aiñthnu*, *v.i. re.* To twist, to strut; *f. -í*, *pl. -é*.
- Aiyá*, *int.* Oh, ah.
- A'j*, *adv.* To-day. *Ajje*, *adv.* Just to-day.
- Ajku*, *adj.*; *m. -á*; *f. -í*, *pl. -é*. Of to-day.
- Akal*, *n.f.* (P. *aql*.) Wisdom, sense. *-bír*, *n.m.* A medicine (*Datisca cannibima*).
- Akhar*, *n.m.* (S. Akshara). Letters, characters (*pl.*).
- Akhi*, *n.f.* (S. Akshin.) Eyes. (*Dim. Akhti*, pretty little eye).
- Akhtai*, *n. pl.* See Athkai.
- Akrnu*, *v.i. re.* To be stiff, to strut; *f. -í*, *pl. -é*.
- A'l*, *n.m.* An esculent root, like the potato (*kachālū*).
- Alakh-jagáwná*, *v.i. re.* To ask for alms.
- Alti*, *n.f.* A drink. *-bharṇi*, *v.i. re.* To drink.
- Amá*, *n.f.* (S. Ambá.) Mother.
- Amal*, *n.m.* Intoxication.
- Amb*, *n.m.* (S. Amra.) Mango. (Also *ám*).
- Ambar*, *adv.* Up; *pre.* above. (Also *ambr*.) S. Amvara, the sky.
- Aminchári*, *n.f.* A post held by the Kanwar, said to be equivalent to Private Secy. (used in the Mandi State).
- Amḷu*, *-á*, *m.*; *-is*, *a*; *pl.* Sour, acid.
- A'n*, *n.f.* An oath, a curse.
- Añchal*, *n.m.* (S. Anchala, a cloth.) Corner of a cloth or scarf.
- Añchlá*, *n.m.* Ribbon which is more than two fingers in breadth.
- Añdgaḷ*, *n.m.* A wasp; *pl.*
- Añdhá*, *m.*; *f. -í*, *pl. é*; *adj.* Blind.
- Añdhá* = dhundh. *n.f.* Misrule; *-máchní*, *-hoijáni*. *v.i. re.* & *ir.*
 To suffer from misrule or bad government.
- Añdhoú*, *-a*, *adj. m.*; *f. -í*, *pl. -é*. Unwashed, unclean.
- Añdi*, *n.f.* See *Ánni*.
- Añdr*, *ad.* (H. andar.) Inside. *-o dá*, *adv.* From inside.
- Andrélá*, *n.m.* The auspicious time at which a bride enters her husband's home (Syn. *wásni*).
- Andro-dá* or *-fa*, *adv.* From the inside.
- Andro-khe*, *adv.* To the inside.
- Andróḷ*, *n.m.* See *Naróḷ*.
- Añgaḷu*, *v.i. re.* To be entangled, to be embroiled; *f. -í*, *pl. -é*.
- Añgaṇt*, *ad.* Innumerable, numerous. (Alike in all genders.)

- Aṅgulí, *n.f.* A finger.
Aṅi, *n.f.* (1) An edge; (2) a band of soldiers; (3) a battle.
Añ-iñ, *adj.* A little. -jyá, *ad. m.* A small quantity.
Añi-rákhṇu, *v.t. re.* To keep ready. -deṇu, *v.t. re.* To allow to bring.
Añj, *n.f.*; *pl.* -o. Sinews.
Añkar, *n.m.* Revenue in kind (used in the Mandí State).
Aṅmuk, *adj.* Durable, imperishable (alike in all genders).
Annaḷ, *n.f.* (S. Anjali.) The cavity formed by putting the palms of the hands together.
Anni, *n.f.* Testicles (also *añdi*).
Aṅ-nu, *v.t. re.* To bring, to fetch; *f.* -í, *pl.* -é.
Anrí, *n.f.* A small piece of land left unploughed.
Ant, *n.m. pl.* -o (S. Anta). End.
A'ñt, *n.f. pl.* -o. Enmity, discord.
Añthí, *v.* Is. Ní-. Is not.
Añwalá, *n.m.* (S. Amalaka.) Emblica myrabolan (*Phyllanthus emblica*). *pl.* -e.
Aṅṇu, -á, *pro.*; *f.* -i, *pl.* -é. One's own.
Appé, *pro.* See Appu. (Bághal, Kunihá and Nárágarh.) *Appé kuṛí ghar ná basdi, horánu sikh dasdi.* "The girl herself doesn't live with her husband, but she gives hints to others."
Appú, áppí, *pro.* Myself, yourself, himself, herself.
A'r, *n.m.* (H. yár.) A friend.
Árá, *n.m.* (1) A friend; (2) a kind of long saw.
Árá, *ad. m.*; *f.* -i, *pl.* -é. Aslant, crooked.
Árhá, *n.m.* (S. Adhaka.) A grain measure equal to 4 páthás.
Árhat, Árat, *n.f.* A tax levied on all imports. Jubbal.
Árí, *n.f.* (1) The handle of a plough; (2) *adj.* crooked.
Árí, *n.f.* (H. yári.) Friendship, acquaintance.
Árié-kharié, *adv.* In trouble.
Arj, *n.m. pl.* -o (P. arz.) A request.
Árṇu, *v.i. re.* To insist; *f.* í, *pl.* -é.
Árshu, *n.m.* (H. árshí.) A looking-glass.
Arú, *n.m.* The hill apricot (*pl.* no singular).
Arúsa, *n.m.* A medicinal plant.
Asau, *v.* Is, or are. (From the irreg. verb *honu*, to be.)
Ásé, *v.* Art (2nd pers. sing. pres. of *honu*, to be).
Ásé, *pro.* We (1st pers. pl. nominative).
Ásé, *pro.* 1st per. *pl.* We. (From Punjábí, *así*.)
A'sh, *n.f.* (S. Áshá.) Hope.
Ashi, *ad.* 80; -wáñ, 80th.
Ashiyá, *n.m.* (S. Ashíti = 80.) A fine of Rs. 80 in cash, paid to a ruler at a *jágrá*.
Ashu, *n.m.* (S. Ashru.) Tears. *Sháre muiñ sháshu sháñwṇe áye áshu.* "Her mother-in-law died in June, she weeps for her in July" (implying inconsistency). (Also *ássú*.)
Askḷu, *n.m.* A pudding, made of rice-flour.

- Asrá, *n.m.* (S. Ashraya.) Hope. -rákhná, *v.i. re.* To rely on.
- Astáj, *n.m.* (P. *ustád.*) Clever man. (Also *stáj.*)
- Asthán, *n.m.* (S. Sthána.) A place, especially of a deity.
- Astmí, átheñ (S. Ashtami.) *n.f.* The eighth day of the bright or dark half of a month.
- Astú, *n.m. pl.* Human bones sent to the Ganges, after cremation. (Also *fúl.*)
- Athkaj, athké, *n.m. pl.* The forget-me-not. (The word is only used as a plural and is also applied to the burrs which get entangled in woollen clothes.)
- Āthth, *ad.* (S. Ashta), 8.
- Athwára, *n.m.* (S. Ashtavára, 8 days.) Daily *begār* or *corvée*, in which each pargana has to supply three coolies a day for various duties to the State (Kuthar State): *lit.* = 8 days' free labour in the *darbār* (Jubbāl). In Bushahr *thwára*.
- Aṭkaṇu *v.i. re.* To stop, to wait, to retain; *f.* -í, *pl.* -é.
- Atkarki-jeolá, *n.m.* A term for exceptionally inferior land, for which cash payment was made. (Kullu, Lyall's Sett. Rep., 1875.)
- Āttá, *n.m.* (H. *átá.*) Flour.
- Aukhá, *adj. m.*; *f.* -í, *pl.* -é. In trouble: also 'difficult.'
- Aukhí, *n.f.* Difficulty, trouble.
- Auñshu, *adv.* See *Aiñshu*.
- Aurá, *ad. m.*; *f.* -í, *pl.* -é. Unfilled, half filled. (Also *auru.*)
- Auré-bhág, *n.m.* Evil fate, unluckiness.
- Āuth, *n.f.* The right of the youngest brother to an excess share for his marriage expenses, if he be unmarried.
- Āwanu, *v.t. re.* To come; *f.* -í, *pl.* -é.
- Āwi-jánu, *v.i. ir.* To arrive; *f.* -í, *pl.* -é. (Also *áwnu.*)
- Āwuñ, *pro.* I (1st pers. sing.) (Also *Āñ*). It becomes *muweñ* with the past tense of a transitive verb. As: *Muweñ bolú: tú ná de*, "I said, 'you should not go.'"
- Awrú, -á, *ad. m.*; *f.* -í, *pl.* -é. Somewhat empty, not quite full.

B

- Bábá, *n.m.* Father, progenitor.
- Bábru, *n.m.* A kind of cake (always used in the plural).
- Bá'ch, *n.f.* Dampness, wet.
- Bachár, *n.m.* (S. Vichára.) A curse. -dene, *v.t. re.* To curse.
- Bacháwnu, *v.t. re.* To save.
- Báchchhá, *n.m.* (P. *pádsháh.*) A king, emperor.
- Bachér, *n.m.* Storing curds and butter (instead of eating them) in order to make clarified butter.
- Bachnó-de-ánnu, *v.t. re.* To conciliate, to compromise; *f.* -í, *pl.* -é.
- Bachháwaní, *n.f.* A subscription. -páni, *v.t. re.* To subscribe.
- Bachháwnu, *v.t. re.* To spread or lay out (a bed).

- Bachháwul, *n.m.* A broom. -*denu*, *v.i. re.* To sweep.
 Bachhánu, *v.t. re.* (H. *bichháná.*) (1) To spread a bed; *f. -í, pl. -é.*
 (2) To subscribe.
 Báchhu, *or -á, n.m. f. -í, pl. -é.* A calf.
 Bachnu, *v.i. re.* To escape; *f. -í, pl. -é.*
 Badal, *n.m.* An answer, a reply. -*dená*, *v.i. ir.* To reply.
 Bádám, *n.m. pl.* (H. *bádám.*) Almonds.
 Badár, *n.m.* A kinsman. -*nu*, *v.i. re.* To act like a kinsman.
 Badáru, *n.m.* (1) A sept of Kanets. (2) A *parganá* in the Koti State.
 Bádhá, *n.m.* Enhancement, increase in taxes.
 Badháwnu, *v.t. re.* (1) To extinguish, to put out; *f. -í, pl. -é.*
 (2) To enlarge.
 Bádhí, *n.m. f. -an.* A carpenter.
 Badhku *or -á, ad. m. f. -í, pl. -é.* Without limit.
 Bádhnu, *v.t. re.* To cut; *f. -í, pl. -é.*
 Báđli, *n.f.* (H. *bádal.*) Clouds. *Hyúñ ghalalá badlie.* The snow will melt with the clouds.
 Báđlu *or -á, adj. m.* Cloudy.
 Badrá, -*u, ad. m. ; f. -í, pl. -é.* Larger.
 Badru *or -á, adj. m. ; f. -í, pl. -é.* The eldest.
 Bádú, *n.m.* An enemy.
 Badúk, *n.f.* (H. *bandúk.*) A gun or rifle.
 Báfar, *adj.* Spare.
 Báftá, *n.m.* (H.) Silken cloth.
 Bágá, *n.m.* A dress of honour, a robe.
 Bagáná, -*u, ad. m. ; f. -í, pl. -é.* Another's, of other person.
 (Fr. H. *bigáná.*)
 Bagár, *n.f.* Forced labour, unpaid work, *corvée.*
 Bagáru *or -í, n.m.* A cooly, a porter.
 Baghér, *n.m.* A boy, a child; *pl. -o.*
 Bágí, *n.m. pl.* Lawless, disloyal. -*hoṇu*, *v.i. ir.* To be disloyal
 Bagoṭú, *n.m.* Clothing, a dress.
 Bágur, *n.f.* (S. *Váyu.*) Air, the wind.
 Bágṭi, *n.f.* A small plot of land.
 Báhar, *adv.* Out or outside.
 Bahár, *n.f.* Enjoyment, pleasure; *pl. o.*
 Báhaṭ, *ad.* 62. -*wán*, 62nd.
 Bahérá, *n.m.* *Terminalia belerica.*
 Bahkaṇu, *v.i. re.* (1) To become mad. (2) To stray.
 Bahnu, *v.i. re.* To flow, to blow; *f. -í, pl. -é.*
 Báhnu, *v.t. re.* To plough; *f. -í, pl. -é.*
 Bái, *n.f.* (S. *Váyu.*) (1) The wind. (2) Bile. (3) 22.
 Baiçhar, *n.f.* An unchaste woman.
 Báih, *ad.* 22. -*wáñ*, 22nd.
 Baij, *n.f.* (H. *byáj*, interest.) Interest.
 Bái-laṇi-ráto, *v.* To go by night.
 Bāil, *n.m.* An ox, a bull.
 Báilí, *n.f.* A small kind of adze.

- Bain, *n.f.* Sister.
- Baiñdke-hoñu, *v.i. ir.* To be out.
- Baiñdku or -á, *ad. m.*; *f. -í, pl. -é.* External. *adv.* Outside.
- Baiñsh, *n.m.*, (S. Bañsha.) (H. *báñs*). A bamboo.
- Bairi, *n.m.* (S. Vairi.) An enemy.
- Baithñu, *v.i. re.* To sit down. (Also *Bethñu*).
- Bá'j, *n.m.* Madness. -lágná, *v.i. re.* To be mad.
- Bájá, *n.m.* (H.) A musical instrument. Music.
- Bäjantri, *n.m. pl.* Musicians. (Also *Bäjgairi*, and *Túri*.)
- Bajár, *n.m.* (P. *bázár*.) Market, mart.
- Bäjäurá, *n.m.* The wheel of a stone mill.
- Bajáwnu, *v.t. re.* (1) To cause to sound. (2) To beat, to hit.
- Bäjgairi, *n.m. pl.* See *Bajantri*.
- Bäjhaini, *n.f.* (H. *bujhni*.) A riddle, a puzzle. -bujñi, *v.i. re.*
To solve a riddle.
- Bájj, *n.f.* An ulcer on the joints.
- Bájñu, *v.t. re.* (H. *bajáná*.) To sound (a musical instrument).
- Bájuwá-hundá, *ad. m.*; *f. -í, pl. -é.* Mad, insane.
- Bájuwnu, *v.i. re.* To be mad or insane; *f. -í, pl. -é.*
- Bájwí-jánu, *v.i. ir.* To become mad; *f. -í, pl. -é.*
- Bá'k, *n.f.* (S. *Vákya*.) A speech, a sentence.
- Bá'kh, *n.f.* Udder (of a cow).
- Bakh, *adj.* Cut up. -karñu, *v.t. re.* To cut off.
- Bákhál or bákkhál, *n.f.* Land which is not artificially irrigated.
- Bákhār, *ad. f.* A buffalo, she-goat or cow, whose young is more than 6 months old and whose milk has become thick.
- Bakhat, *n.m.* (P. *waqt*.) Time, period.
- Bakhér, *n.f.* Scattering coins over a bridegroom.
- Bakhérá, *n.m.* (H.) A dispute, tumult, complication.
- Bakheriá, *ad. m.* One who disputes.
- Bakhernu, *v.t. re.* To scatter.
- Bakh-hoñu, *v.i. ir.* To be cut into two; *f. -í, pl. -é.*
- Bakhiyá, *n.m.* Double sewing.
- Bakhleli, or bakleli, *n.f.* Breakfast.
- Bakhyain or pakhyain, *n.m.* (S. *Vyákhyána*.) A proverb, a saying, folklore.
- Bakílié, *adv.* As a messenger.
- Bakílo, *n.m.* A messenger.
- Báki-muwáñ (a phrase). A curse.
- Báklú or -á, *adj. m.*; *f. -í, pl. -é.* Thick.
- Bákñu, *v.i. re.* To stretch the mouth; *f. -í, pl. -é.*
- Bákrá, *n.m.* A he-goat; *f. -í, a she-goat, pl. -é.*
- Bakráthá, *n.m.* See *khárchá*.
- Báktu, *n.m.*; *f. -í, pl. -é.* A kid = *chhelu* and *chhelí*.
- Bá'l, *n.m.* (H. *bál*.) Hair.
- Bal, *n.m.* (S. *Vala*.) Strength, might, power.
- Bálá sháñtu láná, *v.i. re.* To be unhappy, to pine.
- Bálak, *n.m. and f.* (S. *Válaka*.) A babe or infant.
- Balchá, *n.m.* A piece of rope to fasten the plough on its yoke.

- Bald, *n.m.* (S. Barda.) Bullock, an ox. *-jorne. v.* To plough.
 Baldá, *-u, ad. m.; f. -i, pl. -é.* Can. As: *se dewí ní baldá.* "He cannot go." *Tú bí dewí balailá?* "Can you go?" *Hámi ní dewí baldí.* "We cannot go."
 Balichh, *n.m.* Income tax (used in the Mandi State).
 Balṇu, *v.* To be able.
 Bálṇu, *v.t. re.* To burn, to kindle, to light.
 Balṇu, *v.i. re.* To burn.
 Bālri, *n.f.* The French bean.
 Baṭtu, *n.m.* A small nose-ring.
 Báḷú, *n.m.* (1) A nose-ring. (2) Sand.
 Bámaṇ, *n.m.* Clothing, a dress. (Fr. *bámṇu*, to wear).
 Bámmaṇ or Bámaṇ, *n.m.* (S. Bráhmaṇa). The sacred caste of the Hindús.
 Bám-ṇu, *v.t. re.* To wear, to put on; *f. -í, pl. -é.*
 Baṇ or bóṇ, *n.m.* A forest, a jungle. (S. Vana).
 Bá'n, *n.m.* An oak tree, or oak wood.
 Bána, *n.m.* (H. *banná.*) Boundary.
 Baṇá, *n.m.* A disguise.
 Baṇái, *n.m.* A bear, especially the black bear.
 Baṇákri, *n.f.* A kind of wild creeper bearing earring-like yellowish flowers with broad leaves. (Also *bnákri.*)
 Banár, *n.m.* The name of a deity, also called Mahású.
 Banásat, *n.m.* (S. Vanaspati, a tree in general.) A female spirit which dwells in forests or high mountain slopes. Cattle are believed to be under her charge, and when they are taken to graze in the forests, she is propitiated. (Chambá).
 Baṇáwṇu, *v.t. re.* (H. *banáná.*) To make; *f. -í, pl. -é.*
 Bāṇbé, *ad.* 92, *-wáñ, 92nd.*
 Baṇ-bir, *n.m.* A tree spirit whose special influence is usually evil.
 Bāñchṇi, *n.f.* A reading, or recitation.
 Bāñchṇu, *v.t. re.* (H. *bánchná.*) To read.
 Bándá, *n.m.* (H. *báñtá.*) A share, a part.
 Bañdé, *n.m. pl.* Lichen, Aaron's beard.
 Bāñdí, *n.m.* Prisoner, confinement.
 Bañdrú, *n.m. pl.* (H. *band.*) The fastenings of a cloak.
 Bañduwé, *n.m. pl.* Prisoners.
 Bándar, *n.m. pl.* (S. Vánara.) Monkeys.
 Bāñdh-ṇu, *v.t. re.* (H. *bándhná.*) To bind up.
 Bāñḍṇu, *v.t. re.* To divide; *f. -í, pl. -é.*
 Bāṅgá or *-u, n.m.; f. -í, pl. -é.* Crooked (also *biṅgu*).
 Bān-gi, *n.f.* A sample, specimen.
 Bāñhti, *n.f.* See Bāñh or Bāñhí.
 Baṇi, *n.f.* A small forest.
 Bāṇi, *n.f.* (S. Vāṇi, language.) A speech.
 Bāñ-íñ, *n.m.* An arm.
 Bāṇiyá, *n.m.* (H. *baniá.*) A banker or the 3rd caste of the Hindús.

- Banjar, *n.m.* Uncultivated land, grazing ground.
- Bá'ňjh, *n.f.* (S. Vandhyá.) A childless woman, a barren cow.
- Ban-lau, *n.f.* The Virginia creeper. (From *ban*, a forest, and *lau*, a creeper.)
- Bán-nu, *v.t. re.* To fold up, to bind; *f.* -í, *pl.* -é.
- Banu a ki náhí, (*phrase.*) Whether agreeable or not.
- Banráí, *n.f.* An oak forest.
- Báňslochán, *n.m.* (S. Vaňshalochana.) A white substance, found within the cylinder of the bamboo; a kind of manna highly valued for its cooling and strengthening properties.
- Báňshtí, *n.f.* A medicinal drug.
- Báňth, *n.m.* The servant of a chief's kitchen.
- Báňthiyá, *ad.m.* Handsome, pretty. *n.m.* A young man.
- Bhoňru { *Hyúň ghalolá bádlié, soená ghalo suháge.*
 { *Thind ghalo báňthiyá, kánjri chheori ágé.*
- A couplet { The snow will melt with clouds, and gold melts
 { with borax.
 { So a handsome youth is melted by the harlots.
- Bá'nu, *v.t. re.* (1) To strike, to hit. (2) To fire. (3) To plough. *f.* -í, *pl.* -é.
- Báňwiň, *n.f.* (S. Vapi.) A water pool. (Also *boň.*)
- Báoná, *n.m. f.* -í, *pl.* -é. (S. Vámana.) A dwarf. [wind.]
- Báonal, *n.m.* A whirl-wind. -áwná, *v.i. ir.* To blow, of a whirl-
- Báorí, *n.f.* (S. Vápí.) (H. *báolí.*) A water pool.
- Bápú, *n.m.* See Bábá.
- Bár, *n.m.* Fortification, a fence. -dená, *v.i. ir.* To enclose.
- Bár, *n.f. pl.* -o. (1) A song. (Syn. *hár.*) (2) A day.
- Bará, *adj. m.;* *f.* -í, *pl.* -é. Great, large. *n.* A kind of cake.
- Barákhri, *n.f.* (H. *barákharí.*) The alphabet.
- Barát, *n.f.* (1) A wedding procession. (2) Dunning. -i-bethná *v.i. re.* To sit at one's door.
- Barčhá, *n.m.;* *pl.* -é. A spear. *f.* -í. A small spear.
- Barđhú, *n.f.* (1) Defeat. (2) Failure. -máchñi or -parñi, *v.i. re.* To be defeated, to fail.
- Bardnu, *v.i. re.* To walk, to go on. (Basháhr.)
- Baréwe, *n.m.* A jack-'o-lantern, will-of-the-wisp.
- Barf, *n.f.* See Hyúň. -parñi. To fall, of snow.
- Bargat, *n.f.* (H. *barakat.*) Prosperity, a blessing.
- Báрге, *n.m.* Side, part. *pl.* -o.
- Barhó, *n.m.* A male spirit which causes sickness (Chambá).
- Bári, *n.f.* A turn.
- Bári-khe, *adv.* For the whole life.
- Barkáwñu, *v.t. re.* To beat, to hit, to strike; *f.* -í, *pl.* -é.
- Bárké, *n.m.* A guest, a person entitled to hospitality.
- Barmá, *n.m.* (H.) A gimlet.
- Bárne, *n.f.* A kind of fern.
- Baró, *n.m.* Rations, provisions.
- Baró, barú, *n.m.* Rations.

- Báró, *ad.* 12; -wáñ, 12th.
Barto, *n.m.* A *muáfí*, or revenue-free grant (Mandí).
Barto-jeolà, *n.m.* A free grant for service (Mañđi).
Báru, *n.m.* The name of a tune (*rág*) called barwá.
Bárwé, *n.m. pl.* Cotton seed.
Bas, *n.m.* (S. Vasha.) Control.
Básná, *n.f.* (S. Vasaná.) Fragrance, sweet smell.
Basát, *n.f.* A herd or a flock. (Also Basatrí.)
Basérá, *n.m.* A house or home.
Bashañdar, *n.f.* (S. Vaishwánara.) Fire.
Báshá, *n.m.* A small kind of hawk called *bahrí* in the plains.
Bás or báss, *n.m.* See Bashulá.
Basetri, *n.f.* Cattle, quadrupeds.
Bá'sh, *n.f.* A smell.
Basháh, *n.m.* (S. Vishwása.) Trust, faith, confidence.
Bashákh, *n.m.* (S. Vaishákha.) The first month of the Hindú year, corresponding to April.
Báshaná, *n.f.* A wish, desire, inclination (S. Vasaná).
Bāsháñ-wáñ, *n.m.* A kind of swelling, a disease.
Bāshá'r, *n.m.* turmeric. See Bihan also.
Bāsharam, *ad.* (H. *besharm.*) Shameless. (Alike in all genders and numbers.)
Bashatri, *n.f.* Trouble, hardship, difficulty, distress.
Bash-kál, *n.m.* (S. Varshákála.) The monsoon, the rainy season.
Báshmati, *n.f.* One of the best kinds of rice.
Báshná, *n.f.* See Báshaná.
Bashñu, *n.m.* A tenant. *v.i. re.* (1) To settle, to live, to lodge.
(2) To rain.
Báshñu, *v.i. re.* To warble.
Bāshťálá, *n.m.* The oracle delivered by the *diwáñ* of a deity.
Bāshťáng, *n.m.* See Bisťáng.
Bashúlá, *n.m.* An adze.
Bashúlñu, *v.t. re.* (1) To realize. (2) To settle, to restore order;
f. -í, pl. -é.
Basnu, *v.i. re.* (See Bashñu).
Bás, *n.f.* (1) Smell, scent, fragrance. (2) An adze.
Bast, *n.f.* (S. Vastu.) A thing.
Bást, *n.m.* (S. Vástu, the site of a habitation.) A stone brick deposited in the foundation of a house and worshipped, and called *chakka* or *bástu*.
Bástá or -u, *adj. m.; f. -í, pl. -é.* (1) Uncultivated. (2) *n.* Fallow.
Bastr, *n.m.* (S. Vastrá.) Cloth, dress, clothing.
Bástu, *n.m.* (S. Vástu.) The deity of a house, the house deity.
(Also *bástu purush*).
Basulñu, *v.t. re.* (1) To set right. (2) To realise; *f. -í, pl. -é.*
Bát, *n.f.* (S. Vártà.) A word, a thing, a matter. -láñi, *v.t. re.*
To converse.
Bá't or bátth, *n.f.* A path, way, road. -láñi, *v.i. re.* To make
a way. -háñđñi, *v.i. re.* To travel.

- Batairá, *n.m.* A stone vessel maker, one who works in stone.
- Batáli, *ad.* 42; -wáñ, 42nd.
- Batér, *n.m.* (H.) A partridge.
- Batetú, *n.m.* The little son of a Bráhmaṇ.
- Bathánu, *v.t. re.* To seat, to allow to sit down.
- Batholí, *n.f.* Bread made of pot-herb flour.
- Báthú, *n.m.* (S. Vástuka.) The *pot-herb* seed or plant; a kind of vegetable.
- Batná, *n.m.* A substance used for rubbing the pair before a marriage.
- Báti, *n.f.* (1) A small vessel of brass. (2) A weight of two *sers*. (3) A wick.
- Bátṇu, *v.t. re.* To knead; *f.* -í, *pl.* -é. (Also *bátṇá*).
- Battí, *ad.* 32; -wáñ, 32nd.
- Batuwá, *n.m.* (H.) A small purse.
- Batáwṇu, *v.t. re.* To let one know, -*f.* í, *pl.* -é.
- Batáwṇu, *v.t. re.* To cause or allow to knead.
- Bátri, *n.f.* A short cut. *Lit.* a little path.
- Báú, *n.m.* Swimming, the act of swimming. -*dene*, *v.i. ir.* To swim.
- Bauṅsu, *n.m.* A kind of loaf made with fat, and cooked in steam (used in Balsan and Púnar).
- Báwáñ, *ad. m.*; *f.* -í, *pl.* -é. Left. (S. váma.)
- Báwná, *n.m.* See Báoná.
- Báwṇe, *n.f.* A kind of plant which bears blue flowers.
- Báwri, *n.f.* See Bàori.
- Báy, *n.f.* wind (or flatulence).
- Bayáli, *ad.* 42; -wáñ, 42nd.
- Bdár, *n.m.* A kinsman: kith or kin. -*ṇu*, *v.i. re.* To act like a kinsman.
- Bdhajwṇi, *v.t. re.* To extinguish.
- Bébi, *n.f.* Sister. The vowel *i* is changed into *e* in the vocative case as: *Bebé tú kiñdi cháli?* "O sister, where are you going to?"
- Bedañ, *n.f.* (S. Vedaná.) An ache, a pain.
- Bedi, *n.f.* (S. Vedi.) The ground on which is lighted the sacrificial fire at weddings or other religious ceremonies.
- Bední, *n.f.* A pain.
- Bedṇu, *v.t. re.* To call, to invite, to send for; *f.* -í, *pl.* -é.
- Beduṇṇu, *v.i. re.* To be spoken, to be called.
- Begé, *adj. m. or adv.* Too much.
- Begrá or -u, *adj. m.*; *f.* -í, *pl.* -é. Very much, too much, excessive.
- Beí, *n.f.* (S. Vipádiká.) A kibe. A sore or blister on the foot.
- Bejkhre, *n.m. pl.* Ugly or unclean feet.
- Be'ká or -h, *adj. m.*; *f.* -í, *pl.* -é. Empty, or empty-handed.
- Bé'l, *n.m.* (S. Vilwa.) The tree, or its fruit, called *bel*. (*Aegle marmelos*.)
- Beorá, *n.m.* (S. Vyavahára.) A matter, a subject.

- Beorá or -u, *ad. m.*; *f.* -í, *pl.* -é. (1) Reversed, upset, contrary.
(2) Left.
- Be'r, *n.f.* Delay.
- Bér, -o, *pl.* A village, a house or home.
- Beṛá, *n.m.* A palace, especially the female apartments in a chief's palace; *pl.* -é.
- Beṛí, *n.f.* (1) Iron fetters. (2) A boat.
- Beri, *n.f.* See *bári*.
- Besó, *n.m.* See *Majnú*.
- Beṭá, *n.m.*: (H.) A son. *f.* -í. A girl or daughter; *pl.* -é. Sons.
- Bethú, *n.m.* A low-caste farmer who works under a *zamîndár*.
- Bethṇu, *v.i. re.* (H. *baithná*.) To sit down.
- Bglaiwṇu, *v.t. re.* To clear off; *f.* -í, *pl.* -é.
- Bhábar, *n.m.* The scorpion plant, from which jute is obtained.
- Bhábi, *n.f.* Brother's wife. Also *bháoj*.
- Bhádar, *ad. m.* (H. *bahádur*.) Gallant, brave.
- Bhádo, *n.m.* (S. *Bhádrapada*.) The 5th month of the Hindu year, corresponding to August. (Also *bhajjo*.)
- Bháḍú, *n.m.* (H. *bhaḍḍú*.) A white-metal vessel used for cooking pulse.
- Bháer, *n.m.* Brother. *f.* -í, Sister; *m.* -á, A polite term of address to anyone.
- Bhá'g, *n.m.* (S. *Bhágya*.) Luck, fate, fortune.
- Bhág-khóuwane, *v.i. re.* To be ill-fated, to be unlucky.
- Bhágṇu, *v.i. re.* To run away, to escape.
- Bhahattar, *ad.* 72.
- Bháí, *n.m.* (H. *bháí*.) (S. *bhrátri*.) A brother.
- Bhaiñchal, *n.m.* (S. *Bhúmichálana*.) An earthquake.
- Bhaiñs, *n.f.* (H.) (S. *Mahishi*.) A buffalo; *m.* -á, *pl.* -é.
Also *maiñsh*.
- Bhaiñsh, *n.m.* (S. *Abhyása*.) Practice.
- Bhaiñshṇu, *v.i. re.* To practise; *f.* í, *pl.* é.
- Bháithú, *n.m.* An adopted brother. *f.* -aṇ. An adopted sister.
- Bhajjo, *n.m.* See *Bhádo*. -we, *adv.* In August.
- Bhajṇu, *v.t. re.* (H. *bhajná*.) To preserve, to keep in memory.
- Bhájṇu, *v.t. re.* To deny, to disagree, to refuse; *f.* -í, *pl.* -é.
- Bháji, *n.f.* Vegetable.
- Bhalá, or -u, *ad. m.* Good; *f.* -í, *pl.* -é.
- Bhálá, *n.m.* (H.) A spear; *pl.* é.
- Bháláwá, *n.m.* (H. *bhíláwá*.) A medicinal tree, or fruit.
- Bhalḱ, *n.f.* Morning, daybreak. -é. At daybreak.
- Bhallá, *n.m.* A kind of cake, made of pulse flower; *pl.* -é.
- Bhallí, *n.f.* A kind of food.
- Bhalṇu, *v.i. re.* To recover from illness, to be restored to health.
- Bhálṇu, *v.t. re.* To keep in sight, to observe, to witness.
- Bhálu, *n.m.* One who keeps anything in sight.
- Bhálú, *n.m.* (See *Bañái*.)

- Bhá'n, *n.m.* Small coins.
- Bhánda or -u, *n.m. pl. -é.* A brass, copper or iron vessel.
- Bháñde-bábar-honi, *v.i. ir.* To be in menses.
- Bháñdu, *v.t. re.* To call ill names, to abuse; *f. -í, pl. -é.*
- Bháñkhri, *n.f.* Mocking bird.
- Bhán-ñu, *v.t. re.* To break; *f. -í, pl. -é.*
- Bháñji, *n.f.* Injury. -mární, *v.i. re.* To injure.
- Bháñju or -á, *n.m.* sister's son; nephew. *f. -í.* Sister's daughter; niece; *pl. -é.*
- Bháñg, *n.f.* The hemp plant, or leaves, or smoking hemp.
- Bháñgoļu, *n.m. pl.* Hemp-seed.
- Bháñói, *n.m.* (H. *bahnoi.*) Sister's husband.
- Bháoj, *n.f.* See Bhábi.
- Bhár, *n.m.* A seed measure upon which was founded the ancient unit of land (Kullu).
- Bhárá, *n.m.* (1) Hire, rent. (2) To give some corn to a calfless cow or buffalo at milking.
- Bhárá, *n.m.* (S. *Bhára* = weight.) A load, luggage; *pl. -é.*
- Bhárá or -u, *adj. m.; f. í, pl. -é.* Full, filled up.
- Bhárá, *n.m.* Fare, rent. -dená, *v.i. ir.* To pay the fare.
- Bhári, *ad.* (H.) Heavy.
- Bháran, *n.m.* A tax levied at two annas per rupee (Kullu).
- Bháñu, *v.t. re.* (1) To pay. (2) To fill up.
- Bháñ, *n.m.* A kind of pulse, flat and black in colour.
- Bháñuwanu, *v.i. re.* To be filled; *f. -í, pl. -é.*
- Bhásh or bhákh, *n.f.* (S. *Bháshá.*) Language, a dialect. *Pä-hári bháshbi jáñai?* 'Do you know the Pahári language?'
- Bhásh, *n.m.* The lungs.
- Bhásmá, *n.m.* (S. *bhasman.*) Ashes.
- Bháñ, *n.m.* (S. *Bhāṭṭa.*) A term for a Bráhmán.
- Bhá't, *n.m.* (S. *Bhakta*) Boiled rice.
- Bháñgru, *n.m.* one who manages corvée or *begár* (Kullu).
- Bháñi, *n.f.* A ceremony at which Bráhmáns are fed.
- Bháñli, *n.f.* A feast given to all the kith and kin in order to regain one's caste; one's being out of caste by doing something wrong.
- Bháñkanu, *v.i. re.* To stray, to wander; *f. -í, pl. -é.*
- Bháñte, *n.m. pl.* (H. *bhatta.*) Brinjals.
- Bháñu, *n.m.* A Bráhmán's son whose duty it is to serve a chief at the time of worship.
- Bháú, *n.m.* A chief's son. A polite term used in addressing any boy of good birth.
- Bháñ, *n.m.* (S. *Bhavana.*) A temple.
- Bháññ, *n.m.* A thought, a supposition. *Mere bháññ sé ní áwná,* "I suppose he won't come."
- Bháw, *n.m.* (H. *bhāw.*) A rate.
- Bháñár, *n.m.* A granary, a store-house.
- Bháñári, *n.m.* One in charge of granary, a store-keeper.
- Bháñ, *n.m. f. -í, pl. -o.* A sheep.

Bhékhal, *n.m.* A kind of plant with sharp thorns; *pl.* -é.

Bhét, *n.m.* (H.) A secret.

Bhét, *n.f.* (1) A present offered to a deity. (2) An offering. (3) A benevolence made in cash by officials and by landholders in land to the Rana at the Diwáli festival (Kut-hár). (4) An offering made on appointment to office by a *mahr* (Bilâspur).

Bhetá (see the preceding). A present made to a deity or ruler, -*deni* or *charni*, *v.i. ir.* and *re.* To give or offer a present.

Bhetnu, *v.t. re.* To visit, to meet, to call on; *f.* -í, *pl.* -é.

Bhétu, *n.m.* (H.) One who knows secrets. -*karná*, *v.t. ir.* To introduce, to acquaint.

Bhijnu, *v.i. re.* To be wet; *f.* -í, *pl.* -é.

Bhikh, *n.f.* (S. *Bhikshá*.) Alms. -*deni v.i. ir.* To give alms.

Bhirnu, *v.t. re.* To fight, to struggle.

Bhit, *n. f.* (S. *Bhitti*.) A wall.

Bhithká or -u, *ad. m. f.* -í, *pl.* -é. Inside, in.

Bhithlá or -u, *ad. m.*; *f.* -í, *pl.* -é. Of the inside, inner.

Bhlaithá, *n.m.* The main beam of a roof.

Bhlekhá, *n.m.* (H. *bhulkálekhá*.) A mistake, an oversight.

Bhofar, *n.m.* Shoulder, *pl.* -o.

Bhog, *n.m.* (S.) An offer, -*láná*; *v.i. re.* To offer cooked food to a deity.

Bhoglu, *n.m.* See *Bihan*.

Bhó'j, *n.m.* (1) A feast. (2) Birch. -*ru*, *n.m.* Picnic. (3) -*pattar*, *n.m.* Birch-bark.

Bholá or -u, *adj. m. f.* í, *pl.* -é. Simple-minded.

Bhoñr or -á, *n.m.* (S. *bhramara*.) A black bee; *f.* -i, *pl.* -é.

Bhoñru, *n.m.* A song, a couplet: poetry, such as:—

Kúje ru fulrú, bhoñro ru bhun̄chu,
Bhujú ní jámdú ní huñdú mano ru suñchú.

“The wild white rose is sucked by a black bee,
Roasted grain never grows, nor is a desired object gained.”

Síti háñdolí harno, bikro de moro,
Mánu dekhe mukhte, terá latká horo.

“Deer will walk, and peafowl too,
I've seen a good many men, but your gait is of another kind.”

Bhoñthá or -í, *n.* A sept of Kanets in Kaimli *pargana* and elsewhere in these hills; *pl.* -é.

Bhoshé, *n.m. pl.* Roasted green wheat or gram.

Bhruñgu, *v.i. re.* To roar like a panther.

Bhryúñsh, *n.f. pl.* -o. Eyebrows.

Bhú, *n.m.* (H. *bhus*.) Fodder.

- Bhubhal, *n.m.* A fire of hot ashes to fry potatoes in.
 Bhubri, *n.f.* Mouth.
 Bhuiñ, *n.f.* (S. Bhúmi.) Earth, land. -su, *adj.* A one-storeyed house.
 Bhujnu, *v.t. re.* To roast, to fry; *f.* -í, *pl.* -é.
 Bhukh, *n.f.* (S. Bubhukshá.) Hunger, appetite.
 Bhukhíe-rañnu, *v.i. ir.* To remain hungry.
 Bhúl, *n.f.* (H.) A mistake, forgetfulness.
 Bhulká, *n.m.* Vegetables. -cháñnu, *v.i. re.* To cook vegetables.
 Bhulnu, *v.t. re.* To forget; -*f.* í, *pl.* -é.
 Bhuñchu, *ad.* Sucked, or licked.
 Bhuñdu, *n.m.* A fool, an ignorant man.
 Bhú-ro-parál, *ad.* Good for nothing.
 Bhyañi, *n.f.* Daybreak.
 Bhyáñ-ñi, *n.f.* Daybreak. -e. At daybreak.
 Bhyáñsär, *n.f.* Morning, dawn. -i, *adv.* This morning.
 Bhyáss, *n.m.* (S. Abhyása.) Practice, exercise.
 Bhyásuwnu, *v.i. re.* To be accustomed, to be in practice; *f.* -í, *pl.* -é.
 Bhyóñnu, *v.t. re.* To make or cause to be wet; *f.* -í, *pl.* -é.
 Bí, *n.f.* The verandah of a house. (Also *tóng.*)
 Bí, *ad.* (S. Vinshati.) 20; -wáñ, 20th.
 Bi, *adv.* Also, too. *Sé bi áwná thiá.* "He too was to come."
 Bi, *adv.* (1) Also, even. Proverb:—
 Také rí bi, "Of six pies,
 Chajau rí bi. Yet beautiful."
 (2) *adv.* As well as.
 Biáh, *n.m.* See *Byá* or *Byáh.*
 Bich, *n.f.* A crack. *adj.* Middle. *n.* Centre.
 Bichá-bichí, *adv.* Through or by the middle.
 Bidáná, *n.m.* Quinces.
 Bidhñi, *v.i. re.* To be extinguished.
 Bidhñu, *v.i. re.* To be extinguished.
 Bigái, *n.f.* A tax levied per *bíghá* (Kuthár).
 Bighé, *adv.* In the fields.
 Bihan, *n.m.* Coriandrum sativum. (Also *bāshár.*)
 Bíj, *n.m.* (S. Vija). (1) Seeds. (2) (S. vajra.) Thunderbolt.
 -gañnu, *v.i. re.* To be no more.
 Bijaurí, *n.f.* (S. Vijapúra.) A kind of citron.
 Bijandrí, *n.f.* A furrow left unsown in a field.
 Bijlí, *n.f.* (S. Vidyut). Lightning.
 Bijñu, *v.t. re.* To sow; *f.* -í, *pl.* -é.
 Bikar, bikr, *n.f.* The lower part of a field.
 Bikh, *n.m.* (S. Visha.) (1) Poison. (2) -ru or -rá, *ad m.*; *f.* -i, *pl.* -e. Difficult, dangerous (way).
 Bikh, *n.f.* A step, a footstep. -dení, *v.i. ir.* To tread, to walk.
 Bíl, *n.f.* A hole, chasm, a crack. -pañni, *v.i. re.* To crack
 -patri, *n.f.* Leaves of the *bel* tree.

- Bilkhṇu, *v.t. re.* To scream, to cry.
 Biná-bajau-rí, *ad. f.* Without wages.
 Bináyak, *n.m.* (S. Vináyaka.) The deity Ganesh.
 Biñchi, *n.f.* A plant called *gulmanhdi* in Hindî.
 Biñchu, *n.m.* (S. Vrishchika, H. *bichchhu.*) A scorpion.
 Bíñd, *n.m.* A handle of a sickle or a hoe. -láná, *v.i. re.* To fix a handle.
 Bindá, *n.m.* A truss (of hay). Bindku.
 Biñdá, *n.m.*; *pl.* -é. A big grass bundle; *f.* -í. A small grass-bundle. (Also *pulá* and *pulí.*)
 Biñdlu-tará, *n.m.* The morning star.
 Bingu. See Bángá.
 Bini, *ad.* (H. *biná.*) Without.
 Bír, *n.m.* (S. Vira.) (1) A hero. (2) The deity Hanumân or Bhairab. (Also used in compounds, *e.g.*, Banbír, Lánkrábír.)
 Biri, *n.f.* A green twig used for brushing the teeth. -láni, *v.i. ir.* To brush the teeth.
 Birié, *n.* A polite term used in addressing a maiden.
 Bishi, *n.f.* (S. Vinshati.) A score, 20.
 Bishká or -u, *ad. m.*; *f.* -í, *pl.* -é. Empty. -háthe, *adv.* Empty-handed; *f.* -í, *pl.* é.
 Bish-táñg, *n.f.* (1) The remuneration of a headman at the rate of 6 pies per rupee of land revenue (Kuthár). (2) A present to an officer in cash: (all the Simla Hill States). -deñi, *v.i. ir.* To give a present. (3) A bribe (also *kó'r.*)
 Bishú, *n.m.* (S. Vishuva.) (1) The moment of the sun's reaching Aries. (2) A song sung by low-caste people in April.
 Biu, *ad. m.* Good. -hoṇu, *v.i. ir.* To be convalescent.
 Biyá or -u, *ad. m.*; *f.* -í, *pl.* -é. Good. *adv.* Quite well.
 Biyé-re-muñdé, *ad. pl.* Disciples of wise men.
 Bláj, *n.m.* (S. Valirája, the King Vali.) A night fair. (Also *barláj* or *brláj.*)
 Blá'k or bülák, *n.m.* A nose-ring.
 Blair, *n.m.* A low caste (often called 'mate'). (Also *halmandí.*)
 Bláwlá, *n.m.* Condolence. -deñá, *v.t. ir.* To condole.
 Blél, *n.f.* Evening, eve.
 Bliyá, *m.* O my; *f.* -é.
 Boá, *n.m.* Flight.
 Bobó, *n.f.* (1) A sister or adopted sister. (2) A very polite term used in addressing a woman.
 Bodrí, *n.m.* A kind of disease, chicken-pox. -nikalni, *v.t. re.* To suffer from chicken-pox.
 Boé, *v.p.p.* Passed away.
 Bohit, *ad. m.* (H. *bahut.*) Much, abundant.
 Bohu, *n.f.* (S. Vadhú.) Daughter-in-law.
 Bojhá, *n.m.* (H. *bojh.*) A load.
 Bo'k-bidyá, *n.f.* Jesting, mocking.
 Boki, *ad. m.* and *f.* Talkative.
 Bokṇu, *v.t. re.* To jest, to mock; *f.* -í, *pl.* -é.

- Bó'l, *n.m.* A high wooded place.
- Bó'l, *n.m.* (1) A speech, a saying. (2) An oral agreement whereby one's daughter is betrothed to a boy; in default the sum of Rs. 20 is paid as damages.
- Ból, *n.m.* (1) A speech. (2) The term used for paying Rs. 20 to validate a betrothal.
- Bolnu, *v.t. re.* To speak; *f.* -í, *pl.* -é.
- Boñ, *n.f.* See Báorí.
- Bón, *n.m.* See Bañ.
- Boñ-ñu, *v.i. re.* To flow.
- Bonu, *v.t. re.* See Bijñu.
- Bo'tí, *n.f.* See Bohu.
- Botí or botiyá, *n.m.*; *f.* -añ. A cook.
- Botí, *n.f.* A bit of flesh. -boti-karni, *v.i. ir.* To cut in pieces.
- Bóu, *n.f.* (H. *bahú*, S. *Badhú*.) Daughter-in-law.
- Bóúmeñ, *v. pl.* We will, or should, sow.
- Bownu, *v.i. re.* To roll down, to flow; *f.* -í, *pl.* -é.
- Bpári, *n.m.* (H. *byápári*.) A trader, a merchant.
- Bra, *n.m.* A weight equal to 4 *thákrís* or 6 *sers*. The area sown with one *árhá* is reckoned equal to a *bigha* (Jubbāl.).
- Brágá, *n.f.* The wife of a *bairagí*.
- Brágar, *n.m.* Ear-rings.
- Brágí, *n.m.* *Bairagí*, a *Vaiṣṇava*.
- Brágañ, *n.f.* A lioness or tigress.
- Brágg, *n.m.*; *f.* -añ (S. *Vyághra*.) A leopard or panther. -ṭu. A leopard cub.
- Brañl, *n.f.* (S. *Viḍala*.) A cat. (Also *brañli*) Dim. -ṭú or -ṭí. A kitten.
- Bráss, *n.m.* The rhododendron.
- Brát, *n.f.* (1) Dunning. (2) (H. *bárát*.) A wedding procession.
- Bráti-bethñu, *v.i. re.* To dun. (Also *brát-láni*.)
- Bresht, *n.m.* (S. *Vrihaspati*.) Thursday.
- Bthiñ, *n.m.* Flour of pot-herb grain.
- Bthoñi, *n.f.* Bread made of pot-herb grain.
- Buára or bwára, *n.m.* A helper; one who helps a fellow villager and gets food, but no cash, in return; *pl.* Buáre or bwáre -láñe, *v.i. re.* To engage helpers. -ḍewñu, *v.i. re.* To go to help.
- Búbá, *n.m.* The husband of one's father's sister. *f.* -í, Father's sister, *pl.* -é.
- Bubér-bháí, *n.m.* Father's sister's son.
- Budá, *n.m.*; *f.* -í, *pl.* -é. A bar.
- Buddh, *n.m.* (S. *Budha*.) (1) Wednesday. (2) Wisdom.
- Búg, *n.m.* A cover, especially for a gun, a pillow or bedding.
- Bugchá or -u, *n.m.*; *f.* -í, *pl.* -é. A bundle.
- Buggl, *n.f.* Wrapping up the body in a sheet; -pani, *v.i. re.* To wrap up one's body in a sheet.

- Bujhṇu, *v.t. re.* (H. *bújhna.*) To understand, to know; *f. -í, pl. -é.*
 Bujhṇwálá, *n.m.*; *f. -í, pl. -é.* One who understands or knows.
 Bülák, *n.m.* See Blá'k.
 Bulánu, *v.t. re.* (H. *bulána.*) To call, to invite.
 Bunjá, *ad.* 52.
 Buṇ-nu, *v.t. re.* (H. *bunna.*) To weave; *f. -í, pl. -é.*
 Burá or -u, *adj. m.*; *f. -í, pl. -é.* Bad, wicked, not good.
 Burá-bhájaná, *v.i. re.* To cease unhappiness.
 Burá-lágná, *v.i. re.* To be unhappy. -mánná, *v.i. re.* To be displeased.
 Buri-ghálṇi, *v.t. re.* To harass, to put to trouble, to plague.
 Buri-hoṇi, *v.i. ir.* To be in trouble.
 Buri-lágnṇi, *v.i. re.* To pine in love, to feel unpleasant.
 Bwá'l, *n.m.* (H. *ubál*, S. *Udgára.*) (1) Overflowing. (2) Heat.
 Bwáḷ-jánu or dewnu, *v.i. re.* To overflow.
 Bwáḷnu, *v.t. re.* (H. *ubalna.*) To boil.
 Bwára, *n.m., pl. -e.* See Buára.
 Byá, *n.m.* (S. *Viváha.*) Marriage. (Also *byáh.* -áhundá, *adj. m.*; *f. i, hundi*; *pl. -éhunde.* Married.
 Byáij, *n.m.* (H. *byáj.*) Interest.
 Byáli, *n.f.* Dinner. -cháñni, *v.i. re.* To cook the dinner. -é, *adv.* In the evening. *Byále re pahre áyá Ludro*—'Shib came in the evening.'
 Byálke-bakté, *adv.* In the evening time.
 Byáḷkri or byáḷki, *n.f.* The evening.
 Byáli, *n.f.* Supper.
 Byáḷti, *n.f.* Evening.
 Byáñhdá, *n.m.* A tax levied at a chief's wedding and on his children's marriages. (Also *Byáoḷ* or *Byáoḷi.*)
 Byáoḷ or byáoḷi, *n.f.* See *Byáñhdá.*
 Byáshi, *ad.* 82; -wáñ, 82nd.
 Byó'l, *n.m.* A kind of tree, the leaves of which are given to cattle as fodder.
 Byórá or -u, *ad. m.*; *f. -í, pl. é*; (1) Reversed, upset. (2) *n.m.* Detailed account. (3) *ad.* contrary, left (*beorá*).

C

- Chá'b, *n.m.* A food made of rice and sugar.
 Chabhokṇu, *v.t. re.* To dip.
 Chábṇu, *v.t. re.* To chew; *f. -í, pl. -é.*
 Chábútrá, *n.m.* A raised bank or terrace, open or covered.
 Chábútrá-wazír or Shrí-wazír, *n.m.* The prime-minister, the chief minister. (The former form was used in Kullû and the latter in Bashahr.)
 Cháchá, *n.m.* Uncle. *f. -í, Aunt*; *pl. -é.*
 Chachéṇu, *v.i. re.* To cry or scream; *f. -í, pl. -é.*
 Chádar, *n.m.* A sheet of cloth.

- Chádr, *n.f.* A scarf. (H. *chaddar.*)
- Cháer, *n.f.* See Chár.
- Cháetu or chaethu or -á, *ad. m.*; *f. -í, pl. -é.* (1) Desirable. (2) Easy.
- Chaftá or -u. *ad. m.*; *f. -í, pl. -é.* Thin, straight.
- Chagarnu, *v.t. re.* See Chagrnu.
- Chagrnu or chagarnu, *v.t. re.* To know, to come to know, to feel; *f. -í, pl. -é.*
- Cháh, *n.f.* (1) Desire. (2) Tea. -nu, *v.t. re.* To wish.
- Cháin, *n.f.* (P.) Peace, tranquillity. -parni, *v.i. re.* To be in rest.
- Chair, *n.m.* The true or Golden Pheasant.
- Chajará or -u., *ad. m.*; *f. -í, pl. é.* Good, fine.
- Chá'k, *n.m.* (1) An ornament. (2) A miller's wheel.
- Cháká, *n.m.* Service in cantonments. (Obs., Kullû.)
- Chákar, *n.m.* (H.) A servant; *f. -í.* Service.
- Chakchuñjri, *n.f.* A squirrel.
- Cháké, *n.m. pl.* Roofing slates; -á, *sing.*
- Cháke-bethnu, *v.t. re.* To realize a fine by sitting at one's door.
- Chakhauni, *n.f.* A taste.
- Chákhnu, *v.t. re.* (H. *chakhná.*) To taste.
- Chákí, *n.f.* (H. *chakkí.*) A handmill.
- Chakká, *n.m.* See Bast.
- Chakkar, *n.m.* (H.) Circle, round. -lánu, or -denu, or -bahnu; *v.i. re.* To turn round.
- Cháklá or -u, *n.m.*; *f. -í, pl. -é.* A round stone.
- Chakleot, *n.f.* The blackbird (*chaklyot*).
- Chaknu, *v.t. re.* To carry, to lift up; *f. -í, pl. -é.*
- Chakó'r, *n.m.* See Chákru.
- Chákri, *n.f.* Service. -karni, *v.t. ir.* To serve.
- Chákru, *n.m.* The *chikor* (also *chakór*).
- Chákú, *n.m.* (H. *chakkú.*) A knife.
- Chá'l, *n.f.* (H.) (1) Gait. (2) A custom.
- Chálá, *n.m.* Shaking. -honá, *v.i. ir.* To be shaken.
- Chaláná-dená, *v.i. ir.* To go on, to proceed.
- Chálhér, *n.m.* Breakfast time. (Also *chalhár.*)
- Cháli-jánu, *v.i. ir.* To go on. -jánu, *v.i. re.* To know how to walk.
- Chálni, *n.m.* See Pálgári. (Basháhr.)
- Chálnu, *v.i. re.* (H. *chalná.*) To walk, to go on, to proceed; *f. -í, pl. -é.*
- Chamár, *n.m.* (H.) (S. *Charmakára.*) *f. -í.* A shoemaker.
- Chamáshá, *n.m.* (S. *Cháturmásya.*) The monsoon, the rainy season, wet weather.
- Chámbá, *n.m.* (1) Copper. (2) A fragrant yellow flower.
- Chámbá, *n.m.* (S. *Champaka.*) A tree bearing a fragrant yellow flower (*Michelia champaca*). Proverb:—*Chámbé múlé bhekhlaí jámí:* "Under a fragrant flower tree there grew a thorny plant." (Used of the son of a well-to-do man who has none of his father's qualities.)

- Cham-chamát, *n.m.* (1) Shining or blazing. (2) Flashing.
Cham-gádar, *n.m.* (H. *changídar*.) A bat.
Chamkáwṇu, *v.t. re.* To cause to shine; *f. -í, pl. -é.*
Chamkṇu, *v.i. re.* (1) To shine. (2) To flash. (3) To be in full power; *f. -í, pl. -é.*
Champkalí, *n.f.* An ornament worn by women on the neck. (It is made either of gold or of silver.)
Chámri, *n.f.* The skin. -twárṇi, *v.i. re.* To whip.
Chaná'l, *n.m.* A low caste, *e.g.*, a shoe-maker.
Chá'n-chak, *ad.* Vain, in vain, without reason.
Chánd, *n.m.* (S. Chandra, P. *chánd*.) The moon.
Chañdâl, *n.m.* (S. Cháñdála, sweeper.) A wicked man.
Chañdól, *n.m.* A swing made of wood, to seat four.
Chandrá, *ad. m.; f. -í, pl. -é.* Wicked, bad.
Cháñgá, -u, *ad. m.; f. -í, pl. -é.* Good, fine. (H. *changá*.)
Cháñgar, *n.m.* The upper storey of a house.
Cháñhṇu, *v.t. ir.* To desire, to wish; *f. -í, pl. -é.*
Chaṇi, *n.f.* A bit, a very small part. *Mádu máñgo ádhu, Raṇi ná deo chaṇi.* "Mádu wants the half, Raṇi will not give a bit."
Cháñkṇu, *v.t. re.* See *Chábṇu*.
Chánná, *n.m.* The kernel of a fruit; *pl. -é.*
Chán-nu, *v.t. re.* (1) To make. (2) To cook; *f. -í, pl. -é.*
Chañtá'l, *ad.* See *chandál*.
Chá'nu, *v.t. re.* (H. *cháhna*.) To want, to wish, to desire. *f. -í, pl. -é.*
Cháo, *n.m.* See *Cháw*.
Chápṇu, *v.t. re.* (See *Chábṇu*.) To chew. -é-jogu, -á, *ad. m.; f. -í, pl. -é.* Fit to chew.
Chá'r, *ad.* (H.) Four. Chauthá, *m.; f. -í, pl. -é,* fourth.
Chár, *n.* (H. *áchár*.) A kind of sauce.
Charan, *n.m. pl.* (S. Charaṇa.) Feet.
Charán, *n.m.* Grazing ground.
Chár-deni, *v.i. ir.* To drive game.
Charáwṇu, *v.t. re.* To graze; *f. -í, pl. -é.*
Charhái, *n.f.* (1) An ascent. (2) An invasion.
Chaṛṇu, *v.t. re.* (1) To climb up. (2) To mount, to ride; *f. -í, pl. -é.*
Charj, *n.m.* (S. Āshcharya.) Wonder, surprise.
Chárj, *n.m.* (S. Āchárya.) A Krishna Brahman, who accepts the death-bed gifts.
Charkhá, *n.m.* (H.) Spinning wheel. -kátṇá, *v.i. re.* To spin.
Charṇu, *v.i. re.* (H. *charná*.) To graze; *f. -í.*
Chaská, *n.m.* Fondness, eagerness. -paṇá, *v.i. re.* To be fond.
Chatar, *ad.* (S. Chatura.) Clever, wise, active.
Chaṭikṇu, *v.i. re.* To crack; *f. -í, pl. -é.*
Chátṇu, *v.t. re.* (H. *chatná*.) To lick; *f. -í, pl. -é.*
Chatrái, *n.f.* (S. Cháturí.) Cleverness, wisdom.
Chaubi, *ad.* 24; -wáñ, 24th.

- Chaudash**, *n.f.* (S. Chaturdashí.) The fourteenth day of the bright or dark half of a month.
- Chaun**, *ad.* Three; *chiú*, *chijá*, or *chíyá*; *f.* -í, *pl.* -é.; third.
- Chaunlá**, *n.m.*; *f.* -í, *pl.* é. A wild beast with a white tail.
- Chauñr**, *n.m.* (S. Chámara.) A chowri, the tail of the yák used to whisk off flies, etc.; also as an emblem or insigne of princely rank.
- Chaurá or -u**, *ad. m.*; *f.* -í, *pl.* -é. (H.) Wide, broad.
- Chaurá**, *n.m.* (1) A terrace, a courtyard. *f.* -í. (2) A yák's tail.
- Chauth**, *n.f.* (S. Chaturthí.) The fourth day of the bright or dark half of a month.
- Chau'-thi**, *n.f.* A small hole near the hearth of a cook-room in which salt and red pepper are put.
- Cháw**, *n.m.* Pleasure, ambition. (Also Cháo.) -honá, *v.i. ir.* To be ambitious.
- Chawanu**, *v.i. re.* To absorb; *f.* -í, *pl.* -é.
- Chéfar**, *n.m.* A long shelf or plank to keep things on. (Syn. Párchh.)
- Chennu**, *n.m.* A pole with two horns.
- Cheñ-uñ**, *n.m.* The edible mushroom.
- Chelá**, *n.m.*; *f.* -í, *pl.* -é. A disciple, a scholar.
- Chele**, *n.m.* See *Diwáñ*, *Diñwáñ*.
- Ché'li**, *n.f.* (1) Breakfast. (2) The second morning meal. -chán-ni, *v.i. re.* To prepare breakfast.
- Chéol**, *chewl* *n.m.* A beam of timber.
- Chér**, *n.m.* See *Chair*.
- Cherá**, *n.m.* A wooden bolt.
- Chét or chéch**, *n.m.* (S. Chaitra.) The 12th month of the Hindús, corresponding to March.
- Chetá**, *n.m.* (1) Memory. (2) Treatment. -chaugshí, *n.f.* Careful treatment.
- Chethá-chethi**, *n.f.* Teasing, bothering.
- Chethá-hundá or -u**, *ad. m.*; *f.* -í, *pl.* -é. Spoiled.
- Chetá-rákhná**, *v.t. re.* To take care of. [pl. -é.]
- Chethnu**, *v.t. re.* To spoil, to bother, to render useless; *f.* -í,
- Chetnu**, *v.t. re.* (1) To feel. (2) *i.* To be cautious; *f.* -í, *pl.* -é.
- Chettá or -u**, *ad. m.*; *f.* -í, *pl.* -e. Narrow. (Also *chyetá*.)
- Chetuwanu**, *v.t. re.* To recollect, to recall to memory; *f.* -í, *pl.* -é.
- Chéuñ**, *n.m.* A kind of edible toadstool, morel. Also *chyáúñ*.
- Chéwāl**, *n.m.* A beam, of timber. (Also *dásá*.) [curd.]
- Chhá**, *n.f.* Watery curd. -dhuñ-ni or chholni, *v.i. re.* To churn
- Chhábrá or -u**, *n.m.*; *f.* -í, *pl.* -é. A large wide basket of bamboo, to put bread in.
- Chhabtu**, *n.m.* A grain measure, equal to 2 *sers*.
- Chháchhá**, *n.m.* *pl.* -é. A minute kind of gnat of yellow colour. It is found in Shungrí, Khadrálá, etc., in the Basháhr territory. When it bites a prick is felt and the pain increases and lasts for six months.

- Chhádnu, *v.t. re.* To leave; *f.* -í, *pl.* -é.
Chháetu or -a, *ad. m.*; *f.* -í, *pl.* -é. See Cháetu.
Chhái, *n.f.* See Astu.
Chhájñ, *n.f.* (S. Chháya.) Shade, shadow. -parñi, *v.i. re.* To become shady.
Chháká, *n.m.* A day's labour paid with 2 *sers* of grain and a meal (Bilâspur).
Chhakar-dádá, *n.m.* The great-great-grandfather.
Chhakku, *n.m.* A small basket.
Chhaknu, *v.t. re.* To eat; *f.* -í, *pl.* -é.
Chhal, *n.m.* Fright, terror (from an evil spirit). -chhiddar, *n.m.* A trick, pretension.
Chhá'l, *n.f.* A wave. Nháne ri-. Bathing.
Chhálá, *n.m.* Ring (of finger.) (Also *chhallá.*)
Chháláká, *n.m.* A long wave; *pl.* -é.
Chháláng, *n.f.* A skip, or jump.
Chhallá, *n.m.* A ring. (Also *chháp.*)
Chhállí, *n.f.* Indian corn. (Also *chhallí.*)
Chhalnu or chhalwñu, *v.i. re.* To be frightened or terrified by an evil spirit.
Chhálnu, *v.t. re.* To wash, to clean. *f.* -í. A sieve; *pl.* -é.
Chhálu, *n.m.* A blister.
Chhálnřt, *ad.* Selected, the best (alike in all genders and numbers).
Chhämái, *n.f.* Half-yearly. -mángñi, *v.i. re.* To ask for grain at each harvest.
Chhámbar, *n.m.* A kind of plant. *adj. m.f.* -í, *pl.* -é. Spotted.
Chhamchhamát, *n.m.* The tinkle of metal ornaments.
Chhadmó, *n.m.* (S. Chhadma.) Deceit.
Chhádnu, *v.t. re.* To release, to leave; *f.* -i, *pl.* -e.
Chhá'n, *n.f.* A leafy roof, a cattleshed.
Chháñde, *n.m.* Entertaining. -rákhñu, *v.t. re.* To entertain. *Chháñde kanié rákhúñ.* "What am I to entertain with?"
Chháñdé, *ad.* Entertaining.
Chháñgá or -w, *ad. m.*; *f.* -í, *pl.* -é. One who has six fingers or toes.
Chhänite, *ad.* By chance.
Chhán-nu, *v.t. re.* To shift; *f.* -í, *pl.* -é.
Chháñřnu, *v.t. re.* (1) To select. (2) To cut, to lop.
Chháñu, *v.t. re.* To roof; *f.* -í, *pl.* -é. (Also *chháwñu.*)
Chháp, *n.f.* (1) A ring (of a finger). (2) A seal.
Chhápar, *n.m.* A roof; *f.* -í. A small roof. *pl.* Chhápro.
Chhapáwñu, *v.t. re.* (H. *chhipáná.*) To hide; *f.* -í, *pl.* é.
Chhapká, *n.m.* A sudden blow or stroke.
Chhapnu, *v.i. re.* (1) To set; *f.* -í, *pl.* -é. (2) To hide.
Chhápñu, *v.t. re.* (H. *chhápñá.*) To print, to impress.
Chhá'r, *n.f.* Ashes. See Bhasmá.

- Chhar, *n.f.* A basket to keep a chief's robes in.
- Chharáwnu, *v.t. re.* To take back, to take away; *f. -í, pl. -é.*
- Chhari, *n.f.* A gold or silver mounted pole kept by a gate-keeper.
- Chhariyá, *n.m.* A gate-keeper of a chief's palace.
- Chharu, *v.t. re.* To pound, to beat in a pestle; *f. -í, pl. -é.*
- Chháru, *v.t. re.* To set free, to release, to leave; *f. -í, pl. -é.*
- Chharownu, *v.t. re.* To take by force; *f. -í, pl. -é.*
- Chhatar, *n.m.* (S. Chhatra.) A deity's silver umbrella; *f. -í.* An umbrella, a canopy.
- Chháti, *n.f.* A stick.
- Chhath, *n.f.* (S. Shashti.) The sixth day of the bright or dark half of a month. Also a ceremony observed on the sixth day after the birth of a son, when Shashti Devi is worshipped and a grand feast is given to all.
- Chháti, *n.f.* A small stick.
- Chhattá, *n.m.* (S. Chatra.) An umbrella; *f. -í.* A small umbrella; *pl. -é.*
- Chhau, *ad.* (H. *chhah.*) 6; -wáñ; *m.f. -wiñ; pl. -weñ, 6th.*
- Chhaub, *n.f.* An agricultural implement (used in Basháhr).
- Chháutu, *n.m.* A kind of implement to cut leaves and branches for cattle bedding. It is like a small hatchet.
- Chháwnu, *v.t. re.* See Chhánu.
- Chhdáwnu, *v.t. re.* (1) To cause or allow to release or leave; *f. -í, (2) To take off.*
- Chhé, *ad.* See chhau.
- Chhechár, *n.m.* (S. *shat*, six, and *upachára*, a gift.) A ceremony observed at weddings in Chambá and the Simla Hill States, when the bridegroom reaches the bride's house with the wedding procession; at the gate the bride's father gives him (1) water to wash his feet, (2) a *tilak* of sandal, (3) a garland, (4) a robe, (5) a betelnut, and (6) an ornament, *i.e.*, a gold ring.
- Chhéi, *n.f.* A store of wood or fuel. -láni, *v.* To store fuel.
- Chhejá or -w, *n.m.*; *f. -í, pl. -é.* A thin stick.
- Chhé'k, *n.m.* A tearing. -nu, *v.t. re.* (1) To tear. (2) To put out of caste.
- Chhekan, *n.m.* A tear, separating.
- Chheknu, *v.t. re.* (1) To tear, to break. (2) To put out of caste. To excommunicate.
- Chhekuwanu, *v.i. re.* To be torn or separated.
- Chhelá or -u, *n.m.*; *f. -í, pl. -é.* A kid.
- Chheli, *n.f.* A she-kid.
- Chheltu, *n.m.*; *f. -í, pl. -é.* A kid.
- Chhéó, chhéw, *n.m.* End. -honá; *v.i. ir.* To be no more.
- Chhéori, *n.f.* (1) A woman. (2) A wife (also *chhewri*).
- Chhé'r, *n.f.* (1) War, a battle. (2) Sound, -u, *n.m.* One who stirs.

[N.S.]

- Chherá, *n.m.* A stirring about. -dená, *v.t. re.* To give a stir.
- Chheráwá, *n.m.* (1) Irritation. (2) An invasion. (3) An invitation.
- Chheráwṇu, *v.t. re.* (1) To cause to stir; *f. í, pl. -é.* (2) To cause to irritate.
- Chheráwṇu, *v.t. re.* To fight; *f. í, pl. -é.*
- Chhernu, *v.t. re.* To irritate, to annoy, to trouble.
- Chheté, *adv.* Once on a time.
- Chheti, *n.f.* A married woman's private property (in Kullu). In Bashahr it is termed Istri-dhan.
- Chhéw, *n.m.* See Chheo.
- Chhéwṇu, *v.t. re.* (1) To pay off. (2) To settle; *f. -ì, pl. é.*
- Chhibar or Chhibr, *n.m.; pl. -o.* A sept of Kanets found in the Chhabrot parganá and elsewhere.
- Chhichhrá, *n.m. f. -í, pl. -é.* A bit, pieces.
- Chhiddar, *n.m.* (S. Chhidra.) A hole.
- Chhíj-bij, *n.m.* The balance of an account.
- Chhijṇu, *v.t. re.* To be destroyed, to be no more, to end.
- Chhík, *n.f.* (S. Chhikwá.) A sneeze.
- Chhiká, *n.m.; f. -í, pl. -é.* A net made of twine, used to hang a vessel in.
- Chhikṇu, *v.i. re.* To sneeze.
- Chhilṇu, *v.t. re.* To bark, to peel; *f. -í, pl. -é.*
- Chhilṇu, *v.i. re.* (1) To make faces. (2) To mock; *f. -í, pl. -é.*
- Chhimbá, *n.m.* A washerman; *f. -í, pl. -é.*
- Chhimchhi, *n.f.* The eve, evening. -é. In the evening.
- Chhimchhi, *n.f.* Sunset. -hoṇi, *v.i. ir.* To become evening. -yé, *adv.* By sunset.
- Chhimpá, *n.m.* A goshawk.
- Chhiñchhri, *n.f.* A kind of wild plant.
- Chhiṇi, *n.f.* A chisel.
- Chhin-ṇu, *v.t. re.* To lop, to cut; *f. -í, pl. -é.*
- Chhiñw, *n.f. pl. -é.* The shadow of the setting sun.
- Chhír or chhirá, *n.* Wood, fuel.
- Chhír, *n.f.* A noose, a splinter. -gadṇi, *v.i. re.* To be pierced with a wooden noose or splinter.
- Chhirkaṇu, *v.t. re.* (H. *chhirkná.*) To sprinkle.
- Chhirki, *n.f.* Fuel or wood. (Also *jhukri.*)
- Chhiṭi, *n.f.* A drop or drops of water, etc.
- Chhitar or chhitr, *n.m.* Old shoes.
- Chhiṭwṇu, *v.i. re.* To get wet; *f. -í, pl. -é.*
- Chhó, *n.m. pl.* A spring of water. -fátṇe, *v.i. re.* To spring from the earth (used of water in the rainy season).
- Chhoí, *n.f.* Soap water distilled from ashes to wash clothes. -láni, *v.i. re.* To distil water from ashes.
- Chhoí, *n.f.* Soap water, made from ashes. -láni, *v.i. re.* To distil water from ashes to wash clothes.
- Chhokrá or -w, *n.m.; pl. -é.* Son, lad, boy. (H.) *fem.* Chhokri. A female attendant on a chief.

- Chholṇu, *v.t. re.* (1) To churn. (2) To dissolve; *f. -í, pl. -é.*
- Chhó't, *n. f.* Defilement, pollutedness.
- Chhotá, *or -u, ad. m.; f. -í, pl. -é.* Small, short. -jáṇá, *v.i. ir.*
To fall short; *f. -í, pl. -é.*
- Chhó'tá *or -u, n.m.; f. -í, pl. -é.* A son, boy or lad.
- Chhoti, *n.f.* Urine.
- Chhoti-karni, *v.i. re.* To make water (also *chhoti-bethṇu*).
- Chhotlí, *ad. f.* Defiled, polluted. *m. -á, pl. -é.* Menstruation.
- Chhubkuwe-náchṇu, *v.* See Chubkuwe-náchṇu.
- Chhukrá, *n.m.* A musical measure.
- Chhulṇu, *v.i. re.* To jump and skip to avoid an arrow.
- Chhunlí, *n.f.* A term used for 2 *bighas* of land.
- Chhúñwṇu, *v.t. re.* (H. *chhúná*). To touch; *f. -í, pl. -e.*
- Chhúru, *ad. m.* A handful.
- Chhút, *n.f.* (1) Leisure. (2) Remission.
- Chhút, *n.f.* Leisure. -ní-hoṇi, *v.i. ir.* To have no leisure.
- Chhutṇu, *v.i. re.* To get rid, to escape, to be left; *f. -í, pl. -é.*
- Chhutt, *ad.* See Chhāṇite.
- Chhwain, *n.m.* Leafy bedding for cattle, used to make manure.
- Chhwáṇu, *v.t. re.* (1) To spread; *f. -í, pl. -é.* (2) To set. (3) To roof.
- Chhwáñwá, *n.m.* The act of touching. -láṇá, *v.i. re.* To touch.
- Chhwáṇuwéñ, *adv.* At the setting place, the west.
- Charu, *n.m.* (H. *chára*.) Fodder.
- Chaurá, *n.m.* A courtyard.
- Chí, *n.f.* A pine tree. (Also *chír*.)
- Chíj, *n.f.* (H. *chíz*). A thing, an article. -o. Things.
- Chíjá, *ad.* See Chaun.
- Chiji, *ad.* See Chaun.
- Chik, *n.f.* Mud or earth. -láṇi, *v.i. re.* To clean the hands with mud and water after going to stool (also *chik*).
- Chikṇát, *adj.* Slippery, *n.m.* A patch of smooth mud.
- Chikṇa, *or -u, adj. m.; f. -í, pl. -é.* Smooth.
- Chíl, *n.f.* A kite.
- Chilim, *n.f.* Mouthpiece of a huqqá.
- Chilk, *n.f.* The morning sunshine on the highest peaks. -lág-
ni, *v.i. re.* To appear, of sunshine on the peaks. -lágí-
jáṇi, *v.i. ir.* To have appeared, of sunshine on the peaks.
- Chilrá *or* chiltá, *n.m.; pl. -é.* A kind of bread.
- Chim-ráw-ṇu, *v.t. re.* To attach, to paste; *f. -í, pl. -é.*
- Chimṇu, *v.t. r.* To adhere, to cling to; *f. -í, pl. -é.*
- Chimri, *n.f.* The yellow wasp.
- Chimṭá, *n.m.* (H). Tongs. *f. -í.* A small tongs; *pl. -é.*
- Chimṭṇu, *v.i. re.* To be hurt.
- Ching, *n.f.* Cry, screaming. -ṇu, *v.i. re.* To scream.
- Chini *or* chiné, *n.f.* A kind of corn.
- Chin-ṇú, *v.t. re.* To recognise; *f. -í, pl. -é.*
- Chin-ṇu, *v.t. re.* To build, to erect; *f. -í, pl. -é.*

- Chiňthá, *n.m.* The back of the head.
Chiňtá, *n.f.* (S. Chitá.) The funeral pile, for cremation. -láni, *v.i. re.* To prepare a funeral pile for cremation.
Chiňwáň, *n.m.* A plant that grows near water and is used as a medicine for burns.
Chiňwŋu, *v.i. re.* To get burnt; *f. -í, pl. -é.*
Chirá, *n.m.* A bit, a part. *v.p.t.* Cut, tore; *f. -i, pl. -e.*
Chiran, *n.m.* A stick (worm).
Chirg, *n.f.* An ache, a pain.
Chirkhu-masán, *n.m.* A male spirit which swings, whence its name. It haunts cross-roads and frightens the passers-by (used in Chambá).
Chirmakan, *n.m.* Warbling.
Chirmakŋu, *v.i. re.* To warble; *f. -í, pl. -é.*
Chirmiruwá or u, *ad. m.*; *f. -í, pl. -é.* Scattered.
Chirŋu, *v.i. re.* To be angry or indignant; *f. -í, pl. -é.*
Chirŋu, *v.t. re.* To saw, to tear, to cut; *f. -í, pl. -é.*
Chirŋu, *n.m.* A small kind of bird; *f. -í.*
Chirwŋu, *v.i. re.* To be torn; *f. -í, pl. -é.*
Chirwijáŋu, *v.i. re.* To be torn; *f. -í, pl. -é.*
Chish, *n.f.* Water. -lágni, *v.i. re.* To be thirsty.
Chishá or -u, *adj. m.*; *f. -í, pl. -é.* Thirsty.
Chishe-raŋu, *v.i. ir.* To remain thirsty.
Chit, *ad.* Flat. -hoŋu, *v.i. ir.* To be flat. -raŋu, *v.i. ir.* To die.
Chít, *n.f. pl. -o.* An ant. (Also *chiúňti.*)
Chitá or -u, *ad. m.*; *f. -í, pl. -e.* White.
Chitá, *n.f.* (S.) A funeral pile.
Chiterá, *n.m.* (S. Chitrakára.) A painter, a picture-maker.
Chiteraŋu, *v.t. ir.* To remain in memory; *f. -í, pl. -é.*
Chithi, *n.f.* (H.) A letter. (Chiňthi in Madhán). Theog.
Chithrá or -u, *n.m.*; *pl. -é.* A rag.
Chito, *n.f. pl.*; *sing. Chít.* An ant. (Also *chyúňti* and *makorí* in Bághal and Kuniháar States.)
Chitrá, *n.m.* (1) A medicinal herb. (2) Name of a constellation.
Chitwŋu, *v.t. re.* To remember; *f. -í, pl. -é.*
Chiú, *ad.* See Chaun.
Chiuňti, *n.f.* See Chít.
Chíuri, *n.f.* Roasted rice for chewing.
Chíuťi, *n.f.* A small pine tree.
Chiwŋu or Chiňwŋu, *v.i. re.* To be burnt; *f. -í, pl. -é.*
Chiyá, *ad.* See Chaun.
Chláí, *n.f.* (H. *chauláí.*) A kind of greens.
Chochlá, *n.m.* A jest. -u, *n.m. f. -í, pl. -é.* A jester.
Chogá, *n.m.* (H.) A kind of long cloak.
Chói, *n.f.* A spring of water.
Chókan, *n.m.* Cooked pulse or vegetables, or meat.
Chokhu, *adj. m.*; *f. -í, pl. -é.* Clean, chaste.
Chokŋu, *v.i. re.* To dip, to plunge; *f. -í, pl. -é.*

Chokwṇu, *v.i. re.* To be dipped or plunged.

Cholá or -u, *n.m.* A dress, a cloak; *pl. -é.*

Choli, *n.f.* A female dress.

Choltá or -u, *n.m.* A small dress or cloak; *f. -í, pl. -é.*

Chólṭu, *n.m.* A small cloak.

Chóñr, *n.m.* (S. Chámara.) Chowry, the tail of the Bos gruniens, used to whisk off flies; also as an emblem or insigne of princely rank.

Chóp, *n.f.* (1) A pole, a tent-pole. (2) The gum of a tree.

Chopaṛ, *n.m.* Butter.

Chopaṛnu, *v.t. re.* To rub with butter or oil; *f. -í.*

Chopdár, *n.m.* (H.) See Chhariyá.

Chór, *n.m.* and *f.* (H.) A thief, a robber. *f. -í.* A theft, thieving or robbery.

Chor, *n.m.* A white sorrel.

Chorá, *n.m.* Leaking. -lágná, *v.i. re.* To leak.

Chorṇu, *v.t. re.* To steal; *f. -í, pl. -é.*

Chorṇu, *v.t. re.* *f. -í, pl. -é.* To pluck.

Chorṇu, *v.t. re.* (H. *torná.*) To break, to crush; *f. -í, pl. é.*

Tiniēñ meri dīngli chorí pái, "He has broken my stick."

Chorwṇu, *v.i. re.* To be concealed or stolen.

Choshá, *n.m. pl. -é.* A burn.

Choshṇu, *v.t. re.* To burn with fire; *f. -í, pl. -é.*

Choshwṇu, *v.i. re.* To be burnt; *f. -í, pl. -é.*

Chó't, *n. f.* (H.) A hurt. -deñi, *v.t. re.* To throw away.

Choṭhrá or -u, *n.m.* A deep basket. *f. -í.* A small basket. *pl. -é.*

Baskets.

Choṭhrá, -u, *n.m.* A basket used to keep grain, etc. *f. -í.* A small basket. *pl. -é.* Baskets.

Choti, *n.f.* (1) A top, a peak. (2) A pigtail.

Chrái, *n.f.* (H. *chaurái.*) Breadth or width.

Chraithá, *n.m.*; *f. -í, pl. é.* The knee.

Chrás̄si, *ad.* 84.

Chréł, *n.f.* A hag, a slut, the ghost of a woman who dies while pregnant.

Chréori, *n.f.* Twine, to which rhododendron flowers are attached. It is hung on every house at the *Baisáki Sañkránt* called Bishu.

Chrerú, *n.m. pl.* Birds. *Chrerú báshdé lágé:* "The birds began to warble."

Chriṇ, *n.f.* A bad smell.

Chrirá, *n.m. pl. -é.* A kind of insect having long hair on the body, long in size, and with many feet.

Chriṛnu, *v.t. re.* To stretch, to spread; *f. -í, pl. -é.*

Chṭikṇu, *v.i. re.* To crack, to jump; *f. í, pl. -é.*

Chubṇu, *v.i. re.* (H. *chubhná.*) To pierce; *f. -í, pl. -é.*

Chubki, *n.f.* A dip. -márni, *v.t. re.* To take a dip.

Chubkuwé-náchṇu, *v.i. re.* To dance to the tune called Chubkú, also idiomatically, 'to be much pleased.'

- Chúg, *n.f.* Grain for birds. (Also *chugá.*)
Chugal or chugl, *n.m.* A small piece of charcoal or stone placed on the aperture of a pipe to prevent the tobacco from going down into the pipe.
Chugli, *n.f.* A complaint, slander. -páni, *v.i. re.* To backbite.
Chugl-khór, *n.m.* and *f.* (H.) A backbiter.
Chugáwnú, *v.t. re.* (See Charáwnu.)
Chugnu, *v.t. re.* (See Charnu.)
Chúhrá, *n.m.*; *f.* -í, *pl.* -é. A sweeper.
Chúi-jáni, *v.i. ir.* To miscarry.
Chúj, *n.m.* A young hawk.
Chúk, *n.f.* (1) An oath on the ruler. (2) A mistake.
Chuknu, *v.i. re.* (1) To take an oath on the ruler. (2) To err, forget.
Chúl, *n.f.* The lower part of a door.
Chuli, *n.f.* (S. Chullí.) A stove.
Chumak, *n.f.* A silver mouthpiece for a hubblebubble.
Chúñch, *n.f.* (S. Chañchu.) (H. *chonch.*) A beak, a bill. Also chúñj.
Chuñchu, *n.m.* (S. Chuchuka = nipple of the breast.) Breast.
Chuñdi, *n.f.* The top (of a tree). A distich goes:—
Chía chuñdié ghugti báshau, báno chuñdié totá;
Kalí jugo rá póhrá lágá, dádi láî-guwá potá.
“ A dove is warbling on the top of a pine, and a parrot on the top of an oak ;
'Tis sad of this iron age, that a grandson has taken away a grandmother.”
Chundu, *n.m.* A pinch. -édeni, *v.i. ir.* To pinch.
Chungnu, *v.t. re.* To take up, to lift up; *f.* -í, *pl.* -é, to pick.
Chuñgnu, *v.t. re.* To pick up; *f.* -í, *pl.* -é.
Chuñgu or chuñgu-bír, *n.m.* A male spirit, under a sorcerer's control, and employed to bring things to him. It also drinks the milk of cows and brings milk, ghi, etc., to its owner (used in Chamba and the Simla Hills, respectively).
Chún-pún, *n.m.* Goodness.
Chup, *n.m.* (H.) Silence. -karni, *v.i. re.* To be silent.
Chupá or -u, *ad.m.*; *f.* í, *pl.* -é. Silent, quiet, tranquil.
Chupe-raunu, *v.i. ir.* To keep quiet, to be silent.
Chúrá, *n.m.* Powder, dust, saw-dust.
Churí, *n.f.* Bangles made of lac or glass.
Churk-churk-láni or karni, *v.t. re.* To chew anything.
Churnu, *v.t. re.* To crush; *f.* -í, *pl.* -é.
Churnu, *v.i. re.* To leak; *f.* -í, *pl.* -é.
Churwnu, *v.i. re.* To be crushed; *f.* -í, *pl.* -é.
Chushnu, *v.t. re.* To suck, to absorb; *f.* -í, *pl.* -é.
Chút, *n.f.* (1) Breakage. (2) The act of breaking, or decrease. (3) Deficiency.
Chutiya, *ad. m.* and *f. pl.* -é. Fool, ignorant.
Chutnu, *v.i. re.* To be broken. *ti-jánu, v.i. re.* To be broken.

Chutpaná, *n.m.* Folly.

Chwánni, *n.f.* (H. *chawanní.*) The coin of four annas.

Chyáúň, *n.m.* See Chéúň.

Chyâwan, *n.m.* (Fr. *chí*, pine, and *ban*, forest.) A pineforest.

Chyettá, *ad. m.* See Chettá.

D

Dá or -u, *masc. affix*, *f. -í*, *pl. -é*. In, into, within; examples:—

Indá dud ni áñthi. “There is no milk in it.”

Lotridi chísh ni rauwi. “There is no water in the jug.”

Tinde michh bi rau? “Do men live in them?”

Tindu kun thu? “Who was in that (house)?”

Dá, *n.f.* A jump, a spring, a bound.

Dá'b, *n.m.* Pressure. -ádeṇá, *v.i. ir.* To press.

Dábá, *n.m.* A round wooden box; *f. -í*. A small round box;
pl. -é.

Dábá, *n.m.* Plaster (medical). -deṇá or -láṇá, *v.i. re.* To apply
a plaster.

Dabáw, *n.m.* Pressure. -deṇá, *v.t. re.* To press.

Dabáwṇu, *v.t. re.* To press down; *f. -í*, *pl. -é*.

Dabṇu, *v.i. re.* To be pressed; *f. -í*, *pl. -é*.

Dábṇu, *v.t. re.* To press; *f. -í*, *pl. -é*.

Dábr, *n.f.* A small pond or tank; *f. -í*. A very small pond.

Dá'ch or Drá't, *n.m.* A large sickle; *f. -í*. A small sickle. -ṛu
or -ṭu or -ṭi. A small sickle to cut grass.

Dadá, *n.m.* Grandfather; *pl. -é*, *f. -í*. Grandmother.

Dadhána, *n.m.* The melon fruit, *tarbúj* in Hindi.

Dadiyá. A term of address; *f. -í*. O my friend.

Daf, *n.m.* A kettledrum. -ṛu, *n.m.* A kind of small kettle-
drum.

Dáfi. A small recess in a wall. (Syn. *Tirá* or *Tiri*.)

Dá'g, *n.f.* A witch. -láṅṇi, *v.i. re.* To be influenced by a witch.

Dá'g, *n.m.* Cremation. (2) A spot. -deṇe, *v.t. ir.* To cremate.

Dagá, *n.m.* (P.) Pretence, a trick. -deṇá, *v.t. re.* To play a
trick.

Dagándrá, *n.m.* A kind of disease in which an itching sen-
sation is felt on the body. -láṇá, *v.i. re.* To suffer from
that disease.

Dageṭu, *n.m.*; *f. -í*, *pl. -é*. The children of a Dági.

Daghélú, *n.m.* Heels.

Dági, *n.m.* and *f.* A low-caste people who render menial ser-
vices. (Also *kóli* and *dághi*.)

Dágle, *ad.* Bitter.

A Proverb—

Haṭ merie Bághale,

Jethi ban búṭ bi dágle.

“What is to be said of Bághal State,
Where even the wild plants are bitter?”

- Dáḡṇu, *v.i. re.* To fire. (2) To burn with fire; *f. -i, pl. -é.*
- Dagrásá, *n.m.* (H. *garásá.*) A kind of instrument used to cut plants, etc., as fodder for cattle.
- Dagyáli, *n.f.* The 14th and 30th, *i.e.*, the Chaudas and Amávas of the dark half of Bhádo are termed "Dagyáli," on which days the Dags are believed to assemble at the Karol mountain in Baghát territory.
- Dáh, *n.m.* (S. *Dáha* = combustion.) A burning. *-láṇá, v.i. ir.* To cremate.
- Dáh, *n.m.* Envy.
- Dái, *n.f.* (H.) A nurse. (2) A sister. Example: *Dáie ká bole.* "What do you say, sister?"
- Daiṇ or daiṇi, *n.f.* A den, a large hole in a rock.
- Daiṇ, *n.f.* See Dáḡ.
- Daiñ, *n.m.* (S. *dadhin*, H. *dahí.*) Curds; curdled sour milk.
- Daiñthi, *n.f.* Chin.
- Daiyá, *int.* O God! O my God!
- Dá'j, *n.m.* (H. *dahéz.*) The articles of a dowry.
- Dák or Dáki, *n.f.* Vomit. *-áwṇi or -láṅni, v.i. re.* To vomit.
- Dá'k, *n.f.* (H.) The mail.
- Dá'kdhar, *n.m.* (E. doctor). A doctor.
- Dakenni, *n.f.* A kind of small fox. (Also *dakánni.*)
- Dá'kghar, *n.m.* (H.) Post office.
- Dakhl, *n.m.* (P. *dakhl.*) Interference. *-deṇá, v.i. ir.* To interfere.
- Dáki, *n.f.* Vomit, vomiting. *-áwṇi, v.i. re.* To vomit.
- Dákiyá, *n.m.* (H.) A postman.
- Dákkh, *n.f.* (S. *Drákshá.*) Grapes. *pl. -o. -láṇi, v.i. re.* To plant grapes.
- Dakhn, *n.m.* (S. *Dakshina.*) The south.
- Dáknu, *v.i. re.* To vomit.
- Dá'l, *n.f.* (H. *dál.*) Pulse (cooked or uncooked.)
- Dá'l, *n.m.* A tree. *f. -i.* A small tree or plant; *pl. -o.*
- Dálá, *n.m.* Cooked corn for cattle.
- Daláshá, *n.m.* (H. *dilásá.*) Condolence, encouragement. *-deṇá, v.t. ir.* To condole, to encourage.
- Daláwṇu, *v.t. re.* To cause to grind coarsely; *f. -í, pl. -é.*
- Dalki, *n.f.* Meat, flesh.
- Dalṇu, *v.t. re.* (H. *dalná.*) To split, to grind coarsely; *f. -í, pl. -é.*
- Dálṇu, *v.t. re.* To break, to cut in two; *f. -í, pl. -é.*
- Daltá, *n.m.* An esculent root like the potato.
- Dáltá, *n.m. f. -í, pl. -é.* A small tree. (2) A kind of tree.
- Dálti, *n.f.* Torch-wood.
- Dám, *n.m.* A burn. *-deṇá, v.i. re.* To burn.
- Dam, *n.m.* A box made of bamboo and covered with leather, used for travelling (Basháhr).
- Damáwṇu, *v.t. re.* To cause to burn; *f. -í, pl. -é.*
- Dámṇu, *v.t. re.* To burn; *f. -í, pl. -é.*

- Dáň, *n.m.* A long stick used to pluck walnuts.
- Dá'ň, *n.m.* (S. Dána.) A donation, a gift. -dená, *v.i. ir.* To make a gift. -laná, *v.i. ir.* To get a gift. -karná, *v.t. re.* To offer a gift.
- Dáná, *ad. m.*; *f. -í, pl. é.* Wise, clever, expert.
- Dáná, *n.m.* A pimple, seed, corn, grain; *pl. -é.*
- Dáňd, *n.m. pl. or sing.* (S. danta.) Tooth or teeth. -chorne, *v.i. re.* To break one's teeth
- Dáňd, *n.m.* (S. Daňda.) A fine, penalty, punishment.
- Dáňdá, *n.m.* (1) A pole. (2) A bachelor.
- Dáňdi, *n.f.*- (1) A small palanquin. (2) Earrings.
- Dáňdnu, *v.t. re.* To fine, to punish, to impose a penalty.
- Dángrá, *n.m.* A small weapon like an axe.
- Dáňgú, *n.m.* A gatekeeper. (Used in Maňdí State.)
- Dáňgru, *n.m.* See Dáňgrá.
- Dáno, *n.m.* (S. Dánava.) A demon, a ghost.
- Dá'nu, *v.t. re.* To bend down; *f. -í, pl. -é.*
- Dánu, *v.t. re.* To stretch, to spread; *f. í, pl. é.*
- Dáňwáň, *n.m.* A sinew, *pl. -eň.*
- Dáňwthe, *n.m. pl.* See Chilrá.
- Dáo or daw, *n.f.* A chance.
- Dapét, *n.m.* A blow.
- Dar, *n.f.* (H.) Fear, fright. -lágni, *v.i. re.* To fear.
- Dá'r, *n.m.* (S. Dáru = wood.) Timber.
- Dá'r, *n.f.* A flock of birds, such as wild pigeons.
- Dá'r, *n.m.* Grinding the teeth. -dukhne, *v.i. re.* To feel toothache.
- Daráiň, *n.m.* An inflated skin used for crossing a river (Also *Sanái.*)
- Daráwná, *ad. m.*; *f. -i, pl. -é.* Fearful.
- Daráwnu, *v.t. re.* (H. *daráná.*) To cause to fear, to put in fear; *f. -í, pl. -é.*
- Darí, *n.f.* (H.) A durree.
- Dári, *n.f.* (H.) The beard.
- Dářiýá, *m. f. -é.* O my dear.
- Darknu, *v.i. re.* To crack; *f. -í, pl. -é.*
- Darnu, *v.t. re.* To take away. (Used in Balsan.)
- Darpók, *ad.* (H.) Coward (alike in all genders.)
- Dárú, *n.m.* (H.) Gunpowder.
- Darú, *n.m.* and *f.* One who fears.
- Dárú, *n.m.* Pomegranate fruit. -ó. *n.m.* The pomegranate tree.
- Daryáw or dráw, *n.m.* A river. (H.)
- Dásá, *n.m.* A long beam. (Also *chewäl.*)
- Dash, *ad.* (S. Dasha.) Ten. -wáň, *ad.* The tenth.
- Dashá, *n.f.* (S.) Fate. Buri-, *n.f.* Bad luck.
- Dashándá, *ad. m.*; *f. -í, pl. -é.* A fool. *Pánde khe dashándá.* "A fool before a learned man."
- Dashmí, *n.f.* (S. Dashamí). The tenth day of the bright or dark half of a month.

- Dashmí, *n.f.* (S. Dashimi.) The tenth of the light or dark half a month.
- Dasḷṇu, *v.t. re.* To point out, to let know; *f. -í, pl. -é.*
- Dasshí, *n.f.* A Frill, a fringe.
- Dāsúṇi, *n.f.* (S. Devashayini.) A term for the Ekádashí or 11th of the bright half of Ashárh month.
- Dát, *n.m.* A threatening or warning.
- Dátṇu, *v.t. re.* To threaten, to warn; *f. -i, pl. -é.*
- Ḍaudá, *n.m.* A water place made for putting children to sleep in shade in summer so that a trickle of water gently falls on their heads (also *ḍódá*).
- Ḍauṇé, *n.m. pl.* A kind of food.
- Ḍaur, *n.f.* (H.) A run.
- Ḍaur, *n.m.* (H. Ḍar.) Fear, terror. *lágṇá, v.i. re.* To fear.
Kyaiñ ḍaur ní. "There is no fear."
- Ḍauráwṇu, *v.t. re.* To cause to run; *f. -í, pl. -é.*
- Ḍaurṇu, *v.i. re.* To run, to walk with hasty steps; *f. -í, pl. -é.*
- Dayá, *n.f.* (S.) Benevolence, tenderness.
- Dáyí, *n.f.* See Dái.
- De, A particle. See Dá.
- Debi, *n.f.* (S. Deví.) A goddess.
- Debri, *n.f.* A small temple.
- Debtá, *n.m.* (H.) See Deo.
- Debu, *n.m.* and *f.* A giver, a donor.
- Dédh, *ad.* See Dér.
- Dé'g, *n.m.* A cauldron, a boiler.
- Dé-gháḷṇu, *v.t. re.* To give away; *f. í, pl. -é.*
- Deí-jáṇu, *v.t. ir.* To give away; *f. -i, pl. -e.*
- Dekhdé-ákhi-kharṇi, *v.i. re.* To tire the eyes with looking.
- Dekhí-a, dekhí-ro, *c.p.* Having seen.
- Dé'n, *n.m.* (S. Riṇa.) A debt. -dári, *n.f.* A debt.
- Deṇu, *v.t. ir.* (H. *dená.*) To give, bestow upon; *f. -í, pl. -é.*
- Deṇu, *v.i. re.* See Dewṇu.
- Deo, *n.m.* (S. Deva.) A deity, a village god. -ḷu or -lá. *ad. m. f. -lí, pl. -lé.* Pertaining to a deity.
- Deolá, -u, *ad. m.; f. -í, pl. -é.* Relating to a deity.
- Deoru or -á, *n.m.; f. -i, pl. -é.* A small temple of a deity.
- Déothá, *n.m.* (From *Déo*, a deity, and *páthá*, a grain measure.) A term for the grain given to a village deity. Two *páthás* per *líh* of land (8 *bíghás*) is given for the village deity.
- Deoṭhan, *n.f.* (S. Devothapini.) A festival observed on the 11th of the bright half of Kártik.
- Déotí, *n.f.* A goddess.
- Dér, *ad.* (H.) One and a half. (Also *dúḍh* or *dúr.*)
- Ḍerá or -u. (H.) (1) A lodging, a dwelling. (2) A small tent.
- Désh, *n.m.* (S. Desha.) A country.
- Deshkt or deshkat, *n.f.* Banishment, deportation. -deni, *v.i. ir.* To exile, to banish, to deport.

- Desó, *n.m.* (S. Desha, a country.) A country, a place, a room.
 Deshṛ, *ad.* Of one's own country, a native.
 Dess, *n.m.* (S. Divasa.) A day. -rú, *n.m. pl.* Short days.
 -áré, *n. pl.* Long days.
 Déur, *n.m.* Husband's brother.
 Dewnu, *v.i. re.* To go.
 Dewijánu, *v.i. re.* To go away.
 Dgáñdrá, *n.m.* See Dḡagáñdrá.
 Dhá, *n.f.* A sad or mourning keen. -deni, *v.i. ir.* To keen at
 anyone's death.
 Dhab, *n.m.* Manner.
 Dhabáwnu, *v.t. re.* To cause to settle; *f. -i, pl. é.*
 Dháblu, *n.m. f. -i.* A white blanket; *f. -i.* A small blanket.
 Dhabnu, *v.i. re.* To settle, to be all right; *f. -í, pl. -é.*
 Dhábnu, *v.t. re.* To mix water in watery curds.
 Dhafér, *n.m. pl.* (H. thappar.) A blow. -bá'ṇé, *v.t. ir.* To
 give a blow. (Also *draffar.*)
 Dhágá, *n.m. pl. -é.* Thread.
 Dhágule, *n.m. pl.* Bracelets.
 Dhain or dhaini, *n.f.* A daughter.
 Dhajá, *n.f.* (S. Dhawajá.) A flag.
 Dhá'k, *n.m.* A rock, a precipice (also *dháñk*). -ru, *n.f.* A small
 precipice.
 Dhakh, *ad.* A little quantity.
 Dháká, *n.m.* (H. dhakká.) Jolt, push, shove. -dená, *v.t. ir.*
 To push, to shove.
 Dháká, *n.m.* A cover, a lid. -dená, *v.i. re.* To cover.
 Dhakam-dhaká, *n.m.* A violent shove or jolt.
 Dhákaṇ, *n.m.* (H.) A cover, a lid, a pot-lid.
 Dhakh, *ad.* A little, a small quantity.
 Dhakiyáwnu, *v.t. re.* To cause to jolt; *f. -í, pl. -é.*
 Dhaknu, *v.t. re.* To cover; *f. -í, pl. -é.*
 Dhákri, *n.f.* A small precipice.
 Dhákru, *n.m.* See Dhákri.
 Dhákuli, *n.f.* A drum like an hour glass.
 Dhákuri, *n.f.* A small ridge.
 Dhákú, *n.m. and f. pl.* Monkeys. (So called because they live
 among precipices.)
 Dhá'l, *n.f.* Abortion. -jáni, *v.i. ir.* To produce abortion.
 Dhál, *n.f.* (1) A salutation. -karni, *v.t. ir.* To bow down. Dhál
 thákrá, miyáñji jai. Pars Rámá, pairi pai. "O Thákúr, I
 beg to salute you, O Miyán, I salute you, O Pars Rám, I
 bow down to you." A hail. (2) A tax on land levied to
 pay tribute (used in Mahlog).
 Dhálá, *n.m.* A peak, the top of a hill.
 Dhalde-áwnu, *v.i. re.* To decay; *f. -í, pl. -é.*
 Dhalnu, *v.i. re.* (1) To set in. (2) To be melted; *f. -í, pl. -é.*
 Dhálnu, *v.t. re.* To cause to melt.
 Dhalnu, *v.i. re.* (1.) To be poured down. (2.) To fall down.

- Dhá'm, *n.f.* A grand feast in which rice and meat are distributed. -deṇi, *v.t. re.* (1) To give a grand feast. (2) To applaud.
- Dhamáká *n.m.* A loud sound.
- Dhamká, *n.m.* (1) A sound. (2) A fright.
- Dhamkáv, *n.m.* Threatening. -deṇá, *v.t. ir.* To threaten.
- Dhamkávṇu, *v.t. re.* To threaten; *f.* -í, *pl.* -é.
- Dhamki, *n.f.* A threat or threatening.
- Dhan, *n.m.* (S. Dhana.) Riches, wealth.
- Dhá'n, *n.m. pl.* (S. Dhánya.) (1) Rice seed. (2) Paddy. -bone, *v.i. ir.* To sow rice.
- Dhan-báchrī, *n.f. pl.* Winged ants. Their wings grow in the rice-sowing season (March); hence the name.
- Dhandá, *n.m.* (H.) Work, an engagement. -karṇá, *v.i. ir.* To do a work. -láṇá, *v.t. re.* To be engaged.
- Dháṅg, *n.m.* (S. Dansha.) A gadfly.
- Dhaṅg, *n.m.* (H.) A manner or mode. -láṇá, *v.i. re.* To devise a plan; *f.* -í, *pl.* -é.
- Dhaṅgiyá, *ad.m.* Cunning, deep.
- Dhania, *n.m.* See Bíhan.
- Dhañkh, *n.m.* See Dhák.
- Dháñkhar, *n.m.* A wilderness.
- Dháñsi, *n.f.* A grain measure equal to 2 seers and 6 chhitaks (2 páthás make 1 dháñsi): used in Kullu.
- Dhanáṭhi, *n.f.* Wool-carding bow.
- Dhanu, *n.m.* (S. Dhanusha.) The weapon, bow.
- Dhá'r, *n.f.* (H.) A ridge. (2) A pouring. (3) An edge.
- Dhar, *n.m.* (H.) A body without its head.
- Dhárá, *n.m.* (H.) A robbery. -parṇá, *v.i. re.* To rob.
- Dharam, *n.m.* (S. Dharma.) Virtue, goodness, duty.
- Dháraptú, *n.m.* An assistant clerk (used in Mañdí State).
- Dharmaurá, *n.m.* (S. Dharmaghaṭa.) An earthen pot filled with water, and a little milk, hung on a tree or house for 10 days after a death. It has a small hole at the bottom through which the water drips and is refilled every morning.
- Dharṇu, *v.t. re.* To put, to keep, place; *f.* -í, *pl.* -é.
- Dharor or dhrór. (H. dharohar.) A pledge.
- Dhárádhár, *ad.* By way of the ridge.
- Dhárthá, *n.m.*; *f.* -í, *pl.* -é. A small ridge.
- Dhárṭi, *n.f.* See Dhárthá.
- Dhartí, *n.f.* (S. Dharitri.) The earth.
- Dhashṇu, *v.i. re.* To plunge in.
- Dhasrálá, *n.m.* A loud noise or sound.
- Dhat, *n.f.* (H.) Passion.
- Dháṭu or dháṭhu, *n.m.* A kerchief worn on the head by females. (Madhán, Theog, Balsan, Kumbársain, Basháhr and Kullú.)
- Dhaulá or -u.; *f.* -í, *pl.* -é. See Chitá (H.).
- Dhauñ-ṇu, *v.t. re.* To earn; *f.* -í, *pl.* -é.

- Dhauňsá, *n.m.* A large kettledrum which is sounded on horse-back on the marriage of a chief (also *dhóňsá*).
- Dhauňthi, *n.f.* A small bow, used to card wool.
- Dhauri, *n.f.* The hide of an ox or buffalo.
- Dhauwanu, *v.t. re.* To cause or allow to earn.
- Dháwá, *n.m.* (H.) An invasion.
- Dheká, *n.m.*; *f.* -í, *pl.* -é. A fool.
- Dhelá, *n.m.* (H.) Half-a-pice; *f.* -í. Half-a-rupee; eight annas.
- Dhé'n, *n.f.* (S. Dhenu.) (1) A cow. (2) A donation.
- Dhéotá, *n.m.* A maternal grandson; *f.* -í. A maternal granddaughter.
- Dhér, *n.* A heap, a mass. -lágnu, *v.i. re.* To be heaped.
- Dherá, *adv.* (S. Dhairya.) Wait a little.
- Dhi, *n.f.* (Punjábí.) A daughter.
- Dhij, *n.f.* (S. Dhairya.) Belief, confidence. -dharnu, *v.i. re.* To have patience, or reliance.
- Dhijáwnu, *v.t. re.* To make believe; *f.* -í, *pl.* -é.
- Dhijnu, *v.t. re.* To believe, to trust; *f.* -í, *pl.* -é.
- Dhikki, *n.f.* The hiccough. -lágñi, *v.i. re.* To hiccough.
- Dhimá or -u, *ad. m.*; *f.* -í, *pl.* -é. Mild, tender.
- Dhindhrá, *n.m. pl.* -é. A kind of food made of esculent leaves mixed with gram flour and cooked in vapour or ghi.
- Dhiňgá-dhiňgi, *n.f.* Violence, force.
- Dhiňgá-dhiňgiyé, *adv.* Forcibly.
- Dhinkó, *n. f. pl.* Humblings.
- Dhinkó, *n.f. pl.* Beseeching.
- Dhirá, *adv.* In a waiting manner. -ho, *v.* Wait a little.
- Dhirj, *n.m.* (S. Dhairya.) Patience. -dharnu, *v.* To be patient.
- Dhishnu, *v.t. re.* (S. Drishir.) To see; *f.* -í, *pl.* -é. (Also *dishnu*.)
- Dhiyé. A polite phrase used in addressing boys.
- Dhñichhá, -u, *ad. m.*; *f.* -í, *pl.* -é. Brown.
- Dhobbi, *n.m.* (H. *dhobí*.) A washerman. ní-, *f.* The washerman's wife, -tu, *n.m.* The son of a washerman. -tí, *n.f.* The daughter of a washerman.
- Dhofá, *n.m.* See Dhoká.
- Dhoh or -á, *n.m.* A place.
- Dhoká, *n.m.* (H. *dhokhá*.) Misunderstanding. -lágnu, *v.i. re.* To misunderstand. (Also *dhofá*.)
- Dhó'l, *n.m.* (H.) A drum. -bajáwnu, *v.i. re.* To beat a drum. -chi, *n.m.* A drummer. -ki, *n.f.* A small drum. -iyá, *n.m.* One who beats a drum.
- Dhóňsá, *n.m.* See Dhauňsá.
- Dhóňsi, *n.f.* A grain measure equal to 9 seers and 8 chhitaks. (Two kánsís make one dhonsi): used in Kullu.
- Dhoñu, *v.t. re.* (H. *dhoná*.) To wash; *f.* -í, *pl.* -é.
- Dhoñu, *v.t. re.* To carry; *f.* -í, *pl.* -é.
- Dhorá, *n.m.* Management. (Also *skerá*.)

- Dhóti, *n.f.* (H.) A piece of cloth worn between legs.
Dhów. See Dhóh.
Dhowá, *n.m.* A place, a room.
Dhowáwnu, *v.t. re.* To cause to carry; *f.* -í, *pl.* -é.
Dhrágul, *n.f.* (Fr. *dhár*, a ridge, and *bágur*, the air.) The air that blows on a ridge.
Dhrári, *n.f.* A wild plant which bears white flowers and produces a cotton-like substance, which when dry is used for tinder.
Dhuí, *n.f.* The female organ.
Dhuiňshlu or -á, *ad.m.*; *f.* -í, *pl.* -é. (S. *dhúsara*.) Grey (in colour).
Dhúl, *n.f.* (H.) Dust.
Dhúm-dhám, *n.m.* (H.) Pomp.
Dhumru or -á, *ad.m.*; *f.* -í, *pl.* -é. See Dhuiňshlu.
Dhuńáwnu, *v.t. re.* To cause to shiver.
Dhuń-fri, *n.f.* A kind of plant used as a vegetable.
Dhuń-nu, *v.i.* and *t. re.* (1) To shiver. (2) To churn.
Dhuń-wáň, *n.m.* (S. *Dhúma*.) Smoke.
Dhúp, *n.f.* (H.) Incense.
Dhúr, *n.f.* (1) The uppermost part of a roof. (2) A peak. (3) Direction.
Dhúr, *n.m. pl.* The four quarters or directions. *Chau dhûre.* "In the four directions."
Dhuri or dhuru, *adv.* All over the country.
Dhurpat, *n.m.* A plank used for teaching letters, written with red powder, to boys.
Dhushli, *n.f.* Mismanagement.
Dhuwá, *n.f.* See Dhui.
Dhuwáň, *n.m.* Smoke. -lagńá, *v.i. re.* To feel smoke.
Dhwálá, *n.m.* A kind of tax, levied at one rupee per landholder (used in Koti).
Dhwáli, *n.f.* (1) A descent, down-hill. (2) A tax. (See *dhwálá*.)
Dhwá'r, *n.m.* (H. *udhár*.) A borrowing. -denu, *v.t. re.* To make a loan. -lenu, *v.t. ir.* To borrow.
Dhwáwi, *n.f.* A milkmaid.
Dhyán, *n.m.* (S. *Dhyana*.) Meditation. -lánu, *v.i. re.* To meditate.
Dhyá'ń, *n.f.* See Dhain.
Dhyará, *n.m. pl.* -é. The day. -i, *n.f.* Daily rations.
Dhyári-dhyári, *adv.* Every day.
Diáli, *n.f.* (S. *Dípávali*.) The Diwáli festival.
Dib, *n.m.* (S. *Divya* = *Divine*.) An oath. -denu, *v.i. re.* To give an oath. -lenu, *v.i. ir.* To take an oath.
Dibr, *n.m.* A pond. -í, *n.f.* A small tank.
Dibrú, *n.m.* -í, *n.f.* A small vessel used to cook in.
Dihnu, *v.i. re.* To snow. (Also *díňhnu*.)
Dik, *n.m.* (P.) Trouble.

Dikú, *n.m.* Snowfall. -lágṇu, *v.i. re.* To fall, of snow.

*Diku lágá Jáhruwé,
Jhoṭá kátá Baḍáruwé.*

“It began to snow at Jáhru,¹

And a male buffalo was sacrificed by the Baḍáru²
people.”

Dil, *n.m.* (P.) The heart, mind. -deṇu, *v.i. ir.* To give heart.
-láṇu, *v.i. ir.* To be attentive. -dekhṇu, *v.i. re.* To
examine one's heart. -o du hoṇu, *v.i. ir.* To be in good
heart.

Dilri, *ad. f.* A cow or buffalo having horns which point down-
wards.

Dím, *n.m.* A temple of a deity. -ri, *n.f.* A small temple.

Díng, *n.m.* A stick, a bar. -é, *adv.* With a stick.

Dingli, *n.f.* A small stick. (Also *dingṭá.*)

Diñwáñ, *n.m.* The man who speaks on behalf of a deity.

Diwáñ or *dewa.*

Diñwan, *n.m.* Snowfall.

Diñ-uk, *n.m. pl.* (H. *dímak.*) White-ants.

Díñ-wiñ, *n.f.* The wife of a *díñwáñ.*

Dishṇu, *v.t. re.* (S. Drishir.) See Dhishnú.

Ditá or -u, *m.; f. -í, pl. -é. v.p.t.* Gave. (See Déṇu.) (Also *dittá.*)

Diuñ-ṇu, *v.i. re.* To snow.

Diuṭi, *n.f. -tú, n.m.* A small earthen lamp.

Díuṭ, *n.m.* (H. *díwat.*) A lamp or lamp-stand.

Divḷi, *n.f.* A firefly. (Also *dyúwḷi.*)

Diwá, *n.m.* (S. *Dípa.*) (H.) A lamp (of earth).

Diwáñ, *n.m.* See *Diñwáñ.*

Díwí, *n.f.* A small lamp lighted with clarified butter at a reli-
gious ceremony.

Díwt, *n.m.* (H. *díwat.*) A lamp-stand.

Dlángá, *ad. m.* A pine or cedar tree having two long branches;
f. -í, pl. é.

Dlichá, *n.m.* (P. *gálíchá.*) A rug, a carpet.

Dlúchá, *n.m.* A torch (of torch-wood).

Dṇáu, *n.m.* A kind of wild cat.

Dó, *ad.* (H.) Two.

Dóbá, *n.m.* Destruction, ruining.

Dobṇu, *v.t. re.* To destroy.

Dobru or -á, *ad. m.; f. -í, pl. -é.* Of twofold.

Do'chi, *n.f.* A hamlet. -lágṇi, *v.i. re.* To look after two
villages.

Dodá, *n.m.* A soap-nut. -e-rá-dá'l, *n.m.* The soap-nut tree.

Dófá, *n.m.* (See Dhofá.)

Doh. (S. Droha.) Enmity.

¹ Jáhru is the name of a place in Simla.

² Baḍáru is a sept of Kanets in Koti State.

- Dohá, *n.m.* (H.) (1) A couplet. (2) A poetry.
Dohái, *n.f.* (H. *duháí.*) Exclamation.
Dóhar, *n.f.* A sheet of cloth.
Dohí, *n.m.* (S. *drohin.*) Enmity (used in Kuthár).
Dohrá, -u, *ad. m.*; *f.* -í, *pl.* -é. Double.
Dohri, *n.f.* A blanket.
Dohri-purni, *v. -i. re.* To cross or penetrate.
Dohru, *n.m.* A large blanket.
Dókh, *n.m.* (See Dósh.)
Dó'l, *n.m.* (H.) Swinging.
Dó'l, *n.m.* (H.) A bucket. Dólai or dolé. With a bucket.
Dolá, *n.m.* A kind of palanquin for a bride; *f.* -í, A small palanquin.
Dolri, *n.f.* An ornament, a garland.
Doñ-né, *n.m. pl.* A kind of food.
Doñ-ru, *n.m.* (S. *Damaru.*) A small drum of the hour-glass shape.
Dortu or dortí, *n.m. or f.* A small field.
Dóru, *n.m.* (1) A field. (2) An ornament of women.
Dó'ti, *n.f.* A very small plot of land.
Báro háth do'ti—Tháro háth moi.
“ A little field 6 yards long, and a smoothing plough 9 yards wide.”
Dó'tu, *n.m.* A small field. (Also *dó'ti, n.f.*)
Dottai, *adv.* To-morrow. *Se áwná a dottai*, “ He is to come to-morrow.”
Dotté, *adv.* To-morrow.
Dpóhr, *n.m.* (S. *Dwi-prahara, midday.*) Midday. -honá, *v.i. ir.* To become midday.
Dráni, *n.f.* The wife of one's husband's younger brother. (Also *dreni.*)
Drá't, *n.m.* A long kind of sickle used to cut thorns. -i, *n.f.* A sickle used to cut grass. (Syn. *Dá'ch.*) (The vowel *a* is prolated.)
Dráti, *n.f.* See Dách.
Dréni, *n.f.* See Dráni.
Drés, *n.f.* A chintz.
Drotu, *n.m.* Earrings.
Drub, *n.f.* (See Júb.)
Drubdá, *n.f.* (S. *Dwividhá.*) Doubt.
Dselu or -á, *ad. m.*; *f.* -í, *pl.* -é. That which is not level.
Dsúni, *n.f.* (S. *Deva-shayani.*) A festival observed on the 11th of the bright half of Āshár.
Duálnu, *v.t. re.* See Duwálnu.
Dúhna, *n.m.* A milking pot.
Dúj, *n.f.* (S. *Dwitíyá.*) The second day of the bright or dark half of a month. Bhái- *n.f.* A festival which takes place on the second of the bright half of Kártik. One's sister

is visited and food taken from her hands; she is rewarded according to one's means.

Dujá or -u, *ad. m.*; *f. -í, pl. -é.* Second.

Dujrié, *adv.* Secondly.

Dukh, *n.m.* (S. Duhkha.) Trouble. -hoṇu, *v.i. re.* To be troubled.

Dukháwṇu, *v.t. re.* To put to trouble.

Dukhí or dukhiá, *ad.* Troubled.

Dukhná, *n.m. pl. -é.* An ulcer, a blister, a hurt.

Dukhṇu, *n.m.* (1) A blister, an ulcer. (2) *v.i. re.* To feel pain.

Dulchá, *n.m.* A torch of torchwood. -karná, *v.i. re.* To light a torch.

Dúm, *n.m.* The name of a village deity.

Dumrá, *n.m.*; *f. -í, pl. é.* A low caste.

Duñḍs, *n.m.* A dead foetus.

Duñgu, or -á, *ad. m.*; *f. -í, pl. -é.* Deep.

Duñkar, *n.m.* A precipice.

Duṅku or -á, *ad. m.*; *f. -í, pl. -é.* Doubled; -karṇu. *v. t. ir.* To make two-fold.

Duṇu or -á, *ad. m.*; *f. -í, pl. -é.* Doubled, twofold.

Duṇu, *n.m.* A kind of wild onion.

Dūpattá, *n.m.* (H.) A sheet of cloth.

Düpó'hr, *n.f.* (S. Dwiprahara.) Midday.

Dúr, *ad.* See Dér.

Dúr, *ad.* Far away. *n.m.* Distance.

Durb, *n.m.* A grain measure. 100 khárshas make one durb.

Durbhág, *n.m.* (S. Durbhúgya.) Misfortune, complaint. -dená, *v.* To complain.

Durkaṇu, *v.i. re.* To run on; *f. -í, pl. -é.*

Durr, phrase. A cross word, to say "be off."

Dushellá, *ad.m.*; *f. -í, pl. -é.* Sloping.

Düsillá, *n.m.* Two ears of wheat or barley or maize in one, supposed to be an ill omen.

Duwálṇu, *v.t. re.* To enter.

Dwádash, *n.f.* (S. Dwádashi.) The twelfth day of the bright or dark half of a month.

Dwánni, *n.f.* (H. *dowanni.*) The coin of 2 annas.

Dwá'r, *n.m.* A cave.

Dwá'r, *n.m.* (S. Dwára.) Doors.

Dwá't, *n.f.* (H. *dáwát.*) Inkstand. Syn. Mäsájan.

Dyálá, *n.m.* A play in which fire is burnt.

Dyáli, *n.f.* See Diáli.

Dyáṇu, *v.t. re.* To cause to give.

Dyáwar, *n.m.* dyáwarí, *f.* He or she whose mother is the nurse to a chief.

Dyár, *n.m.* Cedar tree.

Dyúwli, *n.f.* The fire-fly.

E

É. A termination to nouns and pronouns which denotes the plural; as: *Ejlá* = this, *Ejlé* = these. A vocative particle used in addressing anyone; as: *Eji oré háñḍó*, O Sir, come here.

Ebé, adv. Now. *Ebé ká karí.* What's to be done now?

Ebú, adv. Just now. *Sé dewá ebú.* He has gone just now.

Ejá or -u, pro. m.s.; f. -í. This. *pl. -é.* These.

Éjí, phrase. O Sir, O Madam.

Ejlá or -u, pro. m.s.; f. -í. This one. *pl. -é.* These ones.

Ék, ad. (H.) One. *Múñ fábá ek rupoiyá.* "I got one rupee."

Ekhó, pro. Some.

Eki. See *Ek.* *Eki jāṇe eti khedai.* "Send one man here."

Ekí, ad. Only one.

Eki-bári, ad. Once. *adv.* At one time.

Éṇ, n.m. See *Aiṇ.*

Erá, ad. See *Ishú.* Used in Bâghal, Kunihâr and Nálágarh.

Eré, phrase. O you. *É-ro-lá.* "O you Sir."

Erká or -u, n.m.; f. -í, pl. -é. This side.

Éru, ad. See *Ishu.* (Balsan and Madhán.)

Es, pro. m. and f. (1) Him or her. (2) To this. (Also *eskhe.*)

Esí, adv. By this way.

Esrú or -á, pro. m.; f. -í. Of this. *pl. -é.* Of these.

Etaṭ, adv. See *Ethi.*

Ethi or -á, adv. Here, at this place.

Eti or -á, adv. Here, at this place.

Ethya-ágé, adv. Hereafter, in the future.

F

Fábṇu, v.t. re. (1) To get. (2) To meet; *f. -í, pl. -é.*

Fáḍḍi, ad. The last.

Fádí, n.m. One whose turn is last in a walnut-game.

Fáfrá, n.m. A kind of coarse corn.

Fá'g, n.m. The Holi festival of the Hindús.

Fággaṇ, n.m. (S. Phálguna.) The 10th Hindú month, corresponding to February.

Fái, n.f. (H. *pháñsi.*) A hang.

Fair, n.f. (E. fire.) The sound of a gun. *-karṇi.* To fire.

Faiwtá, n.m.; f. -í, pl. -é. A kind of jackal.

Fákà, n.m. A mouthful of roasted grain. *-é márṇe, v.t. re.* To chuck roasted grains.

Fakhír, n.m. (H. *fakír.*) A mendicant.

Fákí, n.f. Complaint.

Fal, n.m. (1) A fruit. (2) The result. (S. *fala.*)

Fál, fáli, n.m. and f. Vomit. *-áwná or -awṇí, v.i. re.* To vomit.

- Falá, *n.m.* A plank; *f.* -í. A small plank, *pl.* -é.
 Fálá, *n.m.* A sheer (of a plough).
 Falí, *n.f.* (1) A bean. (2) A small board.
 Faltá, *n.m.*; *f.* -í, *pl.* -é. A small plank.
 Faṅ, *n.m.* (H.) The extended hood of a cobra.
 Faná'r, *n.m.* A cobra.
 Fáñḍ, *n.f.* Subscription. -páṅi, *v.i. re.* To subscribe.
 Fandá, *n.m.* (H.) A noose, a snare.
 Fáñḍki, *n.f.* A present of edibles.
 Fáñḍnu, *v.t. re.* To divide, to distribute; *f.* -í, *pl.* -é.
 Fáng, *n.m.* A slit; *pl.* -o.
 Fang-faráli, *a.* Cunning, deep.
 Fáñ-iñ-yáñ, *n.f.* A kiss. -leṅi, *v.i. re.* To kiss. -deni, *v.t. ir.*
 To give a kiss.
 Fán-ṅu, *v.t. re.* To card (wool).
 Far, *n.f.* The sound of a bird's flight.
 Farangí, *n.m.* A European.
 Faráwṅu, *v.t. re.* To cause to slit; *f.* -í, *pl.* -é.
 Fard, *n.f.* (H.) A list.
 Farḍ, *n.f.* Crookedness. -á, *ad.* Crooked.
 Fardú, *n.m.* A hare.
 Farí, *n.f.* The lungs.
 Fark, *n.m.* (P. *farq.*) Difference. -páṅu, *v.i. re.* To make a
 difference. -deṅu, *v.i. re.* To differ. -hoṅu, *v.i. ir.* To be
 different. -lágṅu, *v.i. re.* To seem different.
 Farká, *n.m.* The lap. -pána, *v.t. re.* To receive in one's lap.
 (Also *farjú.*)
 Farkáwṅu, *v.t. re.* To cast, to throw; *f.* -í, *pl.* é. Syn. *shetṅu.*
 Farkṅu, *v.i. re.* To throb; *f.* -í, *pl.* -é.
 Farḱuwé, *adv.* In the lap.
 Farnáí, *n.f.* A large saw.
 Fárṅu, *v.t. re.* (H.) To tear, to slit, to break.
 Farrátá, *n.m.* A sound of flying.
 Farrú, *n.m.* A hare.
 Fárshí, *n.f.* (P.) (1) The Persian language. (2) An ironical
 speech.
 Faruwá, *n.m.* A mattock, a hoe.
 Fasháwṅu, *v.t. re.* (1) To cause to entangle; *f.* -í, *pl.* -é. (2)
 To put to trouble.
 Fashṅu, *v.i. re.* To entangle, to ensnare, to entrap; *f.* -í, *pl.* -é.
 Fat, *n.m.* The act of cutting off with a sword.
 Fá't, *n.m.* The width of a river.
 Fatáwṅu, *v.t. re.* To cause to break; *f.* -í, *pl.* -é.
 Fat-bái, *n.m.* One who slays a goat or sheep.
 Fatebád, *n.f.* Prosperity.
 Fáthṅu, *v.t. re.* To seize, to put to trouble; *f.* -í, *pl.* -é.
 Fáṭi or pháṭi, *n.f.* (1) A term used for a group of from 1 to
 20 hamlets (used in Kullu). (2) -hundi, *ad. f.* Broken.
 Fátṅu, *v.t. re.* To break; *f.* -í, *pl.* -é.

- Fá'tu, *n.m.* A small bundle of wool or cotton.
 Fátu or -á, *n.m.*; *f.* -í, *pl.* -é. Broken, torn.
 Faṭrálá, *n.m.* A loud sound.
 Fáwra, *n.m.* See Faruwá.
 Feṭrá, *n.m.* (H.) The lungs.
 Fegú, *n.m.* A fig-tree. (Also *phegú.*)
 Fegrá, *n.m.* A fig-fruit. (Also *phegrá.*)
 Fér, *n.m.* A distance.
 Ferá, *n.m.* Rounding.
 Ferá, *n.m.* A bad turn, a swindle.
 Feráwṇu, *v.t. ir.* To cause or allow to walk.
 Ferṇu, *v.t. re.* (1) To return. (2) To send for a walk; *f.* -í, *pl.* -é.
 Feṭu or -á, *ad. m.*; *f.* -í, *pl.* -é. Flat. -paṇu, *v.i. re.* To be flat.
 -pánu, *v.t. re.* To make flat.
 Féú, *n.m.* Burning charcoal. (Also *fewtú.*)
 Féwaṭá, *n.m.* A kind of jackal.
 Féwtu, *n.m.* A burning charcoal. *Agirá féwtu dená jí*: "Please give me a burning charcoal."
 Fikar, *n.f.* (H. *fiqr.*) Care, anxiety. -paṇi, *v.i. re.* To be anxious. -lāgṇi, *v.i. re.* To feel anxiety. -rákhṇi or karni, *v.i. re.* To be careful.
 Fíl, *n.m.* (1) A snail. (2) -á, *n.m.* A kind of plant.
 Filá, *n.m.* A snail; *pl.* é.
 Fimfri, *n.f.* A butterfly.
 Fim, *n.f.* (S. *ahifena.*) Opium.
 Fimi, *ad. m.* and *f.* sing. and plural. One who takes opium.
 Fimshu, *n.m.* A small ulcer.
 Fiñcháwṇu, *v.t. re.* To cause to rub or press.
 Fiñchṇu, *v.t. re.* To rub, to press; *f.* -í, *pl.* é.
 Fiñchwāṇu, *v.i. re.* To be pinched; *f.* -í, *pl.* -é.
 Fiñglá or -u, *ad. m.*; *f.* -í, *pl.* -é. One who walks crookedly.
 Fini, *n.f.* The heel.
 Firang, *n.f.* Venereal disease, a chancre.
 Firáwṇu, *v.t. re.* (1) To turn up. (2) To cause to return.
 Firg, *n.f.* Chancre. -áwaṇi or lāgṇi, *v.i. re.* To suffer from chancre.
 Firi, *con.* Again. *adv.* Afterwards. (Also *firé.*)
 Firkaṇ, *n.m.* Turning round; *f.* í-.
 Firṇu, *v.* To come back.
 Firṇu, *v.t.* and *i. re.* (1) To return. (2) To whirl, *f.* -í, *pl.* é.
 (3) To wander, *f.* -í, *pl.* -é.
 Firwáñ, *ad. m.*; *f.* iñ, *pl.* -éñ. Returnable.
 Fisälnu, *v.i. re.* To slip.
 Fishṇu, *v.i. re.* (See *Fisälnu.*)
 Fiṭtemu, *a. phrase.* A curse for a wicked deed.
 Fiṭtesúl, *phrase.* A curse for the wicked manner of doing something.
 Fofá or -u, *ad. m.*; *f.* -í, *pl.* -é. Having no strength.
 Foká or -u, *ad. m.*; *f.* -í, *pl.* é. Empty.
 Forá or -u, *n.m.*; *f.* -í, *pl.* é. An ulcer, a blister (H.).

- Foráwnu, *v.t. re.* To cause to break; *f. -í, pl. é.*
 Fornu, *v.t. re.* (H.) To break, *f. -í, pl. é.*
 Fó't, *n.f.* (1) A kind of melon. (2) Dissension. -páni, *v.i. re.*
 To sow dissension.
 Fóz, *n.f.* (P. *fauz.*) An army.
 Fréj, frejó, *adv.* The day before yesterday.
 Frusht, *n.f.* (U. *fursat.*) Leisure.
 Fukáwnu, *v.t. re.* To cause to burn or to cremate; *f. -í, pl. -é.*
 Fuknáwłá, *n.m.* A blow-pipe; a bamboo cylinder used to blow up fire.
 Fuknu, *v.t. re.* To burn, to cremate; *f. -í, pl. -é.*
 Fukr, *n.f.* Blowing up the fire. -deni or láni, *v.i. ir.* To blow up the fire.
 Fúl, *n.m.* (H.) (1) A flower. (2) Bones taken to the Ganges. (Syn. Asthu.)
 Fulá, *n.m.* A cataract, an eye disease.
 Fuláwnu, *v.t. re.* To cause to bloom; *f. -í, pl. é.*
 Fullí, *n.f.* See Fulá.
 Fuli-karnu, *v.i. re.* To allow to bloom; *f. -í, pl. -é.*
 Fulnu, *v.i. re.* (1) To bloom. (2) To be aged; *f. -í, pl. -é.*
 Fulru, *n.m.* (1) A floweret. (2) The flower of a fruit.
 Fungshi, *n.f.* An ulcer, a blister.
 Fúru, *n.m.* The tail of a turban.
 Fusá *n.m.* See Dhúwá.
 Fusi, *n.f.* See Dhui.
 Fút, *n.f.* Disunion, dissension.
 Fuťáwnu, *v.t. re.* To cause to differ in opinion.
 Fuťnu, *v.t. re.* (1) To break. (2) To burst; *f. -í, pl. é.*

G

- Gaa, *n.m.* A kind of big lizard. (2) Sowing of vegetable
 -láne, *v.i. re.* To sow vegetables.
 Gá'b, *n.m.* Pregnancy.
 Gabru, *n.m.* A young man, *pl. -o.*
 Gábú, *n.m.* A lamb.
 Gachhyáwnu, *v.t. re.* To string.
 Gáchi, *n.f.* The waist. -bánni, *v.i. re.* To tie up the waist, gird one's loins.
 Gáchiyé (phrase). With a girdle, girt.
 Gachrořnu, *v.t. re.* To agitate; *f. -í, pl. -é.*
 Gádá, *ad. m.*; *f. -í, pl. é.* Deep. Gádé-khánu, *v.t. re.* To trouble much; *f. -í, pl. -é.*
 Gádar, *n.m.* A kind of marriage observed by low-caste people.
 Gaďáwnu, *v.t. re.* To cause to fight; *f. -í, pl. é.*
 Gáďdi, *n.f.* A load of hay or leaves for cattle.
 Gáďhá, *n.m.* (H. *gadhá.*) An ass, a donkey.
 Gaďhálnu, *v.t. re.* To melt on a fire; *f. -í, pl. é.*

- Gađi, *n.f.* A load of grass; also *Gáđká*; *f. -í, pl. é.*
 Gáđi, *n.f.* (H. *gaddi.*) (1) Throne. -*deñi, v.i. ir.* To instal.
 (2) A shepherd.
 Gadijánu, *v.i. ir.* To be fought; *f. -í, pl. é.*
 Gádnu, *v.t. re.* To throw in.
 Gađnu, *v.t. re.* (1) To quarrel. (2) to fight; *f. -i, pl. é.*
 Gáđe-thagnu, *v.t. re.* To cheat unmercifully. -*jháñgnu, v.t. re.*
 To kill.
 Gáđrí, *n.f. pl.* A kind of worm that lives in multitudes in a
 damp place.
 Gaff, *ad.* (H.) See *Báklá. -u, n.m.* A bribe.
 Gágar or gágr. *n.f.* (H.) A metal water-vessel.
 Gáhān, or gá'n, *n.m.* A harrow, with 8 or 10 teeth, drawn by
 oxen, used for loosening the soil round young corn. (Dan-
 drálá in Kángrá.)
 Gáhlu or -á, *ad. m.; f. -í, pl. -é.* Muddy, dirty.
 Gáhlu gáhlu bahijá,
 Nimlu nimlu rahi já.
 “Dirty water flows away,
 Clear water remains.”
 Gañ, *gañi, n.m. and f.* The sky. -*rá-golá, n.m.* A thunder-
 bolt. -*rá-jyá-golá, n.m.* Like a thunder-bolt.
 Gaj, *n.m.* (H.) A ramrod.
 Gájnu, *v.t. re.* To sound.
 Gá'k, *n.m.* (S. *Gráhaka, H. gáhak.*) A purchaser.
 Gà'l, *n.m.* (H.) (1) The cheek. (2) *n.f.* An ill name, a curse.
 Galà, *n.m.* (S. *Gala, H. galá.*) The throat.
 Galgal, *n.m.* A kind of long citron.
 Gáláwnu, *v.t. re.* (1) To cause to melt. (2) To cook well.
 Gáli, *n.f.* Ill names. -*deñi, v.t. re.* To call ill names. -*e-*
bháñđnu, v.t. re. To curse.
 Galím, *n.m.* (P. *ganím.*) An enemy.
 Galiyá, *ad. m.* Idle, unfit.
 Galnu, *v.i. re.* (1) To melt. (2) To be dissolved; *f. -í, pl. -é.* (3)
 To be destroyed.
 Gálnu, *v.t. re.* To cause to melt or destroy; *f. -í, pl. -é.*
 Gałti, *n.f.* (P. *galti.*) A mistake.
 Gá'lu, *ad.* See *Gáhlú.*
 Gam, *n.m.* (P. *gam.*) Patience, grief, sorrow. -*khánu, v.i.*
re. To have patience.
 Gampáwnu, *v.t. re.* To cause or allow to bear or have patience.
f. -i, pl. -e.
 Gampnu, *v.t. re.* (1) To bear, to undergo. (2) *v.i. re.* To have
 patience. *f. -i, pl. -e.* Gampáwnu. Casual *v.*
re. To be patient.
 Gan, *n.m.* (1) A swarm. (2) The name of a village deity.
 Ga'ná, *n.m.; pl. é.* (H. *gahná.*) An ornament. -*tu, n.m.* A
 small ornament or ornaments.

- Gaṇáwṇu, *v.t. re.* To cause to reckon. (2) To cause to count ;
f. -í, pl. -é.
- Gá'ñch, *n.f.* Dishonour, disrespect.
- Gáñd, *n.m.* Anus. (Also *gáñḍi.*) Gáñḍi-jánu, *v.t. ir.* To let
 him go.
- Gándh, *n.f.* A bad smell.
- Gándhi, *n.m.* (H. *gandhi.*) A perfumer.
- Gáne, *n.m. pl.* (1) Sugarcane, *ad. pl.* Thick.
- Gaṇés, *n.m.* (S. Gaṇesha.) The deity called Gaṇesh.
- Gáñgá, *n.f.* (S. Gaṅgá.) The river Ganges.
- Gaṇí-karṇu, *v.t. ir.* To count, to enumerate.
- Ganj, *n.m.* (H.) (1) A mass, a heap. (2) A grain market.
- Ganj, *n.f.* Michælmass daisy.
- Gánná or-u, *ad. m. ; f. -í, pl. -é.* Thick, coarse.
- Gaṇ-nu, *v.t. re.* To count, to reckon ; *f. -í, pl. -é.*
- Gant, *n.f.* The next world.
- Gáñth, *n.f.* A knot. -paṇni, *v.i. re.* (1) To be entangled. (2)
 To be hard.
- Gáñtháwṇu, *v.t. re.* To cause to repair ; *f. -í, pl. -é.*
- Gáñthnu, *v.t. re.* To mend, to repair ; *f. -í, pl. -é.*
- Gáñthí, *n.f.* A bundle. -de-pánu, *v.t. re.* To pack.
- Gánu, *v.t. re.* (H. *gána.*) To sing ; *f. -í, pl. -é.*
- Gá'nu, *v.t. re.* To do farmyard work.
- Gáñ-uñká, -u, *ad. m. ; f. -í, pl. -é.* Before, in front. *Sé gañ-*
uñka dewí guwá. "He has gone before."
- Gáñw, *n.m.* (S. Gráma, H. *gáñw.*) A village, a town.
- Gáñwrá, *n.m.* See Gáoñṛá.
- Gáñwúñ, *n.m.* The future, the time to come. -ká or ku, *ad. m. ;*
f. -í, pl. -é. Before, in front.
- Gáñwrá, *n.m.* A hamlet.
- Gáoñṛá, *n.m.* A hamlet, a small village. (Also *gáñwrá.*)
- Gap, *n.f.* Gossip. -márni, *v.i. re.* To talk a great deal, to
 run on.
- Gapóriá, *ad. m.* Talkative.
- Gappi, *ad. m.* One who gossips.
- Gá'r, *n.m.* (S. Angára.) Burning charcoal.
- Gará, *n.m.* (H.) Kneaded clay, mortar.
- Gará, *n.m. ; pl. -é.* Maize plants heaped at one place to dry.
 -láṇá, *v.i. re.* To heap the maize plants.
- Garam, *ad.* (H.) Warm, hot. -karṇu, *v.t. ir.* To make warm.
- Garáwṇu, *v.t. re.* (See Guḍáwṇu.)
- Gard, *n.f.* (H.) Dust.
- Gardan, *n.f.* (H.) The neck. (Also *gelni.*)
- Garḥ, *n.m.* A fort. -í, *n.f.* A fortress. -iá-negí, *n.m.* One in
 command of a hill fort (Kullu).
- Garí, *n.f.* Cocoa.
- Garj, *n.f.* (P. *garaz.*) Need, necessity. -paṇni, *v.t. re.* To be
 in need of or to be needy.
- Garji-jánu, *v.i. ir.* To roar ; *f. -í, pl. -é.*

[N.S.]

Garjnu, *v.i. re.* To roar.Garká, *ad. m.*; *f. -í, pl. -é.* Heavy, weighty. (Syn. Garú, Garuwá.)Garká, -u, *ad. m.*; *f. -í, pl. -é.* Heavy, weighty. (Also *garu.*)Gark-jánu, *v.t. re.* To waste; *f. -í, pl. -é.*Garmi, *n.f.* (H.) Heat, warmth.Garnu, *v.t. re.* See Gadnu.Gárthá, *n.m.* (S. Angáraka.) A small burning coal.Garú, *ad. m.* See Garká. (Alike in number and gender.)Gáru, *n.m.* (H. *garuwá.*) A deity's waterpot.Garuwá, *ad. m.*; *f. -í, pl. -é.* Heavy, weighty.Garuwá, *n.m.* (H.) A water-jar.Garwí, *n.f.* A small water-pot.Gás, *n.m.* (S. Grása.) A mouthful, a morsel. Syn. Grá, Gráh, or Gráss.Gásbél, *n.f.* (S. ákáshabela.) The air-creeper.Gáskí, *n.f.* A heavenly nymph.Gat, *n.f.* (S. Gati.) (1) The last duties of a deceased. (2) A tune for a guitar. -karni, *v.i. re.* To perform the last duties. -bañawni, *v.t. re.* To beat severely. -satláni, *v.i. re.* To have the last duties performed.Garbh, *n.m.* (S. Garbha.) Pregnancy. Proverb:*Sargó rau garbhó ru kun jāno?*

“Who knows of rain and birth?”

Gaṭáká, *n.m.* (H.) Swallowing.Gaṭeru, *n.m.* A ghost. (Bhajjí.)Gaṭi, *n.f.* A small stone, found among grain. -chungni, *v.i. re.* To pick stones from grain. -ba'ni, *v.t. re.* (1) To throw small stones at. (2) -máṭikarni, *v.* To make a union.Gauj, *n.m.* A yard.Gaulá, *n.m.* The road by which the cattle leave the houses to go out for grazing. It is a big road in front of a village and runs between fences.Gáúň, *ad.* Forward.Gauňt, or gauňch, *n.m.* (S. Gomútra.) Cow-urine.

Gauňch. See Gauňt.

Gáw, *n.f.* A cow. -rá, *n.f.* A weakly cow. (Also *gorú.*)Gechá or ũ-, *ad. m.*; *f. -í, pl. -é.* That which is sown early.Gelá, *n.m.* A large trunk, a log; *f. -í.* A small trunk; *pl. -é.*Gelni, *n.f.* The neck.Gelrá, *n.m.* The throat or windpipe.Geňdá, *n.m.* A kind of flower. Marigold.Gerá, *n.m.* Giddiness.Gerú, *n.m.* (H.) (1) Red ochre. -wá, (2) *ad.* Of ochre colour.Gethá, *n.m.*; *n.f. -í, pl. -é.* A hearth, a fire-pot.Gethí, *n.f.* The fireplace, the hearth. -de-pánu, *v.t.re.* To burn.Getrá or -u, *ad. m.*; *f. -í, pl. -é.* See Gechá.Géúň, *n.m.* (S. Godhúma, H. *gehúň.*) Wheat. (Also *giúň.*)

- Geúñwáñ, *ad. m.*; -wíñ, *f.* -weñ, *pl.* Of the wheat colour.
- Ghá, *n.m.* (S. Ghása, H. *ghás.*) Grass.
- Ghach-ghach, *n.f.* Bothering. -láñi, *v.t. re.* To bother.
- Ghächról, *n.f.* Bothering. -láñi, *v.i. re.* To bother, to linger.
- Ghaghri, *n.f.* (H. *ghaghrá.*) A gown.
- Ghái, *n.m.* A grass-cutter. -áñ-ni, *v.t. re.* To put to trouble.
-karni, *v.i. ir.* To act prudently. -áwñi, *v.i. re.* To be in trouble.
- Ghain, *n.f.* Grass land. -ti, *n.f.* A piece of grass land.
- Ghaini, *n.f.* Grass lands.
- Ghálnu, *v.t. re.* To dissolve. *f.* -í, *v.i. re.* To be loyal; *pl.* -é.
- Ghámñu, *v.i. re.* To be unhappy.
- Ghá'ñ, *n.f.* So much grain as can be roasted in a vessel.
- Ghaná, *n.m.* A small wall. -deñá, *v.i. ir.* To build a wall.
- Ghandáli, *n.f.* See kacháwli (used in Biláspur and Kángrá).
- Ghándi, *n.f.* (H. *ghantí.*) A bell.
- Ghándú, *n.m.* The throat.
- Ghañgheri, *n.f.* A kind of vegetable.
- Ghá'ñu, *v.t. re.* To kill, to slay, to put to death; *f.* -í, *pl.* -é.
- Ghántá, *n.m.* (H. *ghantá.*) A large bell. -deñá, *v.i. re.* To give nothing.
- Ghaprálá, *n.m.* A plunging sound.
- Gha'r, *n.m.* (See Gaur.)
- Ghá'r, *n.m.*; *f.* -í. A precipice.
- Ghará, *n.m.* (S. *Ghata.*) An earthen water-pot.
- Ghárá, *n.m.* A waterfall.
- Gharáwñu, *v.t. re.* To cause to manufacture; *f.* -í, *pl.* -é.
- Gharchí, *n.f.* Property, an estate.
- Gháré, *n.m. pl.* Curves.
- Gharí, *n.f.* See Gharchí. Proverb: *Gharí ro muñhtá ápnái dashi*: "One has to show his own estate and face."
- Ghári, *n.f.* A precipice. -pañnu, *v.i. re.* To fall from a precipice.
- Ghari-ro-kháñu, *v.t. re.* To harass, to greatly trouble; *f.* -í, *pl.* -é.
- Gharñu, *v.t. re.* To mend, to make, to manufacture; *f.* -í, *pl.* -é.
- Ghartu, *n.m.* A small dwelling. (From H. *ghar*; a house.)
- Ghartu, *n.m.* A family or its member (used in Basháhr).
- Gharu, *ad.* Homely, household, relating to a house.
- Gháru, *n.m.* A term for the men on corvée work.
- Ghasáwñu, *v.t. re.* To cause to be worn off.
- Ghásér, *n.f.* A kind of play.
- Ghasi-jáñu, *v.i. ir.* To be worn off.
- Ghásñi, *n.f.* See Gháñi.
- Ghasñu, *v.i. re.* To wear off; *f.* -í, *pl.* -é.
- Ghassá, *n.m.* A beating, crushing. -deñá, *v.t. re.* To beat.
- Ghát, *n.f.* Revenge.
- Ghá't, *n.m.* A quay.
- Ghátá, *n.m.* (H.) Decrease, decay, loss.

[N.S.]

- Ghaṭánu or ghaṭáwnu, *v.t. re.* (H. *ghaṭána.*) To deduct; *f. -í.*
- Ghaṭnu, *v.i. re.* (H. *ghaṭná.*) To be less; *f. -í, pl. -é.*
- Ghátú, *ad.* Intending to revenge. (Alike in both genders.)
- Ghaṭrú, *n.m.* See Ghaṭ or Ghauṭ.
- Ghaun, *n.m.* Kneading.
- Ghau-nu, *v.t. re.* To knead; *f. -í, pl. -é.*
- Ghaur, *n.m.* (H. *ghar.*) Home, house, a dwelling.
- Ghaur, *n.m.* A heap, a mass. -lágne, *v.i. re.* To be in heaps.
- Ghaut, *n.m.* A stone-mill. -pishnu, *v. t. re.* To grind in a stone mill.
- Gháv, *n.m.* (H.) A hurt, a blister.
- Gheṅgná, *n.m.* One who collects clarified butter as the revenue for grass lands. (Also *ghyángná.*)
- Ghé'p, *n.m.* Goitre or bronchocele. -í, *n.m.* and *f.* One who has the goitre. (Also *ghepu.*)
- Ghér, *n.m.* Circumference.
- Gherá, *n.m.* (1) See Gher. (2) Surrounding.
- Gherá-ferá, *n.m.* A visit.
- Gheráwnu, *v.t. re.* To cause to surround; *f. -í, pl. -é.*
- Ghér-fér, *n.m.* A response. -denu, *v.i. re.* To respond.
- Ghernu, *v.t. re.* To surround; *f. -í, pl. -é.*
- Ghesá, *n.m.* A fall, a bruise, a crush.
- Ghesáwnu, *v.t. re.* To cause to bruise or crush; *f. -í, pl. -é.*
- Ghesnu, *v.t. re.* To crush, to bruise; *f. -í, pl. -é.*
- Ghetá, *n.m.* A coarse neck.
- Ghéur, *n.m.* (H. *ghewar.*) A kind of sweetmeat.
- Ghiári, ghyári, *n.f.* An earthen pot for clarified butter.
- Ghiártu, ghyártu, *n.m.* A small earthen pot for clarified butter.
- Ghich-pich, *n.f.* A great crowd. -honi or -machni, *v.i. re.* To be much crowded. -karṇi, *v.i. ir.* To crowd. -haṭáwni, *v.i. re.* To disperse a crowd.
- Ghīṇ, *n.f.* Compassion, tenderness.
- Ghīn-nu, *v.t. re.* To buy, to purchase; *f. -í, pl. -é.* (Basháhr.)
- Ghīṇ, *n.f.* (1) Sympathy. (2) Love. -deni, *v.t. re.* To love.
- Ghīṇḍáwnu, *v.t. re.* To cause to spoil; *f. -í, pl. -é.*
- Ghīṇ-dardó, *n.f.* (1) An embrace. (2) Sympathy.
- Ghīṇḍnu, *v.t. re.* To spoil, to make useless; *f. -í, pl. -é.*
- Ghírá, *n.m.* (H. *ghí-ghará.*) A vessel of clarified butter.
- Ghiri-áwnu, *v.i. re.* To be surrounded with; *f. -í, pl. -é.*
- Ghiri-jánu, *v.i. re.* To be surrounded; *f. -í, pl. -é.*
- Ghirnu, *v.i. re.* To be surrounded; *f. -í, pl. -é.*
- Ghiri-firi-ro, *ad.* In a wandering manner.
- Ghisáwnu, *v.t. re.* See Ghasáwnu.
- Ghisnu, *v.i. re.* To slip down; *f. -í, pl. -é.*
- Ghiú, *n.m.* (H. *ghí.*) Clarified butter.
- Ghiyá-tori, *n.f.* A kind of vegetable.
- Ghmáw, *n.m.* (H. *ghumáw.*) A winding path.
- Ghmér, *n.m.* Giddiness.

- Gho'ch, *n.f.* The act of troubling. -á-gháchi, *n.f.* Troubling again and again.
- Ghochi-márnu, *v.t. re.* To give trouble; *f. -í, pl. -é.*
- Ghochnu, *v.t. re.* To trouble, to stir about; *f. -í, pl. -é.*
- Gho'l, *n.m.* A kind of wild goat. -añ, *n.f.* Wild she-goat. -tá or -tu. A wild kid; -ti, *f.*
- Ghol-mathó'l, *n.m.* The act of mismanaging.
- Gholnu, *v.t. re.* To dissolve, to mix into water; *f. í, pl. é.*
- Gholtó, *n.m.* A pony (Basháhr).
- Ghorá, *n.m.* A horse. *f. -í.* A mare. -ú, *n.m.* A pony.
- Ghorlú, *n.m.* See Gholtó.
- Ghrá'ru, *n.m. pl.* Snoring. -dené, *v.i. ir.* To snore.
- Ghráshni, *n.f.* (S. Grihapravesha.) The ceremony of entering a new house.
- Gháwrú, *n.m.* See gráwrú.
- Ghrá't, *n.m.* (H. *ghata.*) A water mill to grind grain.
- Ghrátiyá, *n.m.* One who has a water mill.
- Ghrául, *n.m.* A kind of bell (like a dish) used in Hindu temples.
- Ghryaun, *n.f.* A tune played at a village deity's dance.
- Ghryaunu or ghryaun-láni, *v.i. re.* To play the tune called Ghryaun.
- Ghugí, or Ghuggi. See Ghugti.
- Ghugnu, *v.i. re.* To bark of a dog.
- Ghugti, *n.f.* A dove. -láni, *v.i. re.* To play.
- Ghúl, *n.f.* A small shed in a farmyard to keep grain in when it rains.
- Ghuláwnu, *v.t. re.* To cause to fight or wrestle; *f. -í, pl. -é.*
- Ghulnu, *v.i. re.* To fight, to wrestle; *f. -í, pl. é.*
- Ghúm, *n.m.* A long way.
- Ghumghumāñdi, *ad. f.* Fragrant.
- Ghumáw, *n.m.* Turning.
- Ghumáwnu, *v.t. re.* To cause to turn.
- Ghumnu, *v.i. re.* To turn back; *f. -í, pl. é.*
- Ghun, *n.m.* An insect that destroys timber.
- Ghúñd, *n.m.* A veil. -kárnu, *v.i. re.* To put on a veil.
- Ghuñghru, *n.m. pl.* Small bells used by dancers.
- Ghurkáw, *n.m.* The act of threatening, a threat.
- Ghurkáwnu, *v.t. re.* To cause to threaten; *f. -í, pl. é.*
- Ghurki, *n.f.* (H. *ghurkí.*) A threat.
- Ghurknu, *v.t. re.* (H. *ghurkná.*) To threaten; *f. -í, pl. é.*
- Ghurí-ró, *adv.* Strongly.
- Ghurnu, *v.t. re.* To gird up; *f. -í, pl. -é.*
- Ghusáwnu, *v.t. re.* To cause to enter; *f. -í, pl. é.*
- Ghusernu, *v.t. re.* To throw in; *f. -í, pl. é.*
- Ghushu, *n.m.* A kind of game in which there are two parties of men: each party taking in their hands small bundles of straw alight on both sides, throw them at the other party. This takes place on certain days of October.
- Ghusnu, *v.i. re.* To enter, to be admitted; *f. -í, pl. é.*

[N.S.]

Ghusṛnu, *v.i. re.* See the preceding.Ghút, *n.f.* The act of swallowing.Ghuṭáwnu, *v.t. re.* To cause to swallow up.Ghuṭnu, *v.t. re.* To swallow up; *f. -í, pl. é.*Ghwárnu, *v.t. re.* To open, to uncover, to remove a lid; *f. -í, pl. é.*Ghyáñgná, *n.m.* See Gheñgná.Ghyánná, *n.m.* A fireplace.Ghyári, *n.f.* An earthen pot; used to divide clarified butter.Ghyú, *n.m.* See Ghiú.Gí, *n.f.* Gums of the teeth.Gí', *n.f.* A kind of tune. -láni, *v.i. re.* To play a particular tune. (Also -bájni or -bajáwni.)Giáwan, *n.m.* A kind of tax (used in Kuṭhár State).Gich-pich, *n.f.* See Ghich-pich.Gijáwnu, *v.t. re.* To cause to accustom.Gijnu, *v.i. re.* To accustom, to practise; *f. -í, pl. é.*Gíl, *n.f.* A term for the 16 days, the last week of Ashár and 1st week of Sáwan, respectively. Trees planted during this fortnight flourish and flower well.Gilá or -u, *ad. m.; f. -í, pl. é.* Wet. -karnu, *v.t. ir.* To wet. -hoṇu, *v.i. ir.* To be wet.Gillar, *n.m.* See Ghép.Gíñ-úñ, *n.* (S. Godhúma, P. gandam.) Wheat.Giṇáwnu, *v.t. re.* See Gaṇáwnu.Gindá, *n.m.* A tom-cat.Gindu, *n.m.* (S. Kanduka or Genduka). A play-ball. -khelnu, *v.i. re.* To play with a ball.Giṇ-nu, *v.t. re.* See Gaṇ-nu.Giṇt, *n.f.* An account. (From Hindí *gintí*.)Girá-giri, *n.f.* A hue and cry. -máchni *v.i. re.* To be great noisy.Giráwnu, *v.t. re.* To spoil, to throw away. (From Hindí *giráná*.)Girdé-girnu, *v.i. re.* To turn round; *f. -í, pl. é.*Giri-firi-áwnu, *v.i. re.* To take a walk; *f. -í, pl. -é.*Giri-jánu, *v.i. ir.* To fall down; *f. -í, pl. -é.*Girk-jánu, *v.i. ir.* To be wasted, to be given away for nothing.Girnu, *v.i. re.* (1) To fall, to slip down; *f. -í, pl. é.* (2) To turn.Glá'b, *n.m.* (H. *guláb*.) A rose. -í. *adj.* Rosy.Glá'f, *n.m.* (H. *giláf*.) A cover (of a pillow or quilt, etc.).Glaiṇ, *n.m.* A kind of pine tree.Glál, *n.m.* (H. *gulâl*.) (1) Red powder. (2) The China root, madder (*majîth*).Glá'm, *n.f.* (H. *lágám*.) A bridle.Glás, or Gláss, *n.m.* (H. *gilás*.) A cup, a tumbler.Gláu, *n.m.* A spider.Gle'l, *n.f.* A pellet-bow. -báni, *v.i. re.* To shoot with a pellet bow.Glistá, *n.m.* (P. *bálish*.) A span.

- Góbar, *n.m.* (H.) or gobr. (1) Cow-dung. (2) Manure.
- Gobrái, *n.f.* The act of manuring the land. -láṇi, *v.i. re.* To manure land.
- Gobraush, *n. f.* A heap of manure.
- Gobrilá, *n.m.* An insect found in manure, a chafer.
- Gochhá, *n.m.* (H. *angochhá.*) A towel.
- Gó'd, *n.m.* The lap. -laṇá, *v.t. ir.* To adopt a son.
- Godi, *n.f.* The lap. -laṇá, *v.t. ir.* To take in the lap.
- Gódi, *n.f.* A kind of wild edible root.
- Gokhru, *n.m.* (1) A kind of ear-rings. (2) A kind of medicine.
- Gól, *ad.* (H.) Round. -chán-nu, *v.t. re.* To make round.
- Gołá, *n.m.* Thunderbolt.
- Gólakh, *n.m.* (1) A fund. (2) The fund out of which alms were given (used in Mandí).
- Golí, *n.m. pl.* (1) Apes. (2) A bullet. -báhṇi, *v.i. re.* To shoot a bullet.
- Góñ, *n.m.* Desire, wish, pleasure. -dekhṇá, *v.i. re.* To go one's own way.
- Góñch or Goñt, *n.m.* (S. *gomútra.*) Cow's urine.
- Goñcháwnu, *v.t. re.* To cause or allow to make water (used of cattle only).
- Goñchnu, *v.i. re.* To make water (used of cattle only).
- Góñtrálá, *n.m.* The naming ceremony of a child.
- Gó'r, *n.m.* A lizard (*goh* is a kind of big lizard, also found in the Simla Hills).
- Gorṇu, *v.t. re.* To weed, *f. -í, pl. -é.*
- Goru, *n.m.* Cattle.
- Goshthá, *n.m.* A cake of dry cow-dung.
- Gót, *n.m.* (S. *gotra.*) Parentage, lineage; stock (of a family).
- Gotá, *n.m.* (H.) A dip, a dive. -khána, *v.i. re.* To miss, to err. -márná, *v.i. re.* To take a dip, to dive.
- Goṭá, *n.m.* (H.) Lace. -láṇá, *v.i. re.* To lace.
- Gothi, *n.f.* Blame. -láṇi, *v.t. re.* To blame.
- Goṭhú, *n.m.* A wild animal.
- Goṭí, *n.f.* Odd. -noṭí, *n.f.* Odd and even, a kind of game.
- Goṭṇu, *v.t. re.* To bar, to prevent from going; *f. -í, pl. -é.*
- Grá or gráh, *n.m.* A morsel, a mouthful. -laṇá, *v.i. re.* To take a morsel. (S. *grása.*)
- Gráchá or -u, *ad. m.*; *f. -í, pl. -é.* See Getá.
- Grá'nu, *v.t. re.* (1) To collect revenue. (2) To realize; *f. -í, pl. -é.*
- Gráss, *n.m.* See Grá.
- Gráwnu, *v.t. re.* To cause or allow to weed; *f. -í, pl. -é.*
- Gráon, *n.m.* See Gáñw (used in Kullu and elsewhere).
- Gráwrū, *n.m.* A little bird. (Alike in singular and plural.)
- Gréut, *n.m.* A long way, turning here and there.
- Gréwanu, *v.t. re.* To turn back; *f. -í, pl. -é.*
- Grhaiwán, *n.m.* A tune played to make a deity dance. -láṇi, *v.i. re.* To play the deity's dancing tune.

Grhaiwṇu, *v.t. re.* To cause or allow a village deity to move or dance.

Gríb, *ad.* (H. *garīb.*) Poor, helpless.

Grikṇu, *v.i. re.* To roar (of thunder). Also *garikṇu.*

Gró or Grau, *n.m. pl.* The nine planets, which are: (1) The sun. (2) The moon. (3) Mars. (4) Mercury. (5) Jupiter. (6) Venus. (7) Saturn. (8) Ráhu. (9) Ketu. (From Sanskrit *Graha.*)

Grón or graṇ, *n.m.* (S. *grahana.*) An eclipse. *-lágṇu, v.i. re.* To appear, of an eclipse. *-dekhṇa, v.i. re.* To witness an eclipse.

Gú, *n.m.* (S.) Excrement. (Also *khé.*)

Gubar or Gubr, *n.m.* See Gobar or gobr.

Gubrái, *n.f.* See Gobrái.

Gubrílá, *n.m.* See Gobrílá.

Gudlá or -u, *ad. m. ; f. -í, pl. -é.* Sweet, tasty.

Gufá, *n.f.* (S.) A cave or grotto scooped out of solid rock.

Gújá or gujjá, *n.m.* See Khísá.

Gujrán, *n.f.* Livelihood.

Gujráwṇu, *v.t. re.* To cause or allow to pass; *f. -í, pl. -é.*

Gujrṇu, *v.i. re.* To pass away, to die; *f. -í, pl. -é.*

Gúl or Kúl, *n.f.* A small channel.

Gulá, *n.m.* A comb of Indian corn (*makkí* or *chhallí*).

Gulchhu, *n.m.* The flesh of the buttocks.

Gule, *n.m. pl.* Grain (used in Basháhr State).

Gum-hoṇu, *v.i. ir.* To disappear; *f. -í, pl. -é.*

Gun, *n.m.* (S. *guṇa.*) Obligation. *-mán-ṇá, v.i. re.* To be obliged.

Guná, *n.m.* (P. *gunáh.*) A crime, a fault, a mistake.

Guṇdáwṇu, *v.t. re.* To cause or allow to knead or braid.

Guṇḍṇu, *v.t. re.* (1) To knead. (2) To braid; *f. -í, pl. -é.*

Gunjó, *n.m. pl.* Moustache.

Guṇ-lágṇá, *v.i. re.* To be indebted.

Gúñṭh, *n.m. pl. -o.* Pony.

Gúr, *n.m.* (H.) Brown sugar.

Guri, *n.f.* A knot, knob.

Gusá, *n.m.* (P. *gussah.*) Anger, indignation. *-karṇá, v.i. ir.* To become angry or indignant.

Guthá, *n.m.* (S. *angushṭha*, the thumb.) (H. *angúṭha.*) The thumb. *-dashṇá, v.i. re.* To deny. *-láṇá, v.i. re.* To put the thumb, *e.g.*, on a deed. *-í, n.f.* A finger.

Guthrá, *n.m.* See Guthá. *-í, n.f.* A finger.

Guwá or Gowá, *v.* The past tense of the verb *jánu*, to go, went.

Gwá, *n.m.* (H. *gawáh.*) (1) A witness, also (2) evidence.

Gwáchi-jánu, *v.i. ir.* To be lost; *f. -í, pl. -é.*

Gwáchṇu, *v.t. re.* To lose. *v.i. re.* To be lost; *f. -í, pl. -é.*

Gwái, *n.f.* (H. *gawáhi.*) (1) Evidence. (2) A witness. *-deni, v.i. ir.* To give evidence.

Gwáli, *n.f.* (1) A shepherdess. (2) A kind of insect, green in colour and long in size, like a grasshopper.

Gwá'r, *ad.* Uncivilized, ignorant, a fool. (H. *gañwár.*)

H

Háchhá or -u, *ad. m.*; *f.* -í, *pl.* -é. (H. *achchhá.*) Good. *Adv.* Well.

Háchhe, *n.m. pl.* A kind of thorny plant that bears edible berries.

Há'd or háđki, *n.m. or f.* (H. *hadđí.*) A bone.

Há'd, *n.f.* Conversation. -láñi, *v.t. re.* To converse. Cf. hádi.

Há'd, *n.m. pl.* Bones.

Hadd, *n.f.* A limit, boundary. -hoñi, *v.i. ir.* To get beyond all bounds.

Hádi, *n.f.* Conversation. -láñi, *v.i. re.* To converse.

Háđri-láñi, *v.t. re.* To converse.

Háe, *int.* Oh, alas, ah!

Hagáwnu, *v.t. re.* To cause or allow to go to stool; *f.* -í, *pl.* -é.

Hagñi, *n.f.* Anus.

Hagñu, *v.i. re.* (H. *hagná.*) To go to stool.

Hail, *n.f.* (pronounced *hel.*) A hard task, to be done with the help of many persons. -deñi, *v.i. ir.* To work collectively.

Haiñgo. A form of address to a relative, meaning, 'O my dear.'

Haiñlá or haiñré. A form of address: 'O you.'

Hájar, *ad.* (P. *házir.*) Present.

Há'k, *n.f.* A halloo. -deñi, *v.t. ir.* To halloo.

Hakáwnu, *v.t. re.* (H. *hakáná.*) To cause or allow to drive; *f.* -í.

Hákñu, *v.t. re.* To drive away; *f.* -í, *pl.* -é.

Haláwnu, *v.t. re.* To shake (H. *hiláná*); *f.* -í, *pl.* -é.

Hal-bái, *n.m.* One who ploughs, a ploughman.

Haljé, *n.f.* (H. *haldí.*) Turmeric.

Halkáwnu, *v.t. re.* To cause or allow to shake; *f.* -í, *pl.* -é.

Halká or -u, *ad. m.*; *f.* -í, *pl.* -é. (H. *halká.*) Light, not weighty.

Hállá, *n.m.* (H.) A noise, a hue and cry. -páñá, *v.i. re.* To make a noise. [sain.]

Halmandí, *n.m.* See Blair. (Used in Basháhr and Kumhár-)

Hálnu, *v.i. re.* To shake, to tremble.

Hálo, *n.m.* A kind of greens called in Hindí, *chamchúr.*

Halsh or -í, *n.f.* The long piece of wood in a plough.

Haltu, *n.m.* A kind of small plough.

Halwá, *n.m.* (H. *haluwá.*) A kind of cake.

Hámbaj, *adv.* 'Yes,' or 'very well.'

Hámeñ, *pro. pl.* We. -íñ, *f.*

Hamyá, *n.f.* Enmity, opposition. -karñi, *v.i. ir.* To oppose.

Háñ, *adv.* Yes. -ná, *adv.* Yes or no. -karñi, *v.i. ir.* To say yes.

[N.S.]

- Háná, *n.m.* (S. háni.) Loss, injury. -jáná, *v.i. ir.* To sustain a loss.
- Háñđ, *n.f.* A walk, travel. -í, *n.f.* An earthen cooking vessel. Háñđi-ná baļu (phrase). I cannot walk.
- Handolá, *n.m.* See Chandól.
- Hanjár, *n.m.* (H. hazár.) A thousand.
- Hañs, *n.m.* (S. Hansa.) A goose.
- Hánsilí, *n.f.* (P. hásil.) Revenue or tax. (Used in Kullú.)
- Har, *n.m.* A flood. -áwná, *v.i. re.* To wash off.
- Há'r, *n.f.* (S. Hára.) (1) Abduction. (2) A garland.
- Hár-karn, *n.m.* The sum paid, in addition to the marriage expenses, by a man who abducts another man's wife, to her husband. (Used in the Dhámí State.)
- Há're, *adv.* Kindly. -karne, *v.i. ir.* To entreat.
- Hará or -u, *ad. m.*; *f.* -í, *pl.* -é. (H.) Green.
- Hará, *n.m.* (1) A small field. (2) A trial. -karná, *v.t. ir.* To try.
- Haráwnu, *v.t. re.* (H. harwáná.) To cause or allow to defeat.
- Haráwnu, *v.t. re.* To cause or allow to flow away; *f.* -í, *pl.* -é.
- Hargat, *n.f.* (A. harkat.) Injury, loss, fault. -karni, *v.i. ir.* To make a mistake.
- Harí-jánu, *v.i. ir.* To be washed off; *f.* -í, *pl.* -é.
- Hariyágá, *n.m.* An allowance for the Rájá's kitchen. (Used in Mandi.)
- Harjá, *n.m.* (P. harz.) Mischief, injury. -honá, *v.i. ir.* To be lost.
- Harn, *n.m.* (S. Harina.) A buck. *f.* -í. A doe.
- Hárnu, *v.t. re.* To fail; *f.* -í, *pl.* -é. (H. hárná.)
- Hárnu, *v.t. re.* To try, to examine, to scrutinise; *f.* -í, *pl.* -é.
- Har-r or har-rí. A medicinal fruit. Yellow or Chebulic myrobalan (*Terminalia chebula*): seven varieties of this are distinguished. (From Sanskrit harítakí.)
- Har-rí, *n.f.* The wooden pipe of a huqqa.
- Haryáwul, *n.m.* (H. hariáwal.) Meadows.
- Hasáwnu, *v.t. re.* To cause or allow to laugh; *f.* -í, *pl.* -é.
- Hási, *n.f.* (S. Hásyá.) Laughter. -chhuñni, *v.i. re.* To laugh. -karni, *v.i. ir.* To laugh at.
- Hási-khelí-ro láné, *v.t. re. pl.* To beguile the time with pleasure.
- Hasli, *n.f.* An ornament worn on the neck by women.
- Hasnu, *v.i. re.* To smile, to laugh. (From Hindí hañsná.)
- Haťáwnu, *v.t. re.* (H. haťáná.) To cause or allow to prevent.
- Haťáwnu, *v.t. re.* To cause or allow to return; to prohibit.
- Háth or háthh, *n.m.* (S. hasta.) A hand.
- Hath, *n.m.* (S. haťha.) Insistence. -karná, *v.i. re.* To insist.
- Hathángé, *n.m. pl.* Commutation for begár or corvée (Biláspúr).
- Háthar, *ad. f.* A cow or she-buffalo, which only allows one person to milk her.
- Hathaurá, *n.m.* (H.) A hammer.
- Hathí, *ad.* Obstinate.

- Hátho-joríro, *c.p.* With joined hands.
 Háthru, *n.m. pl.* Hands. (H. *háth.*)
 Hatnu, *v.i. re.* To turn back; *f. -í, pl. -é.*
 Hatnu, *v.i. re.* (1) To return, to come back. (2) To be off.
 Hatólí, *v.f.* She will turn back.
 Hatyá, *n.f.* (S.) The act of killing. -laní, *v.i. ir.* To cause to trouble. -karñi, *v.t. ir.* To kill.
 Háthh, *n.m.* See Háth.
 Háttí, *n.f.* (H. *hattí.*) A shop. -karñi, *v.i. ir.* To open a shop.
 Haul, *n.m.* (S. *Hála.*) A plough. -bánu, *v.i. re.* To plough.
 Hauñslá, *n.m.* (H. *hausilá.*) Ambition, desire, capacity.
 Hawá, *n.f.* (H.) The air, wind.
 Házrí, *n.m.* (P.) An attendant. -ká, *n.m.* A term for a free grant in lieu of service (used in Mandi).
 Hegá, *n.m.* Carefulness.
 Hekrí, *n.f.* (H.) Boasting, insistence. -karñi, *v.i. ir.* To insist.
 Hé'l, *n.f.* A sacrifice of a goat or sheep. -dení, *v.i. ir.* To offer a goat sacrifice.
 Helá, *n.m.* A special *begár* or *corvée* leviable for repairs to roads or buildings, and on special occasions, such as a wedding or death in the chief's family.
 Hełi, *n.f.* Wisdom, activity.
 Herá, *n.m.* Game, shikár, hunting. -láṇá or -karṇá, *v.i. re.* and *ir.* To go on a shooting excursion. -i, *n.m.* A *shikári*, a shooter.
 Hé'r-fér, *n.m.* An answer, a reply. -dená, *v.i. ir.* To reply.
 Hernu, *v.t. re.* To work; *f. -í, pl. -é.*
 Heru, *adv.* Perhaps. -lá, *v.* Look here!
 Hesr-láṇá, *v.i. re.* To chant a song in union (by all persons carrying a heavy load, or moving a heavy mass) in order to keep time. [time.
 Hessá, *n.m.* The cry of a number of persons at work at one
 Hé't, *n.m.* (S. *Hita.*) Affection. -láṇá, *v.i. re.* To be affectionate.
 Hethé, *adv.* Down. -páṇá, *v.i. re.* To spread a bed (used in Bhajji State).
 Hethí, *adv.* By the lower way (used in the Bhajji State).
 Hethla, *ad. m.; f. -í, pl. -é.* Lower.
 Hiáli, *n.f.* Supper (used in Keoñthal).
 Hichháwṇu, *v.t. re.* To cause or allow to promise or agree.
 Hichṇu, *v.t. re.* To promise, to agree; *f. -i, pl. -é.*
 Hichki, *n.f.* (H.) See Dhiki.
 Híj or hijo or hijau, *adv.* Yesterday, the past day.
 Híj-bhyánsri, *adv.* Yesterday morning. (Also *hijo-bhyánsri.*)
 Híj-byále or hijo-byále. Last evening, yesterday evening.
 Hijku or -á, *ad. m.; f. -í, pl. -é.* Yesterday's, of yesterday.
 Hík, *n.f.* The liver, the chest or throat.
 Hilan or hillan, *n.m.* See Bhaiñchal (used in Biláspúr and Kágrá).

- Himat, *n.f.* (P. *himmat.*) Courage. -hárñi, *v.i. re.* To dishearten.
- Hiñḍné, *n.m. pl.* The legs of a quadruped.
- Híñg, *n.f.* (S. Hingu.) See Suñdhá.
- Hiní, *ad. f.* Decaying, decreasing.
- Hin-ṇé, *n.m. pl.* See Hindné.
- Hír, *n.m. pl.* A kind of wild fruit.
- Hiyáw, *n.m.* (H.) Courage. -áwná, *v.i. re.* To be courageous.
- Hiyé-lánu, *v.t. re.* To embrace; *f. -í, pl. -é.*
- Hochhá, *ad. m* ; *f. -í, pl. -é.* Short. -jáṇá, *v.i. ir.* To fall short.
- Hoi-jánu, *v.i. ir.* To happen, to become; *f. -í, pl. -é.*
- Hoklá or -u, *ad. m.* ; *f. í, pl. -é.* Lispering.
- Holí, *n.f.* (S. Holiká.) The Holi festival. -khelñi, *v.i. re.* To enjoy the Holi festival.
- Holi, *v.* ‘(She) may be.’
- Homeñ, humeñ, *v.f.t. 1st p. pl.* We will be. In *f.* Homíñ, humíñ.
- Honi, *n.f.* The act of taking place. As *Honi hoi-lani.* “That which is to happen will happen.”
- Honu, *v.i. ir.* To be, to become, to take place; *f. -í, pl. -é.*
- Hór, *pro.* Other. -ié. By the others.
- Hor, *con.* (1) And. (2) *ad.* Else. *Hor ká bolai?* “What else do you say?” (3) *ad.* More. “*Táñ hor bí chayíñ?*” Do you want more?”
- Hoṭh or hoṭth, *n.m.* (S. Oṭha.) *pl.* Lips.
- Huká, *n.m.* (P. *huqqah.*) The hubble-bubble, the tobacco pipe. -píṇá, *v.i. ir.* To smoke. -bharná, *v.i. re.* To put fire on the tobacco.
- Húm, *n.m.* (S. Homa.) Burnt offering, the casting of clarified butter, dried fruit, etc., into the sacred fire, as an offering to the gods, accompanied with prayers or invocations, according to the object of the sacrifice. -bajáwná, *v.i. re.* To sound a certain tune. -karná, *v.i. ir.* To feed the sacred flames with clarified butter, etc.
- Huñḍi, *n.f.* (H.) The amount of revenue. -deñi, *v.i. ir.* To pay revenue or taxes. -gráhñi, *v.i. re.* To collect revenue.
- Huñgrñu, *v.i. re.* To low like a cow; *f. -í, pl. -é.*
- Húr, *n.m.* A bolt above a door.
- Hurñu, *v.t. re.* To shut in; *f. -í, pl. -é.*
- Húró, *n.m.* Roaring or thundering.
- Huwárñu, *v.t. re.* See Hwárñu.
- Hwárñu, huwárñu, *v.t. re.* To unload, to put down one's load to a rest; *f. -í, pl. -é* (Also *hwárñá.*)
- Hyáo, hyáw, *n.m.* Courage.
- Hyúñ, *n.m.* (S. Hima.) Snow. -khan, *n.f.* The eternal snow, a glacier. -ghalñu, *v.i. re.* To melt, of snow. (Proverb.)
Hyúñ ghalólá bádlíé, soená ghalo suhágé,
Thiñḍ ghalo, bánthiyá, kánjri ráñḍí ágé.

“The snow will melt with clouds, and gold with borax,
So is a youth, O young man, before a harlot.”

Hyûñd, *n.m.* The winter season.

I

Ichhyá, *n.f.* (S. Ichchhá.) Desire, wish. -karni, *v.i. ir.* To wish.

Iji, *n.f.* Mother. *Ijiyé, tú ká karai?* “O mother, what are you doing?”

Ikkí, *ad.* Twenty-one. (H. *ikkís.*)

Iktáli, *ad.* Forty-one. (H. *ikchálís.*)

Ilam, *n.m.* (P. *ilm.*) Knowledge, cultivation of the mind.

In, *n.m.* See *ain.*

Indar, *n.m.* (S. Indra.) Also Indr. The deity of rain, the deity presiding over Swarga or the Hindu paradise, the deity of the atmosphere and rain. -ní bashdá. It does not rain. -bashdá bhájá. The sky refused to rain.

Iné, *pro. pl.* Agent case. ‘By these.’

Iñkh, *n.f.* (S. Ikshu, H. Ikh.) Sugarcane. (*Kamáñdi* in *Káñgrá.*)

Inó, *pro. pl.* To these. (Also *iyon.*)

Inón, *pro.* To these.

Inu, *adv.* So. *ad.* Such. (Used in *Basháhr.*)

Inré, *n.m. pl.* A kind of salty pudding made of the pulse called *kolth* (*Dolichos biflorus*).

In-re, *pro. pl.* Of these.

Irai, *iré, n.f.* A kind of plant of which baskets are made.

Ishá or -u, *adv. m.; f. -í, pl. -é.* So, such. *Ishu kishu japau.*

“Why do you say so?” *Ishá bhalá ádmi.* “Such a good man.” *Ishi báto ná lai.* “Don’t say such things.”

Ishe ghaur baná. “Build such houses.”

Ishar, *n.m.* (S. Ishwara.) Heavenly Father, God, the Creator.

Ishká or -u, *adv. m.; f. -í, pl. -é.* To this side. (*Erká* in *Balsan, Jubbal and Púnar.*)

Ishur, *n.m.* (S. Ishwara.) God.

J

Ja, *v.* Go.

Jaa, *adv.* When.

*Jaa din á bánge,
Tundá máro dánge.*

‘When times are not good,
Then every one can give trouble.’

- Jabáb**, *n.m.* (H.) An answer, a reply, response. -*nu*, *v.t. re.*
 To refuse, to deny; *f. -í, pl. -é.*
- Jabai**, *adv.* Whenever. (H. *jabkabhí.*)
- Jab-kabai**, *adv.* Whenever (you please).
- Já'ch**, *n.f.* A trial, estimate, examination.
- Jáchnu**, *v.t. re.* To try, to estimate, to examine; *f. -í, pl. -é.*
- Jag**, *n.m.* (S. *Yajna.*) A sacrifice. -*deṇá*, *v.i. re.* To perform a sacrifice, a religious ceremony.
- Já'g**, *n.f.* Awakening. -*áwni*, *v.i. re.* To awake; *f. -í, pl. -é.*
- Jágá**, *n.f.* (H. *jagah.*) A place, a room.
- Jágá**, *v.* The past tense of the verb *jágnu*, to awake, 'awoke'; *f. -í, pl. -é.*
- Jagar**, *jagr.* (1) *n.m.* A small wall. (2) *ad. m. and f.* Mute or dumb. -*deṇi*, *v.i. ir.* To build a wall.
- Jágarn**, *n.m.* (S. *Jagarāṇa.*) Keeping ceremonial vigil the whole night.
- Jagáwnu**, *v.t. re.* To cause or allow to wake; *f. -í, pl. -é.*
- Jagát**, *n.f.* (P. *zaqát.*) Tax, octroi.
- Jag-júp**, *n.m.* A picture of the deity Ganesh carved in stone or wood and set up in the house-door when ready. (Used in *Kángrá*).
- Jágnu**, *v.i. re.* To get up, to awake; *f. -í, pl. -é.*
- Jágrá**, *n.m.* (S. *Jagarāṇa.*) A religious ceremony observed throughout the Hill States. The principal rite is to invite the village deity to one's own house for worship, and give a grand feast after performing *húm*. -*deṇá*, *v.i. ir.* To offer a *jágrá*.
- Jagrúl**, *n.f.* A subscription for a *jágrá*. -*deṇi*, *v.i. ir.* To subscribe for a *jágrá*.
- Jáguḷi**, *n.f.* A catching in the throat from eating uncooked *zimiqand*, or *ghuiñyáñ*. -*lágni*, *v.i. re.* To suffer from eating uncooked *zimiqand*, etc.
- Jaidyá-bolní**, *v.i. re.* To pay one's respects to a chief.
- Jaikár**, *n.f.* Victory. As: *Jaikár dewá mahárájeá, rachchá de balé howé.* 'Victory to thee, O village deity, protect us by all the means in thy power.'
- Jaiñd**, *ad.* A fool, ignorant.
- Jakáwnu**, *v.t. re.* To cause or allow to be rubbed.
- Jáknu**, *v.t. re.* To rub, to thicken; *f. -í, pl. -é.*
- Jakṛnu**, *v.t. re.* To arrest; *f. -í, pl. -é.*
- Jal**, *n.m.* (S. *Jala.*) Water. (Syn. *Chís*.)
- Jaláb**, *n.m. pl.* Purgation. -*lágné*, *v.i. re.* To purge.
- Jalá-hundá**, *ad. m.; -f.í., pl. -é.* Hot-tempered.
- Jaláwnu**, *v.t. re.* To cause or allow to burn; *f. -í, pl. -é.*
- Jal-jógan**, *n.f.* The nymph, residing near a water fountain, who is believed to cast spells over women and children and has to be propitiated with sacrifice. (*Chambá*). (Syn. *Jal-mátrí.*)

Jal-mátrí, *n.f.* See the preceding.

Jalṅu, *v.i. re.* To burn; *f. -í. pl. -é.* (H. *jalná.*)

Jámat, *n.f.* Shaving. -karṇi, *v.i. ir.* To shave. -baṅáwṇi, *v.i. re.* To shave.

Jamá't, *n.f.* (H.) A gang of mendicants, especially Vaishnavas.

Jamáw, *n.m.* (H.) A gathering.

Jamáwṅu, *v.t. re.* (1) To cause or allow to grow. (2) To cause or allow to become sour, of milk; *f. -í, pl. -é.*

Jamkrá, *ad. m.; f. -í. pl. -é.* Born in one's own State or territory.

Jámṅu, *v.i. re.* (1) To grow. (2) To become sour, of milk; *f. -í. pl. -é.*

Jamṅu, *v.i. re.* To be born; *f. -í, pl. -é.*

Jamṭi, *n.f.* A small citron tree.

Jamṭu, *n.m. pl.* A kind of citron.

Ján, *n.f.* (H. *ján*). Life, strength. -áwṇi, *v.i. re.* To survive. -jani, *v.i. ir.* To end one's life.

Já'n, *n.f.* A huge stone.

Jaṅá, *n.m.* A person.

Jaṅás, *n.f.* Wife, woman (used in Biláspúr and Kángrá).

Jañ-uñ, *adv.* As long as. *Jañ-uñ sé ní áyá, táñ-uñ áñ ní deñdá:*
 "As long as he has not come, so long I won't go."

Jaṅáwṅu, *v.t. re.* To acquaint, to introduce; *f. -í. pl. -é.*

Jandá, *n.m.* A lock. -deṅá, *v.i. ir.* To lock up.

Janét, *n.f.* (H.) A wedding procession.

Jaṅeú, *n.m.* (S. *Yajnopavíta.*) The sacred thread. -hoṅu, *v.i. ir.*
 To celebrate the sacred thread ceremony.

Jáni, *con.* Perhaps (*lit.* God knows). [caste.]

Jánjá, *n.m.* Abstinence, sobriety, the act of putting out of

Jánjṅu, *v.t. re.* To put aside, to excommunicate, to put out of caste; *f. -í, pl. -é.*

Janmañtró, *n.m.* (S. *Janmántara.*) The next world.

Janmástmí, *n.f.* (S. *Janmáshṭamí.*) The birthday of Krishna, which falls annually on the 8th of the dark half of Bhádo, and men and women all fast on that day and perform the *pújá* of Srí-Krishna. It is a great feast among all the hill-men, cooked food as *prasád* being exchanged among relatives.

Janmṅu, *v.i. re.* (H. *janamṅá.*) To bring forth; *f. -í. pl. -é.*

Ján-nu, *v.t. re.* (H. *ján-ná.*) To know, to recognize; *f. -í. pl. -é.*

Jánu, *n.m.* (S. *Jánu*). Knee.

Jánu, *v.i. re.* To be born; *f. -i. pl. -é.*

Japaṅ or jappaṅ, *n.m.* (1) Conversation. (2) A talk.

Japáwṅu, *v.t. re.* To cause or allow to speak; *f. -í, pl. -é.*

Japdá, *pre. par.* Speaking; *f. -í, pl. -é.*

Japṅu, *v.t. re.* (H. *japná.*) To speak, to converse; to talk. *f. -í, pl. -é.*

Japór, *ad. m.* Foolish, ignorant.

Deshī ká jāno japór,

Kishe karia khái khór.

“ The men of the plains are fools,
 They know not how the walnut is eaten.”

Japu-hundu, *pas. par.* Spoken; *f.* -í, *pl.* -é

Jár, *n.m.* A grinder tooth.

Jár or zár, *n.m.* A term for the Tibetans, whose religion is Buddhism.

Jar, *n.m.* (S. Jwara) Fever. -áwná, *v.i. ir.* To suffer from fever.

Jarolí, *n.f.* Bread of barley-flour. -cháñni, *v.i. re.* To make bread of barley flour. -kháni, *v.i. re.* To eat barley food.

Jas, *pro.* Whom. -kas, *pro.* Whomever.

Jash, *n.m.* (S. Yashas.) Glory. -hoṇá, *v.i. ir.* To be glorious. -kamáwna, *v.i. re.* To gain glory.

Jasrá or -u, *pro. m.;* *f.* -í, *pl.* -é. Whose.

Ját, *n.f.* (1) Caste. (2) A fair. (From Sanskrit yátrá.) -o-khe-
 jaṇu, *v.i. ir.* To go to a fair.

Jaṭálí, *n.m.* A messenger, a watchman (used in Kullú).

Jaṭṭ, *n.m.* (H.) The Játs of the plains.

Jauḷu, *n.m. pl.* Twins. -jáṇe, *v.i. re.* To bring forth twins.

Jaur, *n.f.* (H. jaṛ.) Root.

Jáwá, *n.m.* A kind of wild tree.

Jáz or Záz, *n.f.* (H. dád.) Ringworm.

Je, *con.* If. As: *Je áñ dewndá.* “ If I had gone.”

Jéb, *n.f.* (H.) Pocket. (Syn Gújá, Khisá.)

Jebbú, *adv.* As soon as. (Also *jebri.*)

Jebri, adv. See the preceding.

Jé’k, *n.m.* A kind of tree.

Jéñshi, *adv.* On which day.

Jeolá, *n.m.* A term used in Kullú for 12 *bhárs* in area of land, half of which was held rent free in lieu of service, which was called *barto-jeolá.*

Jeorí, *n.f.* A rope, twine.

Jeotá, *n.m.* A kind of thin rope.

Jé’r, *n.f.* The womb, of cattle.

Jerá, *ad.* See Jishu. (Used in Bághal, Kunihár, Biláspúr and Nálágarh.)

Jé’ru, *adv.* See Jishu. (Balsan and Madhán.)

Jes, *pro.* See Jas. (Used in Basháhr and Kumhársain.)

Jes-kes, *pro.* See Jas-kas.

Jé’t, *n.f.* Mouth. -bákni, *v.i. re.* To open the mouth.

Jethá or -u, *ad. m.;* *f.* -í, *pl.* -é. Elder or eldest.

Jethaj, *adv.* Wherever.

Jetháni, *n.f.* The wife of the husband’s elder brother.

Jethi, *adv.* Where.

Jethia, *adv.* Whence.

Jethiyá, *n.m.* Husband’s elder brother.

Jethúl, *n.f.* A term used for an extra share of a field given to the eldest brother.

Jeti, *adv.* See Jethi.

Jetnu or -á, *ad. m.*; *f.* -í, *pl.* -é. As much as (H. *jitná*).

Jewrí, *n.f.* See Jeorí.

Jewtá, *n.m.* A small rope.

Jewtí, *n.f.* Twine.

Jgwáldá, *pre. par.* Watching; *f.* -í, *pl.* -é.

Jgwáli, *n.f.* A guard, a watch. -karni. *v.t. ir.* To watch, to guard.

Jgwáľnu, *v.t. re.* To watch, to guard.

Jgwalu-huñdu or -á, *m.*; *f.* -í, *pl.* -é. Watched.

Jhabbaľ, *n.m.* A jumper, an iron instrument used for mining.

Jhafán, *n.m.* A kind of palanquin. (Also *japhán*.)

Jhá'g, *n.m.* Foam. -áwná; *v.i. re.* To foam.

Jhá'k, *n.f.* Care. -honi or -rákhni, *v.i. ir.* and *re.* To be careful. -rauni, *v.i. ir.* To be anxious about.

Jhákhř, *n.m.* A shrub.

Jhá'l, *n.m.* A water-fall.

Jhalára, *n.m.* Swindling. -dená, *v.i. ir.* To swindle.

Jháľ, *n.m. pl.* Thorny shrubs. -fukné, *v.i. re.* To burn thorns.

Jhallá, *ad. m.*; *f.* -í, *pl.* -é. Mad, insane.

Jhamak, *n.f.* Itch. -lágni; *v.i. re.* To feel an itching.

Jhamáká, *n.m.* A sudden light, lightning.

Jhámman, *n.m.* The cover of a *doli* or palanquin.

Jhá'n, *n.f.* (P. *jahán*.) The world, *cf.* Jihán.

Jhanáokhá, *n.m.* Moonlight.

Jháňwaň, *n.m.* (1) Light. (2) The filth of iron used to wash the feet, etc., also used to wash an elephant.

Jháňdá, *n.m.* A flag; *f.* -í. A small flag. (Also *jhaňdá*.)

Jhaňgáwnu, *v.t. re.* To cause or allow to kill; *f.* -í, *pl.* -é.

Jhángnu, *v.t. re.* To kill, to put to death; *f.* -í, *pl.* -é.

Jhángsh, *n.m.* The snake-plant. (Its root when dried and pounded is made into a powder and is a great remedy for cattle-itch. A small quantity is given with kneaded flour to the animal to eat.)

Jhánj, *n.f.* Cymbals, made of bell metal and used in pairs. (H. *jhánjh*.)

Jháňtó, *n.f. pl.* Hair of the private parts (H.).

Jhapeťá, *n.m.* Struggle, strife, a quarrel.

Jhar, *n.m. pl.* Continued rain. -lagné, *v.i. re.* To rain continuously. (Also *jhari*, *n.f.*)

Jhárá, Agjhára, *n.m.* A tinder-box.

Jharáwnu, *v.t. re.* To cause or allow to drop; *f.* -í, *pl.* -é.

Jhárfá, *n.m.* Care, anxiety. -mán-ná, *v.i. re.* To be in the care of.

Jháři, *n.f.* A chief's water vessel or water jar.

Jhari, *n.f.* Continued rain, steady rain, or drizzle. -lágni, *v.i. re.* To rain continually.

Jharu, *v.i. re.* To drop, to fall down (fruits, etc.); *f.* -í, *pl.* -é.

Jhaťáwnu, *v.t. re.* To cause or allow to call; *f.* -í, *pl.* -é.

[N.S.]

- Jhaṭṇu, *v.t. re.* To call, to summon, to halloo; *f. -í, pl. -é.*
 Jhátu, *n.m.* An illegitimate son (Basháhr).
 Jhaul, *n.f.* Fire. -láni, *v.i. re.* To burn fire.
 Jhé'l, *n.m.* The act of undergoing.
 Jheláwnu, *v.t. re.* To cause or allow to undergo.
 Jheldá or -u, *m.; f. -í, pl. -é. pre. par.* Undergoing, bearing.
 Jhé'lkhána, *n.m.* (H.) The jail.
 Jhelnu, *v.t. re.* To undergo, to bear.
 Jhelu-huñdu, *pas. par.* Undergone, borne; *f. -í, pl. -é.*
 Jhelwnu, *v.i. re.* To be undergone, to be borne; *f. -í, pl. -é.*
 Jhiṅga, *n.f.* A kind of fish.
 Jhiñ-jaṅ, *n.f.* A good kind of rice.
 Jhiñkhu, *v.i. re.* To pine, to repent; *f. -í, pl. -é.*
 Jhirnu, *v.t. re.* To drag on; *f. -í, pl. -é.*
 Jhiráwnu, *v.t. re.* To cause or allow to drag; *f. -í, pl. -é.*
 Jhir̥k or jhir̥ki, *n.f.* Scolding, threatening. -deni, *v.t. re.* To scold, threaten. -kháni, *v.i. re.* To get a scolding.
 Jhir̥káwnu, *v.t. re.* To cause or allow to scold; *f. -í, pl. -é.*
 Jhir̥knu, *v.t. re.* To scold, to threaten; *f. -í, pl. -é.*
 Jhir̥nu, *v.t. re.* To drag, to draw. Jhir̥dá or -u, *m.; f. -í, pl. -é. pre. par.* Dragging, drawing.
 Jhiru-huñdu or -á, *m.; -f. í, pl. -é. pas. par.* Dragged, drawn.
 Jhish, jhishí or jhishó, *adv.* Yesterday (Bhajji).
 Jhithké, *n.m. pl.* Clothes.
 Jhokkú, *n.m.* Burning fuel.
 Jhoknu, *v.i. re.* To throw fuel on the fire. (H. *jhokná.*)
 Jhó'l, *n.f.* See Jhaul.
 Jholá, *n.m.* (H.) A wallet. -bharná, *v.i. re.* To fill a wallet.
 Jholi, *n.f.* A small wallet. -láni, *v.i. ir.* To become a mendicant.
 Jhó't, *n.m.* A root, origin, foundation.
 Jhukhrá, *n.m.* Timber, a large piece of wood.
 Jhukhrí, *n.f.* Firewood, fuel. -cháṅ-ni, *v.i. re.* To cut fuel. -báñḍni, *v.i. re.* To distribute fuel.
 Jhúlá, *n.m.* A swinging bridge.
 Jhuláwnu, *v.t. re.* To cause or allow to swing; *f. -í, pl. -é.*
 Jhuldá, *pre. par.* Swinging.
 Jhulkáwnu, *v.t. re.* To cause or allow to shake.
 Jhulkdá, *pre. par.* Shaking, quaking, trembling; *f. -í, pl. -é.*
 Jhulknu, *v.i. re.* To shake, quake, tremble; *f. -í, pl. -é.*
 Jhulku-hundu, *pas. par.* Shaken; *f. -í, pl. -é.*
 Jhulnu, *v.i. re.* To swing round.
 Jhúm, *n.f.* A covering, made of a blanket, used to protect one from rain.
 Jhumi-raṅni, *v.i. ir.* To hang.
 Jhumkú, *n.m. pl.* A kind of earrings. -láṅe, *v.i. re.* To wear earrings. -gharṅe, *v.i. re.* To make earrings (of gold or silver).
 Jhumnu, *v.i. re.* (1) To hang down. (2) To dose, to slumber.

- Jhumr, *n.m.* (H.) An ornament worn on the head.
- Jhuñfrí, *n.f.* (H. *jhoprí.*) A cottage.
- Jhuñgá, *n.m.* (1) Property. (2) Estate.
- Jhunjrí, *n.f.* A kind of wild plant.
- Jhuṭáwṇu, *v.t. re.* To cause or allow to drink.
- Jhuṭṇu, *v.t. re.* To drink, to quench; *f. -í, pl. -é.* (Basháhr).
- Jhuṭṭh, *n.m.* (H. *jhúṭh.*) Untruth, fabrication, lie.
- Jhwá'r, *n.m.* (1) A present. (2) Salutation.
- Jhwárṇu, *v.t. re.* See Juhárṇu.
- Jía-de-rákhṇu, *v.t. re.* To keep in mind, to love; *f. -í, pl. -é.*
- Jía-rá-añtó, *n.m.* That which is in the mind.
- Jía-rá or -u, *ad. m.;* *f. -í, pl. -é.* Of the mind.
- Jíbh, *n.f.* (S. *Jihwá.*) The tongue. -é japṇu, *v.t. re.* To speak. (Also *Jibti.*)
- Jid, *n.f.* (P. *zidd.*) Opposition, persistence. -karṇi, *v.i. ir.* To persist.
- Jidwá-huñdá, *pas. par.* Persisted; *f. -í, pl. -é.*
- Jidwaṇu, *v.i. re.* To persist, to oppose.
- Jikṇu, *v.t. re.* To press down; *f. -í, pl. -é.*
- Jiku-huñdu, *pas. par.* Pressed down; *f. -í, pl. -é.*
- Jimá-huñdá, *pas. par.* Eaten; *f. -í, pl. -é.*
- Jimáwdá, *pre. par.* Feeding; *f. -í, pl. -é.*
- Jimáwṇu, *v.t. re.* To feed; *f. -í, pl. -é.*
- Jimáwu-huñdu, *pas. par.* Fed; *f. -í, pl. -é.*
- Jimdá, *pre. par.* Eating, taking food; *f. -í, pl. -é.*
- Jimi, *n.f.* (P. *zamín.*) Land. -jágá, *n.* Landed property, estate.
- Jimṇu, *v.t. re.* To take food. (H. *jimná.*)
- Jimpar, *n.m.* (S. *Yamapura.*) Death, demise.
- Jindá, -u, *pro. m.;* *f. -í, pl. -é.* In which.
- Jindrí, *n.f.* (H. *jindgí.*) Life, existence, the course or period of life.
- Jiñdri, *n.f.* (P. *zindagi.*) Short life.
- Jiné, *pro.* By whom.
- Jiñié, *pro.* Who or by whom.
- Jiñó, *pro.* To whom.
- Jishká or -u, *adv. m.;* *f. -í, pl. -é.* Wherever.
- Jishu or -á, *ad. m.;* *f. -í, pl. -é.* As. (H. *jaisá.*)
- Jitáwṇu, *v.t. re.* To cause or allow to win; *f. -í, pl. -é.*
- Jitdá, *pre. par.* Winning; *f. -í, pl. -é.*
- Jitia or jitiró, *c.p.* Having won.
- Jitṇu, *v.t. re.* To win, to overcome, to conquer; *f. -í, pl. -é.*
- Jitú, *n.m.* Conqueror.
- Jitu-huñdu, *pas. par.* Won, conquered; *f. -í, pl. -é.*
- Jíú, *n.m.* (S. *jíva.*) The soul, life, disposition. (Also *jyú.*)
- Jiúñ or jyúñ (S. *Yama.*) (1) Death. (2) The deity of death.
- Jiuñdá or jyúñdá, *ad. m.* Living; *f. -í, pl. -é.*
- Jíwaṇu, *v.i. re.* To live, to pass one's life; *f. -í, pl. -é.*
- Jiwáwṇu, *v.t. re.* To cause or allow to live; *f. -í, pl. -é.*

- Jíwe-jái-jánu, *v.i. ir.* To perish, to be bereft of life; *f. -í.*
 Jiwíró, *c.p.* Having lived.
 Jmhái, *n.f.* (H. *jamháí.*) Yawning. -áwni, *v.i. re.* To yawn.
 Jmhyáli, *n.f.* (1) Chin. (2) The lower part of the mouth.
 Jó or Ju, *pro.* Who, which, or that. As: *Ju kál áwu-thu, sé hun thu?* "Who was the man, who came yesterday?"
 Jó, *n.m.* See Jau.
 Jó'ch, *n.f.* A rope to fasten the yoke to the plough. (Also *jót.*)
 Jó'k, *n.f.* (S. *Jalauká.*) A leech. -o, *pl.* Leeches. -láni, *v.i. re.*
 To apply leeches.
 Jó'r, *n.f.* (H. *jar.*) A root, *c.f.* Jaur.
 Jór, *n.m.* (P. *zor.*) Might or power, strength.
 Jó'r, *n.m.* (1) Joining, junction. (2) Total. -dená, *v.i. ir.*
 To add. -pána, *v.t. re.* To add (a piece).
 Jorá, *n.m.* (1) A pair. (2) A pair of shoes. -márna, *v.t. re.*
 To beat with shoes. (Syn. *Páni.*)
 Joráwnu, *v.t. re.* See Jráwnu.
 Jorá, *pre. par.* Joining; *f. -í, pl. -é.*
 Joría or joríro, *c.p.* Having joined, having added.
 Jorñu, *v.t. re.* To join, to add; *f. -í, pl. -é.*
 Jor-ñu, *v.t. re.* (H. *jorná.*) To join, to unite by repairs.
 Joru-huñdu, *pas. par.* Joined, added; *f. -í, pl. -é.*
 Jó't, *n.f.* (1) See Jóch. (2) Flame of a lamp. (3) A hill peak.
 Jotáwnu, *v.t. re.* To cause or allow to plough; *f. -í, pl. -é.*
 Jotdá, *pre. par.* Ploughing; *f. -í, pl. -é.*
 Jotí, *n.f.* (S. *Jyotish.*) Light (of the sun or a lamp).
 Jotía or Jotíró, *c.p.* Having ploughed.
 Jotñu, *v.t. re.* To plough; *f. -í, pl. -é.*
 Jotú-huñdu, *pas. par.* Ploughed; *f. -í, pl. -é.*
 Jpór, *n.m.* A fool. (Also *japór.*)
 Jraiñth, *n.m.* A kind of wild pear.
 Jráwnu, *v.t. re.* To cause or allow to join; *f. -í, pl. -é.*
 Jrolí, *n.f.* See Jarolí.
 Ju, *pro.* See Jo.
 Ju, *re. pro.* Who or which. (Agentive *Juñiéñ.*)
 Jú, *n.f.* Louse. -wó, *pl.* Lice. -parñi, *v.i. re.* To suffer from lice.
 Júb, *n.f.* (S. *Dúrvá.*) Bent grass (*Panicum dactylon*) said to mean lit. 'That which hurts sin.' -o-ri-dáli, *n.f.* A plant of bent grass. -jámni, *v.i. re.* To grow, of bent grass.
 Jubar or Jubr, *n.m.* Meadow, a level space with grass on it. -bahnu, *v.i. re.* To make a new field, to cultivate waste land.
 Jubr, *n.m.* See Jubar.
 Jubrí or jubtí, *n.f.* A small meadow.
 Jubtí, *n.f.* See Jubrí.
 Judh, *n.m.* (S. *Yuddha.*) War, a fight.
 Judh-mámlá, *n.m.* Fighting.
 Jugále, *n.m. pl.* Watchmen.

- Jugtié, *adv.* Carefully, attentively.
- Jugut, *n.f.* (1) Fitness, good accommodation. (2) Connection.
- Juhár or jhwár, *n.m.* (1) A present. (2) The present in cash made to a chief at an audience, or greeting.
- Juhárnu, *v.t. re.* To offer one's humble respects, to salute; *f. -í, pl. -é.* (Also *jhwárnu.*)
- Jujh, *n.m.* (S. Yuddha, a fight.) Fighting, war. -láṇá, *v.i. re.* To fight. -láṅná, *v.i. re.* To begin fighting.
- Jujhdá, *pre. par.* Fighting; *f. -í, pl. -é.*
- Jujhṇu, *v.t. re.* To fight; *f. -í, pl. -é.*
- Jujhia or jujhiró, *c.p.* Having fought.
- Juju-huṅdu, *past par.* Fought; *f. -í, pl. -é.*
- Jukhám, *n.m.* (P. zuqám.) Cold and cough. -hoṇá, *v.i. ir.* To suffer from cold and cough. (Also -áwná.)
- Julfiá or julfiyá, *n.m.* One who has curls.
- Julfó, *n.m. pl.* (P. zulf.) Curls.
- Jummó, *n.m.* (P. zimah.) Responsibility. -karṇu, *v.i. ir.* To be responsible.
- Júñ, *n.m.* Yoke.
- Juṇ or juṇié, *rel. pro.* Who or by whom. (The latter form is agentive.)
- Jún, *n.m.* (S. Droṇa.) A grain measure equal to 16 páthás or 4 arhás.
- Jú'n, *n.f.* Moonlight or the moon. -láṅṇi, *v.i. re.* To shine (of the moon).
- Jún, *n.f.* A meal. Dují-jún. The next meal.
- Jundku, *n.m.* See *Juṭí.*
- Juṇí, *n.f.* Revenue in kind. (Also *kára-juṇí.*)
- Juṇiéñ, *re. pro.* (Agentive.) By whom or by which.
- Juṇí-jánu, *v.t. ir.* To be engaged (in battle).
- Jurjí-páni, *v.i. re.* To set against, to set by the ears.
- Juṭh, *n.f.* Uncleanliness, pollution.
- Juṭhá or -u, *ad. m.; f. -í, pl. -é.* Polluted by tasting.
- Juṭhan, *n.f.* Pollution by tasting.
- Juṭhañyá, *n.m.* (S. Dwistháníya.) The second son of a chief. (Also *duthañyá.*)
- Juṭhdá, *pre. par.* Cleaning the hands and mouth after taking food.
- Juṭhia or juṭhiró, *c.p.* Having cleaned the hands and mouth.
- Juṭhṇu, *v.i. re.* To clean the hands and mouth after taking food.
- Juṭhu, *ad.* Polluted by tasting; *f. -í, pl. -é.*
- Juṭdá, *pre. par.* Being engaged in any work; *f. -í, pl. -é.*
- Juṭí, *n.f.* Braided hair of a maiden.
- Juṭia or Juṭiró, *c.p.* Having been engaged.
- Juṭṇu, *v.i. re.* To be engaged, to be at work; *f. í, pl. -é.*
- Juṭu-huṅdu, *pas. par.* Engaged.
- Juwrá, *n.m.* A broom (used in Bhajjí).
- Jwádri, *n.f.* A butterfly. *pl. Jwádri.* Syn. Fimfri.
- Jwáiñ, *n.m.* (S. Jámátri.) Son-in-law.

- Jwain*, *n.f.* (S. *Ajamodá.*) (1) The common carroway (*Carum carui*), a kind of lovage (*Lingusticum ajwaen*, Rox.). (2) A kind of parsley (*Apium involucratum*); said to mean, *lit.* 'That which pleases a goat.'
Jwán, *n.m.* A youth, an adult. *ad.* Young. -*ṭá*, *n.m.* *ṭí*, *n.f.* One in his teens.
Jwáns, *n.f.* A female, a woman.
Jyú, *n.m.* See *Jíú*.
Jyúñ, *n m* See *Jíuñ*.

K

- Ká?* *pro.* What? Which? As: *Ká bolo ji?* "What do you say?"
Kaa? or *kau?* *adv.* How many?
Kabai? *adv.* When, at what time? -*kabai*, *adv.* Sometimes.
Kabá't, *n.f.* (P. *qabáhat.*) Inconvenience, objection. -*hoṇi*, *v.i. ir.* To be inconvenient.
Kabré? *adv.* At what time?
Ká'ch, *n.m.* (H.) (1) Glass. (2) A necklace of beads.
Káchu or -*á*, *ad. m.*; *f.* -*í*, *pl.* -*é*. Unripe, not well cooked, only half cooked.
Káchh, *n.m.* The armpit. (S. *kaksha.*)
Káchhri, *n.f.* A rope to bind a load. -*láṇi*, *v.i. re.* To bind a load to carry it away.
Kádash, *n.f.* (S. *Ekádashí.*) The eleventh day of the bright or dark half of a month.
Kadí? *adv.* When? At what time? -*ní*, *adv.* Never.
Kadí-jáñ, *adv.* Long ago.
Kadí-ní, *adv.* Never.
Kadká, *ad. m.*; *f.* -*í*, *pl.* -*é*. Long ago. (Also *kadkú.*)
Káfal or *káffal*, *n.m. pl.* A kind of wild tree or its fruits. -*pákṇé*, *v.i. re.* To ripen, of wild fruits.
Kafan, *n.m.* Coffin, shroud; *f.* -*í*, A coffin.
Kafní, *n.f.* See *Kafan*.
Kágat, *n.m.* (P. *kágaz.*) Paper.
Káhat, *ad.* Sixty-one. -*wáñ*, *ad.* Sixty-first.
Kahattar, *ad.* Seventy-one. -*wáñ*, *ad.* Seventy-first.
Káhlú-bír, *n.m.* A spirit who lives on the mountains and whose anger causes landslips. It must be appeased with sacrifice (*Chambá*).
Kái, *ad.* (H.) Too many, a great many.
Kái, *n.f.* (1) Moss. (2) Desire.
Kail, *n.f.* The blue pine. -*ṭí*, *n.f.* A small blue pine tree.
Kailí, *n.f.* Uneasiness. -*paṇi*, *n.i. re.* To be uneasy. -*áwni*, *v.i. re.* To become uneasy.
Kaiñ-ṇi, *n.f.* (H. *kaháni*, a story.) A riddle.

*Kaini láú bjhain-ñi láú, bujh bajháiyá bírá,
Eksai dáliyé chaun fal láge, híng, jwán, jírá.*

“ I tell you a riddle or a puzzle, O understanding hero:—
There are three fruits on a tree, assafœtida, lovage and
cummin.” (The reply is ‘ a large spoon.’)

Káin, *n.m.* See *Jún*.

Kain or *Kyéñ*, *ad.* Something. *-ní*, *ad.* Nothing.

Kainal, *n.f.* The green pigeon.

Kainchi, *n.f.* (H.) (1) Scissors. (2) The slope of a roof.

Kainth, *n.m.* A kind of wild pear; *c.f.* *Jrainth*.

Kairi, *kánri*, *kyári*, *n.f.* The neck. *Bali Ráje kánri dáí* :
“ *Bali Rájá bent his neck.*”

Káit, *káith* or *káyath*, *n.m.* (S. *káyastha*). An accountant,
a writer. (*Basháhr*, *Kumhársain*, *Mandí* and *Suket*.) In
the Simla Hill States he is called *Bagshí* or *Bagsí*.

Káith, *n.m.* See *Káit*.

Káiti, *n.f.* Moss, lichen.

Káj, *n.m.* (S. *Káryya*.) Work, business.

Kajo ? *adv.* What for ? (*Kángrá*, *Biláspúr* and *Nálágarh*.) (In
the Simla Hills *kwé* or *kwai* is used.)

Kakh, *n.m.* A straw. Proverb:—

*Bharí múth-lákho rí,
Kholí kakho rí.*

“ A closed fist will hold a million,
An open one will not hold a straw.”

(Meaning that honour is the best thing, and disgrace a
thing worth nothing.)

Kakkar, *n.m.* A tree which yields valuable timber.

Kákkar, *n.m.* The barking deer.

Kákrí, *n.f.* (S. *Karkatí*.) (1) A cucumber. (2) The lungs. *-rá
rog*, *n.m.* Lung disease.

Káku, *n.m.* A polite term used in addressing a boy.

Kál or *káll*, *adv.* Yesterday. *-byále*, *adv.* Yesterday evening.
-bhyáñsrí, *adv.* Yesterday morning.

Kal, *n.f.* (S. *Kalaha*.) Dispute, quarrel, struggle. *-honí*, *v.i. ir.*
To be disputed, to struggle.

Ká'l, *n.m.* (S. *Akála*, and *Kála*.) (1) The time of death. (2)
Famine. *-parná*, *v.i. ir.* To be a famine year.

Kál, *kálo*, *n.m.* (S. *Kála*, time.) Death, demise.

Kálá or *-u*, *ad. m.*; *f. -í*, *pl. -é*. Black. (H.)

Kalam, *n.f.* (H.) A pen. *-bañáwni*, *v.i. re.* To mend a pen.

Kálañ or *kálné*, *n.f.* A variety of coarse rice sown on dry land.

Kaláo or *kaláw*, *n.m.* A kind of pea. *c.f.* *Kláv* (*Basháhr*).

Kalewá, *n.m.* Breakfast. *-karná*, *v.i. ir.* To take breakfast.

Kalgí, *n.f.* (H.) An ornament worn on a turban.

Káli-marcho-re dáñé, *n.m. pl.* Black pepper seeds.

Káljá, *n.m.* (H. *kalejá*.) Liver. (Also *kálju*.)

Kalká or *-u*, *ad. m.*; *f. -í*, *pl. -é*. Saltish, too salty.

- Kálú-bír, *n.m.* See Káhlú-bír.
- Kám, *n.m.* (S. Káma.) Work, business. -káj, *n.m.* Domestic duties. -kar, *n.m.* Office or household duties.
- Kam, *ad.* (H.) Less, -hoṇu, *v.i. ir.* To be less. -karṇu, *v.t. ir.* To make less. -í, *n.f.* Deficiency.
- Kámá, *n.m.* A servant. (Kángrá, Biláspúr and Nálágarh.)
- Kamáí, *n.f.* (H.) (1) Earnings, wages. (2) Fate, fortune.
- Kamál, *n.m.* A kind of grass.
- Kamándi, *n.f.* See Īñkh. (Kángrá.)
- Kamáwia or kamáwiró, *c.p.* Having earned.
- Kamáwñdá, *pre. par.* Earning; *f.* -í, *pl.* -é.
- Kamáwṇu, *v.t. re.* To earn.
- Kamáwu-huñdu or -a, *pas. par. m.;* *f.* -í, *pl.* -é. Earned.
- Kámdár, *m.n.* An official. -í, *n.f.* Officialdom. Generally used to denote the officials of a *parganá*. Each *parganá* has five officials: the mahtá or maútá, karáuk or kráuk, siáná, gheñghná, and piádá. The *maútá* corresponds to a náib tahsildár and decides petty cases. The *kráuk* collects the cash revenue and hands it over to the *maútá* for payment into the State treasury. He has also to manage the corvée in his *parganá*. The *siáná* examines the revenue accounts to see if any land-revenue remains unrealized. The *gheñghná's* duty is to realize the clarified butter levied on certain grass lands. The *piádá's* is to carry out the orders of the *maútá*, *kráuk* and *siáná*. (Also *kárdár*.)
- Kámdári, *n.f.* See Kámdar.
- Kámdhenu, *n.f.* (S.) The cow of plenty; also used for any cow that never calves yet always gives milk.
- Kamhalú, *n.m.* A kind of basket used to keep wool in for spinning.
- Kamhalṭú, *n.m. dim.* A small long basket to keep wool in.
- Kamí, *n.f.* (H.) Decrease, deficiency. -karṇi, *v.i. ir.* To decrease. -hoṇi, *v.i. ir.* To be decreased.
- Kámmaḷ, *n.m.* (H. kambal.) A blanket. (S. Kamvala.)
- Kamr, *n.f.* (H. kamar.) The waist. -bán-ṇi, *v.i. re.* (1) To gird up one's loins. (2) To be ready.
- Kamwáṇu, *v.t. re.* To cause or allow to earn; *f.* -í, *pl.* -é.
- Ká'n, *n.m. pl.* (S. Karṇa, H. kán.) Ears, the organs of hearing.
- Káṇá, *ad. m.;* *f.* -í, *pl.* é. (H.) One-eyed. (Also *káṇu*.)
- Kaná, -u, *ad. m.;* *f.* -i, *pl.* -e. The youngest.
- Kanaṭ, *n.m.* See Kanet.
- Kanak, *n.f.* (H.) Wheat. (Syn. Geúñ or Giúñ.)
- Kanáḷi, *n.f.* A large wooden vessel used for kneading flour, etc.
- Kanáwará, *n.m.* An inhabitant of Kanáwar; *f.* -í, *pl.* -é.
- Kanbál, *n.m.* The ceremony of boring a child's ears.
- Kanbáli, *n.f.* (H.) An earring. (Also *kantáli*.)
- Kanbichá, *n.m.* A heavy earring worn in the middle of the ear.

- Kaṅchhá or -u, *ad. m.*; *f. -í, pl. -é.* (S. Kanishṭha.) Younger or youngest.
- Kaṅchhúl, *n.f.* The right of the youngest brother to get a room over and above his share as one of the brothers.
- Káñdá, *n.m.* (H. *kántá.*) (1) A thorn. -chubhṇá, *v.i. re.* To pierce with a thorn. (2) A ridge.
- Kaṅdá, *pre. par. m.*; *f. -í, pl. -é.* Groaning.
- Kaṅ-de-láṅṇu, *v.i. re.* To begin to groan; *f. -í, pl. -é.*
- Kaṅdéi, *n.f.* (S. *Kaṅtakáriká.*) A medicinal plant, a sort of prickly nightshade (*Solanum jacquini.*)
- Kaṅdyái, *n.f.* A kind of thorny herb used in medicine.
- Kaṅerú, kaṅhérú, *n.m.* An iron tip for an arrow.
- Kaṅét, *n.m.*; -aṅ, *n.f.* The term for the fourth class of the Hindús in the Simla Hills. The Kanets are divided into several hundred septs, some of which are descended from the original inhabitants of these hills known as *máwis*. A proverb runs: *Kaneto rí má ek, báw thára.* "A Kanet has one mother and eighteen fathers."
- Káṅgaṇo, *n.m. pl.* Bracelets. (S. *Kaṅkaṇa.*)
- Káṅgru, *n.m.* A small comb. (Fr. H. *kaṅgá.*)
- Kaṅhaitṇu, *v.t. re.* To gather, to collect; *f. -í, pl. -é.*
- Kaṅhór, *n.m.* Chestnut. Wild chestnut. (In Basháhr they make flour of wild chestnuts by keeping them for some time in running water.)
- Kaṅí, *n.f.* (H.) A very small bit. As: *Híre rí kaṅí.* A small bit of diamond.
- Kaṅía or kaṅiró, *c.p.* Having groaned.
- Kaṅié? *pro.* With which? *adv.* Why?
- Kaṅí-joga? *phrase.* For what purpose, what for?
- Kaṅkí, *n.f.* Lingering, delay. -láṅi, *v.i. re.* To linger.
- Kaṅkóri, *n.f.* A Brahman girl given in marriage to a Brahman and dowered by a chief's wife.
- Kánn, *n.m.* (S. *skandha.*) Shoulder. -o-pánde, *adv.* On the shoulders.
- Kanná, *ad. m.*; *f. -í, pl. -é.* See Kaṅchhá.
- Kaṅ-ṇu, *v.i. re.* To groan; *f. -í, pl. -é.*
- Káñri, *n.f.* See Kaṅri.
- Káñsá, *n.m.* (S. *Káñsya.*) Bell-metal, white metal.
- Kansí, *n.f.* A blacksmith's tool.
- Kaṅtáli, *n.f.* See Kaṅbáli.
- Kaṅtáwṇu, *v.t. re.* To cause or allow to groan; *f. -í, pl. -é.*
- Kaṅtáwṇu, *v.t. re.* To trouble; *f. -í, pl. -é.*
- Kaṅthá, *n.m.* (H.) A big necklace.
- Kaṅthí, *n.f.* A small necklace. -bán-ṇi, *v.t. re.* To make a disciple.
- Kaṅthi, *n.f.* A necklace of *tulsí* (worn by males).
- Káṅu, *ad. m.* See Kána.
- Kánu, *n.m. pl.* Husks of rice.
- Kanaudú, *n.m.* A disliked man an enemy, a foe.

- Kanyai or knyai, *n.m.* Noise. -pána or -lána, *v.i. re.* To make a noise.
- Kapat, *n.m.* (H.) Deceit. -í, *ad.* Deceitful.
- Kaptí, *ad.* (S. Kapatin.) Deceitful.
- Kár or ká'r, *n.f.* (S. Kára.) Duty, work, business. As: Deo-kár. The work of a godling. Ráulí-kár, State business. Jai jai-kár. A blessing used in greeting a god or deity.
- Kará, *n.m.* Revenue, taxes. -bharná, *v.i. re.* To pay taxes.
- Karam, *n.m.* (S. Karmma.) Work, duty. Kriyá- *n.m.* (1) The last duties performed after cremation. (2) An act.
- Karattan, *n.m.* (H.) Bitterness.
- Karáwṇu, *v.t. re.* To cause or allow to do or make; *f.* -í, *pl.* -é.
- Kárbár, *n.m.* (H.) Business. -karná, *v.i. ir.* To be engaged.
- Kárbári, *n.m.* One who manages, a manager.
- Karçhá, *n.m.* A large spoon used in cooked pulse. *f.* -í. A spoon. -u, *n.m.* A small spoon.
- Karhául, *n.f.* A loan. -kárñi, *v.i. re.* To borrow.
- Karháwṇu, *v.t. re.* To cause to borrow.
- Kárñu, *v.t. re.* (1) To boil. (2) To take out.
- Karj, *n.m.* (P. qarj, a debt.) (1) A debt. (2) Revenue. Proverb: *Karjó rí jimí tháñde, páñí rá nhán sárté jábo.* "Land on payment of taxes and a cold bath can be had everywhere."
- Kárxhána, *n.m.* (H.) Workshop.
- Karnál, *n.m.* A long kind of musical instrument made of brass. -bájñi, *v.i. re.* To blow the *karnál*. -chi, *n.m.* One who blows the *karnál*.
- Karṇu, *v.t. ir.* (H. *karná*.) To do, to make, to work; *f.* -í, *pl.* -é. *pas. ten.* Kiñyáñ; *f.* -í, *pl.* -é. *pre. par.* Kardá; *f.* -í. *pas. par.* Kiu-huñdu. *cp.* Karia or Kariró.
- Kártá, *n.m.* Household work.
- Karú? *v.* May I do?
- Karwi-roṭí, *n.f.* See *Kaurí-roṭí*.
- Karúwu or -á, *ad m.*; *f.* -í, *pl.* -é. Bitter, distasteful.
- Kas? *pro.* Whom? "Kas bolai?" Whom do you say?
- Kash or kaush, *n.m.* (1) An oath, an ordeal. (2) Contamination. -charná, *v.i. re.* To be contaminated with verdigris.
- Kashátú, *n.m.* A species of rice, red in colour. (Also *Kshátu*.)
- Kashí, *n.f.* A hoe. -lañi, *v.i. re.* To work with a hoe.
- Káshi, *n.f.* (1) Pasture. (2) Branches of forest trees cut as fodder for goats, etc. -chán-ni, *v.i. re.* To make pasture for cattle. -khe-dewṇu, *v.i. re.* To go to bring leaves for cattle.
- Kash-karná or -lána or -thwáwná, *v.i. re.* To take an oath.
- Kashokrá, *n.m.* An agreement by which one party who agrees to the other's taking an oath has to pay a rupee to the ruler. -pána, *v.i. re.* To pay a rupee to the ruler for the other party's agreeing to undergo an ordeal.

- Kashmal, *n.m.* *Burbis barbra*. A thorny shrub bearing long sharp thorns and black berries which ripen in June. The root, which is like turmeric in colour, is boiled and slices are used as poultices for diseases of the eye. Rasaut in Hindí.
- Kashnu, *v.t. re.* (H. *kasná*.) To tighten, to bind, to tie.
 Kamr-kashni, *v.i. re.* To be ready; to gird up one's loins.
- Kashrá or -u, *pro. m.*; *f. -í, pl. -é.* See Kasrá.
- Kashrí, *n.f.* The act of presenting butter to a village deity. The people store clarified butter in the name of village deity, and when the *ghîra* (clay receptacle for *ghi*) is full, offer it first to the deity and then use it.
- Kashṭ, *n.m.* Kashṭí, *n.f.* (S. *Kashṭa*.) Trouble, pain. -parṇá, *v.i. re.* To be in trouble. -ṭhwáwná, *v.i. re.* To take trouble.
- Kasr or kassr. Illness, sickness. -hoṇi, *v.i. ir.* To be ill.
- Kasrá? or u? *pro. m.*; *f. -í, pl. -é.* Whose?
- Kassam, *n.f.* (P. *qasm*.) An oath, an ordeal. -kháṇi, -karni or ṭhwáwni, *v.i. re.* To take an oath.
- Kastúri, *n.f.* (S. *Kastúrí*.) Musk or a musk-pod. The animal perfume so called is brought from Tibet, Nepál, Bhútán, Kashmir and Kanáwar. It is also found in the Simla hills. The best is that imported from Doḍrá Kawár in Basháhr.
- Katáb, *n.m.* (H. *kitáb*.) A book; *pl. -ó.*
- Katái or ktái, *n.f.* The act of cutting. -lágṇi, *v.i. re.* To begin cutting.
- Katái or ktái, *n.f.* The act of spinning.
- Kathá, *n.f.* (S.) A story or history such as the Rámáyana or Mahábhárata. A tax was formerly levied on this in Kullú. -báñchṇi, *v.i. re.* To relate a story.
- Kathéru, *n.m. pl.* A kind of hill peaches that ripe in October.
- Katán, *ad. pro.* Several. (Also *ktán*.)
- Katarṇu, *v.t. re.* (H. *katarná*.) To clip, to cut with scissors.
- Katáwnu, *v.t. re.* To cause or allow to cut or fell; *f. -í, pl. -é.*
- Katáwnu, *v.t. re.* To cause or allow to spin; *-f. -í, pl. -é.*
- Káti, *n.m.* (S. *Kártika*.) The seventh Hindú month corresponding to October. -é, *adv.* In October.
- Kátṇu, *v.t. re.* To spin; *f. -í, pl. -é.* Kátá-huñdá. *pas. par.* Spun. Kátá, *pre. par.* Spinning. Kátia or kátiro, *c.p.* Having spun. Kátá, *pas. ten.* Spun.
- Kátṇu, *v.t. re.* To cut, to fell; *f. -í, pl. -é.* Kátá, *m.*; *f. -í, pl. -é.* *pre. par.* Cutting. Kátia, *c.p.* Having cut. Kátu-huñdu, *pas. par.* Cut.
- Kau? *pro.* See Kaa.
- Kauṇí, *n.f.* (S. *Kaṅgu*.) A kind of grain (*Panicum Italicum*); several varieties are cultivated and used as food by the poor.
- Kauñl, *n.m.* (S. *Kamala*.) (1) A lotus. (2) A cup.

- Kauň-ní**, *n.f.* (S. Kaňgu.) A sort of panic.
Kauňthí, *n.f.* (S. Shyámaka.) A kind of grain (*Panicum frumentaceum*, etc.). Also *sháňwk*.
Kaurí-roṭí, *n.f.* A tax levied on the death of a chief at one rupee per house, payable on the 5th, 7th, or 9th day after his demise. The money raised is spent on the performance of the rites called *kriyá-karm*.
Kauwá, *n.m.* (S. Káka.) A crow.
Káyá-dhární, *v.i. re.* To assume a human form.
Káyath, *n.m.* See **Káit**.
Kaziyá, *n.m.* (P. *qaziah*.) A quarrel, a dispute, strife. -**karná**, *v.i. re.* To dispute. -**honá**, *v.i. ir.* To be disputed.
Kbakht, *n.m.* (H. *kamwaqt*.) Unfortunate, unlucky; -**í**, *n.f.* Misfortune.
Kbát, *n.f.* (P. *kabáhat*.) Inconvenience, objection. -**honí**, *v.i. ir.* To be inconvenient. -**karní**, *v.i. ir.* To make inconvenient. Also **Kabát** or **kfát**.
Kcháetu or **kcháethu**, *ad. m.; f. -í, pl. -é.* Undesired, not easy. (Also *kacháetu* or *kacháethu*.)
Kcháí, *n.f.* Weakness, immaturity. (H. *kachcháí*.)
Kchajá, -**u**, *ad. m.; f. -í, pl. -é.* Of no use, bad, wicked.
Kchaju, **á**, *m.; f. -í, pl. -é.* (1) Not good, *i.e.*, bad. (2) Good for nothing.
Kchál, *n.f.* (H. *kuchál*.) A bad custom.
Kcháli or **kcháwli**, *n.f.* (An esculent root also called *ghuínnyáň*.)
Kcháwli, *n.f.* See **Kcháli**.
Kchyúňd, *n.f.* A squint. -**deňi**, or -**márňi**, *v.i. re.* To see with one eye.
Kḍauru, *n.m.* A wild plant like mistletoe, but with red berries.
Kḍhaňgá or -**u**, *ad. m.; f. -í, pl. -é.* Not well-shaped, ugly.
Kdími, *ad. m.; and f. pl.* (P. *qadímí*.) Eternal, perpetual.
Kdith or **kdithá**, *n.m.* The flour of the black grain called *kodá*.
Kḍól, *ad. m.* Of an ugly shape.
Kḍolí, *n.m.* Bread made of *kodá*.
Kdoshlé, *n.m. pl.* Loaves made of *kodá*.
Ke, *con.* Or, or, either. (Also *ki*.)
Kebrí? *adv.* See **Kabaj?** (Basháhr and Kotgarh.)
Keí, **ketí?** or **kethí?** *adv.* Where? At what place?
Keḷe, *n.m. pl.* (S. *kadalí*.) Plantains. -**láne**, *v.i. re.* To cultivate plantains. -**kháne**, *v.i. re.* To eat plantains.
Keḷó, *n.f.* A species of cedar. (*Pinus devadaru*.)
Keḷṭí, **keḷwí**, *n.f.* A small cedar tree.
Keḷwí, *n. f.* See the preceding.
Kéň, **kyéň**, *pro.* Anything.
Keňshi? *adv.* On which day?
Keṇu, *adv.* See **Kishu** (Basháhr and Kotgarh).
Kéň-yiň, *pro.* Something or anything.
Kéň-yiň-ni, *pro.* Nothing.

- Kerá? *adv.* See Kishu (Bághal, Kunhiár and Bhajjí).
 Kerí, kyári, *n.f.* Neck. Syn. *gardan*.
 Ké'ru? *adv.* See Kishu? (Balsan and Madhán.)
 Késh, *n.m.*; *pl.* (S. Keshá.) Hair.
 Kesí? *adv.* Which way?
 Kesr, *n.m.* (S. *kesara*.) Saffron.
 Kethí? *adv.* See Keí?
 Ketí? *adv.* See Keí?
 Ketnu? *or* -á? *ad. m.*; *f.* -í, *pl.* -é. How much?
 Ketu, *n.m.* A kind of wild plant.
 Kewú, *n.m.* See Kaláw (used Koṭí, Keoñthal and Baghát).
 Kfát, *n.f.* See Kbát.
 Kfé'r, *n.m.* Difficulty, hardship, trouble. Proverb: *Jaa paro kfér, taa ná páni lé'r; jaa á ghé'r, taa ná páni bé'r.* 'When there is trouble, one ought not to weep; when there is an opportunity, there should be no delay.' [poor.
 Kgal, *ad.* (H. *kañgál*.) Poor, helpless. -hoṇu, *v.i. ir.* To be
 Khábal, khábbal, *n.f.* A net, snare, noose. -o de lágnu, *v.i. re.*
 To be caught in a snare.
 Khabr, *n.f.* (P. *khabr*.) News, tidings. -deni, *v.i. ir.* To give
 news. -hoṇi, *v.i. ir.* To be known. -karni, *v.i. ir.* To in-
 form. -lani, *v.t. ir.* To take care.
 Khá'ch, *n.m.* See Khát.
 Khachái, *n.f.* The act of digging.
 Khacháwnu, *v.t. re.* To cause or allow to dig or excavate.
 Kháchdá *or* -u, *pre. par. f.* -í, *pl.* -é. Digging.
 Kháchia *or* kháchiró, *c.p.* Having dug.
 Kháchnu, *v.t. re.* To dig, to excavate; *f.* -í, *pl.* -é.
 Kháchr, *n.f.* (H. *khachchar*.) A mule. *pl.* -í.
 Kháchu? *v.* May I dig?
 Kháchu-huñdu *or* -á, *pas. par.* Dug. *f.* -í, *pl.* -é.
 Khad, *n.m.* A ditch. (Also *kháḍḍ*.)
 Khá'd, *n.m.* (H.) Manure.
 Khád, *n.f.* A small river.
 Kháḍḍ, *n.f.* See Khad.
 Khádrá, *n.m. pl.* -é. A kind of coarse grass.
 Khádú *or* kháḍḍú, *n.m.* (H.) A ram. (Syn. *bhér*.)
 Khafkí, *n.f.* (P. *khafgí*.) Displeasure. -hoṇi, *v.i. ir.* To be dis-
 pleased. -karni, *v.i. ir.* To be displeased. -kháni, *v.i. re.*
 To bear one's displeasure. -parni, *v.t. re.* To be dis-
 pleased.
 Khaí, *n.f.* Rust. -khoni, *v.t. re.* To remove rust. -lágni, *v.i.*
re. To be rusty. -lági-jáni, *v.i. ir.* To be rusty.
 Khái, *n.f.* (1) Embezzlement, misappropriation of money.
 -lágni *or* -láni, *v.t. re.* To embezzle. (2) A pit, a ditch.
 -kátṇi, *or* -khodṇi, *v.i. re.* To dig a ditch or pit.
 Khañch, *n.f.* (H.) Pulling, the act of pulling. -ṇu, *v.t. re.* To
 pull, to draw. -átán, *n.f.* A struggle, contention, the act
 of pulling. -átán-lagni, *v.i. re.* To struggle.

- Kaiñcháwṇu, *v.t. re.* To cause or allow to pull; *f.* -í, *pl.* -é.
Khaiñchnu, *v.t. re.* See Khaiñch.
Khaiṛ, *n.f.* (P. *khair.*) Welfare. -honi, *v.i. ir.* To be good.
-manáwṇi, *v.t. re.* To wish well.
Khaiṛ, *n.m.* (S. *khadira.*) A tree, the resin of which is used
in medicine. (*Terra japonica* or catechu: *Mimosa cata-*
chu.)
Khaiṛu, *n.m.* A kind of gruel made from sour cheese by boiling
rice in it. (Also *kjúwṭu.*)
Khaiṛu or -a, *ad. m.*; *f.* -í, *pl.* -é. Brown (in colour).
Khá'j, *n.f.* (S. *kharjú.*) Cutaneous eruption, itch, scab, etc.
-honi, *v.i. ir.* To suffer from itch. -lágṇi, *v.i. re.* To have
the itch. -khurkṇi, *v.i. re.* To scab off the itching part.
-khurk-de-lágṇu, *v.i. re.* To begin to itch.
Khajánchi, *n.m.* (H.) A treasurer. -gíri, *n.j.* The work of a
cashier. -gíri-karṇi, *v.i. ir.* To work as a cashier.
Khajbli, *n.f.* Haste. -lágṇi or honi, *v.i.* To be hasty.
Kháji, *n.f.* Itch, scab.
Khákh, *n.m.* Cheek, *pl.* -o.
Khal, *khaul*, *n.m.* The substance that remains after extract-
ing oil from oil seeds.
Khá'l, *n.f.* (H.) A hide, skin. -kárṇi, *v.i. re.* To skin. (Also
khalrá.)
Khá'l, *n.m.* A tank, a pond. Dim. -ṭá, *n.m.* A small pond.
Khaljá, *n.m.* A kind of resin, frankincense.
Khalrá, *n.m.* See Khál.
Khalrí, *n.f.* (1) A small skin bag. (2) A skin, a hide; *m.* -á,
pl. -é.
Khaltá, *n.m.* See Khalra. (Also *khaltu.*)
Khaltá, *n.m.* A small pond.
Khaltu, *n.m.* See Khaltá.
Kham, *n.m.* Crookedness.
Khámhá, *n.m.* (H. *khambhá.*) A beam of timber, a pier.
Khámpá, *n.m.* An inhabitant of Ladákh.
Khán, *n.f.* (S. *khani.*) A mine.
Khanái, *n.f.* The act of digging or excavating. -láṇi, *v.i. re.*
To begin digging.
Khanáwṇu, *v.t. re.* To cause or allow to dig; *f.* -í, *pl.* -é.
Khañḍ, *n.f.* (H.) Sugar. Proverb: *Khañḍ mañḍwá ekai bháw:*
'Sugar and black grain at one rate.'
Khand, *n.f.* Discord, enmity. -karṇi, *v.i. ir.* To make discord.
-kholṇi, *v.i. re.* To become agreeable, to be on good terms.
-pani, *v.i. re.* To be adverse to or against. -parṇi, *v.i. re.*
To become hostile. -honi, *v.i. ir.* To be at enmity.
K-háni, *n.f.* (1) A story. (2) Betrothal. -honi, *v.i. ir.* To
be betrothed.
Khánjri, *n.f.* (H. *khanjarí.*) A tambourine. -bajáwṇi, *v.i. re.*
To play on a tambourine. -marṇi, *v.i. re.* To cover a
tambourine with leather.

- Khánká or -u, *ad. m.*; *f.* -í, *pl.* -é. *Lit.* 'That which bites.'
Vicious, fierce, like a lion, bear or leopard. -mrig, *n.m.*
A lion, bear or leopard.
- Khaṇ-nu, *v.t. re.* To dig, to excavate; *f.* -í, *pl.* -é. Khandá or
-u, *m.*; *f.* -í, *pl.* -é. *pre. par.* Digging, excavating. -kha-
nia or khañiró, *c.p.* Having excavated, dug. -khaṇ-
huñdu or á, *m.*; *f.* -í, *pl.* -é. *pas. par.* Excavated.
- Khánu, *v.t. re.* To eat, to take food. Khándá, *pre. par.* Eating.
Kháia or kháiró, *c.p.* Having taken food. Kháu-huñdu.
pas. par. Eaten.
- Kháñsí, *n.f.* (H.) Cough. -honi, *v.i. ir.* To suffer from cough.
- Khañtí, *n.f.* (S. Khañḍa.) A bit, a piece.
- Khar, khaur, *n.m.* Grass, hay. -luṇ-nu, *v.i. re.* To cut grass.
-o-khe-dewnu, *v.i. re.* To go to cut grass. *Mere kharo khé
dewnu a'*, "I have to go for grass."
- Khá'r, *n.f.* *pl.* khá'ri. A grain measure equal to 20 *júnas* or *dro-
nas* (16 *páthás* make one *jún.*)
- Kharch, *n.m.* (H.) Expense. -hoṇu, *v.i. ir.* To be expended.
-karná, *v.t. ir.* To disburse, to expend.
- Khárchá, *n.m.* A thick blanket made of goat's hair. (Syn.
bakráthá.)
- Khá'ri, *n.f. pl.* See Khá'r.
- Kharin, *n.m.* A tester of grain. (Mandí.)
- Khark, kharkí, *n.f.* A kind of tree, the leaves of which are as
a fodder for cattle.
- Kharkí, *n.f.* See Khark.
- Kharṇu, *v.i. re.* (1) To be tired. (2) To stand; *f.* -í, *pl.* -é.
- Khársh, *n.f.* A grain measure equal to 20 *khá'ris*.
- Kharu or -á, *ad. m.*; *f.* -í, *pl.* -é. Good, well. -hoṇu, *v.i. ir.* To
be good. -karnu, *v.t. ir.* To scrutinize; *f.* -í, *pl.* -é.
- Kharuwnu, *v.i. re.* To stand up. *Meré ní kharuwó:* "I can-
not stand up."
- Khasam, *n.m.* (H.) Husband, master. -kháñí, *n.f.* A widow.
- Khash, Khaush, *n.m.* A grade or sub-caste of Kanets found in
the Simla hills. (The latter form is used in Kotkhái and
Jubbál.)
- Khá't, *n.m.* A pit. -khodnu, *v.i. re.* To dig a pit. (Also *khách,*
or *khátí.*) [cremated.]
- Khát, *n.m.* The frame on which a dead body is carried to be
- Khátan, *n.m.* Means, livelihood.
- Kháti, *n.f.* See Khát.
- Khatká, *n.m.* (1) A knock. (2) A doubt, uncertainty. -hoṇá,
v.i. ir. To be knocked. -láná. To knock, to doubt.
- Khatkáwnu, khtkáwnu *v.t. re.* To cause or allow to knock.
- Khatknu, *v.t. re.* (1) To knock. (2) To be doubtful; *f.* -í, *pl.* -é.
- Khatmal, *n.m.* (H.) See Mánguñí.
- Khátṇu, *v.i. re.* To dig, to excavate; *f.* -í, *pl.* -é.
- Khatṇu, *v.t. re.* To earn, to gain, to work. Khaṭdá, *pre. par.*
Working. Khaṭu-huñdu, *pas. par.* Earned or gained.

[N.S.]

Khaṭía or khaṭíró, *c.p.* Having earned, gained or worked. Proverb: *Khátá paisá Ráje rá, jáyá betá júuñ rá*: 'The money earned is for the Rájá, and a son is born for the lord of death.'

Khátṇu, *v.t. re.* To cause or allow to earn; *f.* -í, *pl.* -é.

Khátṇu, *v.t. re.* To amass, to gather; *f.* -í, *pl.* -é.

Khátr-twájá, *n.f.* (P. *khátir-tawazah.*) Hospitality, a warm reception. -hoṇi, *v.i. ir.* To be received with great kindness. -karni or -láni, *v.t. ir. and re.* To offer one's reception.

K-hattr, *ad.* 71. -wáñ, *m.* -wíñ, *f.* -wéñ, *pl.* Seventy-first.

Khátu or -á, *ad. m.*; *f.* í, *pl.* -é. (H. *khatta.*) Acid, sour.

Khaúhrá, *n.m.* (H. *kharahrá.*) A currycomb. -lána, *v.t. re.* To currycomb.

Khaul, *n.m.* See Khal.

Khauljá, *n.m.* See Khaljá.

Khaur, *n.m.* See Khar.

Khauru or -á, *ad. m.*; *f.* -í, *pl.* -é. (1) Clean. (2) Hairless.

Khaush, *n.m.* See Khash.

Kháwní, *n.f.* (Fr. *khánu*: to eat.) An oath or a curse. *Tesai máñ khe kháwní dití*: "She cursed me."

Khbár, *n.m.* (P. *akhbár.*) Newspaper.

Khbáni, *n.f.* See Khobáni.

Khderṇu, *v.t. re.* To drive off, to hunt; *f.* -í, *pl.* -é.

Khé, *n.f.* Excrement, ordure. -kháni, *v.i. re.* To curse. Also an affix added to nouns, as: *Táñ-khe*: for you. *Teso-khe*, for her. *Hámo-khe*, for us.

Khé'ch, khét, *n.m.* (H. *khet.*) A field, land.

Khechi or kheti, *n.f.* Cultivation. -karni, *v.i. ir.* To cultivate.

Khedáwnu, *v.t. re.* To cause or allow to drive or hunt; *f.* -í, *pl.* -é.

Khedi-deṇu, *v.t. ir.* To cause or allow to drive or hunt.

Khedṇu, *v.t. re.* To drive, to hunt; *f.* -í, *pl.* -é.

Kheh, *n.f.* See Khé.

Khél, *n.f.* A sept, a clan.

Khe'l, *n.m.* (H.) (1) A play. (2) A fair at which archery is practised.

Khelári, *n.m.* (H.) One who plays, a player.

Khelṇu, *v.i. re.* To play, to sport.

Khelwár, *n.m.* A plaything.

Khép, *n.f.* Cargo, assortment.

Kheshrí, *n.f.* A piece of cloth worn between the legs. (H. *lan-* [gotí.]

Khé't, *n.m.* (H.) See Khé'ch, kheti, *n.f.* See Khechi.

Kheti-bári, *n.f.* (H.) Cultivation.

Khetri, *n.f.* An allotment of land made to a *mahr*. (Biláspúr.)

Khetru, *n.m.* See Bethú. (Basháhr, Jubbal, Kumhársain.)

Khichri, khichru, *n.m. and f.* (H.) A dish of pulse and rice boiled together. -hoṇi or -hoṇu, *v.i. ir.* To be mixed together.

- Khíj, khíz, *n.f.* Displeasure, indignation, anger. -honi, *v.i. ir.* To be angry or displeased. -karni, *v.i. ir.* To become angry. -sauñ-ñi, *v.i. re.* To incur anyone's indignation or displeasure.
- Khijnu, *v.t. and i. re.* (1) To be angry, to be displeased. (2) To become weak.
- Khíl, *n.f.*; *pl. -o.* Swollen parched rice or grain. -bhujñi, *v.i. re.* To parch swollen grain.
- Khilári, *n.m.* See Khelári.
- Khiñdáwñu, *v.t. re.* To cause or allow to spill; *f. -í, pl. -é.*
- Khiñdá, *pre. par.* Spilling.
- Khiñdia or khiñdiró, *c.p.* Having spilt or scattered.
- Khiñdi-jáñu, *v.i. ir.* To be spilt or scattered; *f. -í, pl. -é.*
- Khiñdñu, *v.t. re.* To spill, to scatter; *f. -í, pl. -é.*
- Khindrí, *n.f.* A quilt. An old quilt.
- Khindtá or -u, *n.m.*; *f. -í, pl. -é.* A small quilt.
- Khiñdu-huñdu or -a, *pas. par.* Spilt, scattered; *f. -í, pl. -é.*
- Khinkháp, *n.m.* (P. *kamkhwáb.*) A kind of laced silk cloth (made in Benares).
- Khinlá, *n.m.* A hoe.
- Khír, *n.f.* (H.) A dish of rice boiled in milk.
- Khírá, *n.m.* (H.) See Kákri.
- Khír-khírá-wé, *adv.* aloud. -hásñu, *v.i. re.* To laugh aloud.
- Khís, *n.f.* Breaking wind. -chháñni, *v.i. re.* To break wind.
- Khisá, *n.m.* See Gújá.
- Khíz, *n.f.* See Khíj.
- Khjíná, *n.m.* (P. *khazánah.*) Treasure, riches, wealth.
- Khlái, *n.f.* A nurse.
- Khlain, *n.m.* A farmyard. (Also *khlwára.*)
- Khláñu, *v.t. re.* To cause or allow to melt; *f. -í, pl. -é.*
- Khláwá, *n.m.* One who looks after a chief's son.
- Khlwára, *n.m.* See Khlain.
- Khmár, *n.m.* See Kmhar.
- Khobáni, *n.f.* Apricot.
- Khodñu, *v.t. re.* To dig, to excavate; *f. -í, pl. -é.* Khodía or khododiró, *c.p.* Having dug or excavated. Khod-dá -r -u, *m.*; *f. -í, pl. -é.* *pre. par.* Digging. Khodu-huñdu or -á, *m.*; *f. -í, pl. -é.* *pas. par.* Dug.
- Khoh, *n.f.* (P.) A big pit.
- Khó'j, *n.m.* Trace. -láñá, *v.t. re.* To trace; *f. -í, pl. -é.*
- Khojñu, *v.t. re.* To trace, to seek, to search; *f. -í, pl. -é.* Khojdá or -u, *m.*; *f. -í, pl. -é.* *pre. par.* Seeking. Khojíá or khojiró, *c.p.* having sought. Khoju-huñdu or -á, *m.*; *f. -í, pl. -é.* *pas. par.* Sought.
- Kholñu, *v.t. re.* To open, to release, to set free; *f. -í, pl. -é.* Kholdá, *pre. par.* Opening. Kholiá or kholiró, *c.p.* Having opened. Kholu-huñdu or -á *m. f. -í, pl. -é.* *pas. par.* Opened.
- Khoñu, *v.t. re.* (H. *khoná.*) To spoil, to make unfit; *f. -í, pl. -é.*

- Khoñdá, *pre. par.* Spoiling. Khoía or khoíró, *c.p.*
 Having spoilt. Khou-huñdu, *pas. par.* Spoilt.
- Khopá, *n.m.* See Garí.
- Khó'r, *n.m. pl.* Walnuts. -ru-dál, *n.m.* A walnut tree. -khel-
 ne, *v.i. re.* To play with walnuts. -jhárne, *v.i. re.* To
 pluck walnuts.
- Khorá or -u, *ad. m.; f. -í, pl. -é.* Lame. -honu, *v.i. ir.* To be-
 come lame. -karñá, *v.t. ir.* To make one lame.
- Khó't, *n.m.* Defect, imperfection, fault. -lágná, *v.i. re.* To be
 afflicted with an imperfection (from a deity). -láñá, *v.i. re.*
 To blame. -tháñá, *v.i. re.* To set one free from an im-
 perfection.
- Khotá or -u, *ad. m.; f. -í, pl. -é.* (H.) Wicked, imperfect, faulty.
- Khotá, *n.m.* (H.) An ass.
- Khotr, *n.m.* A pit, a hole. -parñá, *v.i. re.* To look like a
 hole. -páñá, *v.i. re.* To make a hole.
- Khotrí, *n.f.* A hole, for playing a game with walnuts. -khelni,
v.i. re. To play at throwing walnuts into a hole.
- Khouwánu, *v.i. re.* To be spoilt, to be unfit; *f. -í, pl. -é.*
- Khowá, *n.m.* (H.) (1) The substance obtained by boiling milk.
 (2) *v.p.* Spoiled, made unfit.
- Khowánu, *v.t. re.* To cause or allow to spoil; *f. -í, pl. -é.*
- Khowí-jánu, *v.i. ir.* To be spoiled; *f. -í, pl. -é.*
- Khrab, *ad.* (P. *kharáb.*) Bad, wicked.
- Khrábá, *n.m.* (P. *kharábá.*) Ruin, destruction.
- Khrábí, *n.f.* (P. *kharábí.*) Difficulty. -honi, *v.i. ir.* To be
 difficult.
- Khrád, *n.m.* (H. *kharád.*) A lathe. -o-dá-láñá, *v.t. re.* To
 sharpen by turning on a lathe.
- Khrádí, *n.m.* A turner on a lathe.
- Khrádnū, *v.t. re.* (H. *kharádná.*) To turn on a lathe.
- Khrain, *n.f.* A festival observed by the Kanets in Mágh. It is
 a ceremony just like a *jágrá*, the only difference being
 that in a *jágrá* the village deity remains for a night at the
 house of the person who invites it, whereas in the *khrain*
 the deity returns the same day to its temple.
- Khrárnu, *v.t. re.* To dig, to excavate; *f. -í, pl. -é.*
- Khréban, *n.f.* A sling used for throwing small stones to
 frighten monkeys off the crops. -báni or báhni, *v.i. re.*
 To sling a stone.
- Khrichnu, *v.t. re.* To erase, to excoriate.
- Khríd, *n.f.* (P. *kharid.*) Buying, a purchase.
- Khrídár, *n.m.* (P. *kharíd-dár.*) A purchaser, one who buys.
- Khrídí-denu, *v.i. ir.* To have purchased; *f. -í, pl. é.*
- Khridnu, *v.t. re.* (P. *kharídná.*) To purchase, buy.
- Khriúñth, khryúñth, *n.m.* The uppermost storey of a house.
- Khúd or khudd, *n.m.* A roof of mud, the mud roof (of a
 house). [said.]
- Khud, *ad.* (P. *kbud.*) Self. *Se khud bolo thá:* "He himself

- Khudd, *n.m.* See Khúd.
 Khuláwṇu, *v.t. re.* See Kholáwṇu.
 Khulí-jánu, *v.i. ir.* To get opened; *f. -í, pl. -é.*
 Khulṇu, *v.i. re.* To be opened; *f. -í, pl. -é.*
 Khulu or -á, *ad. m.; f. -í, pl. -é.* Loosened, not tight.
 Khuṅdá, *n.m.* A wooden peg to fasten cattle to.
 Khuṅḍi, *n.f.* A stick for playing ball.
 Khuṅḍu or -á, *ad. m.; f. -í, pl. -é.* Blunt.
 Khuṅgi, *n.f.* Cough. -áwṇi, *v.i. re.* To cough. -hoṇi, *v.i. ir.*
 To suffer from cough.
 Khuṅṅṇu, *v.i. re.* To cough.
 Khur, *n.m.* (H.) Hoof.
 Khurchṇu, *v.i. re.* To scratch, to erase; *f. -í, pl. -é.*
 Khurkṇu, *v.i. re.* To itch; *f. -í, pl. -é.*
 Khuṭi, *n.f. pl.* and sing. Legs. -laṇi, *v.i. ir.* To hold one's legs.
 Khuṭru, *n.m. pl.* Feet.
 Khuṭru, *n.m. pl.* Small feet.
 Khwás, *n.f.* A concubine. -rákhṇi, *v.i. re.* To have a concubine.
 Khwé'r, *n.m.* Offering butter to a godling.
 Khyál, *n.m.* (P. *khiál.*) A thought. -karná, *v.t. ir.* To think.
 Khyáwṇu, *v.t. re.* To cause or allow to eat; *f. -í, pl. -é.*
 Ki, *con.* Either: as *Ki sé delá ki sé delé:* "Either he or they will go."
 Kijṇu, *v.i. re.* To rot. -u-huṅdu or -á, *ad. m.; f. -í, pl. -é.*
 Rotten.
 Kíl, *n.f.* A long kind of basket. (Also *kiltá.*)
 Kíl, *n.f.* (H.) A nail.
 Kilai? *adv.* Why? (Basháhr.) *Tú kilai áwu?* "Why did you come?"
 Kilṇu, *v.t. re.* To stake, to pin; *f. -í, pl. -é.*
 Kiltá, *n.m.* A long kind of basket for carrying load.
 Kimu, *n.m.* Mulberry. -rá-dál, *n.m.* A mulberry tree.
 Kindá? Kindu? *adv. m.; f. -í, pl. -é?* Where?
 Kiṇu? *adv.* How? (Basháhr.)
 Kiṅyáñ, *v. pst.* Did; *f. -í, pl. -é.*
 Kiñ-yiñ, *pro.* See Kéñ-yiñ, *v.p.t. f.* Did.
 Kishu? *adv.* (1) How? (2) *ad. m.; f. -í, pl. -é?* What kind of?
 Kiská? or -u? *adv. m.; f. -í, pl. -é.* To which side?
 Kjewṇu, *v.t. re.* To cause or allow to rot; *f. -í, pl. -é.*
 Kjúwṭu, *n.m.* See Khairú.
 Klaiwṇu, *v.t. re.* To blacken; *f. -í, pl. -é.*
 Kmár, *n.m.* (S. Kumbhakára.) A potter.
 Kmárg, *n.m.* (S. Kumárga.) A wrongful act. -karná, *v.i. ir.*
 To act wrongfully.
 Knyai, *n.m.* A hue and cry, a noise. -páṇá, *v.i. re.* To make a noise.
 Kochí, *n.f.* The name of a dialect spoken in Basháhr. As: *Iṇu kinu chapro?* "How do you say so?"

- Kodá, *n.m.* (S. Kodrava.) A species of grain eaten by the poorer people. (*Paspalum kora.*)
- Kođú, *n.m.* The navel.
- Koklá, *n.f.* (S. Kokila.) The blackbird.
- Kó'l, *n.m. pl.* A kind of pulse, or bean. (*Dolichos catjang.*)
- Koḷaṇ, *n.f.* A low-caste woman, or the wife of a Kolí.
- Kolí, *n.m.* A low-caste man. *cf.* Đágí of Basháhr.
- Kólth, *n.m. pl.* A kind of hill pulse. (*Dolichos biflorus.*)
- Koltháni, *n.m.* (Fr. *kolth* and *páni.*) A kind of soup made of *kolth* by boiling, useful for a cold and cough.
- Koḷtú, *n.m.* The son of a Kolí; *-ti, n.f.* The daughter of a Kolí.
- Koṇ or kún, *n.m. pl.* Weevils. *-lagne, v.i. re.* To be eaten by weevils.
- Koṇá, *n.m.* (H. *kona.*) A corner.
- Koṇđ, *kauṇđ n.m.* A big silver cylinder used to carry the village deity in when taking him to some other village.
- Kóp, *n.m.* (S. Kopa.) Anger, indignation. *-karna, v.i. ir.* To be angry.
- Kór, *n.f.* A bribe. *Muweñ ká koṛ kháia?* "Have I accepted a bribe?" *-deñi, v.i. re.* To give a bribe. *-kháni or -lani, v.i. re.* and *ir.* To accept a bribe. *-á. n. m.* One who accepts a bribe. (Syn. *bashtáñg.*)
- Korá, *-u, ad. m.; f. -í, pl. -é.* Plain, unused.
- Kórh, *n.f.* (S. Kushtha.) Leprosy. *-lagni, v.i. re.* To suffer from leprosy.
- Korhí, *n.m.* and *f.* A leper, one who suffers from leprosy.
- Korí-paríti, *n.f.* One-sided love, unrequited affection.
- Kót, *n.m.* (1) A fortress. (2) A coat.
- Koṭhá, *n.m.* A granary. (Basháhr.)
- Koṭhí, *n.f.* (1) A bungalow. (2) A granary into which revenue in kind was paid. (Kullú, Suket, Kumhársain and Maṇđí.) (3) A group of hamlets, called *bhoj* in Sirmūr and Bharauli.
- Koṭhiálá, *n.m.* (H. *koṭhiwála.*) (1) A treasurer, called Bhdári in the Simlá hills. (2) A storekeeper. (Maṇđí, Suket, and Basháhr.)
- Koṭnu, *v.t. re.* To dig, to excavate; *f. -í, pl. é.*
- Kpúr, *n.m.* (S. Karpúra.) Camphor.
- Krái, *n.f.* (1) Hardship. (2) An iron cooking vessel.
- Kráh, *n.m.* (H. *karáh.*) A large iron vessel for cooking.
- Krajil, *n.m.* A kind of tree, the flowers of which are used as a vegetable. A species of ebony, (*Bauhinia variegata.*)
Kóvidára in Sanskrit and Kachnár in Hindí.
- Kráṇđá, *n.m.; pl. -é.* The cone of Indian corn or maize, as well as its straw.
- Krár, *n.m.* (P. *qarár.*) An agreement. *-karna, v.i. ir.* To agree.
- Krará, *-u, ad. m.; f. -í, pl. é.* Hard or strict.
- Krá't, *n.m.* A kind of bird with a long tail like a jay.
- Kráťá, *n.m.* (Fr. *kukrí, maize,* and *átá, flour.*) Maize-flour.

- Kráuk, *n.m.* See *kámdár*.
- Kreňyíň, *n.f.* A kind of bird like the *mainá*.
- Kr̥hoṇu, *v.t. re.* To boil (of milk, curry, etc.).
- Krígá, *n.m.* (H. *kárigar*.) A workman, an artist.
- Krígri, *n.f.* (H. *kárigarí*.) Workmanship, skill, artistic work.
- Króch, *n.m.* A sharp stone fit to pierce. -lágṇá, *v.i. re.* To be pierced with a sharp stone.
- Kródh, *n.m.* (S. *Krodha*, anger.) Anger, indignation. -upjṇá *v.i. re.* To be enraged, to be indignant or angry. -karná *v.i. ir.* To be angry.
- Krukhá or -u, *ad. m.*; *f. -í, pl. é.* Rough.
- Kruṇdá, *n.m. pl. -é.* A kind of shrub bearing black berries.
- Kruṇdu, *n.m.* See *Kruṇdá*.
- Ksáí, *n.m.* (H. *kasai*.) A butcher.
- Kshátú, *n.m.* See *Kashátú*.
- Ksháw, *n.m.* Tightness. -ṇu, *v.t. re.* To cause or allow to tie.
- Kshokrá, *n.m.* The payment of one rupee on agreeing to undertake the oath called *dib*. -páná, *v.i. re.* To pay the sum of one rupee on agreement to take an oath.
- Ktán, *ad. pro.* See *Katán*.
- Kthár, *kathár* or *kuthár*, *n.m.* A grain box.
- Kthírí, *n.f.* (Fr. H. *kâth-kí kírí*.) A kind of long worm, green in colour, with many eyes on its back, found in green plants.
- Kthisht̥, *ad.* Polluted, unclean. -hoṇu, *v.i. ir.* To be polluted.
- Ktírá, *n.m. pl. -é.* Scissors; *f. -i.* A small kind of scissors. (Also *ktirtu* or *-ti*.)
- Ktnoshṭú, *n.m.* A stand for the spindle (*tâklu*).
- Ktráwṇu, *v.t. re.* To cause or allow to cut (with scissors).
- Kú, *n.m.* (S. *Kúpa*, a well.) A well, a pit. Proverb:—
- Mákhe khañí kú,*
Tiñdá pái tú.
- “A well was dug for me,
But you are cast into it.”
- (Used when a complainant is found guilty.)
- Kuá, *n.m.* (S. *Kupa*.) A well (of water). (Also *khuá*.)
- Kúb, *n.m.* A hump, crookedness.
- Kubrá or -u, *ad. m.*; *f. -í, pl. -é.* Humpbacked.
- Kudál, *n.m.* A large hoe. -i, *n.f.* A hoe.
- Kuftu, *n.m.* A small pond.
- Kújó, *n.f.* A kind of white wild rose.
- Kúkr, *n.m.* (S. *Kukkura*.) A dog. -i, *n.f.* A bitch.
- Kukrá, *n.m.* A cock pheasant. -í, *n.f.* A hen pheasant.
- Kukrí, *n.f.* Maize, Indian corn. (Also *chhállí*.)
- Kúl, *n.f.* (S. *Kulyá*.) A stream, a canal or channel.
- Kumal, *kumli*, *n.m.* and *f. pl.* Sprouts. (S. *Kuḍmala*, a new bud.) [kumr.]
- Kumbr, A kind of grass bearing some pin-like thorns. (Also

- Kumli, *n.f.* See Kumal.
Kumr, *n.m.* See Kumbr.
Kún, *n.m. pl.* See Kón.
Kuñ? *pro.* Who? Kuñie? By whom?
Kuñd, *n.m.* (S. Kuñda.) A pool, a deep hole in a stream.
Kuñdalí, *n.f.* (S.) A horoscope.
Kuñie? *pro.* See Kuñ.
Kuñ-íñ, kuñ-yíñ, *n.m. pl.* Tribes. Tháro-, a term for the Kotí State. 'The 18 tribes.'
Kuñká, *n.m.* A grain or seed.
Kuñká, -u, *ad. m.*; *f.* -í, *pl.* -é. Single, one-sided.
Kunú, *n.m.* A heap of rice at harvest. -láṇá, *v.i. re.* To heap up the rice harvest.
Kuñ-yíñ, *n.m.* See Kuñ-íñ.
Kurí, *n.f.* A girl, a daughter. (Biláspúr, Kángará, Kuniháar and Bághal.)
Kur-r, *n.m.* A timber log placed over the joint of the roof of a village deity's temple. -charṇná or -láṅná or -láṇá, *v.i. re.* To place a timber log over a temple. This is a grand ceremony, at which a great many sacrifices are performed and a grand feast is offered to all who are present.
Kút, *n.m.* Revenue.
Kuthár, *n.m.* See Kthár.
Kutṇu, *v.t. re.* (H. kútná.) To pound; *f.* -í, *pl.* -é.
Kwáí? kwé? *adv.* Why?
Kwáli, *n.f.* Up-hill, an ascent.
Kwáshṇu, *v.t. re.* To excite, to move; *f.* -í, *pl.* -é.
Kwé? *adv.* See Kwáí?
Kyaiñ, *pro.* See Keñ-yíñ.
Kyári, *n.f.* See Kairi.
Kzaí, *ad.* Quarrelsome.

L

- Lá, an affix added to a verb in the future tense, as: *Se delá*, "He will go."
Ládku, *n.m.* A ball of woollen thread for making woollen cloth.
Láeká, *n.m.* (P. *iláqah.*) Territory.
Lág, *n.f.* (1) Competition. (2) Enmity. -láṅni, *v.i. re.* To prevail (of a disease).
Lagan-ferá, *n.m.* A wedding ceremony.
Lagáwṇu, *v.t. re.* (H. *lagáná.*) To apply, to rub; *f.* -í, *pl.* -é.
Lági-paṇṇu, *v.t. re.* To begin, to take in hand, to commence.
Láṅni-bán-ni, *n.f.* A kind of oath, taken not to proceed one against another.
Láṅnu, *v.t. re.* (1) To begin. (2) To bother.
Lágú, *n.m.* An enemy. -hoṇú, *v.i. ir.* To be hostile to or against.
Láirá, *n.m.* The produce of the first year's cultivation. Cf. *Modá*, used in Mahlóg State.

- Lá'j, *n.f.* (S. Lajjá.) Shame. -áwṇi, *v.i. re.* To be ashamed.
-lágṇi or -karni, *v.i. ir.* To be ashamed.
- Lajá, -u, *ad. m.*; *f. -í, pl. -é.* Loose.
- Lakhṇu, *v.t. re.* (1) To mark, to observe. (2) To cross, to ford (a river).
- Lakḷauli, *n.f.* See Luktli.
- Lákrá, *n.m.* A log, timber. -i, *n.f.* Fuel. -e, *pl.* Logs.
- Lakráṅgná, *n.m.* (Fr. *lakr*, wood, *ugháwṇu*, to collect). A tax levied on the death of a chief at the rate of 8 annas per house. (Basháhr State.)
- Lámbá, *ad. m.*; *f. -í, pl. -é.* (1) Long, having length. (2) *n.m.* A *láma*. (3) A snake.
- Lámbar, *n.m.* Cooked food for cattle. -dená, *v.t. ir.* To give cooked grain as food to cattle.
- Lambkṇu, *v.i. re.* To approach near; *f. -í, pl. -é.*
- Lámbú, *n.m.* The long leaf of an esculent root or potato.
- Lamchátá, *n.m.* A prophet of lower grade, who passes on oracles received through a deity's inspired representative to the worshippers, if many of the latter are of low castes: (Oldham's "Sun and Serpent").
- Láñká, *n.f.* (S. Lañká.) Ceylon or Râvan's abode.
- Lánkurá-bír, *n.m.* A deity residing with Bhímá-kálí of Saráhan, in the Basháhr State. He is equivalent to Bhairab.
- Lánti-rá-kámo, *n.m.* A disgraceful act.
- Laṇu, *v.t. ir.* To take. *p.t.* Lowá, luwá.
- Lánu, *v.t. re.* To put on, to wear; *f. -í, pl. -é.*
- Láñwáñ, *ad. m.*; -wíñ, *f. wéñ, pl.* Helpless, poor.
- Lapét, *n.m.* A circle. -ṇu, *v.i. re.* To fold up; *f. -í, pl. -é.*
- Lapóghar, *ad.* A fool, unwise.
- Lará, *n.m.* A bridegroom.
- Laráwṇu, *v.t. re.* To cause or allow to fight; *f. -í, pl. -é.*
- Láří, *n.f.* A bride. Also used for a Rájput's wife.
- Larṇu, *v.t. re.* To fight, to quarrel; *f. -í, pl. é.* Lardá, *pre. par.* Fighting. Laría or Laríro, *c.p.* Having fought. Lará, *pas. ten.* Fought. Laru-huñdu, *pas. par.* Fought, quarrelled.
- Latká, *n.m.* Fashion, mode.
- Lau, *n.f.* A creeper, a creeping plant in general.
- Láúmeñ, *v. pl.* We will fix or attach.
- Lebú, *n.m.* One who takes. (Syn. Leú.)
- Ledar, *n.f.* A festival observed on the 1st of Āshárh month.
- Lé'j, *n.f.* (H.) (S. Rajju.) A rope.
- Lekhá, *n.m.* (H.) An account. -karná, *v.i. ir.* To count. -ní-rauná, *v.i. ir.* To be innumerable or countless.
- Lé'n, *n.m.* (H.) Credit. -dén, *n.m.* A transaction.
- Lép, *n.m.* (H.) External application of a medicine.
- Lé'r, *n.f.* A cry. -páni or -dení, *v.i. re.* and *ir.* To cry, to weep.
- Lét, *n.f.* (H.) Lying down. -láni or -ṇu, *v.i. re.* To lie down.
- Leú, *n.m.* and *f.* A taker, one who takes.

Lháwṇu, *v.t. re.* To shake. *Máñ ná lháwṇi*: "Don't shake me."

Lhéf, *n.f.* (H. *liháf.*) A quilt.

Lhusháwṇu, *v.t. re.* To cause or allow to plunder; *f. -í, pl. -é.*

Lhushṇu, *v.t. re.* To rob, to plunder; *f. -í, pl. -é.*

Lí, líh, *n.f.* A term for an area of land equal to 8 bighás.

Lí, *aff.* A feminine future affix, as: *Se dewlí*, "She will go."

Likhat, *n.f.* A writing. (Also the tax levied at one rupee per house in Kotí State as a charge for writing accounts.)

Likháwat, *n.m.* (H.) The act of writing.

Likhí-kamáíé, *adv.* By accident. Proverb:—

*Likhí-kamáíé lágú dhól,
Jetné uthá ubhá tetné lágú hór.*

"By an accident a rolling stone hit me,
As I got up, there came down another to hit me."

Likhnu, *v.t. re.* (H. *likhná.*) To write; *f. -í, pl. -é.*

Líkhó, *n.f. pl.* The louse's eggs. *-pañi, v.i. re.* To suffer from louse's eggs.

Liñdá or -u, *ad. m.; f. -í, pl. -é.* An animal that has lost its tail, tailless.

Liñgurí, *n.f.* An edible fern.

Lipái, *n.f.* The act of plastering.

Lipṇu, *v.t. re.* (H. *lipná.*) To plaster, to clean; *f. -í, pl. -é.*

Lír, *n.f.* (1) A piece of cloth. (2) A rag.

Líú-karo-kalíú, *v.* Are dazzling.

Lmári, *n.f.* (E. *almira.*) An almira or cupboard.

Lóbh, *n.m.* (S. *Lobha.*) Fondness. *-lágná, v.i. re.* To be fond.

Lohá, *n.m.* (H.) Iron.

Lohál, *n.m.* An agricultural instrument.

Lohú, *n.m.* (H.) Blood.

Eokhr, *n.m. pl.* Agricultural instruments, such as the plough-share, etc. *-láñá, v.i. re.* To cohabit. *-láñe, v.t. re.* To sharpen agricultural instruments.

Loñg, *n.m. pl.* (1) Cloves (*Myristica caryophyllata*). (2) A nose stud.

Lor, *n.f.* The male pudenda.

Loṭá, *n.m.* (H.) A water jug. *-lún, n.m.* An oath in which the parties put some salt in a water-jug, and solemnly promise not to abandon their plan: if anyone works against it he will be destroyed like the salt in the water.

Lothá-lothí, *n.f.* The act of pulling each other. *-hoñi, v.i. ir.*
To be dragged one by another.

Loṭrí, *n.f.* A small water-jug.

Lowá, *v.p.t.* See Luwá.

Luthṇu, *v.t. re.* To pull, to drag; *f. -í, pl. -é.*

Luch-bareḷi, *n.f.* The plant called Lady's bedstraw.

Luchṇu, *v.t. re.* To pull off; *f. -í, pl. -é.*

Lugrú, *n.m.* The ceremony observed at the time of a child's eating grain for the first time. (Basháhr).

Lujbud, *ad. m. and f.* Pendulous and shaking. A Riddle:—

*Poró áwu kuktú lujbudé kán,
Máñ ná khai kuktuwá áñ terá jajmán.*

“ There came a dog with hanging, quivering ears,
Don't bite me, O pup, I am your customer.”

(Reply: ‘The forget-me-not.’)

Lukáwnu, *v.t. re.* (H. *lukáná.*) To conceal, to hide; *f. -í, pl. -é.*

Luknu, *v.i. re.* To hide, to be concealed; *f. -í, pl. -é.*

Luku-luku, *adv.* Secretly.

Luktlí, *n.f.* Fickleness, unsteadiness, inconstancy. *-lágñi, v.i. re.* To be inconstant. (Syn. *laklaurí.*)

Lun, *n.m.* (S. Lavana.) Salt.

Luñd, *n.m.* A wicked man. *-nu, v.i. ir.* To be against.

Lúñg, *n.f.* Sprouts; *pl. -ó.*

Luñkr, *n.m.* See Lor.

Lunku or -á, *ad.m.; f. í, pl. -é.* Salty.

Lun-nu, *v.t. re.* To cut, to lop; *f. -í, pl. -é.*

Luwá, *v.p.t.* Took. (Also lowá.)

Lwád, *n.f.* (H. *aulád.*) Offspring. *-hoñi, v.i. ir.* To be blessed with offspring. (Syn. *ágat.*)

Lwainé, *n.f. pl.* A kind of grass that grows with wheat.

Lwál, *n.m.* (H. *uchhál.*) A jump. *-deñá, v.i. ir.* To jump over.

M

Má, *n.f.* Mother. [Also an affix added to a verb in the future tense for the first person singular. As: *Añ karu-má.* “I will do.” *Hámeñ karu-mé.* “We will do.” *Hámi karu-mi.* We (women) will do.]

Mábáo, mábáw, *n.m.* Parents.

Máchh, *n.m.* A man, a person. (Also Michh.)

Machán, *n.m.* A small hut erected on a tree to watch crops. (Kángra and Hill States of Simla)

Máchchh, *ad. f.* A woman or any female animal whose offspring never lives long. (From Sanskrit Mritavatsá.)

Máchhli, *n.f.* A fish. *-gháni, v.i. re.* To fish.

Máchñi, *v.i. re. f.* To sound or resound.

Madákri, *n.f.* The head of a sheep or goat.

Máfi, *n.f.* A free grant of land.

Magh, *n.m. pl.* The long pepper.

Maghéñyíñ, *n.f.* See Mugoh. (Kullu.)

Magherá or -u, *ad. m.; f. -í, pl. -é.* Dear, costly, of high price.

Magr, *n.m. pl.* A term for the fortnight, the last week of *Póh* and the first week of *Mágh*. It is supposed to be the time of intense cold and heavy snowfall.

[N.S.]

- Máh, másh, *n.m. pl.* Black pulse.
- Maharáj, maharájeá, *n.m.* (S.) O great king. A term of address to a Hill Chief.
- Mahr, *n.m.* A collector of revenue. (Bilâspur.)
- Mahrai, *n.f.* A headman's circle. (Mahlog.)
- Mairá, *n.m.* (1) Love. (2) Eagerness.
- Majá, *n.m.* Pleasure, comfort. -áwná, *v. i. re.* To be pleased.
- Majáwnu, *v.t. re.* To cause or allow to cleanse; *f. -í, pl. -é.*
- Maje-rá, -ru, *ad m.f. -ri, pl. -re.* Fine, pretty.
- Majíre, *n.m. pl.* (1) Stripes or a rim. (2) A kind of musical bells.
- Majkáwnu, *v.t. re.* To cause or allow to rend or tear; *f. -í, pl. -é*
- Majknu, masknu, *v.t. re.* To crush; *f. -í, pl. -é.*
- Májnu, *v.t. re.* To cleanse, to clean; *f. -í, pl. -é.*
- Majnú, *n.m.* A willow tree. Syn. *besó.*
- Mákhan, *n.m.* See Chopar.
- Makhaul, *n.m.* Jest. -karná, *v.i. re.* To make a jest.
- Mákhi. (S. Makshiká.) *n.f. pl.* Flies. (H. Makkhí.)
- Makhír, mkhír, *n.m.* Honey.
- Mákhtá, *n.m.* See Má'n.
- Malái, *n.f.* Origin or foundation
- Málak, *n.m.* (H.) Husband, owner master, possessor.
- Málé, *n.m.* Fighting. -áwnu, *v.t. re.* To fight.
- Málék, málékan, *n.m.* A curse on one's mother, abuse of one's mother.
- Málpunyá, *n.f.* A festival that takes place at the full moon of September. Cows are worshipped and fed. In the night the fair called Bláj takes place, at Koti.
- Málpurá, *n.m.* A kind of sweet bread; *pl. -é.*
- Málwá, *n.m.*; *pl. -é.* The wild pigeon.
- Mám, māmá, *n.m.* Maternal uncle. (The former form is used in Basháhr); *f. -í.* Maternal aunt.
- Mámlá, *n.m.* Revenue, ground-rent, tax.
- Man, *n.m.* (S. Manas.) The mind.
- Máñ, *pro.* Me or to me.
- Má'n, *n.m.* Complaint. (Syn. Mákhtá.)
- Manál, *n.m.* The wild pheasant.
- Maná-manié-jhurnu, *v.i. re.* To pine in love.
- Maná-manié-rauni, *v.t. ir.* To disappoint.
- Manáwnu, *v.t. re.* (H. manáná.) To conciliate; *f.-í, pl.-é.*
- Mandal, *n.m.* (S.) A temple. (2) A place painted for a religious ceremony.
- Mañgal, *n.m.* (S. Mangala.) (1) The planet Mars. (2) Tuesday. (3) -á mukhí *n.m. pl.* A term for the musicians called *Túrí.*
- Mañgálí, *n.f.* A dish.
- Mañgáwnu, *v.t. re.* To send for; *f. -í, pl.-é.*
- Máñgi, *n.f.* An earthen pot of middle size used to keep milk or clarified butter.

- Maňgní, *n.f.* Betrothal.
- Máňgní, máňguní; *n.f. pl.* Bugs.
- Máňgnu, *v.t. re.* (H. *máňgná.*) To ask for, to beg; *f.-í, pl.-é.*
- Maňgheru, *ad.* See Magheru.
- Mańí, *n.f.* The mulberry fruit.
- Mánj, *pre.* Between. -parnu; *v.i. re.* To go between.
- Máňjá, *n.m.* (H.) A cot.
- Máňjawnu, *v.t. re.* See Májawnu.
- Maňjié, *phrase.* In the middle or centre.
- Máňjnu, *v.t. re.* See Májnu.
- Máňjří, *n.f.* A mat.
- Máňjtu, *n.m.* A small mat.
- Mánu, *n.m.* A man. (Káňgrá.) Proverb. *Mánu mánu áňtrá, Koi hírá, koi káňkrá.* "Men are of different kinds, some are stones and some diamonds."
- Manru, *n.m.* The mind.
- Máolá, máwlá, *n.m.* The mother's parents' home.
- Mapásh, *n.f.* (H. *napáí.*) Survey. -láni, *v.i. ir.* To survey.
- Mapáwnu, *v.t. re.* To cause or allow to measure; *f.-í, pl.-é.*
- Mápnu or mepnu, *v.t. re.* To measure, to survey; *f.-í, pl.-é.*
- Mará-huňdá, *pre. par.* Dead; *f.-í, pl.-é.*
- Marák, *n.m.* One who beats, a beater.
- Maráwí-jánu, *v.i. ir.* To be beaten; *f.í, pl.-é.*
- Maráwnu, *v.t. re.* To cause or allow to beat; *f.-í, pl.-é.*
- Marg, *n.m.* The death ceremony. -láňá, *v.i. re.* To perform the last duties.
- Marj, *n.m.* (P. *marz.*) Illness, sickness, disease.
- Marlá, a phrase. 'O you who are to die,' term of abuse or endearment; *f.-í, pl.-é.*
- Marm, *n.m.* (S. *Marma.*) Secret.
- Marmelí, *n.f.* A plant bearing leaves like those of spinach.
- Marn, *n.m.* (H. *maran.*) Death. -hoňá, *v.i. ir.* To die. -láňá, *v.i. re.* To perform the last offices.
- Márni, *v.t. re.* To cohabit.
- Márnu, *v.t. re.* (H. *márná.*) To beat, to hit.
- Marnu, *v.i. re.* To die; *f.-í, pl.-é.*
- Marorňu, *v.t. re.* To twist, to writhe, to contort; *f.-í, pl.-é.*
- Máru or -á, *ad. m;* *f.-í, pl.-é.* Feeble, weak, having no strength.
- Marú, *ad.* Dying.
- Más, *n.m.* (S. *Máňsa.*) Flesh.
- Maser-bain, *n.f.* The daughter of one's mother's sister.
- Maser-bháí, *n.m.* The son of one's mother's sister.
- Mashára, *n.m.* A small broom used to plaster the floor with. (Also *Mashártá.*)
- Mási, *n.f.* A step-mother.
- Masknu, *v.t. re.* To crush; *f.-í, pl.-é.*
- Mast, *ad.* (1) Abundant. (Basháhr.) (2) (H.) Mad (as an elephant.)

- Masúr, *n.m. pl.* (S. Masúriká.) A sort of pulse or lentil. (*Er-
vum hirsutum*, and *Cicer lens*.)
- Mateí, *n.f.* A step-mother.
- Matél, *n.f.* A council convened to change a *mautá*. -lágñi, *v.i.*
re. To be against a *mautá*.
- Máthá, *n.m.* The forehead. -tekñá, *v.i. re.* To bow down, to
salute.
- Mathéi, *n.f.* (H. *mitháí*.) Sweetmeat.
- Máthrá, *v. ad. m. -f. -í, pl. -é.* Younger, smaller.
- Máthú or -á, *ad.m.; f. -í, pl. -é.* Small, little.
- Mátí, *n.f.* (H. *mattí*.) Earth, clay.
- Matolri, *n.f.* A swallow. *pl. -í.*
- Matyáni, *n.f.* The wife of a *mautá*.
- Mau, *n.m.* A free grant, a *jágír*.
- Máú, *n.m.* A bee. (Alike in sing. and pl.)
- Mauhrú, *n.m.* A kind of oak, the holly oak.
- Maulí, *n.f.* A kind of coloured thread used at marriages, etc.
- Mauñsá, *n.m.* The husband of one's mother's sister.
- Mauñsí, *n.f.* Mother's sister. Proverb: *Sákho ri mauñsi, Saude
ri karerí.* "Mother's sister by relationship, but very
keen at a bargain."
- Mauná, *n.m.* Wrist.
- Mautâ, *n.m.* see; Kâmdâr.
- Mauto, *n.f.* (H. *maut*.) Death.
- Máwí, *n.m.* A term for the original inhabitants, whose des-
cendants are still found in the Simla hills, *i.q., movanna.*
- Meghulá, *n.m.* (S. Megha.) A cloud.
- Mehrái, *n.f.* A headman's circle. (Mahlóg.)
- Mekh, *n.m.* (S. Mesha, a ram.) (1) A ram. (2) The zodiacal
sign of Aries.
- Mekkh, *n.f.* A nail (of iron or wood.) -márñi, *v.i. re.* To
object.
- Mél, *n.m.* (H.) Junction, union. -honá, *v.i. ir.* To be on
friendly terms. -karná, *v.i. ir.* To get on good terms
with.
- Melá, *n.m.* (H.) A fair. Syn. Ját.
- Meló, *n.f. pl.* Meetings. Khokhri-rí-meló. Fighting with
swords.
- Meñhná, *n.m.* An ironical speech. -deñá, *v.i. ir.* To speak
ironically. -suñ-ná, *v.i. re.* To hear taunting words.
- Meñhñerí, *n.f.* A taunting speech.
- Mép, *n.m.* Measurement.
- Mepáwñu, *v.t. re.* See Mapáwñu.
- Mepñu, *v.t. re.* See Mápñu.
- Mé'ri, *n.m.* The roofing of a house. -dená, *v.i. ir.* To roof.
- Meru or -á, *pro. m. f.--í, pl. é.* My, mine, of me.
- Meťáwñu, *v.t. re.* To cause or allow to spoil.
- Meťñu, *v.t. re.* To spoil, to make useless; *f. -í, pl. -é.*
- Mewá, *n.m. pl.* (H.) Fruits.

- Mhaiñsh, *n.f.* (S. Mahishí.) A she-buffalo. *á. n.m.* A male buffalo. (Syn. jhotá).
- Mhájan, *n.m.* (S. Mahájana.) A shop-keeper.
- Mhañgu, *ad.* See Mahañgu.
- Mháru or -á. *pro. m. f. í, pl. -é.* My, mine, of me.
- Mháthrá, -u, *ad. m.; f. -í, pl. -é.* Small, little, young.
- Mhím, *n.f.* A war, battle. (P. *muhim.*)
- Mhín, *ad.* (H. *mahin.*) Thin.
- Mhíná, *n.m.* (H. *mahíná.*) A month, the twelfth part of a year.
- Mhiñnu, *mitñu, v.t. re.* To meet; *f. -í, pl. -é.*
- Mhlorí, *n.f.* (S. Amla-loniká.) Wood sorrel (*oxalis corniculata*).
- Mhóru or mahru, *n.m.* The holly tree.
- Mhroí, *n.f.* A kind of dove.
- Mhúrt, *n.m.* (S. Muhúrta.) An auspicious time, a lucky time.
- Mhwerá, -u, *n.m.* The image of a deity. Dim. mhwertu, *n.m.* A small image.
- Miáñ, míyáñ, *n.m.* A word used in addressing a chief's brother or kith and kin. (From P. *míáñ.*)
- Micháwni, *v.t. re.* To cause or allow to shut the eyes.
- Michh, *n.m.* See Máchh.
- Michni, *v.i. re.* To shut the eyes.
- Miláwnu, *v.t. re.* To cause or allow to join; *f. -í, pl. -é.*
- Milni, *n.f.* A ceremony observed at a wedding.
- Milnu, *v.t. re.* (1) To meet. (2) To visit. (3) To call upon.
- Mináwnu, *v.t. re.* To cause or allow to pinch or rub; *f. -í, pl. -é.*
- Miñgni, *n.f. pl.* The ordure of a sheep or goat or wild goat.
- Minká, *n.m.* A frog or toad, (S. Mandúka.)
- Min-nu, *v.t. re.* To pinch, to rub; *f. -í, pl. -é.*
- Miñ-nu, *v.t. re.* To measure; *f. -í, pl. -é.* A verb most commonly used in measuring clarified butter in a pot equal to one seer and six chitáks in weight. [chitaks
- Miñtu, *n.m.; f. -í, pl. -é.* A lamb.
- Miñuwáñ-sér, *n.m.* A measure of clarified butter equal to 11
- Mirch, *n.f. pl. -o.* Red pepper, the chilli.
- Mírí, *ad.* The first to play.
- Mirnu, *v.i. re.* To begin, used in a game played with walnuts.
- Misá, *n.m.* Mixed corn, the poor man's food.
- Misháwnu, *v.t. re.* To cause or allow to mix together.
- Misnu, *v.t. re.* To mix together; *f. -í, pl. -é.*
- Missá, *n.m.* Flour of mixed corn or grain.
- Mithá, *n.m.* (H. *methi.*) A kind of vegetable.
- Mithá, -u, *ad. m.; f. -í, pl. -é.* Sweet.
- Mitñu, *v.t. re.* See Mhiñnu.
- Mláí, *c.p. f.* Asking the price of; *m. -yá. pl. -é.*
- Mnichhá, *n.f.* (from *man*, mind and *ichchhá*, desire.) Desire, wish.
- Moál, *n.f.* A curse on, or abuse of, one's mother. (Also *mwál.*)
- Modá, *n.m.* The produce of the cultivation of the first year. (Mahlog.)

[N.S.]

- Moi, *n.f.* A kind of plough to smooth land after sowing.
 -deni, *v.i. ir.* To smooth the land with a plough.
- Mokháwṇu, *v.t. re.* To cause or allow to suffer; *f. -í, pl. -é.*
- Mokhṇu, *v.i. re.* (1) To suffer. (2) To undergo, to bear;
f. -í, pl. -é.
- Mokhni-parṇi, *v.i. re.* To suffer, to undergo, to bear; *m. -a.*
pl. -é.
- Mó'l, *n.m.* (H. *mol.*) Price. -e-laṇu, *v.t. ir.* To purchase.
 -e- denu, *v.t. ir.* To give at a price, to sell; *f. -í, pl. -é.*
- Moláwṇu, *v.t. re.* To ask a price; *f. -í, pl. -é.*
- Mór, *n.m.* (S. *Mayúra.*) A peacock.
- Mor, *n.m.* The way in which a thing should be folded, -ṇu, *v.t.*
 To fold up.
- Morchá, *n.m.* (1) Intrenchment. An advance guard. (2) A
 band.
- Mórmuthá, *n.m.* A bundle of peacock's tail-feathers, set in a
 gold or silver handle, to whisk off the flies, as an emblem
 or insigne of princely rank.
- Mosháwṇu, *v.t. re.* To cause or allow to wipe; *f. -í, pl. -é.*
- Moshṇu, *v.t. re.* To wipe; *f. -í, pl. -é.*
- Mrák, *n.m.* See Marák.
- Mráří, *n.f.* A wild hawk. (Also *mrerí.*)
- Mṛekáwṇu, *v.t. re.* To cause or allow to twist; *f. -í, pl. -é.*
- Mṛekṇu, *v.t. re.* To twist; *f. -í, pl. -é.*
- Mrig, *n.m.* (S. *Mriga,* a deer.) A wild animal such as a leopard,
 bear, barking deer, etc.
- Mrig-satái, *n.f.* A term for the fortnight, from 22nd of Jéth to
 8th of Hár. It is believed that rain in this fortnight is not
 beneficial, but that sunshine in it is of great benefit to the
 crops.
- Mrig-shir, *n.m.* Name of a *nachhattar* or constellation.
- Mṛin, *n.f.* A bad smell, such as arises from cremating a dead
 body.
- Mthlāṇi, *n.f.* A cremation ground. (Every village has its own
 cremating ground.)
- Múch, *n.m.* (S. *Mútra,* urine.) Urine.
- Mucháwṇu, *v.t. re.* To cause or allow to make water; *f. -í,*
pl. -é.
- Muchí, *n.f.* The act of making water. -lāṅni, *v.i. re.* To want
 to make water. Syn. Chhoṭí.
- Much-ṇu, *v.i. re.* To make water.
- Muchhó, *n.m. pl.* See Guñjo.
- Mudá, *n.m.* A term for the right to a woman.
- Mudokhar, *n.m.* (1) The head. (2) The skull. (Also *muñḍo-*
khar.)
- Muhálá, *n.m.* Bombardment. -chháṛṇá, *v.i. re.* To bombard.
- Muí, *ad. f.* Dead.
- Mujrá, *n.m.* An audience. -karṇá, *v.i. ir.* To obtain an audi-
 ence.

- Mukán, *n.m.* The appointed day on which all the relations come to the house where a death has taken place, to pay a sum of money called *kaurí-rotí*.
- Mukáwnu, *v.t. re.* To finish; *f. -í, pl. -é.*
- Mukháli, *n.f.* The act of washing the mouth, hands and feet.
-karni, *v.i. ir.* To wash the mouth, hands and feet.
- Mukhiyá, mukhiá, *n.m.* The headman of a village. (Basháhr.)
- Muknu, *v.t. re.* To be no more, to finish, to be ended; *f. -í, pl. -é.*
- Muktú, *ad.* Abundant, too much, sufficient.
- Múl, *n.m.* (S. Múla, origin.) (1) Origin. (2) Also the name of a *nachhattar* or constellation.
- Múle, *pre.* Under.
- Múlere, *ad.* Original.
- Mulí, *n.f.* (H.) A radish.
- Muluk, *n.m.* (H. *mulk.*) A country. -kiyá, *n.m.* A countryman.
- Múm, *n.m.* (H. *mom.*) Wax. -jámá, *n.m.* Wax-cloth.
- Múñd, *n.m.* (S. Muñda, head.) The head. -nhánu, *v.i. re.* To bathe after menses.
- Muñdá, *ad.m. f. -í, pl. -é.* Upset, reversed, contrary. -karná, *v.i. ir.* To upset, to turn back.
- Muñdar, *n.m. pl.* The act of prohibiting any impious act at a fair called Blá'j (Bali-râj). -bándhne, *v.i. re.* (1) To order not to do a sinful act at the Blá'j fair. (2) To offer protection. -kholne, *v.i. re.* To set free.
- Mundé-nagáre-dewnu, *v.i. re.* To be totally defeated.
- Muñdí, muñdrí, *n.f.* A ring (of a finger).
- Muñdokhar, *n.m.* See Mudokhar.
- Muñdri, *n.f.* Ring (of a finger).
- Mundro-bán-né, *v.i. re.* See Mundar.
- Múñg, muñgí, *n.m. and f.* A sort of kidney-bean (*Phaseolus mungo*). A kind of green pulse generally given to the sick.
- Muñgí, *n.f.* See Múñg.
- Munní, *n.f.* A girl or daughter. (Biláspúr and Kángrá.)
- Munnú, *n.m.* A boy. (Biláspúr and Kángrá.)
- Murará, *n.m.* Half-burnt fuel.
- Murí, *n.f.* Roasted grain for chewing. -chañ-ñi, *v.i. re.* To prepare roasted grain, to roast grain.
- Murkh, *n.m. and f.* (S. Múrkha, illiterate.) An illiterate man, a fool.
- Murkú, *n.m.* A kind of small earring. -i, *n.f.* A small nosering.
- Murlí, *n.f.* (S. Muralí.) A flute, a pipe (of music).
- Murt, *n.f.* (S. Múrtí, an image.) (1) An image, an idol. (2) A picture.
- Mushá, *n.m.* (S. Múshaka.) A mouse or rat; *f. -í.*
- Mushl, *n.m.* (S. Mushala.) A pestle, a club, a mace.
- Mushl-dhár-barkhá, *n.f.* Heavy rain. Raining cats and dogs.

- Mushlí, *n.f.* A small pestle or club.
Mushtańdá, *ad. m.* Young, of sound health; *ad. f. -í.* Young (woman).
Mushtu, *n.m.* The male young of a mouse; *f. -tí.*
Muthá or -u, *n.m.* A handful.
Mwál, *n.f.* See Moál.
Mwehrá or -u, *n.m.* The image of a village deity. (Also Mhwe-rá.)

N

- Ná, *adv.* (1) No. -háń. *adv.* Yes or no. (2) Neither. (3) Nor.
As: *Tinie háń ná kyeń ní ditti.* "He did not say yes or no." *Ná se thí tińdí, ná se thá.* "Neither she nor he was there."
Nabár, nbár. (S. Nívára.) *n.m.* Corn that grows without cultivation.
Nachhatrí, *ad.* Fortunate, born at a lucky time.
Nádá -u, *ad. m.*; *f. -í, pl. é.* Difficult. -lágńá. *v.i. re.* To be unhappy.
Nadí, *n.f.* (S.) A river.
Nadr, *n.f.* (P. nazr, sight.) Sight. -parńu; *v.t. re.* To see, to appear; *v.i. re.* To be seen.
Nádu-lágńu, *v.i. re.* To pine in love, to be unhappy.
Nádu-máńanu, *v.i. re.* To be displeased.
Nag, *n.m.* (H.) A jewel fit to be fixed in a ring.
Nág, *n.m.* (S. Nága, a cobra.) (1) A serpent. (2) The name of a village deity.
Nagál, *n.m.*; Nagáli, *n.f.* A kind of thin bamboo used in making baskets, etc.
Nagáli, *n.f.* (1) A kind of thin bamboo. (2) A basket-maker.
Nágań, *n.f.* (1) A female snake. (2) The name of a deity.
Nagandé, *n.m. pl.* The sewings which make a quilt, -deńé; *v.i. ir.* To quilt.
Nagára, *n.m.* A kettledrum. *pl. -é.* Kettledrums. (P. naq-qárań.)
Nagárchí, *n.m.* One who beats a kettledrum.
Nagárxháńá, *n.m.* A place where a band plays.
Nagaurí, *n.f.* A kind of poisonous drug.
Naháńu, nháńu; *v.i. re.* To bathe. (H. nahána.)
Nahorá, *n.m.* (H. nihora.) A humble request.
Nahwáńu, nhwáńu; *v.t. re.* To cause or allow to bathe.
Nái, náwí, *n.m.* A barber.
Nái, nau, *n.f.* A river.
Naichá, *n.m.* (P.) A part of the hubble bubble.
Naiťá, *n.m.* A rivulet.
Naiťé, *adv.* By way of the river.
Naiťi, *n.f.* (1) A rivulet. (2) *adv.* By way of the rivulet.

- Naj, nauj, *n.m.* (H. *anáj.*) Food or grain.
 Naján, *ad.* Ignorant, unwise. (Also nján).
 Najr, *n.f.* (*nazr*) A present. -dení, *v.i. ir.* To offer a present.
 Ná'k, *n.m.* (S. *Násiká.*) The nose.
 Nakal, *n.f.* (P. *naqal.*) (1) Copy. (2) A pastime.
 Nakammá, *ad.* Good for nothing.
 Nakhár, *n.m.* Soap.
 Nakhrá, *n.m.* (P.) Artifice, waggery.
 Naktá, *ad. m.; f. -í, pl. -é.* One having no nose.
 Nakthró, *n.f.* Bleeding from the nostrils. -chhutní, *v.i. re.* To bleed from the nostrils.
 Nál, *n.m.* (1) A pipe. (2) A small river.
 Nal, *n.m.* The joint of the waist.
 Nálá, *n.m.* A waterfall.
 Naláek, *ad.* (P. *nálaiq.*) Ignorant, unwise.
 Nal-bái, *n.f.* A kind of disease. (Fr. *nal*, sinews, and *bái*, wind.)
 Nali, *n.f.* The bone of the leg.
 Náli, *n.f.* A small rivulet.
 Nálshí, *n.f.* (P. *nálsh.*) Complaint. -yé, phrase, by way of complaint.
 Nálú, *n.m.* A spring. -we-láná, *v.t. re.* To put a child to sleep under a small thread of water. It is a custom among the hill people to put children in summer under a water-shoot.
 Nálú-músá, *n.m.* A mungoose.
 Namálá, *n.m.* A request to a village deity. -karna; *v.t. ir.* To ask a deity about one's troubles, etc. -dená; *v.i. ir.* To decide verbally, by a village deity. (Also *nmálá.*)
 Namawlá or nmawlá, *ad.* Motherless.
 Nán, náná, *n.m.* Maternal grandfather. (The former form is used in Basháhr.)
 Nanad, *n.f.* The husband's sister. (S. *Nanánda.*)
 Nañchawnu, *v.t. re.* To cause or allow to dance; *f. -í, pl. -é.*
 Náñchnu, *v.i. re.* To dance; *f. -í, pl. -é.*
 Nandoi, *n.m.* The husband of a husband's sister.
 Nángu, -á, *ad. m.; f. -í, pl. -é.* Naked.
 Náñh, *adv.* Negatively. -dení, *v.t. ir.* To deny, to refuse.
 Nání, *n.f.* Maternal grandmother.
 Nánká, *n.m.* The mother's home.
 Nansál, *n.m.* See Nánká.
 Náñw, *n.m.* (H. *nám.*) A name.
 Náñwkawnu, *v.t. re.* To cause or allow to name.
 Náñwknu, *v.t. re.* To name, to enlist.
 Náp, *n.f.* Measurement.
 Napáwnu, *v.t. re.* (1) To cause or allow to measure. (2) To cause or allow to bend.
 Napnu, *v.i. re.* To bend, to be humble; *f. -í, pl. -é.*
 Nápnu, *v.t. re.* To measure; *f. -í, pl. -é.*
 Nar, *ad. m.* (1) Male. (2) Brave.
 Nárá, *n.m.* Trouser string.

- Narain, *n.m.* (S. Náráyana.) The god Vishnu.
 Narát, nrát, *n.m.* Mistletoe, holly.
 Narátté, *n.m. pl.* (S. Navarátri, nine nights.) A term used for the nine days of Chét and Asój, in which the grand worship of Devi (goddess) is performed.
 Nard, *n.f.* A ball used in *chaupar* (dicing.)
 Naréltu, *n.m.* A small pipe for smoking: dim: of *narel*.
 Nargas, *n.m.* A kind of water lily.
 Nári, *n.f.* (S.) The wrist or pulse. *Nári dá rau.* "Be conscious." *Tesrí nári chhutígoí,* "He has no pulse," *i.e.*, he is dead.
 Nari, *n.f.* A kind of red leather made of goat's skin.
 Narí, *n.f.* A Pipe for smoking.
 Nárjá, *n.m.* A kind of scales peculiar to the hill people.
 Nark, *n.m.* (S. Naraka, hell.) (1) Hell. (2) Ordure.
 Narmén, *n.f.* Cotton.
 Nárné, *n.m.* By God.
 Naról, nról, *n.m.* Veil, the *pardá* system.
 Naróliya, nroliya, *ad.* One who wears a veil, one who lives in *pardá*.
 Nar-rá, *ad. m.; f. -í, pl. -é.* Hard.
 Narth, *n.m.* (S. Anartha, nonsensical.) Violence, oppression. *-honá; v.i. ir.* To be unusual.
 Nás, naswár, *n.f. and m.* Snuff. *-laní, v.i. ir.* To take snuff.
 Ná's, *n.m.* A beam of timber.
 Nasáf, nsáf, *n.m.* (P. *insáf*, justice.) Justice.
 Nash, *naush, n.m. pl.* (S. Nakha.) The nails.
 Násh, *n.m.* (S. Násha.) Destruction, ruin.
 Nasháwnu, *v.t. re.* To cause or allow to escape; *f. -í, pl. -é.*
 Nashnu, *v.i. re.* To go away. (Basháhr.)
 Násh-patnu, *v.t. re.* To ruin, to destroy.
 Nasht, *n.m.* (S. Nashta.) Destruction.
 Nasúr, nsúr, *n.m.* (H. *násúr*.) A fistula, ulcer or sore.
 Nátá, *n.m.* Relation.
 Nátáchári, *n.f.* (H. *nátáchári*.) Relationship.
 Náth, *n.f.* (H. *nath*.) Nose ring. Syn. Bálu.
 Natháwnu, *v.t. re.* To cause or allow to escape; *f. -í, pl. -é.*
 Nathnu, *v.i. re.* To run away, to escape. Generally used when a ruler's subject goes to another territory.
 Naú, *ad. m.; f. -í, pl. -é.* New.
 Nau, *ad.* (1) Nine. (2) a River.
 Nauhtá, *ad. m.; f. -í, pl. -é.* Of nine hands, in measure.
 Nauj, *n.m.* See Naj.
 Naumí, *n.f.* The ninth day of Chét and Asój on which general worship of Devi (goddess) is performed. It is considered a feast day.
 Naun, *n.m.* A place for water.
 Nauni, *n.f.* See Chopar.
 Naur, *n.f.* (H. *nahar*.) A canal or channel.

- Naush, *n.m. pl.* See Nash.
- Nautór, *n.m.* Newly cultivated land.
- Nawá, *ad. m.*; *f. -í, pl. -é.* New. (Also *nawu.*)
- Nawí, *ad. f.* See Nawá.
- Náwí, *n.m.* See Náí.
- Náyaṅ, *n.f.* A barber's wife. (Also *naiṅ.*)
- Nbár, *n.m.* (S. Nívára.) Rice or other grain growing wild or uncultivated.
- Nberá, *n.m.* Destruction. -honá, *v.i. ir.* To be ruined.
- Nchháṅá, -u. *ad.m. -f. -í, pl. -é.* Unsifted.
- Nchháṅiēñ, *adv.* Without sifting.
- Nefá, *n.m.* The upper part of the trousers in which the string is fastened.
- Negaṅ, *n. f.* The wife of a Negí.
- Negí, *n.m.* The commandant of a *kothi* in Kullu and Mañdí. An officer in charge of a jail in the Simla Hills. In Kanáwar, a gentleman or well-to-do man.
- Nehá, *n.m.* The spring harvest.
- Néhchá, *n.m.* See Níhchá.
- Nehtu, *n.m.* (S. Neha.) Love.
- Nejá, *n.m.* A spear.
- Neorá, *n.m.* Cooked flesh.
- Neré, *ad.* Near. (Also *níuré.*)
- Nernu, *nhernu, n.m.* A small implement used to cut the nails.
- Neshṅe-lána, *v.t. re.* To ask, to inquire.
- Neshṅu, *v.t. re.* To ask.
- Newul, *n.m.* A hot place. (Also Néol.)
- Nháṅu, *v.i. re.* See Naháṅu.
- Nhernu, *n.m.* See Nernu.
- Nhokṅu, *v.t. re.* To hit, to strike; *f. -í, pl. é.*
- Nhráṅu, *v.i. re.* To humble.
- Nhráwṅu, *v.t. re.* To cause or allow to humble.
- Nhwair, *n.f.* A healthy complexion. -girṅí, *v.i. re.* To be convalescent.
- Nhwáí, *n.f.* Breakfast.
- Nhyairkh, *n.m.* (S. Andha-paksha.) A dark fortnight.
- Nhyálṅu, *v.t. re.* To wait for; *f. -í, pl. -é.*
- Ní, *adv.* Not. As: *Máñ ní chañyiñ.* 'I don't want.'
- Ní-ánthi, *phrase.* Isn't.
- Ní-balṅu, *v.* Cannot.
- Ních. *n.m.* (S. Nícha.) A low-caste man.
- Ní-chañyiñ, *phrase.* I don't want.
- Nichhá or -u, *ad. m.*; *f. í, pl. -é.* Clean, fine.
- Nichhu or -á, *ad. m.*; *f. -í, pl. -é.* Neat, unpolluted. Háchhá-
ad. m. Pure, clean, purified physically or morally.
- Nigrí-jáṅu, *v.i. ir.* To perish; *f. -í, pl. -é.*
- Nigrṅu, *v.i. re.* To die, to perish; *f. -í, pl. -é.*
- Nihán, *n.m.* A carpenter's tool.
- Nihálṅu, *v.t. re.* See Nhyálṅu.

- Níhchá, *n.m.* (S. Nishchaya.) Patience, belief. -rákhná; *v.i. re.* To have patience. -rauná, *v.i. ir.* To be assured.
- Níhchá, *n.m.* Leisure. (Also *néhchá.*) -honá, *v.i. ir.* To be at leisure.
- Níj, *n.f.* (S. Nidrá.) Sleep. -áwni, *v.i. re.* To be asleep.
- Níl, *n.m.* The inner part of the blue or other pine.
- Ním, *n.m.* An oath, an ordeal. -karná or -thwáná, *v.i. ir.* and *re.* To take an oath. -dená, *v.t. ir.* To offer an oath.
- Ním or nimb, *n.m.* (S. Nimba.) A kind of tree. (*Melia azadiracta.*)
- Nimbú, *n.m.* (S. Nimba.) The citron fruit or tree.
- Nimlú or -á, *ad. m.*; *f. -í, pl. -é.* (S. Nirmala.) Clear. Proverb. *Gáhlu gáhlu bahi já, nimlú nimlú rahi já.* "During the monsoon, foul or turbid water flows away, but the clear or transparent remains," *i.e.*, bad times will pass away and happy days return.
- Niñdnu, *v.t. re.* To weed.
- Ninrá, *n.m.* The tree-frog.
- Nír, *n.m.* (S. Níra, water.) Tears.
- Nirná, *n.m.* Breakfast. (Keoñthal.) *ad. m.*; *f. -í, pl. -é.* Not having taken food. *Nirne peté khírá ní kháná.* "Don't eat cucumber when fasting."
- Nisrnu, *v.i. re.* To come into ear, of grain.
- Nithé, *adv.* Down. -pándi, *ad.* Cohabiting. -khe. For bedding.
- Nitrnu, *v.i. re.* To dry by letting water run or drip off.
- Níuré, *ad.* Near, nigh.
- Nmáná, *ad. m.*; *f. -í, pl. -é.* Anxious, full of care.
- Nmáné-shetnu, *v.t. re.* To cast into anxiety; *f. -í, pl. -é.*
- Nofá, *n.m.* (P. *nafá.*) Interest, gain. -honá, *v.i. ir.* To have an interest in.
- Nók, *n.f.* A tip. -é. With a tip.
- Nokhu or -á, *ad. m.*; *f. -í, pl. -é.* Extraordinary, wonderful.
- Nragul, *n.f.* (Fr. *nál*, a ravine, and *bágur*, the air.) The air that blows from a ravine.
- Nráj, *ad.* (P. *naráz.*) Displeased, angry. -honu, *v.i. ir.* To be displeased or angry.
- Nrájí, *n.f.* Displeasure, anger. -honi or -karni. To proceed against.
- Nrát, *n.m.* See *Narát.* Syn. *bándá* or *bánde.*
- Nrogá, -u, *ad. m.*; *f. -í, pl. -é.* Convalescent. (Fr. S. *Niroga.*)
- Nryórnu, *v.t. re.* To overtake; *f. -í, pl. -é.*
- Nryórwnu, *v.i. re.* To be overtaken; *f. -í, pl. -é.*
- Nwál, *n.f.* The thread used in making a *palang.*
- Nwálá, *n.m.* A morsel. -laná, *v.i. ir.* To take a morsel.
- Nwán, *n.m.* Measurement. -laná, *v.i. ir.* To take a measurement.
- Nyáw, *n.m.* (S. Nyaya.) Justice.
- Nyáw-nasáf, *n.m.* Redress for a crime.

Nyó, *n.m.* See Nyáw.

Nyoňdá, *n.m.* (S. Nimantraṇa). Invitation. -dená. *v.i. ir.*
To invita.

O

O, *int.* The sign of the vocative case. As : *O re lá.* "O you."

Obrá, *n.m.* A cattle-shed; the hill people generally keep their cattle in the lower storey, hence this word is always applied to the lower storey where the cattle are kept. -káṛḥṇá, *v.i. re.* To carry out manure from the cattle-shed.

Obrí, *n.f.* A small cattle-shed.

Obrtu, *n.m.* A smaller cattle-shed.

Ód, *n.f.* Moisture, dampness.

Odá, -u, *ad.m.*; *f. -í, pl. -é.* Damp, wet, moist.

Odá, *n.m.* (1) A basket. (2) A boundary stone in a field.

Odá, *n.m.* The tooth between the front teeth and the grinders.

Odá-báňdá, *n.m.* Partition. -hoňá, *v.i. ir.* To be separated off with one's own share in one's father's property.

Odkaṇ, *n.m.* The frame of wood on which a carpenter works.

Oduwá, *n.m.* The lower corner of a field.

Oduwé, *adv.* At the corner.

Ó'g, *n.m.* The wedge of a plough.

Oglá, *n.m.* A kind of grain grown in the hills; called *koṭú* in the plains.

Oh, ohú; *int.* Ah, alas!

Ó'j, *n.m.* Excuse, pretence. -láňá, *v.i. re.* To pretend.

Ójr, *n.m.* The stomach.

Ojrú, *n.m. pl.* Curls.

Okhaḷ, ukhaḷ, *n.m.* A mortar.

Ó'l, *n.m.* Land-slip. -paṛná, *v.i. re.* To slip.

Olá, *n.m. pl. -é.* Hail.

Ólaṇ, *n.m.* Soup or cooked pulse or other vegetables with which to take bread or rice.

Olé, *n.m. pl.* (H.) Hail. -paṛné, *v.i. re.* To have a shower of hail. Syn. *shaṛú.*

Ólé, *adv.* On the other side.

Oliyá, *n.m.* A piece of twine used to hold up a pot, etc. with. -láňá, *v.i. re.* To tie twine to a pot, etc., -baňáwná, *v.i. re.* To make twine for an earthen pot, etc.

Oprá, *ad. m.*; *f. -í, pl. -é.* Unacquainted, unknown, a foreigner.

Opré-rá láj, *n.m.* The treatment or cure of magical attacks.

Óṛ, *n.m.* A carpenter. (Basháhr.) In the Simla Hills he is called Bádhi.

Orá, -u, *ad. m.*; *f. -í, pl. -é.* Here, at this place, hither.

Ó're, *adv.* For pleasure.

Ó-re-lá, phrase. O you!

Orháwnu, *v.t. re.* To cause or allow to wear (as a quilt).

- Orhní, *n.f.* A woman's scarf.
Orhnu, *v.t. re.* To wear, to put on; *f. -í, pl. -é.*
Orká, -u, *ad. m.; f. -í, pl. -é.* To this side.
Orní, *n.f.* The wife of a carpenter. Syn. *bádhan.*
Or-rá, -u, *ad. m.; f. -í, pl. -é.* Near, nigh, this side.
Ó's, *n.f.* Dew. -parni, *v.i. re.* To fall, of dew.

P

- Pách, *n.m.* (S. Patra.) A leaf. -nu, *v.t. re.* To shave with an adz.
Páchar, *n.m.; n.f.* Backbiting, injuring one's interests.
Pachar, *n.f.* (H. *pachchar.*) A wedge.
Pacháwnu, *v.t. re.* To cause or allow to digest; *f. -í, pl. -é.*
Pachernu, *v.t. re.* To smash against; *f. -í, pl. -é.*
Páchh, *n.m.* A cut in a limb or body. -dená, *v.i. ir.* To inflict a cut on a limb.
Páchhé or -á, *adv.; f. -í, pl. -é.* Backwards.
Páchhé-fa, *adv.* Afterwards.
Pachhét, -i, *n.m.* and *f.* Late in ripening, of the harvest.
Páchhí, *adv.* By the back way.
Páchhká, *adv.* Behind, backwards; *u.m., f. -í, pl. -é.*
Páchhlá, -u, *ad. m.; f. -í, pl. -é.* Former, previous, of late.
Páchhu-fíró-ro, *c.p.* Having turned back.
Pachí, *ad.* Twenty-five.
Pachí-ro-raunu, *v.i. ir.* To try with utmost care.
Pachká, *n.m.* A hold, a grasp. -páná, *v.i. re.* To have a hold of. -dená, *v.t. ir.* To lay hands on.
Pachnu, *v.t. re.* To be digested; *f. -í, pl. -é.*
Pachnu, *v.i. re.* To be engaged attentively.
Páchnu, *v.t. re.* To work with an adze.
Pad, *n.m.* One only. In calculation when only one remains it is called *pad* and is esteemed very lucky.
Pádá, *n.m.* The buttocks.
Pádhá, *n.m.* A learned Bráhmaṇ who discharges religious duties. -ni, *n.f.* The wife of a Pádhá.
Páeláge, *n.m.* A term used for saluting a Bráhmaṇ by the three castes, viz., Rájput, Baniyá and Kanet. And among Kanets the saluting term is *páopoñde* or *pairí-pé.*
Lit.: 'I bow down to your feet.'
Páetá, *n.m.* (S. Prasthána.) Preparations for a journey.
Páetlá, -u, *ad. m.; f. -í, pl. -é.* Polluted, unclean, left off.
Pág, *n.f.* A turban. (H. *pagrí.*)
Págié, págiyé, *n.m. pl.* Those who wear turbans.
Pagiya, *n.m.* Verandah.
Pagrá, -u, *ad. m.; f. -í, pl. -é.* Perceptible, present. -é-honu, *v.i. ir.* To be present or perceptible. -karná, *v.t. ir.*

To make present or perceptible. -é-bolṇu, *v.t. re.* To declare, to admit of no other evidence than actual presence. (Fr. S. Pratyaksha, presence.) -é-japṇu, *v.t. re.* To speak openly.

Pagrí, *n.f.* A turban. -band, *n.m.* A chief's official.

Pahi, *n.f.* Spleen.

Paiṇdá, *n.m. pl. -é.* A road or way.

Paiṇde-de-láṇu, *v.t. re.* To lead on the right path; *f. -í, pl. -é.*

Paiṇhat, *ad. 65.* -wáñ, *m. -wiñ, f. -weñ, pl.* Sixty-fifth.

Paiṇ-né, *n.m. pl.* Steps.

Paiṇtáli, *ad. 45.* -wáñ, *m. -wiñ, f. -weñ, pl.* Forty-fifth.

Paiṇtí, *ad. 35.* -wáñ, *m. -wiñ, f. -weñ, pl.* Thirty-fifth.

Pair, *n.m. pl.* Feet.

Paiṇu, -á, *ad. m. ; f. -í, pl. -é.* Sharp.

Pairí-pé, *n.m.* See Páeláge.

Paitan, *n.m.* A term for a tax at one rupee per year. (Kullú).

Pájá, *n.m.* A kind of hill cherry.

Pajáh, *ad. 50.* -wáñ, *m. -wiñ, f. -weñ, pl.* Fiftieth.

Pajaṇu, *v.i. re.* To burn, to kindle; *f. -í, pl. -é.*

Pajámá, *n.m.* (H. *paijámá.*) Trousers. (Also *paijamá.*)

Pajattar, *ad. 75.* -wáñ, *m. -wiñ, f. -weñ, pl.* Seventy-fifth.

Pajṇu, *v.i. re.* To grow; *f. -í, pl. -é.*

Pakaish, *n.f.* Firmness, durability. -karní, *v.i. ir.* To strengthen.

Pakáwṇu, *v.t. re.* (H. *pakáná.*) To cook, to boil; *f. -í, pl. -é.*

Pakh, *n.m.* (S. Paksha, the dark or bright fortnight.) A fortnight.

Pákhá, *n.m.* (H. *pañkhá.*) A fan. -báṇá, *v.i. re.* To fan.

Pakhérú, *n.m. pl.* Birds in general.

Pákhí, *n.f.* A kind of large white woollen blanket.

Pákhlá, -u, *ad. m. ; f. -í, pl. -é.* A stranger, a foreigner.

Pákkh, *n.m.* (S. Pankha.) A feather, a wing. (Also *pañkkh.*)

Pákṇu, *v.i. re.* To be cooked, to ripen; *f. -í, pl. -é.*

Pakráwṇu, *v.t. re.* To cause or allow to arrest or hold; *f. -í, pl. -é.*

Pakṛṇu, *v.t. re.* (H. *pakarṇá.*) To hold or arrest; *f. -í, pl. -é.*

Pakyén, *n.m. pl.* (H. *pakwán.*) Rich cakes, etc.

Pálá, *n.m.* (H. *palla.*) Corner of a scarf.

Pálá, *n.m.* Frost. -parṇá, *v.i. re.* To be frosty.

Paḷá, *n.m. pl. -é.* A measure of clarified butter equal to about 2 or 2½ *chittáks.*

Pálá, *n.m.* See Añchal.

Paḷáh, *n.m.* Waved leaf of the fig-tree (*Ficus infectoria.*) The sacred fig.

Palái, *n.f.* Wages for keeping cattle.

Paḷáwṇu, *v.t. re.* To cause or allow to cherish; *f. -í, pl. -é.*

Pálhá, *n.m.* A grain measure equal to one *ser* and 3 *chitaks*, Indian measure.

Páli, *n.f.* A turn. (H. *bárá.*)

Paḷí, *n.f.* A small vessel of iron for pouring out oil.

[N.S.]

- Páľnu, *v.t. re.* (H. *páľná.*) To cherish, to support; *f.* -í, *pl.* -é.
Páľsar, *páľsará*, *n.m.* An official in charge of a granary or fortress. (Suket, Kullu and Kumársain.)
Páľtru, *n.m.* One whose turn it is to work or guard.
Páľú, *n.m. pl.* A kind of hill apple.
Paľu, *n.m. pl.* The grey hairs of old age. -láľné, *v.i. re.* To become old.
Pá'ň, *n.f.* Sharpening. -deňi, *v.i. ir.* To sharpen.
Páňch, *n.m. pl.* Arbitrators.
Páňchí, *n.f.* Arbitration. -karňi, *v.i. ir.* To arbitrate.
Páňchhí, *n.m. pl.* Birds in general. (Also *pakhérú.*)
Páňchmí, *n.f.* (S. Panchamí.) The fifth day of the bright or dark half of a month.
Páňďá, *n.m.* A Bráhmán who receives a donation at an eclipse.
Páňďá, -u, *ad. m.*; *f.* -í, *pl.* -é. Across.
Páňďá, *ad. m.*; *f.* -í, *pl.* -é. Upon, up. Proverb:—*Ju nháňde muchau, muňhoň páňďé japau juth, tesru ká pákri?* "How can he, who makes water in his bath, or tells a lie, face to face, be caught." Meaning, how can he be punished?
Páňďé, *prep.* Above, upon.
Páňďká or -u, *ad. m.*; *f.* -í, *pl.* -é. Across there.
Páňďlá or -u, *ad. m.*; *f.* -í, *pl.* -é. Of above, upper.
Páňďlá, -u, *ad. m.*; *f.* -í, *pl.* -é. Of across, trans-river or ridge.
Pandrá-hazár, *n.m.* A term for the Keoňthal State, as its net revenue at one time was only Rs. 15,000.
Pandró, *ad.* 15. -wáň, *m.* -wiň, *f.* weň, *pl.* Fifteenth.
Pandrú, *n.m.* A festival observed on the 15th of the month of *Poh.* (Jubbál, Kotgarh and Kotkhai).
Pá'ng, *n.f.* Mud of the foul water kept in a field for sowing rice during the rainy season.
Páňgá, *n.m.* (H. *paňga.*) A branch, a bough.
Paňhájir, *n.m.* The water-place of a village.
Paňhyairí, *n.f.* A rainbow. -paňni, *v.i. re.* To appear, of the rainbow.
Paňhyairú, *n.m.* See Paňhyair.
Páni, *n.f.* A shoe or shoes.
Panihár, *n.m.* See Paňhyair.
Pánj, *ad.* (H. *páňch.*) 5. -wáň, *f.* -wiň, *m.* weň, *pl.* The fifth.
Páňjag, *n.m. pl.* (S. Panchaka.) The *nakshatras* called Dhanishthá, Shatbhikhá, Púrvábhádrapadá, Uttarábhádrapadá and Revatí.
Panjá-jins, *n.m.* The right of the State to buy up grain at harvest at fixed rates. (*Kuthár.*)
Panjaulí, *n.m.* One who collected supplies, milk, curds, wood, etc., for the royal kitchen. (*Kullu.*)
Paňjírí, *n.f.* A medicinal cake given to a woman who has been delivered of a child.

- Páñkh, *n.m. pl.* See Pákkh.
- Pañkhṛí, *n.f.* An army, especially infantry.
- Páñkhru, *n.m.* See Páñchhí.
- Paṇmésur, *n.m.* (S. Paramésvara.) God. (Also *parmésur*.)
- Panth, *n.m.* (S. Pathin, a road.) A heap of stones kept at a cross-road and considered the deity of the way. Everyone passing by has to put a stone on it.
- Pántú, *n.m. pl.* Children's shoes.
- Pánu, *v.t. re.* To throw in.
- Páñw, *n.m.* Foot. [úrṇa).
- Páñwná, *n.m.; f. -í, pl. -é.* A guest. Also *páñuná*. (S. Prágh-
- Panyaiḷi, *n.f.* See Pañhyairí.
- Páp, *n.m.* (S. Pápa, sin.) (1) Sin. (2) A deceased ancestor, who is supposed to cause injury if not worshipped.
- pújṇá, *v.i. re.* To worship the deceased with cakes, etc.
- Pápi, *ad.* (S. Pápin.) Sinful.
- Pár, *adv.* Across.
- Paraiṇá, *n.m.* (S. Parinayana.) A form of marriage observed among Kanets. (See Ruti-manái.)
- Paraiṇtú, *n.m.* A nuptial ceremony observed on a smaller scale than a *paraiṇá*.
- Parál, *n.m.* (S. Palála.) Rice-straw. (Also *prá'l*.)
- Paráli-lané, *v.t. ir. pl.* To beseech, to implore. Tineñ deo paráḷné láé." They began to beseech the village deities; *f. -í, -á, sing.*
- Paráḷnu, *v.t. re.* To beseech, to implore; *f. -í, pl. -é.*
- Parár, *prár, adv.* The year before last.
- Parát, *prát, n.m.* A large dish. (H.)
- Paréwí, *n.f.* (S. Pratipadá.) The first day of the bright or dark half of a month.
- Pári, *adv.* Beyond.
- Parí-go-á-lá, *v.* Would have fallen.
- Paríti, *n.f.* (S. Príti, love.) (1) Friendship, love. (2) The state of being in good terms.
- Parj, *n.f.* The name of a tune or *ráḡṇi*.
- Parj, *n.f.* A bow string. -chutṇi, *v.i. re.* To break the string of a bow. -láṇi, *v.i. re.* To put a string to a bow.
- Parjá, *n.f.* Subjects.
- Parmán, *n.m.* (S. Pramána, a proof.) Acceptable.
- Parmésur, *n.m.* See Paṇmésur.
- Paró, *n.m.* Grain lent on interest.
- Partishtá, *n.f.* (S. Pratishthá, consecration.) A ceremony observed on entering a new house or temple.
- Partishtṇu, *v.t. re.* To consecrate; *f. -í, pl. -é.*
- Páru, *n.m.* An earthen pot.
- Páshá, *n.m.* A die.
- Pashalṇu, *v. i. re.* To speak in a dream.
- Pashé, *adv.* Aside. -láḡṇi, *v.i. re.* (1) To be unsuccessful. (2) To miss.

- Páshí, n.f.* (1) Hanging. (2) In any calculation if two remain as the balance it is considered unlucky, and this balance is called *Páshí*.
- Pashkri, n.f.* The sides, of the human body.
- Pashnu, v.t. re.* (H. *parosná.*) To serve a meal, to place food before guests.
- Pashú, n.m. pl.* (S. *Pashu*, an animal.) Cattle.
- Pásli, n.f.* (H. *paslí.*) Ribs.
- Pasm, n.f.* Tibetan goat's wool : of two kinds, white, and *khud-rang* or natural colour.
- Pasmíná, n.m.* A shawl, white or of natural colour.
- Pá't, n.m.* (S. *Páta.*) Silk.
- Patáná or ptáná, ad. m. ; f. -í, pl. -é.* Barefoot.
- Patáñdá, ptáñdá, n.m. pl. -é.* A kind of bread made of wheat flour and eaten with clarified butter and sugar. Especially prepared on some feast day.
- Paťáwñu, v.t. re.* To cause or allow to root up; *f. -í, pl. -é.*
- Patenu, v.t. re.* To conciliate.
- Patewñu, v.i. re.* To be conciliated; *f. -í, pl. -é.*
- Páthá, n.m.* A grain measure varying from 2 to 3 *sers*.
- Pathiárú, n.f.* A receiver, equivalent to *tahwíldár.* (Fr. *Páthá*).
- Páti, páchi, n.f.* (H. *patti.*) A leaf.
- Pátí, n.f.* A small board, to write on.
- Patiáñu, v.i. re.* To be conciliated; *f. -í, pl. -é.*
- Patiáwñu, v.i. re.* To cause or allow to conciliate; *f. -í, pl. -é.*
- Patijñu, v.i. re.* To be assured; *f. -í, pl. -é.*
- Patikñu, ptikñu, v.i. re.* To jump, to crack.
- Paťir, n.m. pl.* A kind of food made of the leaves of an esculent root.
- Pátle-firñu, v.i. re.* To be thin or weak; *f. -í, pl. -é.*
- Paťnu, v.t. re.* To root up; *f. -í, pl. -é.*
- Pátthá, ad. m.* Young (man).
- Pátthí, ad. f.* Young (woman).
- Páťu, n.m.* A white blanket. *-buñ-ná, v.i. re.* To weave a blanket.
- Pátú, n.m.* A messenger, one who carries a letter.
- Pátuwá, n.m.* A messenger.
- Patyáñu, v.i. re.* See *Patiáñu*.
- Patyáří, n.f.* A small basket to put ornaments in. (Also called *suhág patyáří.*)
- Patyáwñu, v.t. re.* See *Patiáwñu*.
- Pau, n.m.* (S. *Prapá.*) A place where water is distributed.
- láná, v.i. re.* To establish a water supply.
- Pauhar, póhar, n.m. pl.* (S. *Prahara.*) Time, career, period, *adv. -e.* In the time.
- Paul, paulí, n.f.* A ruler's gateway.
- Paun, n.f.* (S. *Pavana*, the air.) Wind storm. *-lágñi, v.i. re.* To blow, of wind. Or to be affected by a wind.

- Pau'r**, *n.f.* Likeness. *ad.*, Like. *Mere tau tesri paur a'*. "My case is like his."
- Páw**, *n.m.* (H.) One fourth.
- Pchánwé**, *ad.* 95. -wáň, *m.* -wiň, *f.* -weň, *pl.* Ninety-fifth.
- Pchásí**, *ad.* 85. -wáň, *m.* -wiň, *f.* -weň, *pl.* Eighty-fifth.
- Pcháwṇu**, *v.t. re.* See Pacháwṇu.
- Pchhetá**, -u, *ad. m.*; *f.* -í, *pl.* -é. Late-sown.
- Pchhuňdká**, -u, *ad. m.*; *f.* -í, *pl.* -é. The last.
- Pchrúwaṇu**, *v.i. re.* To be torn with nails.
- Pchrúwṇu**, *v.t. re.* To tear with claws (of a beast.) *Brágai tesru múňh pchrúwi páu thu*. "The leopard had torn his own face with his nails."
- Pchuňjá**, *ad.* 55. -wáň, *m.* -win, *f.* weň, *pl.* Fifty-fifth.
- Pcháwṇu**, *v.t. re.* To cause or allow to ruin.
- Pechhí**, *n.f.*, A large kind of basket to keep grain in.
- Pechhṭu**, *n.m.* A small basket for keeping grain.
- Pechṇu**, *v.t. re.* To ruin, destroy; *f.* -í, *pl.* -é.
- Péoká**, *pyóká*, *n.m.* A wife's paternal home.
- Pé'r**, *n.m.* A tree in general.
- Pe't**, *n.m.* (H.) Stomach, belly.
- Petkú**, *n.m.* Any esculent root, such as the potato.
- Phim**, *n.m.* See Fim.
- Phiní**, *n.f.* Ankle.
- Phiňphrī**, *n.f.* Butterfly.
- Pích**, *n.m.* Juice of rice, water of boiled rice.
- Píchh**, *n.m.* See Pích.
- Pighláwṇu**, *v.t. re.* To cause or allow to melt; *f.* -í, *pl.* -é.
- Pighṇu**, *v.i. re.* To melt; *f.* -í, *pl.* -é.
- Piláwṇu**, *v. t. re.* To cause or allow to squeeze; *f.* -í, *pl.* -é.
- Pilṇu**, *v.t. re.* To squeeze, to wring, to exact; *f.* -í.
- Piné**, *n.f.* A kind of wild plant, bearing yellow flowers.
- Píng**, *n.f.* Swinging.
- Pingáwṇu**, *v.t. re.* To cause or allow to swing; *f.* -í, *pl.* -é.
- Pingṇu**, *v.i. re.* To swing.
- Píňhṇu**, *v.t. re.* To grind, to make into flour; *f.* -í, *pl.* -é.
- Pini**, *n.f.* An egg; *pl.* -í.
- Pinjá**, *n.m.* A cage for a bird.
- Píňjá**, -u, *ad. m.*; *f.* -í, *pl.* -é. Yellow, pale.
- Pinlí**, *n.f.* A fragrant drug used as a medicine.
- Píňtá**, *n.m.* A stone for grinding anything. (*Baṭṭá* in Hindí.)
- Piplí**, *n.f.* Chilli.
- Piplu**, *n.m.* A kind of grass, resembling the chilli, whence its name.
- Piroňdá**, *n.m.* A silk cord used to bind a woman's hair. (Also *prándá*.)
- Pír**, *n.m.* Pain, an ache. *pl.*-o.
- Pirprú**, -á, *ad. m.*; *f.* -í, *pl.* -é. Bitter to the taste.
- Pirthí**, *n.f.* (S. Prithiví.) The earth, the world, creation.
- Pishái**, *n.f.* Wages for grinding.

[N.S.]

- Pisháwnu, *v.t. re.* To cause or allow to grind ; *f. -í, pl. -é.*
 Pisí-ghálñu, *v.t. re.* To grind down ; *f. -í, pl. -é.*
 Pishné-dēnu, *v.t. ir.* To allow to grind ; *f. -í, pl. -é.*
 Pishu, *n.m.* (H.) Fleas. (Alike in the singular and plural.)
 Pissan, *n.m.* That which is to be ground.
 Pité, *ad.* Near, nigh.
 Píth, píthí, *n.f.* (S. Prishṭha.) The back.
 Piṭhá, -u, *n.m.* Flour.
 Pithi-dé, *adv.* On the back.
 Pitl, *n.m.* (S. Pittala.) Brass.
 Píuñlu, .a, *ad. m. ; f. -í, pl. -é.* Broad, wide. (Also *pyúñlu.*)
 Pjá, *ad.* See Pajáh.
 Pjhattar, *ad.* 75. -wáñ, *m.* -wiñ, *f.* -weñ, *pl.* Seventy-fifth.
 Pjhúriyá, *n.m.* The nightingale, of two colours—black and yellow.
 Pjłáwnu, *v.t. re.* To burn or to cause or allow to burn ; *f. -í, pl. -é.*
 Pkaish, *n.f.* See Pakaish.
 Pláh, *n.m.* The sacred fig-tree (*Ficus religiosa*). (S. Plaksha.)
 Also *paláh.*
 Plášsh, *n.m.* A kind of pheasant.
 Płewnu, *v.t. re.* To sharpen ; *f. -í, pl. -é.*
 Póhar, *n.m.* See Pauhar.
 Pokáwnu, *v.t. re.* To cause or allow to eat ; *f. -í, pl. -é.*
 Poknu, *v.t. re.* To eat ; *f. -í, pl. -é.*
 Polá, -u, *ad. m. ; f. -í, pl. -é.* Hollow.
 Pó'r, *adv.* Last year.
 Porá, *adv.* Away.
 Poré-bhájñu, *v.i. re.* To cease, to stop ; *f. -í, pl. -é.*
 Poré-múweñ-tusé, *phrase.* Be off you, get out.
 Porí, *adv.* By that way.
 Póriyá, *adv.* At that place, there.
 Pórká, -u, *ad. m. ; f. -í, pl. -é.* Of last year ; *adv.* To that side.
 Porlá, -u, *ad. m. ; f. -í, pl. -é.* The other one.
 Por-rá, u, *ad. m. ; f. -í, pl. -é.* Thither, that side.
 Porshu, *adv.* (1) The day before yesterday. (2) The day after to-morrow.
 Poshu, *adv.* Yesterday, or the day after to-morrow.
 Pothar, *n.m.* The male organ.
 Pothí, *n.f.* (1) A book. (2) A manuscript.
 Pothnu, *v.i. re.* To spoil ; *f. -í, pl. -é.*
 Prádhi, *ad.* (S. Aparádhin.) Cruel, criminal.
 Praich, *n.m.* Grain offered to a deity. -deñá, *v.i. ir.* To give grain to a village deity. By custom the grain of each harvest is first offered to a deity.
 Prainá, *n.m.* See Parainá.
 Prainṭu, *n.m.* See Parainṭu.

- Prá'ḷ, *n.m.* See Parál.
- Prá'ṇ, *n.m. pl.* (S. Prāṇa, the life.) Life, existence. -chorné; *v.i. re.* To work hard. -udṇé; *v.i. re.* To die, to breathe one's last. -dewṇé, *v.i. re.* To die. -ní-rauṇé, *v.i. ir.* To become weak, to lose strength, to grow old.
- Prāṇá, -u, *ad. m.*; *f. -í, pl. -é.* Old, second-hand. (H. *puráná.*)
- Prándá, *n.m.* A coloured thread to bind the braided hair of a maid. Also *piroṇdá.*
- Prāṇá, *n.m.* See Práwná.
- Prāṇi, práwni, *n.f.* Hurry, haste. -láṇi, *v. i. re.* To make haste.
- Prāṇthá, *n.m.* Bread cooked with butter or *ghí.*
- Prá'r, *adv.* The year before last.
- Prát, *n.f.* See Parát.
- Práthi, *adv.* From the beginning.
- Práthti, *n.f.* A line of men engaged in weeding a field.
- Prau, *n.m.* See Pau.
- Praul, paul, *n.m.* The gateway of a ruler or chief.
- Prauli, pauli, *n.f.* See Praul.
- Práwná, *n.m.*; *f. -í, pl. -é.* (S. Prághúrṇa.) A guest.
- Práwni, *n.f.* Haste, hurry. -láṇi, *v.t. re.* To hasten. -lágṇi, *v.i. re.* To be hurried.
- Práyá, *ad. m.*; *f. -í, pl. -é.* (H. *paráyá.*) Others.
- Prét, *n.m.* (S. Preta.) A ghost, a goblin.
- Prithi, *n.f.* See Pirthi.
- Pri-úñ-ṇi, *n.f.* A sieve. Proverb: *Priúñṇi du páṇi ní rauñṇdu.*
“Water cannot be held in a sieve.”
- Próht, *n.m.* (S. Purohita.) A priest.
- Pronu, *v.t. re.* To thread, to string; *f. -í, pl. -é.*
- Psái, *n.f.* See Pishái.
- Pshák, *n.f.* (H. *Poshák.*) Clothes.
- Psháurí, *n.m.* A loose shirt like that worn by the Pesháwar people.
- Ptáli, *ad.* See Patáli.
- Ptáná, *ad. m.*; *f. -í, pl. -é.* Bare-footed.
- Ptáñdá, *n.m.* See Patáñdá.
- Ptaráwnu, *v.t. re.* To cause or allow to abuse; *f. -í, pl. -é.*
- Ptári-laṇu, *v.t. ir.* To get abused; *f. -í, pl. -é.*
- Ptárṇu, *v.t. re.* To abuse, to disgrace; *f. -í, pl. -é.*
- Púchh, *n.f.* Asking.
- Puchháwnu, *v.t. re.* To cause or allow to ask; *f. -í, pl. -é.*
- Pucch-de-lágṇu, *v.t. re.* To begin to ask; *f. -í, pl. -é.*
- Puchhí-déṇu, *v.t. ir.* To allow to ask; *f. -í, pl. -é.*
- Puchhṇé-déṇá, *v.t. ir.* To (let) him ask; *f. -í, pl. -é.*
- Puchhṇé-láṇá, *v.t. re.* To inquire; *f. -í, pl. -é.*
- Púchh-páchh, *n.f.* Investigation, an enquiry.
- Pugáwnu, *v.t. re.* To cause or allow to suffice; *f. -í, pl. -é.*
- Pugṇu, *v.i. re.* To suffice, to be sufficient; *f. -í, pl. -é.*

- Pujáwṇu, *v.t. re.* (1) To cause or allow to arrive, to escort.
(2) To cause or allow to worship; *f. -í, pl. -é.*
- Pujhúriyá, *n.m.* See Pjhúriyá.
- Pujṇu, *v.t. and i. re.* (1) To arrive. (2) To worship; *f. -í, pl. -é.*
- Púl, *n.m.* (H. *pul.*) A bridge.
- Pulá, *n.m.* A bundle of grass. (Also *pulṭu* or *-tá.*)
- Pulé, *n.m. pl.* A kind of jute shoes made in Kullú and Suket.
- Púli, *n.f.* A small bundle of grass, or fuel. (Also *pulṭi.*)
- Pulṭá, see *pulá.*
- Pulṭi, *n.f.* See Púli.
- Pulṭú, *n.m.* See Púli.
- Pun, *n.m.* (S. *Punya.*) Goodness, charity, a donation. *deṇá,*
v. t. ir. To give alms. *-karná, v. t. ir.* To perform a chari-
table duty.
- Puni, *n.f.* Rolls of cotton prepared for spinning.
- Puñjar, puñjarí, *n.m. and f.* (S. *Puchchha.*) A tail.
- Puñjāwṇu, *v.t. re.* To cause or allow to wipe; *f. -í, pl. -é.*
- Puñjṇu, *v.t. re.* To wipe; *f. -í, pl. -é.*
- Puñjtá, puñjtí, *n.m. and f.* A small tail.
- Punyá, *n.f.* (S. *Púrṇamásí.*) The full moon. (Also *púnó.*)
- Púr, púrá, *ad.* Complete; *f. -í, pl. -é.*
- Puráwṇu, *v.t. re.* To cause or allow to complete; *f. -í, pl. -é.*
- Purbáṅg, *n.m.* (S. *Púrváṅga.*) The preliminary ritual at a
wedding or the sacred thread ceremony.
- Púrbo-khe, *adv.* To the eastward.
- Puré, *n.m. pl.* Puddings.
- Púre, *ad. m. pl.* Complete.
- Purí, *n.f.* (H.) A kind of bread cooked in clarified butter.
- Purṇu, *v.t. re.* To make up; *f. -í, pl. -é.*
- Puṭhá, -u, *ad. m.; f. -í, pl. -é.* Reversed, turned back.
- Puṭh-káñḍá, *n.m.* A plant (*Achyranthes aspera*).
- Pwájá, *n.m.* The outturn of a harvest.
- Pwáo, pwáw, *n.m.* (S. *Upáyá.*) Treatment, remedy. *-karná,*
v. t. ir. To remedy. [recover.]
- Pwáre-déwṇu, *v.i. re.* To be senseless for a day and then
- Pyahair, *n.m.* Green grass for cattle.
- Pyaj, *n.m.* (H. *pyáj.*) Onion.
- Pyár, *n.m.* (H.) Love.
- Pyáss, *n.f.* (H. *piás.*) Thirst.
- Pyáwí, *n.f.* A nurse.
- Pyáwṇu, *v.t. re.* To cause or allow to suck; *f. -í, pl. -é.*
- Pyóká, *n.m.* See Peoká.
- Pyúñlá, *ad. m.; f. -í, pl. -é.* Yellow, pale.
- Pyúñtrú, *n.m.* A small bird, of yellow colour.

R

Rá, -u *poss:* affix; *f. -í, pl. -ré.* Of. As: *Terá,* Your. *Tes-
rú.* His. *Teso-rí,* Her. *Tinó-re,* Of them.

- Ráchchh, *n.m.* A handloom.
- Rachchhyá, *n.f.* (S. Rakshá, protection.) Protection. -karni, *v.t. ir.* To protect. -rauni, *v.i. ir.* To be protected.
- Ráesi, rársi, *n.f.* The state.
- Ragará, rgará, *ad. m.*; *f. -í, pl. -é.* Sunny. *Yára yé a bari rgâri jágá.* "Friend, this is a very sunny place."
- Rahi-goí-a-hádo-máso-ri mútho, phrase: You have become very weak.
- Rai, *n.m.* The fir tree. (Also *rau.*)
- Rái, *n.f.* Mustard. -ri-dalí, *n.f.* The mustard plant. -rá-dána, *n.m.* Mustard seed.
- Ra-í-jánu, *v.t. ir.* To remain. *Sé ra-í-guwá tethiyá.* He remained there.
- Rain, *n.f.* A term for a wife who has been brought in marriage.
- Rajáwnu, *v.t. re.* To cause or allow to content; *f. -í, pl. -é.*
- Rajnu, *v.i. re.* To content, to be satisfied; *f. -í, pl. -é.*
- Rajyównu, *v.t. re.* To cause or allow to content or satisfy; *f. -í, pl. -é.*
- Rákas, *n.m.* (S. Rákshasa.) A demon, a goblin. -an, *n.f.* A female demon.
- Rakhaurí, *n.f.* (H. rákhrí.) A silken or cotton thread to be tied on the wrist at the full moon in Sáwan.
- Rakháwnu, *v.t. re.* To cause or allow to put or place; *f. -í, pl. -é.*
- Rákhnu, *v.t. re.* To put, to place, to keep; *f. -í, pl. -é.*
- Raláwnu, rláwnu, *v.t. re.* (H. ralaná.) To mix together; *f. -í, pl. -é.*
- Ralé-rizkai, *adv.* By chance.
- Ráli, *ad.* Red, crimson.
- Ralí-jánu, *v.i. ir.* To be mixed together; *f. -í, pl. -é.*
- Ralnu, *v.i. re.* To be mixed together; *f. -í, pl. -é.*
- Rálnu, *v.t. re.* To mix together; *f. -í, pl. -é.*
- Raluwá, *ad.* Mixed.
- Rámchaṅgí, *n.f.* A term for a kind of long Indian gun.
- Rámramai, *n.f.* Salutation, greeting.
- Rá'n, *n.f.* The thigh.
- Ranáik, *n.m. pl.* The officials of a Ráná (chief.) [widow.]
- Ráñd, *n.f. pl. -o.* A widow. -hoñi, *v.i. ir.* To become a
- Ráñgan, rwáñgan, *n.m. pl.* A kind of pulse.
- Rann, *ad. m.* Barren, uncultivated. *Tesrá khékh rann raigu-wá.* "His field remained uncultivated." (Also *ran.*)
- Ráolá, -u, *ad. m.*; *f. -í, pl. -é.* Belonging to a chief.
- Ráot, *n.m.* A term for a Rájput.
- Rapatt, *adv.* Entirely. (Also *rpatt.*)
- Rá'r, *n.m.* Roasting anything in clarified butter. -nu or -de-nu, *v.t. re.* To roast in butter.
- Rár, *n.f.* Struggle, strife. -hoñi, *v.i. ir.* To struggle. -karni, *v.i. ir.* To strive, to struggle.

- Raṛáwṇu, *v.t. re.* To cause or allow to roast in butter; *f. -í, pl. -é.*
- Ráṛṇu, *v.t. re.* To roast in butter; *f. -í, pl. -é.*
- Raṛṇu, *v.i. re.* To be displeased, to be angry. *Sé guwá máñ-ḥa rarí.* "He is displeased with me."
- Rársí, *n.f.* A state. (Also ráesí).
- Ras, *n.m.* (S. Rasa.) Juice.
- Rasáwṇu, *v.t. re.* To praise, to speak in favour of; *f. -í, pl. -é.*
- Rasáwṇu, *v.i. re.* To be praised, to boast; *f. -í, pl. -é.*
- Rasó, rsó, *n.f.* (H. rasoí.) Cook-room, victuals, food. *.baṇá-wṇí; v.i. re.* To cook. *-hoṇi, v.i. ir.* To be cooking. *-laní, v.i. ir.* To take food.
- Rastí, *n.f.* Twine.
- Rát, rách, *n.f.* (S. Rátri.) Night.
- Rátá, -u, *ad. m.; f. -í, pl. -é.* Red, crimson. (S. Rakta.)
- Rath, *n.m.* (S. Ratha, a chariot.) A peculiar kind of *dolí* in which a village deity is made to dance.
- Ráthí, *n.m.* A term for a lower class Rájput (Káñgrá and Simla Hills).
- Ráthu, *n.m.* The name of a sept of Kanets.
- Rathyóli, *n.m.* A tune used when the village deity dances in a *rath*.
- Ráti, *n.f.* A piece of iron.
- Rátrá, *ad. m.; f. -í, pl. -é.* (1) Reddish. (2) A species of rice.
- Rau, *con.* And. Proverb: *Chhéwṛí rau máú sukhai ní rauṇdé,* "Women and bees never live in a good place."
- Rau, *n.m.* See Rai.
- Raub, *n.m.* An agricultural implement. (Basháhr.)
- Rauṇ, *n.m.* A courtyard before a palace.
- Rauṇu, *v.i. ir.* To live, to remain; *f. -í, pl. -é.*
- Rbálṇu, *v.t. re.* (1) To look after; *f. -í, pl. -é.* (2) To beguile.
- Rbálwṇu, *v.i. re.* To be looked after; *f. -í, pl. -é.*
- Rbláwṇu, *v.t. re.* To cause or allow to look after; *f. -í, pl. -é.*
- Ré, *poss: affix, pl.* See Rá.
- Réb, *n.f.* A kind of cut, of trousers.
- Rebí-pjámá, *n.m.* A kind of trousers.
- Réhar, *n.m.* Sweeper.
- Reká, -u, *pro.; f. -í, pl. -é.* The other.
- Rékh, *n.f.* (S. Rekhá.) A line. *-deṇí.* To draw a line.
- Rektai, *adv.* At another place.
- Relá, *n.m.* A log of timber.
- Reláwṇu, *v.t. re.* To cause or allow to push on; *f. -í, pl. -é.*
- Relí or relṭí, *n.f.* A small piece of a log.
- Reṇu, *v.t. re.* To push on; *f. -í, pl. -é.*
- Rél-pél-máchní, *v.i. re.* To be crowded.
- Ré't, *n.m.* A saw in general.
- Retá, *n.m.* Sand.

- Retáwnu, *v.t. re.* To cause or allow to saw ; *f. -í, pl. -é.*
 Retí, *n.f.* A small saw.
 Retlá or -u, *ad. m. ; f. -í, pl. -é.* Sandy.
 Retnu, *v.t. re.* To saw ; *f. -í, pl. -é.*
 Reúňš, ryúňš, *n.m.* A kind of tree the wood of which is used to make sticks, etc.
 Rgánu, *v.t. re.* (H. *rañgáná.*) To dye, to colour ; *f. -í, pl. -é.*
 Rgára, *ad. m. ; f. -í, pl. -é.* See Ragára.
 Rgáwnu, *v.i. re.* To be coloured ; *f. i, pl. -é.*
 Rháchnu, *v.t. re.* To lose or to be lost ; *f. -í, pl. -é.*
 Rhámí, *ad.* (H. *harámí.*) Unlawful.
 Rháwnu, *v.i. re.* To be agreed, to consent ; *f. -í, pl. -é.*
 Rháwnu, *v.t. re.* To cause or allow to work ; *f. -í, pl. -é.*
 Rhcháwnu, *v.t. re.* To cause or allow to lose ; *f. -í, pl. -é.*
 Rhyaiwnu, *v.t. re.* To cause or allow to be agreed ; *f. -í, pl. -é.*
 Rhyaiwnu, *v.i. re.* To be agreed, to arrive at ; *f. -í, pl. -é.*
 Rhyáli, *n.f.* A fair at which the people practise archery, held in the monsoon. (Madhán., Theog, Balsan and Jubbal.)
 Rí, *poss : affix.* See Rá.
 Ríchh or ríkh, *n.m.* (S. Riksha.) A bear. (The latter form is used in Basháhr.)
 Rigrú, *n.m.* An attendant, a servant, a peon.
 Ríjh, *n.f.* A pleasant thing. -karní, *v.t. ir.* To be pleased with.
 Ríjháwnu, *v.t. re.* To please ; *f. -í, pl. -é.*
 Ríjhnu, *v.i. re.* (1) To be satisfied, to be pleased ; *f. -í, pl. -é.*
 (2) *v.t. re.* To be cooked.
 Ríjhyáwnu, *v.t. re.* To cause or allow to cook ; *f. -í, pl. -é.*
 Ríjkó, *n.m.* (P. *rizq.*) Livelihood.
 Ríkh, *n.m.* See Ríchh.
 Ríkhí, *n.m.* (S. Rishi.) A sage, a saint.
 Rín, *n.m.* (S. Rina.) A debt, a loan. -denú, *v.t. ir.* To give a loan. -gráhnu, *v.i. re.* To realize a debt.
 Ríráwnu, *v.t. re.* To cause or allow to slip ; *f. -í, pl. -é.*
 Rírkáwnu, *v.t. re.* To cause or allow to roam ; *f. -í, pl. -é.*
 Rírku, *v.i. re.* To roam to and fro. ; *f. -í, pl. -é.*
 Rírú, *ad.* Rolling.
 Rírnu, *v.i. re.* To stumble, to slip ; *f. -í, pl. -é.*
 Rit, *n.f.* (S. Ritu.) Season.
 Rít, *n.f.* (S. Riti, the way.) A custom, manners. -lani, *v.i. ir.* To accept the expenses of one's marriage, and abandon one's wife to another. -hoñi, *v.i. ir.* To pay off the marriage expenses of one's wife. -bartni, *v.i. re.* To act according to custom.
 Ríjhyownu, *v.t. re.* To cause or allow to cook or boil.
 Ríjyownu, *v.t. re.* To cause or allow to satisfy ; *f. -í, pl. -é.*
 Rkhrunyá, *n.f.* (Fr. Rakhri, a thread, and punyá, full moon.) A festival held on the full moon in Sáwan at which the twice-born castes don a new sacred thread after consecra-

[N.S.]

ting it by Vedic hymns, and a thread (called *rakshá*, *rákhí* or *rákhṛí*) is tied by a Bráhmaṇ round every one's wrist to protect him for a year. Gifts are made to Bráhmaṇs and rich food is cooked and eaten with friends and relatives.

Róg, *n.m.* (S. Roga.) Disease. -áwṇu, *v.i. re.* To appear, of a disease. -hoṇu, *v.i. ir.* To be diseased, to be ill.

Roglá, -u, *ad. m.*; *f. -í, pl. -é.* Sick, ill, having a disease.

Rój, *n.m.* (P. roz.) Day. -roj. *adv.* Every day.

Rojí, *n.f.* Livelihood.

Rók, *n.f.* (1) Prevention. (2) Cash.

Rokáwṇu, *v.t. re.* To cause or allow to prevent; *f. -í, pl. -é.*

Rokí-dēnu, *v.t. ir.* To bar, to prevent, to stand in the way; *f. -í, pl. -é.*

Rokṇu, *v.t. re.* To bar, to prevent; *f. -í, pl. -é.*

Roñde-lágnu, *v.i. re.* To begin to weep; *f. -í, pl. -é.*

Roṇu, ruṇu, *v.i. re.* To weep, to bewail; *f. -í, pl. -é.*

Ropá, *n.m.* Planting (of rice). -í, *n.f.* The act of planting.

Ropáwṇu, *v.t. re.* To cause or allow to plant (of rice).

Ropṇu, *v.t. re.* To plant (rice).

Rór, *n.m.* (1) A small stone. (2) A stirring about.

Rorá-dēná, *v.i. ir.* To stir about; *f. -í, pl. -é.*

Roráwṇu, *v.t. re.* To cause or allow to stir; *f. -í, pl. -é.*

Rorṇu, *v.t. re.* To stir; *f. -í, pl. -é.*

Rósh, *n.m.* (S. Rosha.) Anger, indignation. -áwṇa, *v.i. re.* To be angry. -e-hoṇu, *v.i. ir.* To be displeased.

Rosháwṇu, *v.t. re.* To cause or allow to displease; *f. -í, -é.*

Roshuṇu, *v.i. re.* To be angry, to be displeased; *f. -í, pl. -é.*

Rót, *n.m.* A cake for a deity. -praich, *n.m.* A present of cooked and uncooked food to a village deity.

Rowú, *ad.* One who weeps.

Rpatṭ, *adv.* Entirely. (Also *rapatṭ.*)

Rsáwṇu, *v.i. re.* See Rasáwṇu.

Rsó, *n.f.* See Rasó.

Rsótar, *n.m.* A chief's cook.

Rú, *poss*: affix *m.* See Rá.

Rúbákáří, *n.f.* Pleading. -karni, *v.i. ir.* To plead. -hoṇi, *v.i. ir.* To be pleaded.

Rudhṇu, *v.t. re.* (S. Ruddha.) To detain; *f. -í, pl. -é.*

Ruí, *n.f.* See Rúñ.

Ruk, *n.m.* Side. -dekhná, *v.i. re.* To betray one's intention. -paltná, *v.i. re.* To be against.

Rukáwṇu, *v.t. re.* To cause or allow to prevent; *f. -í, pl. -é.*

Rúkh, *n.m.* A tree. (S. Bhúruha.)

Rukhá, -u, *ad. m.*; *f. -í, pl. -é.* Rough, unproductive. (Also *lukhá.*)

Rukháni, *n.f.* A kind of chisel.

Rukhrá, *n.m.* A small tree.

Rukṇu, *v.i. re.* (H. rukná.) To stop, to be detained; *f. -í,*

[*pl. -é.*

- Ruláwṇu, *v.t. re.* To cause or allow to roam; *f. -í, pl. -é.*
 Rulí-jánu, *v.i. ir.* To be roaming; *f. -í, pl. -é.*
 Ruḷṇu, *v.i. re.* (1) To roam to and fro. (2) To be left without a guardian.
 Rúm, *n.m.* (1) The act of planting. (2) Hair on the body.
 Rumáwṇu, *v.t. re.* To cause or allow to plant; *f. -í, pl. -é.*
 Rumṇu, *v.t. re.* To plant; *f. -í, pl. -é.*
 Rupoiyá, *n.m.* (H. *rupayá.*) A rupee.
 Rúñ, *n.f.* Cotton.
 Ruñdá, -u, *ad. m.; f. -í, pl. -é.* Weeping, bewailing.
 Ruñ-de-láṅṇu, *v.i. re.* To weep, to bewail; *f. -í, pl. -é.*
 Ruṇu, *v.i. re.* See Roṇu.
 Rúpmáñjaṇí, *n.f.* A kind of tree which bears bright red flowers in the monsoon.
 Rusháwṇu, *v.t. re.* See Rosháwṇu.
 Rushí-jánu, *v.i. ir.* To be displeased or angry.
 Rushṇu, *v.i. re.* To be angry or displeased; *f. -í, pl. -é.*
 Ruthṇu, *v.i. re.* See Rushṇu; *f. -í, pl. -é.*
 Ruti-manái, *n.f.* A kind of marriage ceremony; 4 or 5 men go from the bridegroom's to the bride's house, dress her, put a cap on her head and bring her home to the bridegroom. (Káñgrá.) *Rít* in the Simlá Hills. (Syn. *Prainá.*)
 Ruwání, *ad. f.* (1) Pleasant. (2) *n.f.* Summer.

S

- Sabalá or -u, *ad. m., f. -í, pl. -é.* In favour. -girṇu or -firṇu, *v.i. re.* To be favourable; *f. -í, pl. -é.*
 Sabhá, *n.f.* (S.) An assembly, a court.
 Sabháw, *n.m.* (S. *Swabháva,* disposition.) Temper, disposition.
 Sach, *n.m.* (S. *Satya.*) Truth. -á or -u, *ad. m.; f. -í, pl. -é.* True, truthful.
 Sadá, *adv.* (S.) Always, ever.
 Sadká, -u, *ad. m.; f. -í, pl. -é.* Original, constant.
 Sáér, sáér sájí, *n.f.* The first day of the month of Asoj.
 Sahattar, *ad.* 70. -wáñ, *m.* -wiñ, *f.* -weñ, *pl.* Seventieth.
 Saí, *ad.* Right. -láṇi, *v.t. re.* To trace one's whereabouts.
 Saiñtṇu, *v.t. re.* To make fit; *f. -í, pl. -é.*
 Sájan, *n.m.* (S. *Sajjana.*) A term for a husband. (Also *sájn.*)
 Sájí, *n.f.* The actual passage of the sun from one sign of the zodiac into another.
 Sájṇu, *v.t. re.* To skin a sacrificed goat or sheep.
 Sájrá, -u, *ad. m.; f. -í, pl. -é.* Fresh. As: *Sájrá dúd:* Fresh milk. *Sájru chopar.* Fresh butter. *Sájri chíś.* Fresh water.
 Sakérá, *n.m.* Readiness. -honá, *v.i. ir.* To be ready.
 Sakh, *n.m.* Relation. (Also *shákh.*)
 Sálag-misrí, *n.f.* A kind of herb used as a medicine.

- Samá, *n.m.* (S. Samaya.) Time, a career, period, age. *Ebe samá burá lági-guwá*, "It's now an iron age."
- Samáná, *n.m.* Supply, forces.
- Samánu, *v.i. re.* To die; *f. -í, pl. -é.*
- Sambhál, *n.f.* A present of edibles to a relative. *-laní, v.i. ir.*
To take care.
- Sambhálnu, *v.t. re.* To put in a safe place; *f. -í, pl. -é.*
- Sambhalnu, *v.i. re.* To be careful; *f. -í, pl. -é.*
- Sambhláwnu, *v.t. re.* To cause or allow to put in a safe place.
- Sámbhnu, *v.t. re.* To receive or accept; *f. -í, pl. -é.*
- Sambhwánu, *v.t. re.* To cause or allow to receive; *f. -í, pl. -é.*
- Sametá, *n.m.* An agricultural implement.
- Same^táwnu, *v.t. re.* To cause or allow to gather or collect; *f. -í, pl. -é.*
- Sametnu, *v.t. re.* To gather, to collect; *f. -í, pl. -é.*
- Samonu, *v.i. re.* To mix cold water in too hot water to make it fit to touch for bathing.
- Samptó, *n.f.* (S. Sampatti.) Prosperity.
- Samuñd, *n.m.* (S. Samudra.) The sea, ocean.
- Sá'n, *n.f.* Symbol, sign. *Proverb: Chatré ditti sá'n, Murkhé chakí já'n.* "A wise man made a sign, and a foolish man took a stone."
- Sán, *n.m.* Obligation. *-mán-ṇá, v.i. re.* To be obliged.
- Sanái, *n.f.* A damp place.
- Sanái, *n.f.* A musical pipe. *-bájṇi, v.i. re.* To sound the pipe.
- Sañdrí, *n.f.* Evening, sunset.
- Sañé, *pre.* With. *Sañé joré tú bhithrá kwai áyá?* "Why did you come in with the shoes?"
- Sanehá, *n.m.* A message, a word. *-deṇá, v.i. ir.* To send a message.
- Sanewnu, *v.i. re.* (1) To resemble; *f. -í, pl. -é., v.t. re.* (2) To build a house like a deity's temple or the palace of a chief. This is a kind of sacrilege and the house thus built cannot be occupied by its owner, and he who constructs such an imitation is severely punished.
- Sañg, *n.m.* Companionship.
- Sañgí, sañgú, *n.m.* A companion, a comrade.
- Sañgú, *n.m.* See Sañgi. (Basháhr.)
- Sañhasar, *ad.* (S. Sahasra.) 1000. (Also *sañsar.*)
- Sáñj, *n.f.* (S. Sáyankála.) Evening. *-hoṇi, v.i. ir.* To become evening.
- Sánjnu, *v.t. re.* To collect, to amass; *f. -í, pl. -é.*
- Sañjowá, *n.m.* Armour. *-láṇá, v.i. re.* To put on armour.
- Sank, *n.f.* A sign. *-deṇi, v.i. ir.* To give a sign (by eye or hand).
- Sañsar, *ad.* See Sahañsar.
- Sañsáří, *n.f.* (S. Sañsára, H. *sañsár.*) The world.
- Sáñthá, *n.m.* A deed of grant.
- Sár, *n.f.* Manner.

Sarbárambh, *n.m.* (S.) A rite observed a week before a marriage or sacred thread ceremony.

Sardá, -u, *ad. m.*; *f. -í, pl. -é.* Enough, abundant.

Sardhá, *n.f.* (S. Shraddhá, faith.) (1) Wish, desire. (2) Faith, belief.

Sarg, *n.m.* (S. Swarga.) The sky, firmament, the ether.

Sarp, *n.m.* (S. Sarpa.) A snake.

Sartáj, *n.m.* A kind of flower; -rí, *n.f.* A kind of single flower.

Sárté, *adv.* Everywhere.

Sá's, *n.f.* Mother-in-law. (Also Shá's.)

Sáshan, *n.f.* A free grant.

Satáhát, *ad.* 67. -wáň, *m.* -wiň, *f.* -weň, *pl.* Sixty-seventh.

Satánwé, stánwé, *ad.* 97.

Sáthí, *ad.* (1) Together, with. (2) *n.m.* A companion, a comrade.

Sáthrá, *n.m.* Bedding. -páná, *v.i. re.* To spread a bed.

Satmí, *n.f.* (S. Saptamí.) The seventh day of the bright or dark half of a month. (Also sáteň.)

Satró, *ad.* 17. -wáň, *m.* -wiň, *f.* -weň, *pl.* Seventeenth.

Sátt, *ad.* (S. Sapta.) 7. -wáň, *m.* -wiň, *f.* -weň, *pl.* Seventh.

Sátú, *n.m.* Roasted flour.

Sau, *ad.* (S. Shata.) 100.

Sauj, *n.m.* (S. Āshwina.) The sixth Hindú month corresponding to September.

Sa-uň -wáň, *ad. m.*; *f. -í, pl. -é.* Level.

Saurá, *n.m.* Father-in-law. (Also Shaurá.)

Sawáň karná, *v.t. ir.* (1) To make level. (2) To remit; *f. -í, pl. -é.*

¹ Schérau, *n.m.* The act of purification, purity.

Scheráwnu, *v.t. re.* To cause or allow to purify; *f. -í, pl. -é.*

Schernu, *v.t. re.* To purify, to make pure; *f. -í, pl. -é.*

Sdhúli, *n.f.* A kind of wild plant used for making mats. (Also shdhúli.)

Sé, *pro. m.* and *f.* He or she or they. *Sé kindá dewá?* "Where is he gone?" *Se ká karó?* "What is she doing?" *Se kun thié?* "Who were they?"

Sefo, *n.f.* Foam.

Seí, *ad.* The same.

Sejá, -u, *ad. m.*; *f. -í, pl. -é.* That one.

Sejlá, -u, *ad. m.*; *f. -í, pl. -é.* Of that or of this. (Also sejá.)

Sé'k, *n.m.* Heat (of fire.) -lágna, *v.i. re.* To feel heat (of fire).

Sekáwnu, *v.t. re.* To cause or allow to heat; *f. -í, pl. -é.*

Sek-dé-lágnu, *v.i. re.* To begin to bask; *f. -í, pl. -é.*

Sék-lána, *v.i. re.* To bask in the sun or before a fire; *f. -í, -é.*

¹ 'Sch' is not equal to sh, but sch=श्च.

[N.S.]

- Sekí-lanu, *v.i. ir.* To put before fire or the sun; *f. -í, pl. -é.*
- Seknu, *v.i. re.* To bask or to make warm; *f. -í, pl. -é.*
- Sém, *n.f.* A kind of bean used as a vegetable.
- Sená, *n.f. (S.)*. An army, a flock, a herd.
- Séo, *n.m.* Apple.
- Séok, *n.m.* One who manages the corvée or *begâr*. (Kullú.)
(Also *séwak*, fr. S. Sevaka, a servant)
- Sér, *n.m.* A measure of grain equal to 6 *chittáks* of a *pakká sér*.
- Sétkháná, *n.m.* A chief's latrine.
- Sewá, *n.f. (S.)* Service.
- Séwak, *n.m.* See Séok.
- Sgái, *n.f. (H. sagái.)* Betrothal. -honi. *v.i. ir.* To betroth.
- Sghe^táwnu, *v.t. re.* To cause or allow to put together; *f. -í, pl. -é.*
- Sghe^tnu, *v.t. re.* To put together, to amass, to heap; *f. -í, pl. -é.*
- Sghétuwnu, *v.i. re.* To be amassed; *f. -í, pl. -é.*
- Sgóh, *n.m. pl.* A term for the 16 days, the last week of *Sáwan* and the first of *Bhádo*. During this period rain is said to be very lucky and sunshine very undesirable. *Sgóh bashdé cháñgé hó.* "It is good to have rain during the *Sgóh*."
- Sgotrí, *n.f.* Brinjals. (Bashahr.) (Also *sgotrí, m.*)
- Sháa', *n.m.* Strength. *Ebé sháa ní ruwá.* "I have no strength now." (Syn. *sháh.*)
- Sháchnu, *v.t. re.* To seize; *f. -í, pl. -é.*
- Shadáwnu, *v.t. re.* To cause or allow to call, or invite; *f. -í, -é.*
- Shádí-denu, *v.t. ir.* To allow to call; *f. -í, pl. -é.*
- Shádí-ró-ánnu, *v.t. re.* To be invited; *f. -í, pl. -é.*
- Shádnu, *v.t. re.* To call, to invite, to send for; *f. -í, pl. -é.*
- Sháerá, *n.m.* A kind of plant, bearing purple flowerets that bloom in October and November.
- Sháh, *n.m.* (1) Breath. (2) Strength. (3) Life.
- Sháh, sháhtú, *n.m.* Strength (of man.) -fá^tná, *v.i. re.* To become strong. -ní-rauná, *v.i. ir.* To become old.
- Sháhi, shái, *n.m.* A porcupine.
- Sháhtu, *n.m.* Breathing or the breath.
- Sháhtu-laná, *v.i. ir.* To kill, to take life.
- Shái, *ad.* Right.
- Shaié, *adv.* Certainly, no doubt.
- Shail, *n.f.* A wooden bolt (*chitkhaní* in Hindí).
- Shailu, *n.m. pl.* A kind of plant which produces black thorns, but no fruit.
- Shair, *n.f.* A precipice, a rocky place.
- Sháji, *n.f.* Strength, force.
- Shájié, *adv.* Loudly, aloud.
- Shaká, -u, *ad. m.*; *f. -í, pl. -é.* Own, related, uterine.
- Shákh, *n.m.* (1) Relation, alliance. (2) A branch. -o, *pl.* crops.
- Shákrá, *n.m.* Bark (of a tree).

Shá!á, *n.m.* Brother-in-law.

Shalá, -u, *ad. m.*; *f. -í, pl. -é.* Cold, chilly.

Shaláwṇu, *v.t. re.* To make cool; *f. -í, pl. -é.*

Shaléwṇu, *v.t. re.* See Shaláwṇu.

Sháli, *n.f.* Sister-in-law.

Shaḷk, *n.f.* A heavy shower (of rain). Proverb:—

*Bádlí páki bhalkó,
Páni ri lági shaḷkó.*

“ When the clouds are red at morn,
Then there will be a heavy shower of rain.”

Shaḷní, *n.f. pl.* Pain, aches. -paṇi, *v.i. re.* To feel pain.

Shaḷnu, *v.i. re.* To become cold.

Shaló, *n.m. pl.* Locusts.

Shaḷuwṇu, *v.i. re.* To be cool or cold.

Shamánu, samánu, *v.i. re.* To die.

Shána, *n.m.* A kind of grass that grows in fields in the rains.

(Also *sháni.*)

Shaná, *n.m.* (S. Snána.) Bathing, a bath.

Shaṇchar, *n.m.* (S. Shanishchara.) Saturn or Saturday.

Sháṇḍ *ad.* Barren of a (cow or buffalo).

Sháṇḍu, *v.i. re.* To fatigue.

Sháṇḍu, *v.i. re.* To attach, a ploughshare.

Sháṅgal, *n.f.* The chain of a door. (S. Shriṅkhalá.)

Sháṅgi, *n.f.* The throat.

Shanní, *n.f.* A small room in a house to keep sheep in.

Shánt, *n.f.* (S. Shánti, peace.) A religious observance in honour of a deity.

Shápr, *n.m.* A rock.

Sharam, *n.f.* (H. *sharm.*) Shame. -áwṇi, *v.i. re.* To be ashamed.

Shardá, *n.m.* A kind of tax.

Shárh, Hár, *n.m.* (S. Ashárha.) The third Hindú month, corresponding to June.

Shárhí, *n.f.* The autumnal harvest.

Shaṛin, shṛinn, *n.f.* The smell of anything rotting.

Sharú, *n.m. pl.* Hail. -paṇé, *v.i. re.* To fall, of hail.

Shá's, *n.f.* See Sá's.

Shashá, *n.m.* A hare. (Syn. *far-rú.*)

Shasháwṇu, *v.t. re.* To cause or allow to rub oil or butter on the body.

Shashṇu, *v.t. re.* To rub oil or butter on the body.

Shashuwṇu, *v.i. re.* To be rubbed.

Shátá, *n.m.*; *f. -í, pl. -é.* bark (of a tree).

Sha'é, *n.m. pl.* The straw of the crop called *kodá*, or *kauñní*, used as fodder for cattle.

Shá'h, *ad.* 60. -wáñ, *ad. m. f.*; -wiñ, *pl. -weñ.* The sixtieth.

Shá i, *n.f.* Shingle, a piece of wood. Shá'í, *pl.* Shingles.

Shaḷkáwṇu, *v.t. re.* To cause or allow to escape; *f. -í, pl. -é.*

- Shaṭḳṇu, *v.i. re.* To escape, to run away; *f. -í, pl. -é.*
Shaṭṭ, *adv.* Soon, instantly, immediately. -cháré. *adv.* At once.
Sháú, *n.m.* A porcupine. (Also *shái.*)
Shau, *n.* (*H. saugand.*) A swearing. -deni, *v.t. ir.* To put on oath. *Tere shau, áñ ní dewñdá.* "I swear on you, I am not going.
Shauk, shauká, *n.f.* A rival.
Shaukan, *n.f.* A rival wife.
Shaul, *n.m.* A term for land that may be under direct cultivation by a chief. Syn. *báshá.*
Shauláwṇu, *v.t. re.* To cause or allow to shear wool (of sheep.)
Shaulṇu, *v.t. re.* To shear wool (of sheep); *f. -í, pl. -é.*
Shaurá, *n.m.* See Saurá.
Shdhúli, *n.f.* See Sdhúli.
Shehrá, *n.m.* (*H.*) A garland to be worn at a wedding.
Shekhi, *n.f.* (*H.*) Boasting. -máṛni, *v.i. re.* To boast of.
Shékṛ, shekrá, *n.m.* Bark or shell.
Shekrá, *n.m.* See Shékṛ.
Shél, *n.m.* Fibre used to make ropes. It is produced from the bark of a tree called *byóhḷ* which is also used to feed cattle.
Shéli, shelti. The root of an esculent plant called *kachálú.*
Shér, sheri, *n.t.* A long field, generally of rice.
Sheró, *n.f.* (*S. Sharshapa.*) A kind of mustard, (*Sinapis dichotoma.*)
Shershó, *n.m. pl.* See Sheró.
Shetáwṇu, *v.t. re.* To cause or allow to throw away; *f. -í, pl. -é.*
Shetṇu, *v.t. re.* To cast away; *f. -í, pl. -é.*
She'uwṇu, *v.i. re.* To be cast away; *f. -í, pl. -é.*
Shiá!, shiyá!, *n.m.* (*S. Shrigála.*) A jackal.
Shighrá, -u, *adv. m.; f. -í, pl. -é.* (*S. Shíghra.*) Soon, immediately.
Shikh-deni, *v.t. ir.* To give good advice, to instruct, to bring up.
Shikrá, *n.m.* A small bird of prey.
Shil, *n.f.* A stone to grind on.
Shíl, *n.f.* A large stone.
Shilá, -u, *ad. m.; f. -í, pl. -é.* Not sunny. A place where the sun shines but for a short time.
Shím, *n.m.* Mucus.
Shimáwṇu, *v.t. re.* To cause or allow to give off mucus; *f. -í, pl. -é.*
Shimṇu, *v.i. re.* To excrete mucus.
Shíñg, *n.m.* (*S. Shriñga.*) A horn. -o. *pl.* Horns.
Shiñgháwṇu, *v.t. re.* To cause or allow to smell; *f. -í, pl. -é.*
Shiñghṇu, *v.t. re.* To smell; *f. -í, pl. -é.*
Shir, *n.m.* (*S.*) Head. -námá, *n.m.* Heading.
Shirí, *n.f.* (1) The head of a sacrificed goat or sheep. (2) A

- queen. *Sáre paháró rí shirí.* "The queen of all the hills."
- Shísh, *n.m.* (H.) See Shir.
- Shkón, *n.m.* The act of drying in the sun.
- Shkoṇu, *v.t. re.* To dry (grain in the sun).
- Shkothá, skothá, *n.m.* A gift of grain given to menials for their services at each harvest.
- Shlákhrá, *n.m.* A kind of green wood-pecker.
- Shlaun, *n.m.* A kind of intestinal worm for which sweet medicine is the best remedy.
- Shlél, *n.f.* Peace of mind. -parṇi, *v.i. re.* To be pleased or content.
- Shlotrí, *n.m.* (S. Shálihotrin.) One versed in the treatment of horses.
- Shná't, *n.m.* A beam or timber in a room for keeping sheep.
- Shnáwṇu, *v.t. re.* To cause to hear, or listen; *f. -í, pl. -é.*
- Shobal, *n.m.* A sharp point (of anything).
- Shobtá, shobhtá or -u, *ad. m.; f. -í, pl. -é.* Handsome, pretty.
- Shobhta, shobta, *ad. m.; f. -í, pl. -é.* Pretty, fine, of good quality.
- Shó'g *n.m.* Mourning, sadness. -kholná, *v.i. re.* A ceremony in which a goat is sacrificed to remove mourning. -mán-ná, *v.i. re.* To observe the mourning ceremony.
- Shojá, *n.m.* (S. Shotha.) Swelling. -áwná or -honá, *v.i. re.* and *ir.* To swell.
- Shoñrú, *n.m.* The wild carrot.
- Shosháwṇu, *v.t. re.* To cause or allow to suck; *f. -í, pl. -é.*
- Shóshl, *n.f.* A hole. Syn. o'l.
- Shoshṇu, *v.i. re.* To suck; *f. -í, pl. -é.*
- Shoshuwnu, *v.i. re.* To be sucked; *f. -í, pl. -é.*
- Shó't, *n.f.* A small quantity of tobacco, to be smoked at one time.
- Shótá, *n.m.* A sharp piece of wood. -lágná, *v.i. re.* To be pierced with a sharp bit of wood.
- Shotáwṇu, *v.t. re.* To cause or allow to smoke; *f. -í, pl. -é.*
- Shotṇu, *v.t. re.* To smoke. (Basháhr.)
- Shotuwnu, *v.i. re.* To be smoked.
- Shrá or shráh, *n.f.* Headache. -lágni, *v.i. re.* To feel headache.
- Shrá'd, *n.m.* (S. Shraddha.) A religious ceremony in which food is offered in the names of ancestors.
- Shrikṇu, *v.i. re.* To open the mouth. *Porá shrik.* "Get out."
- Shuchá or -u, *ad. m.; f. -í, pl. -é.* Pure, unpolluted, clean.
- Shudhí, *n.f.* (S. Shuddhi, purity.) Purity, cleanliness, purification.
- Shujáwṇu, *v.t. re.* To show, to cause to witness; *f. -í, pl. -é.*
- Shujṇu, shujhṇu, *v.t. re.* (1) To see, to witness. (2) To swell.

[N.S.]

- Shukr, *n.m.* (S. Shukra.) Friday.
- Shúl, *n.f.* An ache or pain in the stomach or ribs.
- Shuñdhá, *n.m.* Assafœtida. -hoi-jáná, *v.i. ir.* To get rid of mourning.
- Shuñgr, *n.m.* (S. Shúkara.) A hog, a boar.
- Shuñháwṇu, *v.t. re.* To cause or allow to sweep; *f. -í, pl. -é.*
- Shúñhṇ, *n.f.* A broom. -deni, *v.i. ir.* To sweep.
- Shúñhṇu, *v.t. re.* To sweep; *f. -í, pl. -é.*
- Shúñhwṇu, *v.i. re.* To be swept; *f. -í, pl. -é.*
- Shúñhṭa, *n.m.* A broom.
- Shun-ṇu, *v.t. re.* To hear, to listen; *f. -í, pl. -é.*
- Shuñtá, *n.m.* A pig; *f. -í, pl. -é.*
- Shuñth, *n.f.* (S. Shuñthí.) Dried ginger.
- Shúñwṇu, *v.i. re.* To be swept; *f. -í, pl. -é.*
- Shuṇuwṇu, *v.t. re.* To be heard; *f. -í, pl. -é.*
- Shurmá, *ad.* (H.) Valiant, brave.
- Shwálá, *n.m.* A great cry. -dená, *v.i. ir.* To cry out loud.
- Shwár, *n.m.* (H. sawár.) A rider, a horseman.
- Shwáří, *n.f.* (H. sawáří.) Conveyance.
- Shwáří, *n.f.* A small plot of land in front of a house, used for cultivating vegetables, etc.
- Shwárṇu, *v.t. re.* To ride; *f. -í, pl. -é.*
- Shwárúwṇu, *v.i. re.* To be ridden; *f. -í, pl. -é.*
- Shyáí, *n.m.* (S. Shrigála.) A jackal.
- ¹ S-hyáru, *n.m.* A kind of tree.
- ¹ S-hyáíí, *n.f.* A contemporary (of equal age).
- ¹ S-hyáíí-rá, *ad. m. ; -ri, f. -re, pl.* Of equal age.
- Siáṇu-de-bakhté, *adv.* In old age.
- Síd, *n.f.* A kind of bread; -o. *pl.*
- Sidhi-bináyak, *n.m.* (S. Siddhivináyaka.) The deity Gaṇesh.
- Simirṇu, *v.t. re.* To bear in mind; *f. -í, pl. -é.*
- Simrṇu, *v.t. re.* (S. Smaraṇa.) To remember, to keep in mind.
- Siñch, *n.f.* Sprinkling.
- Siñcháwṇu, *v.t. re.* To cause or allow to irrigate; *f. -í, pl. -é.*
- Siñchṇu, *v.t. re.* To irrigate, to sprinkle; *f. -í, pl. -é.*
- Siñchuwṇu, *v.i. re.* To be irrigated or sprinkled; *f. -í, pl. -é.*
- Siñj, *n.f.* The joint of a metal vessel.
- Siñjáwṇu, *v.t. re.* To cause or allow to repair or irrigate.
- Siñjṇu, *v.t. re.* (1) To repair. (2) To irrigate or sprinkle.
- Siñjuwṇu, *v.i. re.* To be repaired or irrigated; *f. -í, pl. -é.*
- Siñṇ, *n.f.* See Siñwṇ.
- Siñwáṇu, *v.t. re.* To cause or allow to sew; *f. -í, pl. -é.*
- Siñwṇ, siñwñí, *n.f.* A needle.
- Siñwñí, *n.f.* See Siñwṇ.
- Siñwṇu, *v.t. re.* To sew; *f. -í, pl. -é.*
- Siñwuṇu, *v.i. re.* To be sewn; *f. -í, pl. -é.*

¹ S-h : both these letters are separately pronounced, hence the dash.

- Síoň, *n.f.* A boundary. -láni, *v.i. re.* To divide by setting up boundary stones.
- Sít, *n.f.* The upper part of a field.
- Siúňd, *n.f.* A line made by combing the hair on the head.
- Siuní, *n.f.* See Síňwn or Síňwní.
- Sjérnu, *v.t. re.* To make wet, to moisten; *f. -í, pl. -é.*
- Skór, *n.f.* The impurity in a woman's delivering a child. Amongst the kith and kin up to seven generations this impurity lasts for ten days. -honi, *v.i. ir.* To become impure for ten days on the birth of a child. (Also *sútak.*)
- Skernu, *v.t. re.* To repair, to mend; *f. -í, pl. -é.*
- Skothá, *n.m.* See Shkothá.
- Sóch, *n.m.* (S. Shocha) Thinking or a thought. -parná, *v.i. re.* To be thoughtful.
- Socháwnu, *v.t. re.* To cause or allow to think; *f. -í, pl. -é.*
- Sochnu, *v.t. re.* To think, to consider; *f. -í, pl. -é.*
- Sochúwnu, *v.i. re.* To be thought or considered; *f. -í, pl. -é.*
- Sóená, *n.m.* (H. *soná*, S. *Suvarṇa*.) Gold. -é -rá, -u, *ad. m.*; *f. -í, pl. -é.* Golden.
- Sohá, *n.m.* A kind of plant, used as a vegetable.
- Sojí, *n.f.* Remembrance. -rauni, *v.t. re.* To remember, to recollect.
- Solá, *n.m.* (1) A ceremony performed 16 days after a death.
(2) A small grain measure = 5 chitaks.
- Soló, *ad.* 16. -wáň, *m.* -wiň, *f.* -weň, *pl.* The sixteenth.
- Soňf, *n.f.* (H.) Anise seed.
- Soňwár, swáňr or swár, *n.m.* (H. *sombár*, S. *Somavára*) Monday.
- Sothá, *n.m.* A term used for the compensation paid for a wife on her going to another man on payment of the marriage expenses, of which one rupee is first paid as earnest money.
- Sná'r, *n.m.* (S. *Swarṇakára* and H. *sunár*.) A goldsmith.
- Spáňjli, *n.f.* The slough or skin of a snake.
- Spári, *n.f.* (H. *supári*.) Nut.
- Sráfawnu, *v.t.* To cause or allow to scrutinise; *f. -í, pl. -é.*
- Sráfnu, *v.t. re.* To scrutinise or examine, to inspect, to try.
- Sráfwnu, *v.i. re.* To be examined or scrutinised; *f. -í, pl. -é.*
- Sráhnu, *v.t. re.* To praise; *f. -í, pl. -é.*
- Sráhwnu, *v.i. re.* To be praised; *f. -i, pl. -é.*
- Sraile, *n.m. pl.* A kind of wild edible root.
- Sról, *n.m.* A term for a chief's servants, who are authorised to enter the female apartments. [ments.]
- Sroliyá, *n.m.* One who is authorised to enter the female apart-
- Stáj, *n.m.* See Astáj.
- Súá, *u, ad. m.*; *f. -í, pl. -é.* Red, crimson.
- Sugr, *ad.* Wise, handsome, good.
- Suhét, *n.f.* The sight of one who is disliked. Proverb:—
Dukhné chó't, kanaudué suhét. "A painful limb is often hurt again and he who is disliked is often seen.

- Súí, *n.m.* A tailor. (Basháhr.) [calf.]
 Súí-huñdí, *ad. f.* One who has been delivered of a child or
 Súitá, *n.m.* A customary present of clarified butter and wheat
 flour to a woman who has given birth to a child.
 Sujháwṇu, *v.i. re.* (1) To foretell. (2) To show; *f. -í, pl. -é.*
 Sujhṇu, *v.t. re.* To see, to witness, to notice; *f. -í, pl. -é.*
 Sujhuwṇu, *v.i. re.* To be seen; *f. -í, pl. -é.*
 Sujṇu, *v.i. re.* (1) To swell; *f. -í, pl. -é.* (2) To be successful in
 an ordeal.
 Sukhná *n.f.* A desire,
 Sukhṇu, *v. t. re.* To like, to appreciate; *f. -í, pl. -é.*
 Sukhpál, *n.m.* A palanquin, of a chief.
 Sukoṇu, *v.t. re.* See Shkoṇu.
 Súl, *n.m. pl.* (1) Wisdom. (2) An ache in the belly or ribs.
 -ó-rá, -ru. *ad. m.*; *f. -í, pl. -é.* Of good quality.
 Sulé, *adv.* Slowly. *Sulé kwai ní japdá?* "Why don't you
 speak slowly?"
 Suṇu, súwṇu, *v.i. re.* To bring forth; *f. -í, pl. -é.*
 Supná, *n.m.* (S. Swapna, H. *supná.*) A dream. -dekhná, *v.i.*
re. To dream.
 Sur, *n.m.* (S. Sura.) The deity.
 Surg, *n.f.* (1) (H. *surang.*) A tunnel; (2) *n.m.* Paradise. (From
 S. Swarga.)
 Sútak, *n.m.* See Skór.
 Sutáwṇu, *v.t. re.* To send to sleep; *f. -í, pl. -é.*
 Suthaṇ, *n.f.* Trousers.
 Sutṇu, *v.i. re.* To sleep; *f. -í, pl. -é.*
 Situwṇu, *v.i. re.* To be asleep.
 Súwṇu, *v.i. re.* See Suṇu.
 Swád, *ad.* (S. Swádu.) Tasteful, sweet. -hoṇu, *v.i. ir.* To be
 tasteful. -cháṇ-ṇu, *v.i. re.* To cook tastefully.
 Swáh, *n.f.* Ashes.
 Swár, *n.m.* See Soñwár.
 Swárṇu, *v.t. re.* To shave.
 Swáruwṇu, *v.i. re.* To be shaved.

T

- Taa, *adv.* Then, at that time.
 Tabákhu, *n.m.* (H. *tamákhú.*) Tobacco. -piṇá, *v.i. re.* To
 smoke.
 Tabé, *adv.* Then.
 Tadí, *adv.* At that time.
 Tadhá, -u, *ad. m.*; *f. -í, pl. -é.* The then, of that time.
 Táḍṇu, *v.i. re.* To stretch, to spread; *f. -í, pl. -é.* Proverb:
Jetṇu kháṭaṇ hó, tetṇi táḷṇi, "one ought to stretch one's
 feet out in proportion to one's quilt (one ought to spend
 according to one's means).

- Tágá, *n.m.* (1) Thread. (Fr. H. Dhágá.) (2) The sacred thread.
- Tágat, *n.f.* (P. *táqat.*) Strength, might, power. -ní-rauni, *v.i. ir.* To become weak.
- Taggar, *n.m.* (S. Tagaru.) A plant the root of which is used as a medicine (*Tabernaemontana coronaria*).
- Tahair, *tehair* or *tyahair*, *n.m.* (H. *tyohár.*) A feast day.
- Tai, *adv.* Then. (Basháhr.)
- Tai, *n.f.* A large iron vessel for cooking *málpúráṣ.* -láni, *v.i. re.* To cook a rich cake or *málpúrá.*
- Tailá, -u, *ad.m*; *f. -í, pl. -é.* Sunny. (Syn. *ragára.*)
- Taim'ai, *n.f.* A kind of fig tree with a large fruit.
- Taiṅso, *adv.* On that day. (From S. Taddivasa.)
- Taiṭhá, *taiṭhu*, *n.m.* A kind of flat spoon used to turn bread, etc.
- Taká, *takká*, *n.m. pl. -é.* (1) An obsolete term for a rupee. (2) One anna. (3) Six pies.
- Takána, *n.m.* (H. *thikána.*) A limit. -karná, *v.i. ir.* To make room. -ní-rauná, *v.i. ir.* To be beyond a limit.
- Takáwu!, *n.f.* A term for the money presented to a village deity.
- Ták'u, *n.m.* A small wooden spindle used for spinning wool.
- Ták'ṭu, *n.m.* A small wooden spindle used for spinning *pasm.*
- Tákṇu, *v.i. re.* (1) To wait for; *f. -í, pl. -é.* (2) To see.
- Tákú, *n.m.* A kind of wild tree.
- Tál, *n.m.* (H.) A pond, a lake or tank. -o. *pl.*
- Tá'á, *n.m.* (H.) An evasion, putting aside. -karná, *v.i. ir.* To put aside.
- Talab, *n.f.* (1) Food for a chief. (2) Salary.
- Taláwṇu, *v.t. re.* To cause or allow to roast in clarified butter.
- Ta'áwṇu, *v.t. re.* To cause or allow to put aside or evade.
- Tállí, *n.f.* (H. *tallí.*) A bit of cloth. -láni, *v.i. re.* To repair.
- Talṇu, *v.t. re.* To roast in clarified butter; *f. -í, pl. -é.*
- Tá'ṇu, *v.t. re.* To clean grain, etc.; *f. -í, pl. -é.*
- Tálṇu, *v.i. re.* To be put aside, to evade; *f. -í, pl. -é.*
- Talrí, *tar-ri*, *n.f.* A kind of esculent root, called *ratálú* in the plains.
- Tamáchá, *n.m.* A slap. -báhṇa, *v.i. re.* To slap or to strike with the open hand.
- Tamak, *n.f.* A large kettledrum, such as is seen at the Sípí Fair.
- Támat, *n.m.* A grain measure. (Also *támat.*)
- Támsú, *n.m.* A vessel. (Basháhr.)
- Táñ, *pro.* Thee. *Áñ táñ ghá'demá:* I'll give thee the grass.
- Tána, *n.m.* A loom.
- Tána, *n.m.* An ironical speech.
- Tanáw, *n.m.* The act of entangling. -dé-fashṇu, *v.i. re.* To fall into a difficulty.
- Tanáwṇu, *v.t. re.* To cause or allow to stretch; *f. -í, pl. -é.*
- Tána'wṇu, *v.t. re.* To cause or allow to entangle; *f. í, pl. -é.*

- Táň-kbe, *pro.* To you or to thee.
Taň-ňu, *v.t. re.* To spread, to stretch; *f. -í, pl. -é.*
Taň-ňu, *v.i. re.* To get entangled; *f. -í, pl. -é.*
Tanó-manó-rá, *ad. m.*; *f. -í, pl. -é.* Welcome, agreeable, desirable.
Táň-uň, *adv.* So long, or until. See Jáň-uň.
Taňyiň, *ad.* More. *Táň taňyiň bi chaňyiň?* Do you want more?
Taňyiňyěň, *con.* Again.
Táo, táw, (1) *n.m.* Burning. (2) A sheet.
Táo!á, táw!á or -u, *ad. m.*; *f. -í, pl. -é.* Of hot temper.
Táp, *n.m.* (S. Tápa.) (1) Heat. (2) Fever. -áwná or charná, *v.i. re.* and *ir.* To suffer from fever.
Tap, *n.m.* (S. Tapas, penance.) Majestic influence, *pl. -o.*
Tapat, *n.f.* (S. Tapta.) Heat.
Tapáwnu, *v.t. re.* To cause or allow to escape; *f. -í, pl. -é.*
Tápí-jánu, *v.i. ir.* To be angry; *f. -í, pl. -é.*
Tápnu, *v.t. re.* To overcome, to surmount, to conquer; *f. -í, pl. -é.*
Tápnu, *v.i. re.* To bask; *f. -í, pl. -é.*
Taponu, *v.t. re.* To make warm, to heat in the fire; *f. -í, pl. -é.*
Tapównu, *v.i. re.* To be heated; *f. -í, pl. -é.*
Taprí, *n.f.* A hut, a small dwelling.
Tápuwnu, *v.i. re.* To be surmounted; *f. -í, pl. -é.*
Tápuwnu, *v.i. re.* To be burnt; *f. -í, pl. -é.*
Tar, taur, *n.m.* A place where a river is crossed in a boat.
Tarají, *n.f.* A poll-tax on *chamárs.* (Kuthár.)
Taráwnu, *v.t. re.* To cause or allow to cross (a river).
Tarnu, *v.i. re.* To be crossed; *f. -í, pl. -é.*
Tárnu, *v.t. re.* (1) To cause or allow to cross. (2) To do one's best.
Tarpagár, *n.* A constable. (Once used in Kullú.)
Tar-ří, *n.f.* See Ta!rí.
Tashkáwnu, *v. t. re.* To cause or allow to move; *f. -í, pl. -é.*
Tashknu, *v. i. re.* To be off, to go away, to move; *f. -í, pl. -é.*
Tátá or -u, *ad. m.*; *f. -í, pl. -é.* Dumb, mute.
Tátá, -u, *ad. m.*; *f. -í, pl. -é.* Hot, heated.
Táti-lágni, *v. i. re.* To be in trouble.
Tauňdi, *n.f.* Summer, the hot weather.
Taur, *n.m.* See Tar.
Taur, *n.f.* A plant, whose leaves are used for making leaf dishes. Its bark is used to make ropes.
Táw, *n.m.* See Táo.
Táw!á, *ad.* See Táo!á.
Tayiň, *n.f.* Bough of a tree.
Tayiň, (1) *con.* Again. (2) *prep.* For, for the sake of.
Tegá, *n.m.* A kind of sword.
Tehair, *n.m.* See Tahair.
Téi, *ad.* 23. -wáň, *m.* -wiň, *f.* -wěň, *pl.* The twenty-third.

- Ṭé'k, *n.f.* Firmness. -rauni, *v.i. ir.* To be firm.
- Ṭeká, *n.m.* A prop, a support, a stay. -deṇá, *v.i. ir.* To support.
- Ṭekáwṇu, *v.t. re.* To cause or allow to prop or support; *f. -í, pl. -é.*
- Ṭekṇu, *v.i. re.* To support, to prop; *f. -í, pl. -é.*
- Ṭél, *n.m.* (H.) Oil. -árú, *n.m.* An oil pot.
- Ṭé'l, *n.f.* Sweat. -parṇi, *v.i. re.* To perspire.
- Telárú, *n.m.* See Tél.
- Telo-ru-loṭkú, *n.m.* An oil pot.
- Ṭeṭr, *n.m.* A young one (of a bird). *pl. Ṭeṭrú.*
- Ṭeṭrú, *n.m. pl.* See Ṭeṭr.
- Ṭém, *n.m.* (E.) Time.
- Ṭeṇu, *adv.* See Tishu. (Basháhr.)
- Téñshi, *adv.* On that day.
- Terá, *adv.* See Tishu. (Bághal, Nálágarh, Biláspúr and Kunihá.)
- Terá, -u, *pro. m.; f. -í, pl. -é.* Thy, thine.
- Térash, *n.f.* (S. Trayodashí.) The thirteenth day of the bright or dark half of a month.
- Ṭeró, *ad. 13.* -wáñ, *m.* -wíñ, *f.* -wen, *pl.* The thirteenth.
- Ṭé'ru, *ad.* See Tishu. (Balsan and Madhán.)
- Tes, *pro.* Him, to him.
- Tesé, *pro. f. agentive.* By her.
- Tesó, *pro. f.* Her, to her.
- Tesorá, -u, *pro. m.; f. -í, pl. -é.* Her, of her.
- Tesru, -á, *pro. m.; f. -í, pl. -é.* His, of him.
- Ṭétálí, *ad. 43.* -wáñ, *m.* -wíñ, *f.* -weñ, *pl.* The forty-third.
- Ṭeté, *adv.* There. -ḍewá, *phrase.* Let him go.
- Ṭéthi, *adv.* There.
- Tethiyá, *adv.* At the very spot.
- Ṭetí, *ad. 33.* -wáñ, *m.* -wíñ, *f.* -weñ, *pl.* The thirty-third.
- Teti, *adv.* See Tethi. (Bhajjí.)
- Tetṇu, -á, *adv. m.; f. -í, pl. -é.* So much.
- Tgádá, *n.m.* (P. taqázá.) (1) Dunning. (2) A term used for the clothes given to a tailor to sew. -karná, *v.i. ir.* To dun.
- Ṭháḍá, *n.m. pl. -é.* (1) A kind of grasshopper. (2) A boundary pillar.
- Ṭhagrá, -u, *ad. m.; f. -í, pl. -é.* Wise, clever. -hoṇu, *v.i. ir.* To be wise.
- Ṭháhat, *ad. 68.* -wáñ, *m.* -wíñ, *f.* -weñ, *pl.* Sixty-eighth.
- Ṭhahattar, *ad. 78.* -wáñ, *m.* -wíñ, *f.* -weñ, *pl.* The seventy-eighth.
- Ṭháhri-jáṇu, *v.i. ir.* To cease raining.
- Ṭháhrṇu, *v.i. re.* (1) To cease, to stop raining. (2) To be ill.
- Ṭháí, *ad. 28.* -wáñ, *m.* -wíñ, *f.* -weñ, *pl.* The twenty-eighth.

- ¹ T-hair, *n.m.* See Tahair.
- ¹ T-hairal, *n.f.* A customary cash payment made on certain feast days to a daughter, or sister.
- ¹ T-hairthá, *n.m.* A customary gift, given to menials such as the *nái*, *chamár*, *dhobí*, etc., on feast days.
- Tháká-huñdá, -u, *ad. m.*; *f. -í, pl. -é.* Ill, indisposed, sick.
- Thakáí, *n.f.* Fatigue.
- Thakáwṇu, *v.t. re.* To tire; *f. -í, pl. -é.*
- Thákar, *n.m.* The title of a petty Hill chief.
- Thákṇu, *v.i. re.* To become ill, to fall sick; *f. -í, pl. -é.*
- Thakṇu, *v.i. re.* To fatigue; *f. -í, pl. -é.*
- Thakrái, *n.f.* A term for the petty Hill States, governed by Thákars.
- Thákr-dwára, *n.m.* A deity temple, especially Vishṇu.
- Thákri, *n.f.* A grain measure equal to one sér *pakká*.
- Thákur, *n.m.* (H.) The deities in general. -dhwái, *n.f.* An oath on a god. *Thákur-dhwái, áñ jái áyá tetai.* "I say on oath that I have been there.
- Thá'l, *n.m.* A large dish, especially of a chief or his wife.
- Thál, *n.f.* An oath of prohibition. -deni, *v.i. ir.* To prohibit by an oath.
- Thálá, *n.m.* (H. *thallá*.) Bottom. Proverb: *Chiso dá páthar páyá taa thále khe dewau.* "If a stone is cast into the water it goes down to the bottom."
- Thaláwṇu, *v.t. re.* To cause or allow to prohibit by an oath.
- Thálṇu, *v.t. re.* To prohibit by an oath; *f. -í, pl. -é.*
- Tháluwṇu, *v.i. re.* To be prohibited by an oath; *f. -í, pl. -é.*
- Thámbhá, *n.m.* (H. *khambhá*.) A beam of timber.
- Thambháó, *thambháw, n.m.* Ceasing, the act of being quiet.
- Thambháwṇu, *v.t. re.* To cause or allow to hold; *f. -í, pl. -é.*
- Thámbhṇu, *v.t. re.* To hold, to catch; *f. -í, pl. -é.*
- Thámbhuwṇu, *v.t. re.* To be held; *f. -í, pl. -é.*
- Thámo, *n.m. pl.* Beams of timber.
- Thána, *n.m.* (H. *thána*.) Police post.
- Tháñd, *n.f.* Cold. -hoṇi, *v.i. ir.* To become cold.
- Tháñdá, *ad. m.*; *f. -í, pl. -é.* Cold.
- Thañak, *n.f.* A tap, a shooting. Proverb—*Snáro ri thanak thanak, Lhwáro ri ekkai.* "The goldsmith's many taps are equal to an ironsmith's single blow.
- Tháni, *n.f.* (S. *Sthána*.) The front place of a house.
- Thanírá, *thnirá, n.m.* A disease under the navel.
- Thánwé, *ad. 98.* -wáñ, *m.* -wíñ, *f.* -weñ, *pl.* The ninety-eighth.
- Tháñwlá, *n.m.* A basin for water round the root of a tree.
- Thapér, *n.m.* A slap. -dená, *v.t. ir.* To slap.
- T-hará, *u, pro. m.*; *f. í, pl. -é.* Your or yours.

¹ T-h: both letters are distinctly pronounced.

- Thari, *n.f.* A handle of wood, of a sickle, etc.
- Thárṇu, *v.t. re.* To bury; *f. -í, pl. -é.*
- Tháro, *ad.* 18. -wáñ, *m.* -wiñ, *f.* -weñ, *pl.* The eighteenth.
- Thatáwṇu, *v.t. re.* To cause or allow to settle; *f. -í, pl. -é.*
- Thá'ṇu, *v.t. re.* To settle, to set right, to amend; *f. -í, pl. -é.*
- Thá'uṇu, *v.i. re.* To be settled; *f. -í, pl. -é.*
- Thaurṇu, *v.i. re.* To become ill; *f. -í, pl. -é.*
- Thechá-thechi, *n.f.* Beating down. -hoṇi, *v.i. ir.* To be beaten.
- Thecháwṇu, *v.t. re.* To cause or allow to beat or strike.
- Thechṇu, *v.t. re.* To beat, to strike, to hit; *f. -í, pl. -é.*
- Thechuwṇu, *v.i. re.* To be beaten; *f. -í, pl. -é.*
- Thé'k, *n.f.* Prohibition, restriction. -paṇi, *v.i. re.* To be prohibited.
- Thekáwṇu, *v.t. re.* To cause or allow to prohibit; *f. -í, pl. -é.*
- Thekṇu, *v.t. re.* To prohibit, to restrict; *f. -í, pl. -é.*
- Thék-paṇi, *v.i. re.* See Thé'k.
- Thekuwṇu, *v.i. re.* To be prohibited or restricted; *f. -í, pl. -é.*
- Théfr, *ad.* Foolish.
- Thewá, *n.m.* See Nag.
- Thiñḍ, *n.m.* A youth.
- Thiñdá, -u, *ad. m.; f. -í, pl. -é.* Greasy, oily. -hoṇu, *v.i. ir.*
To be greasy or oily.
- Thiñḍṇu, *v.i. re.* To play a trick; *f. -í, pl. -é.*
- Thiñgá, -u, *ad. m.; f. -í, pl. -é.* One who pretends.
- Thiñgṇu, *v.i. re.* To be pretended; *f. -í, pl. -é.*
- Thís, *n.f.* A boast. -máṇi, *v.i. re.* To be boasted of. -ṇu, *v.*
To boast.
- Thiú, *v.* Was. Also *thiá, m.; f. -í, pl. -é.*
- Thnirá, *n.m.* See Thanirá.
- Thó'ch, *n.f.* A mistake, an error, a blunder. -jáṇi, *v.i. ir.* To
commit a mistake. -paṇi, *v.i. re.* To make a mistake.
- Thófr, *ad.* See Théfr.
- Thokáwṇu, *v.t. re.* To cause or allow to threaten or throw in;
f. -í, pl. -é.
- Thokṇu, *v.t. re.* (1) To threaten or to throw in; *f. -í, pl. -é.* (2)
v.t. re. To cohabit. (Basháhr.)
- Thokr, *n.f.* (H.) A stumble. -kháṇi, *v.i. re.* To stumble.
- Thoku, *n.m.* Sexual connection. (Basháhr.) -láṇá, *v.i. re.* To
have sexual connection.
- Thokuwṇu, *v.i. re.* To be threatened or thrown in; *f. -í, pl. -é.*
- Thor-rá, -u, *ad. m.; f. -í, pl. -é.* (1) A little. (2) Less.
- Thor iá-bhalrá, -u, *ad. m.; f. -í, pl. -é.* More or less.
- Thosá, *n.m.* The male organ.
- Thosáwṇu, *v.t. re.* To cause or allow to root up; *f. -í, pl. -é.*
- Thosṇu, *v.t. re.* To throw in, to thrust in; *f. -í, pl. -é.*
- Thosṇu, *v.t. re.* To root up; *f. -í, pl. -é.*
- Thosuṇu, *v.i. re.* To be rooted up; *f. -í, pl. -é.*
- Thráwṇu, *v.t. re.* To cause or allow to bury; *f. -í, pl. -é.*
- Thráwṇu, *v.t. re.* To cause or allow to maintain; *f. -í, pl. -é.*

- Thú, *v.* Was, *pl.* Thié.
 Thúhar, *n.m.* (S. Shúraṇa.) A plant, (Bignonia Indica.)
 Thukṇu, *v.i. re.* To spit. (H.)
 Thummé, *n.f.* A kind of tree.
 Thúhá, *n.m.* The water in a cow's footstep.
 Thwára, *n.m.* A corvée of 8 days free work in a State. (Simla Hill States.)
 Thwáru, *n.m.* A man who has to work on corvée for 8 days.
 Tíj, *n.f.* (S. Tritiyá.) The third day of the bright or dark half of a month.
 Tíká, *n.m.* The heir apparent of a chief.
 Tíká-lána, *v.t. re.* To mark any one's forehead with sandal and pay him some cash. This custom is observed at a wedding or investiture with the sacred thread.
 Tikáwṇu, *v.t. re.* To cause or allow to stay; *f.* -í, *pl.* -é.
 Tikṇu, *v.i. re.* (1) To stay. (2) *n.m.* A mark on the forehead of a beast.
 Tíl, *n.m. pl.* Sesamum seeds.
 Tiláru, tláru, *n.m.* An earthen pot to keep oil in.
 Tilówé, *n.m. pl.* A kind of sweetmeat made of sesamum.
 Timbrai, timrai, *n.f.* A thorny shrub, called *téjbal* in Hindí.
 Tiñ-dá, -u, *ad. m.*; *f.* -í, *pl.* -é. In it or in that.
 Tiñdá, *n.m.* The fruit of the opium plant. (Also *tiñḍku*.)
 Tiné, *pro. m.* and *f.* They or by them. (Agentive.)
 Tiniéñ, *pro.* He or by him. (Agentive.) *Tiniéñ bolu.* "He said."
 Tinó, *pro. m.* and *f.* Them. -khé. For them or to them; -rá or -ru, *m.* -ri, *f.* -re, *pl.* Of them or their. -fa. From them. -dá or -du, *m.* -di, *f.* -de, *pl.* In them.
 Tinu, *ad.* See Tishu. (Basháhr.)
 Típ, *n.f.* A small horoscope. (Also *tiprá*, *n.m.*)
 Tipá, *n.m.* A drop. -lágná, *v.i. re.* To leak.
 Tipe-tárné, *v.i. re. pl.* To repair a roof, to prevent leaking.
 Tiprá, *n.m.* See Típ.
 Tír, *n.f.* (1) A peak of a hill. (2) A rim.
 Tír, *n.f.* (1) A crack. -áwṇi, *v.i. re.* To crack. (2) *n.f.* The Indian fruit called *phút*.
 Tiri, *adv.* By way of the hill.
 Tíri, *n.f.* A narrow window.
 Tirṇu, *v.i. re.* To swim.
 Tirth, *n.m.* (S. Tírtha.) A sacred place, a holy shrine.
 Tishá, tisá, *ad. m.*; *f.* -í, *pl.* -é. Such, so.
 Tishká, -u, *adv. m.*; *f.* -í, *pl.* -é. To that side.
 Tishkan, *n.f.* The act of slipping or tumbling.
 Tishkáwṇu, *v.t. re.* To cause or allow to slip or tumble; *f.* -í.
 Tishkṇu, *v.i. re.* To tumble, to slip; *f.* -í, *pl.* -é.
 Tishu, tisu, *ad.* So, such.
 Tít, *n.m. pl.* -o. (S. Atithi, a guest.) A mendicant, a devotee.
 Tittr, *n.m.* (H. *títar*.) A partridge.

- Tittr-bittr, -hoṇu, *v.i. ir.* To be dispersed.
 Tíurí, *n.f.* A stern look. -badalṇi, *v.i. re.* To be angry or displeased.
 Tláru, *n.m.* See Taláru.
 Tláwṇu, *v.t. re.* To cause or allow to weigh; *f. -i, pl. -é.*
 Tmáchá, *n.m.* See Tamáchá.
 Tmáru or -á. *pro. m.; f. -í, pl. -é.* Your or yours.
 Tmáshá, *n.m.* A pastime.
 Tmhára, -u, *pro. m.; f. -í, pl. -é.* Your or yours. Syn. thára.
 Tódí, *n.f.* (1) A small corner of a field. (2) Name of a tune.
 Tó'k, *n.f.* A pain (in the belly or waist). -lágṇi, *v.i. re.* To suffer from pain. (Also -áwṇi.)
 Toká, *n.m.* A taunt. -deṇá, *v.i. ir.* To speak ironically.
 Tokṇi, *n.f.* A brass pot for water or cooking purposes.
 Tokṇu, *v.t. re.* (1) To look at with an evil eye, to accost, to hinder, to stop. (2) A small brass vessel.
 Tokrá, *n.m.* A basket.
 Tokru, *n.m.* A grain receiver in a store-house. (Kullú.)
 Tokuwṇu, *v.i. re.* To be hindered or stopped.
 Tól, *pre.* Down, under. -iyá, *adv.* Downwards.
 Tól, *n.m.* (H.) The act of weighing.
 Tolá, *n. m.* (H) Twelve *másás* make one *tolá.* *v. p.t.* weighed. From *Tolṇu*, to weigh.)
 Toláwṇu, *v.t. re.* To cause or allow to weigh; *f. -í, pl. -é.*
 Tól-mól-karṇá, *v.t. ir.* To settle the price after weighing.
 Tolṇu, *v.t. re.* To weigh in the scales; *f. -í, pl. -é.*
 Toluwṇu, *v.i. re.* (1) To be weighed; *f. -í, pl. -é.* (2) To become uppermost.
 Tómat, *n.f.* (P. *tuhmat.*) False accusation, calumny.
 Tomat-lani, *v.t. re.* To accuse falsely.
 Tomrá, *n.m.* See Tumrá.
 Toṇu, *v.t. re.* To seek by hand or touch; *f. -í, pl. -é.*
 Tóñwṇá, -u, *ad. m.; f. -í, pl. -é.* Deaf. -hoṇá, *v.i. ir.* To be deaf.
 Tóp, *n.m.* A hat.
 Tópí, *n.f.* (1) A cap. (2) A gun-cap.
 Torí, *n.f.* A long kind of pumpkin.
 Totlá, *ad. m.; f. -í, pl. -é.* Lispings.
 Traha'tar, *ad.* 73. -wáñ, *m. -wiñ, f. -weñ, pl.* The seventy-third.
 Tráj, *n.m.* (P. *ih'taráz.*) Objection. -hoṇá, *v.i. ir.* To be objected. -karṇá, *v.i. re.* To object.
 Trájú, *n.m.* Scales.
 Trá'k, *n.m.* A swimmer. (H. *tairák.*)
 Trákṛi, *tákṛi, n.f.* A weighing machine.
 Trál, trár, *n.f.* (H. *talwár.*) A sword.
 Tráṇwé, *ad.* 93. -wáñ, *m. -wiñ, f. weñ, pl.* The ninety-third.
 Trár, *n.f.* See Trál, *pl.* Trá'rí.
 Tráss, *n.m.* (S. *Trása.*) Fear, terror. -hoṇé, *v.i. ir.* To be

afraid. -lágne, *v.i. re.* To pine in trouble. -karné, *v.i. ir.*
To be in trouble.

Tráwnu, *v.t. re.* To cause or allow to ford; *f. -í, pl. -é.*

Tréhat, *ad.* 63. -wáň, *m. -weň, pl. -wiň, f.* The sixty-third.

Treňsí, *n.f.* Three *kansís* make one *treňsí*. (Kullú.)

Trúňjá, *ad.* 53. -wáň, *m. -wiň, f. -weň, pl.* The fifty-third.

Tú, *pro.* Thou.

Tuí, *pro.* Thou, thyself.

Tujó, *pro.* Thee or to thee. (Kángřá.) (Also *tujhó*.)

Tukná, *v.t. re.* (1) To bite. (2) To cut. (Kángřá.)

Tukřá, *n.m.* (H.) A bit, a piece.

Tulá-dán, *n.m.* (S.) A gift of gold, valuables, grain, etc., of the donor's weight.

Tuľnu, *v.i. re.* To slumber, to dose; *f. -í, pl. -é.*

Tuměň, *pro.* Ye, you. Syn. *tushé* or *tuse*.

Tumřá, *n.m.* (S. Tumbí.) The pumpkin used as a vegetable.

Tumří, *n.f.* The gourd, used as a vegetable.

Tuňdá, -u, *ad.m.*; *f. -í, pl. -é.* One who has no hands.

Túří, *n.m. pl.* Musicians. Syn. *báǰǰí, maňglámukhí.*

Turká, *n.m.* The act of seasoning cooked pulse.

Turknu, *v.t. re.* To season or give relish to cooked pulse;
f. -i, pl. -é.

Turní, *n.f. pl.* Wives of musicians.

Turt-furt, *adv.* Instantly.

Tusé-tushé, *pro.* See *Tuměň*.

Tút, *n.f.* The act of falling short. -parňi, *v.i. re.* To fall short.

Tútá-huňdá, -u, *p. par. m.*; *f. -í, pl. -é.* Broken. (Also *chútá huňdá*.)

Tuťnu, *v.t. re.* See *Chuťnu*.

Tuweň, *pro.* Thou or by thee. (Agentive.)

Tuwnu, *v.i. re.* To be ready; *f. -í, pl. -é.* *Sé ká mardá tuwá?*
"Is he ready to die?"

Twáná, -u, *ad.m.*; *f. -í, pl. -é.* Supine. Sleeping on the back.
(S. *Uttána*.)

Twár, *n.m.* (1) Sunday. (H. *aiňtwár*.) (2) Incarnation. -laná,
v.i. ir. To be incarnated.

Tyahair, *n.m.* See *Tahair*.

Tyálá, *n.m. pl. -é.* A stove or oven made of stones. -laná, *v.i. re.* To make an oven of stones.

Tyár, *ad.* (H. *tayyár*.) Ready. -honá, *v. i. ir.* To be ready.

Tyáří, *n. f.* (H. *tayyáři*.) Readiness. -honi, *v.i. ir.* To be ready.
-karni, *v.t. ir.* To make ready.

U

- U., *v.* Am and are, first person singular and plural of the irregular verb Hoṇu, to be. Āi, (art) is its second person singular.
- Ubhá, -u, *ad.m.*; *f.* -í, *pl.* -é. Up. -é-hoṇu, *v.i. ir.* To be up.
- Uch, *ad.* Of high caste.
- Uchá, *ad.* (H. *úñchá.*) Lofty, high; *f.* -í, *pl.* -é.
- Uchhab, *n.m.* (S. Utsava.) A festival, a jubilee.
- Uchhké, *adv.* Of pleasure, in jest.
- Uchhtá, -u, *ad. m.*; *f.* -í, *pl.* -é. Higher, loftier.
- Udáwṇu, *v.t. re.* (H. *udána.*) To cause or allow to fly; *f.* -í, *pl.* -é.
- Uḍṇu, *v.i. re.* (H. *urná.*) To fly; *ad.* Flying.
- Ughṛṇu, *v.i. re.* To be opened; *f.* -í, *pl.* -é.
- Új, *n.m.* (H. *úd.*) A beaver.
- Ujárṇu, *v.t. re.* To ruin, to destroy; *f.* -í, *pl.* -é.
- Ujkáwṇu, *v.t. re.* To startle; *f.* -í, *pl.* -é.
- Ujkṇu, *v.i. re.* To be startled; *f.* -í, *pl.* -é.
- Ujr, *n.m.* Objection. -karná, *v.i. ir.* To object.
- Ujr, *ad.* Uncultivated, unsown.
- Ujráṇu, *v.t. re.* To cause or allow to ruin; *f.* -í, *pl.* -é.
- Ujrṇu, *v.i. re.* To be ruined; *f.* -í, *pl.* -é.
- Ukhal, *n.m.* See Okhal.
- Ukhárṇu, *v.t. re.* (H. *ukhárna.*) To root up; *f.* -í, *pl.* -é.
- Ukhri-jáṇu, *v.i. ir.* To get rooted up; *f.* -í, *pl.* -é.
- Ukhṛṇu, *v.i. re.* To be rooted up; *f.* -í, *pl.* -é.
- Ulú, *n.m.* (H. *ullú*) An owl.
- Umí, *n.f.* Wheat, roasted as a food. -bhujṇi, *v.i. re.* To roast wheat.
- Umr, *n.f.* (*umar.*) Age. -bitṇi, *v.i. re.* To pass, a period.
- Umró-khé, *adv.* For life.
- Un, *n.f.* Wool. -kátṇi, *v.i. re.* To spin wool.
- Undá, -u, *ad. m.*; *f.* -í, *pl.* -é. Down.
- Undká, -u, *ad. m.*; *f.* -í, *pl.* -é. Downwards.
- Undlá, -u, *ad. m.*; *f.* -í, *pl.* -é. Of below, lower.
- Uní, *ad.* Of wool.
- Upái, upáw, *n.f.* and *m.* Treatment, a remedy. -karná, *v.i. ir.* To treat.
- Upán-ṇi, *v.t. re.* To create.
- Upáw, *n.m.* See Upái.
- Upr, *ad.* Up. -ból-karná, *v.i. ir.* To make one prosperous.
- Urṇ, *ad. m.* (S. Anriṇí.) Free from obligation. -hoṇu, *v.i. ir.* To be free from obligation.
- Urṇ-karná, *v.i. ir.* To set free from one's obligation.
- Ut, *n.m.* (H. *úñt.*) A camel.
- Ut, *ad.* Ignorant, foolish.
- Utarnu, *v.i. re.* To descend, to come down; *f.* -í, *pl.* -é.
- Uté, *adv.* Down. (Balsan, Jubbal, Púnar, and Ráñwiñ.)
- Uté, -bilé, *adv.* Downwards. (Balsan, Jubbal, Púnar Ráñwiñ.)

[N.S.]

Utká, -u, *ad. m.*; *f.* -í, *pl.* -é. Upset, reverse.Utrái, *n.f.* (H. *utarái.*) Down-hill, a descent. Syn. *dhwáli.*Utlū, -á, *ad. m.*; *f.* -í, *pl.* -é. Not very deep.Proverb :—*Halai utlu, Móie gádu.*

“ Not very deep with a plough,
But very deep with a smoothing plough.

(To express inconsistency.)

Uwábái, *n.f.* Nonsense. -honí, *v.i. ir.* To become nonsense.

W

Wáñdá, *or* -u, *ad. m.*; *f.* -í, *pl.* -é. Hither, this side.Wáñdká, -u, *ad. m.*; *f.* -í, *pl.* -é. To this side.Wáñdla, -u, *ad. m.*; *f.* -í, *pl.* -é. Of this side.Wáñg, *n.f.* A plant (*Achyranthes aspera*). Its ashes are used in washing linen.Wáñjnu, *v.t. re.* To mutter charms and wave a plant over a patient to cure him.Wáñs, wáñsi, *n.f.* (S. *Amávásyá.*) The day of conjunction or new moon.Wáñsi, *n.f.* (S. *Amávásyá.*) See the preceding.Wár, *adv.* This side. -pár, *adv.* To this and that side.Wár, *n.m.* A fence. -dená, *v.i. re.* To fence, to enclose.Wárdá, *n.m. or wár-rá, n.m.* A custom of waving some money over the head of a chief and giving it to his servants. This custom is generally observed when two chiefs meet together.Wárnu, *v.t. re.* To enclose, to fence; *f.* -í, *pl.* -é.Wárshi, *n.f.* Hereditary estate.Wáruwnu, *v.i. re.* To be fenced or enclosed; *f.* -í, *pl.* -é.Wásá, *n.m.* A sleeping room. -é-khé-dewnu, *v.i. re.* To go to sleep.Wásni, *n.f.* (1) The ceremony observed on a bride's entering her husband's house. (S. *Vadhúpravésha.*) (2) The consecration of a house. (S. *Grihapratisthá.*)Wáz, *n.f.* (H. *áwáz.*) Sound. -honí, *v.i. ir.* To sound.Wazír, *n.m.* (P.) A minister, a prime-minister. -añ, *n.f.* The wife of a minister.Wazírí, *n.m.* A *wazír* or collector of revenue subordinate to the *shrí wazír* or *chautará wazír* or chief minister. (Kullú and *n.f.* Basháhr). Ministry.

Y

Yád, *n.f.* Memory. -áwni, *v.t. re.* To remember. -karni, *v.t. ir.* To remember, to recollect.Yár, *n.m.* A friend. -honá, *v.i. ir.* To be friendly. Syn. A'r.

Z

Zaiñd, *ad. m.* and *f.* Dumb, foolish, ignorant.

Zakát, *n.f.* (P. *zaqát.*) An octroi tax. (Kuthár and Basháhr.)

Zarbó, *n.m. pl.* (P. *zarb.*) Trouble, pain.

Zwád, *n.m.* Existence, living. (Fr. Ziñdagí).

APPENDIX.

(1) FOLK-LORE.

The fourteenth day of the dark half of the month of Bhádo and the next day of conjunction are called "Dagyáli kí rát." It is a general belief in the hills that on these two days *dágs*, or witches, who know magic, wander by night and devour any beautiful thing that comes before their sight. To avert this danger, the Díňwaň or a Bráhman gives the people either some rice or some mustard seed, pronouncing the following chant or *maňtar* :—

Rakkh Rám, rakkh déb, rakkh shísh, rakkh Mhësh, rakkh paun, rakkh páni, rakkh dayá, rakkh chhabháy, rakkh rakkh banáshtete, rakkh dewá, Klainuwaň, terí rkhaúri, dewá Sípá, dewá Shráliyá, dewá Korgaňá, dewá Dháňdiyá, debié, jáň-uň ná súké sát samuňd, táň-uň ná chúkai merí rkhaúri, Brahmáni muňdró, háre dwáre, rachhá karai, jimí bhúmi rachhá karai, kheché khlainé rachhá karai, pashú basetrí, rachhá karai, máu dhiné rachhá karai, bále bholé rí rachhá karai, thaur thái di rachhá karai, sarb rachhá karai, dági bhúto khe lohé rá bár bánai, wáňsí chaudashí lohé rá bár bánai, dági bhúto sátwe ptálai gálai, rakkh dewá Sípá Klainuwaň, Shráliyá, Dháňdiyá, Korgaňá, debié, sarb rachhá karai.

Translation.

Protect O Rám, protect O God, protect O Vishnú, protect O Shib, protect O wind, protect O waters, protect O tenderness, protect from fear, protect, protect O all you the plants, protect, protect O deity Klainu, you are the protector, O Síp deity, O Shrálí deity, O Korgaň deity, O goddess, protect, as long as the water of the seven oceans is not dried, so long the protection uttered by me will not fail, the protection of Brahmá may protect house, door, land, earth, the crops, the farmyard, the cattle and their herds, the bees, the milk-store, the simple-minded children, the rooms and the places, this protection may prepare an iron cage for the bitches and ghosts, and for this conjunction day and for the fourteenth day of dark Bhádo, an iron fence may be prepared and the bitches and ghosts may be sent down in it to the seventh lower regions to be destroyed there, protect O Shrálí deity, O Klainu deity, O Síp deity, O Dháňdí deity, O Korgaň deity, O Goddess, protect all things well.

THE TALE OF A JACKAL AND A TIGER.

*O re Chán-mán-níe,
Ká boló jí maháráj ?
Sáto sío rój kháú thié,
Ekí síe ká karí áj ?*

‘ O you Chán-mán-ní ! ’

‘ What do you say, my Lord ? ’

‘ We used to breakfast on seven tigers,
What are we to do to-day with only one ? ’

The tale runs thus :—In a forest there lived a pair of jackals. One day a tiger happened to arrive near their den. Seeing the danger approach, the jackal exclaimed to his wife:—“ O you Chán-mán-ní ! ” The wife replied, “ What do you say, my Lord ? ” The jackal said: “ We were breakfasting every day on seven tigers, what shall we do to-day with only one ? ” Thereupon the tiger being greatly afraid of the jackals, ran for his life.

(2) PROVERBS.

- (1) *Appé kuṛi ghar ná bashdī,
Horánú sikh dashdī.*

“ The girl does not live at her husband’s,
But she gives hints to other women.”

(To show negligence on one’s own part.)

- (2) *Ārá, biyá lará,
Ārá, jáú ná kindé.*

“ Friend, you fought very well ! ”

“ O friend, I couldn’t escape ! ”

The story goes that once a musician (*túri*) used to go every evening to the temple at Koti village. One evening when returning to his home, a bear caught him. As he was a strong man, he struck the beast a blow with his pole on its nose, and it ran away. A man who happened to witness the fight said “ Friend, you fought very well.” He replied, “ Friend, I couldn’t escape.”

(Used when one is compelled to do any thing by force.)

- (3) *Dhanu raí já tau parj tañyíñ bí lágo.*

“ If the bow is all right, the string can be strung again.”

(Used when one’s offspring or wife is dead.)

- (4) *Tañ ná chetai áñdhá,
Jáñ shir ná lagai káñdhá.*

“ A blind man will not know,
Till his head hits against the wall.”

(A Káñgrá proverb.)

(5) *Sháré sukí, ná Sáwné harí.*

“Neither dry in June nor green in July.”

(Used when a thing is in the same manner as before.)

(6) *Jú nashé khuló tiñdé dáñd ná láné.*

“To that which may be opened by a nail, no tooth should be applied.”

(A thing which can be easily done, should not be done with much pains.)

(7) *O'j práune rá,
Bhój peré rá.*

“A guest's excuse,
And a feast of sweetmeat (perá).”

(When a guest comes to one's house the whole family gets a good dinner.)

(8) *Háchhu khánu, buru bolnu,
Kadí ní bhuldú.*

“Tasteful food and a bad speech
Are never out of the memory.”

(9) *Háchhá káprá hátí dá báhar ní nikldá.*

“Fine cloth never goes out of the shop (for sale).”
(A well-to-do man is liked and visited by everybody.)

(10) *Ká jáno Paháří bhunđu,
Je kishé khái krundu,
Ká jáno Deshí jpor,
Je kishé khái khór.*

“What do the Paháří fools know
As to how the fruit of the krundá plant is to be eaten?
What do the fools of the plains know
As to how walnuts should be eaten?”

(A jest between a man from the plains and a hillman).

(11) *Kháilu tau kháilu par ghútilu ká?*

“In eating they will eat, but how will they swallow?”

(Said when one is unable to swallow anything on account of a sore throat.)

(12) *Je meru-jyó-shundá,
Tau pálu-jyo ná pundá.*

“If you were to listen to me,
You would not have done it in that manner.”

(13) *Dháro re ghau't a,
Je pishóle ná tau dhishóle tau.*

“These stone-mills are on a ridge,
Though unfit to grind, they can be seen from afar.”

- (14) *Bilkhí ru ghyú a bai,*
Máñ bhái sukiéi.

“ ’Tis Bilkhí’s butter,
I like the bread without it.”

- (15) *Je ág ná jánai thi,*
Tau tauwá bí ná jánai thi?

“ If you did not know how to kindle the fire,
Then did you also not know how to bring the pan ?”

- (16) *Aj nipúti kál nipúti,*
Késar fúlá sadá nipúti.

“ To-day and to-morrow she is without a son,
She is without a son even when the saffron blooms.”
(Used as of a childless woman, to show impossibility.)

- (17) *Táte khe karçhhí,*
Shale khe háth.

“ A spoon for the hot,
And the hand for the cold.”

- (18) *Je déo-gyá huñdá,*
Tau mano ri bujhdá.

“ If I were like a deity,
I would know everyone’s mind.”

- (19) *Jasrá báo sí hó,*
Sé báj ðalkie kwai khá?

“ He, whose father is a lion, why
Will he eat without flesh ?”

(One who has good supporters will always be successful).

- (20) *Ju merí maiwó nilá,*
Sé máñ bí dhácholá.

“ He, who takes away my mother,
Will have to support me too.”

(Used of a widow’s child when its mother takes another husband, and meaning that he who ploughs the land will have to pay the taxes.)

- (21) *Galau tañyiñ Gángá,*
Tethia porkí jimpr.

“ When bathing, up to one’s throat it is the Ganges,
But above the throat it is death itself.”

(One cannot do what is beyond his power.)

- (22) *Je pañmesur dekhá ní,*
Tau kadurtí fa tau pachhyánu a.

“ Even if no one has seen God,
He can still be recognized by His nature.”

- (23) *Sambíe dwár, basharmo ru múňh,
kuchh ní huňdu.*

“A lower door and the face of a shameless man
are good for nothing.”

- (24) *Kargánú¹ báňdí Ráje rá,
Kátí-ro maró máwí.*

“The Rájá’s village of Kargánú was divided,
And the Máwís died after fighting for it.”

(Used when any one interferes in another’s case.)

- (25) *Biná japne fa hásnu,
E bi fjíterái kám á.*

“To laugh without speaking
Is a disgraceful act.”

- (26) *Es hásnu fa roñuí bhalú.*

“Better weeping than such a laughter.”

- (27) *Dúd kháu kwaiň ní jándá,
Brail gháu janau sabai.*

“No one knows that the milk was eaten.
But every one knows that the cat has been
killed.”

- (28) *Je máň lági a táti tau kyaiň ní karuwa,
Luňd mári ishéeí.*

“If I am in trouble, nothing can be done,
But wicked people are so punished (as I).”

- (29) *Chhewrú ru sáth, bhedó ri basát,
Kuchh ní huňdí ”*

“The company of a woman and a flock of sheep
Are good for nothing.”

- (30) *Biná lúno ru ólan, biná chhewrú ru ghaur bi,
Kuchh ní huňdu.*

“Cooked pulse or vegetables without salt, and a house
without a woman, are good for nothing.”

- (31) *Sháňd muňđau garau,
Dúhne báhne riřau.*

“The barren cow butts,
While the milch-cow and oxen fall down dead.”

(Used when a valuable thing is lost while an unfruitful thing remains.)

¹ A village in Sirmūr state on the banks of the Giri river.

- (32) *Je mwéhru japau,*
Tau díñwáñ kwai púchhi

“If the idol were to speak,
Then why should the *díñwáñ* be asked?”

- (33) *Túrí ri dai hor bhedó ri bhai,*
Kadí ní jáñdi.

“The begging of musicians, and the bleating of a sheep,
Never cease.”

- (34) *Sháñd mhaiñs napaṛ bhátí bí,*
Kuchh ní huñdá.

“A barren buffalo and an uneducated *bráhma*n
Are both good for nothing.”

- (35) *Mere tau túrí rá bañái guwá,*
Je deñdá ní kyaiñ tau orá tau chhár.

“My case is like the bear’s that met a musician, who
was caught by him, and said to him:—
‘If you will not give me anything then please leave
me.’”

(Used when one wants to get rid of a danger at any
cost.)

- (36) *Mere tau Páwlú ri karháí hoí,*
Ju láiro bí múkí tau kháiro bí.

“My case has become like the vessel of Páwlú,
Which was lost after being used only once.”

(Used when one has lost a thing after using it once
only.)

- (37) *Jaa paṛau kál kabariyá,*
Taa Pajau Añu rau Sariyá.

“When there is a famine year,
Then there are good crops in *Añu* and *Sariyá*.”
(Villages of *Koṭi* State.)

- (38) *Shyáli pái mundro,*
Máñdré bañá siddh.

“He became a mendicant at *Shyáli* village,
And then became a miracle-monger at *Máñdr*.”
(Villages in *Bhajjí* State.)

(Used to ridicule a mendicant.)

- (39) *Títai ru shu-ni tau,*
Tumreí tumré bíjí.

“If we were to listen the mendicant,
Then we ought merely to sow the gourd-fruit.”

(The gourd-fruit is used for a water-pot by Oriental men-
dicants.)

- (40) *Liñdé balđau,*
Tháro byádhí.

“To an ox without a tail
There are 18 diseases.”

(Used when one is constantly in trouble.)

- (41) *Dháno re gáoñ,*
Prálo fa jánu a.

“The villages in which rice grows
Are known by its straw.”

- (42) *Dóe re múñđo di pajlau,*
Tau áge ápní bdhaiwní.

“If fire burns on the head of both,
Then one ought first to extinguish one's own.”

(To denote one's bad luck.)

- (43) *Dalkí je sharí,*
Tau shágo fa ní parí.

“If flesh is rot,
Then it is better than a vegetable.”

- (44) *Fátu thá'l,*
Páthé bróbar.

“A broken dish is equal to a páthá.”

(A great thing if worn out is superior to a small thing,
or great men even in misery have lofty thoughts).

- (45) *Chau thiñdé derá,*
Eksai chhewríe baserá.

“The place where four men live is a lodging house,
The place where a woman lives is a home.”

(It shows that a house without a woman is nothing).

- (46) *Dháro páñde sátu kun púno?*

“Who will make roasted flour float on a ridge?”

- (47) *Jaa paró kjé'r, taa ná páni lé'r;*
Jaa á gé'r, taa ná láni bé'r.

“When there is any difficulty, one ought not to cry;
When there's an opportunity, there should be no delay.”

- (48) *Jaa din á báñgé,*
Taa tuñdá máro dáñgé.

“When days are unlucky,
Even a handless man will fight with a stick.”

- (49) *Mañgal dewá míne,*
Sát patál guwé siné.

“When Mars goes into Pisces,
The seven lower regions become wet.”

(Much rain is to be expected on Mars going into Pisces.)

- (50) *Jaa thi nawé neché,
Bámno kháú thi sheró re kheché ;
Jaa howí budhé práṇé :
Báman khá' máñ shero re dáné.*

“ When I was a young maid,
I enjoyed Bráhmans in a mustard field ;
Now that I am an old woman :
Bráhmans console me with mustard seed.”

(It means that when she was young, Bráhmans used to prefer requests to her ; but when she became old, she was obliged to beg of Bráhmans.)

- (51) *Hyúñ ghalo-lá bádlié soená ghalo suhágé,
Thiñḍ ghalo bánthyá, kánjri ráñḍi ágé.*

“ The snow will melt with clouds, and gold with borax,
And so will a handsome young man with a harlot.”

- (52) *Doñ bi lágá páni bi lágá,
Sío brágo rá byáh bi lágá.*

“ The sun is shining and the rain a-falling,
The tiger and the leopard's wedding is being celebrat-
ed.” (Of an extraordinary thing.)

- (53) *Také ri, bi,
Chája ri bi.*

“ Costing six pies,
And yet of good quality !”

(A thing bought for six pies cannot be of good quality.)

- (54) *Sákho ri mauñsí,
Saudé ri karairi.*

“ The mother's sister in relation,
But very strict in a bargain.”

- (55) *Dukhné chót,
Kanaudé suhet.*

“ A hurtful limb is often hurt,
And he is often seen, who is disliked.”

- (56) *Shiñgó ja chháṛné poré,
Punjro de dené pacháké.*

“ It is unwise to let go the horns
And catch hold of the tail (of a bull).”

- (57) *Karjo ri jimí, tháñḍé páni rá nhán, jeth kethí fábo.*

“ Land on tax, and a bath of cold water, can be ob-
tained everywhere.”

- (58) *Ráñđ sáñđ hor mhaiñsá arñú,*
Jaa bigró taa kishu karñú.

“When a widow, an ox, and a wild buffalo
 Are in a rage, what’s to be done then ?”
 (It means that these three are uncontrollable.)

- (59) *Jethai gholi,*
Tethai pyúñli.

“Wherever mixed with water,
 There’s the golden colour.”
 (It means that a diligent man will gain everywhere.)

- (60) ¹ *Réog bi chhwána,*
Taa Táñdá bi náchá.

“When the sun set from Réog peak,
 Then Táñdá began his dance.”¹
 (Of an unsuitable time in any business.)

- (61) *Budh báníáñ Shukr kána,*
Shanchar bolo áñ pari nhána.

“Wednesday is a usurer, and Friday has only one eye,
 But Saturn says he must bathe.”
 (There is no hope of rain on Wednesday or Friday, but
 Saturday must bring rain.)

- (62) *Luku luku pashnu,*
Taa práwne ágé denu.

“She prepares a dish privately,
 Then puts it before a guest.”

- (63) *Khání píni Shilrúe,*
Bhukhe marí Káñdíe;
Cháw tamáshá Dhanoné:
Gothí láyi Dháníe.

“Shilrú is good for eating and drinking,
 There is hunger in Káñdí;
 Dhanon contains pleasure and pastimes:
 Complaints are made in Dhání.”
 (The lands in Shilrú and Dhanón are very fertile, and
 those of Káñdí and Dhání are good for nothing. These four
 villages are in Kotí State.)

- (64) *Dhakí múth lákhó ri,*
Khulí múth kakhó ri.

“A closed fist may hold a million,
 And an open one, a straw.”

¹ Táñdá was a zamindár of Bhajjí, and Reog is the name of a peak.

- (65) *Jaa ukhlo dú múñđ chháṛṇu,*
Taa chóto khe ká đarṇu ?

“When one puts one’s head in a mortar,
What’s the fear of hurt ?”

- (66) *Báđlí pákí bhalkó,*
Pání ri lágí shalkó ;
Báđlí pákí byálai.
Pání ná nhyálai.

“When clouds become red at morn,
Then there will be a heavy shower of rain;
When clouds become red in the evening,
Then you need not wait for rain.”

- (67) *Ju nháñdé muchau,*
Múñhoñ páñdé japau jhuth,
Tesru ká pákri ?

“How can he who makes water in his bath,
And tells a lie face to face, be detected ?”

- (68) *Ná pêt shashné deú,*
Ná poré nashné deú.

“I’ll neither let you massage my belly,
Nor allow you to go away.”

(The saying of a pregnant woman to her nurse. Used when one rejects each alternative).

- (69) *Jishé gurú,*
Tishé chelé.

“As is the spiritual guide,
So are his disciples.”

- (70) *Jetṇu khátan hó,*
Tetṇi táđṇi.

“One ought to stretch (one’s legs),
According to one’s means.”

- (71) *Jishá देश,*
Tishá bhésh.

“As may be the country,
So should be the fashion (of one’s dress).”

(In a warm country cotton clothing, and in a cold country woollen, is suitable.)

- (72) *Látai ghá’ ní máchhlí,*
Múñhéñ bhajṇu Rám.

“He kills fish with his feet,
And performs Divine Service with his mouth.”

(Used when one differs in words and deeds.)

[N.S.]

- (73) *Āgle re lá't ká a ?*
Ju páchhlé ri fini.

“The former's feet are not so ugly
As the latter's ankles.”

(Used when both of two things are defective.)

- (74) *Sabí fá bhalí chup.*

“Silence is better than all (things).”

(The silent man keeps aloof from all squabbles.)

- (75) *Kodá bi khiñdá,*
Taa pádá bi forá.

“He has not only scattered the grain,
But has also hurt his buttocks.”

(Used when one commits two mistakes at a time.)

- (76) *Halai utlu,*
Móié gádu.

“Not very deep with a plough,
But very deep with a smoothing-plough.”

(Used to express inconsistent things.)

- (77) *Sári rátí gáu bajáu,*
Bhyáni khe duñds jáu.

“The whole night was spent in singing to music,
There was a dead foetus at daybreak.”

(After working hard, the result was fruitless.)

- (78) *Múñhoñ dekhí ro tíká láná.*

“The gift called *tíká* should be according to one's dignity.”

- (79) *Chhote muñhéñ,*
Bare jabáb.

“The mouth small,
But the reply great.”

(One ought to speak according to one's ability.)

- (80) *Máñ khe khañí kú,*
Tiñdá pái tú.

“A well was dug for me,
But you are cast in it.”

(Used when a complainant is found to be guilty.)

- (81) *Shátho rí díñglí,*
Ekí rá bhára.

“Sixty persons' sticks
Make a man's load.”

(Trifling things, when gathered together, are of great use.)

- (82) *Jáň-uň áppi ní marí,*
Táň-uň surgé ní tarí.

“So long as one is not dead,
One can't go to heaven.”

(One's business should be done by oneself.)

- (83) *Páp kapút apñéi khá.*

“Sin and a wicked son will injure one's own interests.”

- (84) *Jas rí Sáwané fátó,*
Tes fa' haruí dhíshó.

“He, whose eyes go in July,
Sees green everywhere.”

- (85) *Sháré múiň sháshu,*
Sáwané áyé áshu.

“Her mother-in-law died in June,
But she weeps for her in July.”

(Of an improper time for a business.)

- (86) *Khá' píá' astáj,*
Gunjó bharí japóro rí.

“A clever man eats and drinks,
But a fool's moustache is detected.”

(Used when the culprit escapes, while an innocent man is punished.)

- (87) *Snáro rí thanak thanak,*
Lhwáro rí ekkai.

“The goldsmith's many taps
Are equal to an ironsmith's single stroke.”

(Many small things are equal to one large one.)

- (88) *Sau múshé kháia, brúli Gáňgá-khé cháli.*

“Having devoured a hundred mice,
The cat goes to the sacred place (Ganges).”

(Used when a sinful man does a virtuous act.)

- (89) *Merí shashuwó píth,*
Teré shashuwó háth.

“My back may be oiled,
As well as your hands.”

(Used when both parties are interested in a transaction.)

- (90) *Likhí kamáié lágu dhól,*
Jetné uthá ubhá tetne lágu hór.

“By an accident a rolling stone struck me,
As I got up there came down another to hit me.”

(Used when one gets many troubles at a time.)

- (91) *Ek sháñkh,*
Dujá khíró rá bhará.

“In the first place, a conch-shell;
Secondly, full of rice boiled in milk.”
(Used when one is interested in both ways.)

- (92) *Líd khání tá háthí rí,*
Janíé pět tau bharuwo.

“If dung is to be eaten, then eat that of an elephant,
Wherewith the belly may be filled.”

- (93) *Juthu khánu tau,*
Míthé re lobhai.

“Refuse food is eaten
For the sake of its sweetness.”

- (94) *Bethá náwí,*
Kukró shauló.

“An idle barber
Shaves a dog.”
(Something is better than nothing.)

- (95) *Swádó já' túweñ khoú,*
Bádó ja' múweñ khoú.

“You've spoiled the taste,
I'll spoil the blame.”
(Used when a thing is spoiled in two way

- (96) *Thodé rá khé'l,*
Piplí rá masálá,
Kuchh ní huñdá.

“The practice of archery,
And the spice of red pepper,
Are no good at all.”
(Used when a nuisance of any thing occurs.)

- (97) *Chámbé múlé,*
Bhekhłai jámí.

“Under a fragrant tree
There grew a thorny plant.”
(Used when a well-to-do man has an ignorant son.)

- (98) *Luñdó japdé,*
Kukró muchdé,
Bé'r ní pardí.

“A debauchee in speaking,
And a dog in making water.
Make no delay.”

- (99) *Káñdé re múñh,*
Ageí painé hó.
“The point of a thorn
Is itself sharp.”
- (100) *Rání khe náñgí kuṇ boló ?*
“Who can say that the queen has no robes ?”
- (101) *Jetí kukrá ní huñdá,*
Tetí ká rát ní bhyaiwó.
“Where there is no cock,
Does not the day break there ?”
(Used when a thing can be done without one’s help.)
- (102) *Fá’t buirí rá bí saráhná.*
“A shrewd stroke of an enemy’s is worthy of praise.”
- (103) *Chulí ja’ níklá,*
Bhátí dá pará.
“Came out of a stove,
Fell into a large oven.”
(Out of the frying-pan, etc.)
- (104) *Parái pithí de nagáre.*
“Kettledrums on another’s back.”
(Used when one is suffering and another happy.)
- (105) *Ná ghatai dewá,*
Ná rákshai chhalá.
“I neither went to the grinding stone (in a river),
Nor was I terrified there by a ghost.”
(Used when one is safe from a danger.)
- (106) *Khashó lágí tátí, chál bhátá rátí ;*
Khashō howá ráam, bháto rá ní kyéñ kám.
“When a Khash was in need, he said: ‘Go on, Brāh-
man, by night.’
When the Khash got well, he said ‘There is no use in
a Brahman.’”
(The Khash sept of Kanets is of selfish character.)
- (107) *Bol ketí thiá ?*
Bolo Dillí.
Bolo ká karai thiá ?
Bolo bhár jhokú thiá.
“‘Say, where have you been ?’
He replied that he was at Delhi.
‘What were you doing there ?’
He replied that he was making a fire for parching
grain.”
(Of negligence in a man.)

- (108) *Jetnu gharó fa' paṅhair hó,*
Tetnúi paṅhair fa' ghar hó.

“As far as is the water-place from the house,
So far is the house from the water-place.”

(It shows the equality of two things.)

- (109) *Mauté re thén' re ínre.,*

“The food at an officer's house is tasteful.”

(It shows superiority.)

- (110) *Jasrá báo sí,*
Sé kwai dāró?

“He, whose father is a lion,
Why should he fear?”

(A lion's young one has no fear.)

- (111) *Sáppó-re kháé-khe, diṅguli-rá dāur.*

“He who was bitten by a snake, fears even a stick.”

- (112) *Bólau keti thiá? Bolau surgé,*
Ká karai thiá? Tállí láu-thá.

“‘Where have you been?—‘I was in paradise.’
‘What were you doing there?’—‘I was mending my
clothes.’”

(To denote ignorance.)

- (113) *Élau kiltá é lau shári,*
Merí ján dé árá chhári.

“Take this basket and take these apricots,
But be pleased, my friend, to spare my life.”

(One who is in great distress.)

- (114) *Mereá jhuñ eá, kaniéñg jalá, áñ kadí bhík bi ná deú-thi?*
Bolau, ráñdié, séi jal tau lágé.

“‘O my beloved property, how did you burn? I never
used to give even alms. They replied, ‘O widow!
that is the reason for burning your property.’”

(Tit for tat.)

- (115) *Teré baldó-re tau lámbe shíng a'*
Ráñd bi iníéñ í kiñyiñ u.

“‘Oh! your ox has long horns.’

‘Yes, but I was widowed by them.’”

(A good thing which causes injury.)

- (116) *Dárié, háthi-re dáñd a' é,*
Dekhñé-ré horó, chápné-ré horó.

“Oh my dear! These are the elephant's teeth,
One lot to be looked at and the others to chew with.”

(One whose words differ from his deeds.)

- (117) *Reké-ri fátó tau thaguwé chañyiñ,*
Jaa fátó ápní tau ká karí?

“One ought to take warning, from seeing another’s eyes hurt,
What’s to be done when one’s own are injured?”

(Of precautions against danger.)

- (118) *Priunó-rá bhári kanau ná thanau,*
Gható-rá bhári dewau lámí léráu.

“One who has his sieve full will not groan,
But he who has to go to the mill will weep over his heavy load.”

(When one is happy and another not.)

- (119) *Gharchi rau múñhtá ápnái dashná hó.*

“One has to show one’s own property and one’s own face.”

- (120) *Dekh ráñdo-rá chálá,*
Shir náñgá múñh kálá.

“See the widow’s trick,
Bare head and black face.”

- (121) *Háñd-dé karau chhwáyá,*
Bethí-ró ní chhwáyá chañyiñ.

“It does not matter if the sun sets on its way,
But it ought not to set while sitting still.”

(One ought not to be idle.)

- (122) *Shíl-báñkí góriyá, paun-báñkí ghoriyá,*
Marjád-báñká mard, dúd-báñki gaú.

“She who is chaste is pretty, that is a horse which is swift,

He is a man whose conduct is good, and a good cow is that which gives much milk.”

(Handsome is that handsome does.)

- (123) *Merí ghín ná karai tau meré skañd karai.*

“If you do not love me, I give you an oath.”

(Love requires no oath.)

- (124) *Láia-ri ghín rau láiari dári ní huñdi.*

“One-sided love and a ragged beard are good for nothing.”

(Unrequited love is a disgrace.)

- (125) *Ká káku ká kákuru pét,*
Sári háñdi-áyá Máñdí rau Sukét.

“What a little thing a tinder box is!

Yet it has been all through Mandi and Suket.”

(Of one who does a lot of work.)

(126) *Chiso-dá páthar páyá, taa thále-khe dewau.*

“If a stone is thrown into the water it sinks to the bottom.”

(A weighty word attracts attention.)

(127) *Bashkál kitnáí bashau pláh-dé chauní pách.*

“It does not matter whether there is a heavy monsoon or a light one, the tree (*Butea frondosa*) always has no more than three leaves.”

(One who is just the same whether in comfort or adversity.)

(128) *Ek ákkh tiñdi bi dwáñj.*

“He has only one eye, and in that too there is pain.”

(Trouble upon trouble.)

Note.—Most of these were furnished by Babu Shib Datt Mahtá and Tára Datt Paróhit of Kotí State.

PAHARI RIDDLES.

(1) *Chár chirí charmakan-lági,
Dó kharí dó náñchan-lági.*

“Four birds began to sing,
Two stand and two dance.”

Reply: a cow's udder.

(2) *Upr bé'l bhúin tháñwlá,
Má gorí put sáñwlá.*

“A creeper above and a basin below,
The mother white and the son black.”

Reply: *Mugoh* (an edible root.)

(3) *Poró áwi ráñd,
Táñ-khe lyái kolthó-ri jáñd.*

“There came a widow,
And she brought you a bundle of pulse.”

Reply: a snail.

(4) *Lau jhirí lashkar chálau,
Néol ghúmau, parbat hálau.*

“If the creeper is pulled an army seems to be marching,
The lowland rises up and the hill shakes.”

Reply: a hand-loom.

(5) *Dúñgí dábr daniyar karau,
Mánkú máma báuwé tarau.*

“A deep pond resounds,
And uncle Mánkú swims.”

Reply: a frog.

- (6) *Wár chhláká pár chhláká,
Máñjh nálié jamtu páká.*

“One wave hither and another thither,
In the centre of a ravine a citron is ripe.”

Reply: the churning of curd.¹

- (7) *Poró áwi rúi,
Múñđ goi pchrúi.*

“There came the cotton,
And hurt the head with its nails.”

Reply: a comb.

- (8) *Nhyári náli sí garláñá,
Páñj jané dewé pákr-dé dúié áñá.*

“In a dark ravine a lion roared,
Five men went to catch him but two brought him out.”

Reply: mucus.

- (9) *Poro áwu kuktú lujbude kán,
Máñ ná khai kuktúwá áñ terá jajmán.*

“There came a pup with quivering ears,
Don't bite me, O pup, I am your customer.”

Reply: Forget-me-not.

- (10) *Bjhyaini láu bjhaini láu bujh bujhaiyá-birá,
Eksai dalié chaun jal lágé, híñg, jwain rau jírá.*

“O you, that understand a puzzle, I tell you a riddle,
On one plant there are three fruits, viz., as assafoe-
tida, carroway and cummin.”

Reply: a large kitchen spoon.

- (11) *Harr karau jharr karau chuñj karau chash,
Chár sapái taa chálau jaa kamr karau kash.*

“They quiver and shake with a bird-like noise,
The four peons will go on when they have girt up
their loins.”

Reply: a palanquin or a spinning wheel (charkhá).

- (12) *Bhiti-dá taká, sabí-rá saká.*

“It sits on the wall,
And is friend of all.”

Reply: a lamp.

¹ It should be noted that the hillmen churn the curd in an earthen pot, shaking it by one hand hither and thither until the butter is gathered like a ball.

- (13) *Poró áwá chélu chámhá,
Ápí hochhká dárkú lámhá.*

“One is come there,
He himself is small but has a long beard.”

Reply: an ear of barley.

Note.—Most of these were furnished by Mahtá Káshí Rám of Shilrú village of Kotí Sta'e.

- (14) *Káterié kátu ná, ná dhobié dhouú,
Ból merié pyárié, sári prithí khe choļu houú.*

“Neither has a spinner spun it, nor has a washer washed it,
Say, my dear, what is it that makes a cloak for the whole world?”

Reply: the snow.

THE SONG OF THE BLA'J FAIR SUNG IN BLA'J.

- Pahlá náñw Náráyanó rá, junieñ dharti puáni,
Jaláthalí hoí pirthibí, debí Mánzá rákhí jagálí.
Mánu ná holé kweñ rikhí, ekai Náráyan rájá holá,
Siddh gurú rí jholí fa, dhái dáná sheró rá jhará.*
5. *Dháí dáná sheró rá, mháre shwárie bíjau,
Bíjí bájí ró sheró, jámadé lá-gé,
Jámí ró sheró, god-né láyé,
Godí ró sheró, pákadé lágé,
Páki lúni ró sheró, kunuweñ láyé.*
10. *Gáhi máñdí ró, kyá howá pwájá?
Dháí dáná bíjau rá, chhurú howá pwájá.
Chhurú bhari sheró rá, mháre bíjau shwáre,
Bíjí ró sheró, jámadé lágé,
Jámí ró sheró, godané láyé,*
15. *Godí ró sheró, pákadé lágé,
Páki lúni ró sheró, kunuweñ láyé.
Gáhi máñdí ró sheró, kyá howá pwájá?
Chhurú bhari bíjau rá, páthá howá pwájá.
Páthá bhari sheró rá, mháre bíjau shwáre,*
20. *Bíjí ró sheró, jámadé lágé,
Jámí ró sheró, godané láyé,
Godí ró sheró, pákadé lágé,
Páki lúni ró sheró, kunuweñ láyé.
Gáhi máñdí ró sheró, kyá howá pwájá?*
25. *Páthá bhari sheró rá, jún howá pwájá.
Jún bhari sherórá, mháre bíjau shwáre,*

- Bíjí ró sheró, jámadé lágé,*
Jámí ró sheró, gódané láyé,
Godí ró sheró, pákadé lágé,
 30. *Pákí lúní ró sheró, kunuweň láyé.*
Gáhi maňdí ró sheró, kyá howá pwájá ?
Jún bhari bíjau rá, khár howá pwájá.
Khár bhari sheró rí, mháre bíjau Balgé sheri,
Bíjí ró sheró, jámadé lágé,
 35. *Jámí ró sheró, gódané láyé,*
Godí ró sheró, pákadé lágé,
Pákí lúní ró sheró, kunuweň láyé.
Gáhi maňdí ró sheró, kyá howá pwájá ?
Khár bhari bíjau rá hoí kharshó púra.
 40. *Khárshé shérshe bháiyó, mháre muňdar bánó,*
Siddh guruwé muňdar báná,
Byáló ke pahre áyá ludró, byáló ke pahre, áyá Ludró,
Jimí samánó, báné mudró,
Chand ró surjó, báné mudró,
 45. *Táre re maňdaló, báné mudró,*
Bású re nágó, báné mudró,
Sáte samudré, báné mudró,
Chauró rau dhúró, báné mudró,
Ríshi rau múní, báné mudró,
 50. *Koṭi rí paulí, báné mudró,*
Rána Raghbir Chandó, báné mudró,
Tíké dotháňnyiňyeň, báné mudró,
Beré rau báné, báné mudró,
Deó Klainú, báné mudró,
 55. *Deó Sharáli, báné mudró,*
Deó rau Sípó, báné mudró,
Deo rau Dháňdí, báné mudró,
Deó Korganó, báné mudró,
Deó rau debí, báné mudró,
 60. *Cháklú ri chhaurí, báné mudró,*
Es Barlájó, báné mudró.
Manó dí upjé debí Mansá,
Tú hí debié ruwé jagatí,
Sát kalash, Náráyané dítte, rákhané khé,
 65. *'Inó debié, rákhai bháre,*
Báro barshó khé, suté Náráyan jaló-biché,
'Tú debié, ruwé jagalí,
Nau mhíne kalashó rákhé bháre,
Mhíne dasweň forné láné,'
 70. *Ek kalah forá debié, Brahmá paidá howó ;*
'Táň tó bolú Brahmeyáň, merá deňá byáhrú karí.'
'Charjó ná bolai, mátá debié,
Tú sát jugó rí, dharmó rí mátá.'
Kródh upjá debí dá, karó Brahme rá bhasmá táló.
 75. *Dújá kalash forá debié, Vishnú paidá kíňyá.*

- ‘*Táñ bí bolú Vishṇuwá, merá dená byáhrú karí.*’
‘*Charj ná bolai*’ *mátá debié, sáto jugó rí dharmó rí mátá,*
Kródh jo ugmáñ debí dá, karau Vishnú rá bhasmá táló.
Chiyá kaḷash foṛá debié, Mahádeb paidá howá,
80. ‘*Táñ hí tó bolú Mahádebá, merá dená byáhrú karí.*’
‘*Dharmó dé mátá debié, dó bhái jháñgé mátá debié,*
Tinó dé tú jyúñdé karí.’
Amrit chhitú báya debié, Brahmá Vishṇu khare kiñyé.
Brahmeñ rau Vishṇuweñ debí ágé arjó kíñyí;
85. ‘*Byáhrú karumeñ haṭí ró, mháré lané ádmí pwánní.*’
Ṭháró háthó rá kíñyá ádmí, tinó ja dhartí ná cháli,
Sawá háthó rá kíñyá ádmí, tinó ja dhartí ná cháli.
Dujé saté luwé ádmí pwánní.
Cháñdí soená rá kíñyá ádmí, náhí karó huñwaró káró,
90. *Káñsé támbé rá kíñyá ádmí, náhí karó huñwaró káró.*
Kámdeb rá kíñyá ádmí, se bharo huñwaró káró,
Huñkáró ré jámá putró, ágé howá Nirañkáró.
Nirañkáró ré howá putró, ágé howá Harí Chand rájá.
Harí Chand rájé ré bakhté, sukhai basó parjá sárí.
95. *Harí Chand rájé ré pohré, brág holá bákri rá jagálá.*
Harí Chand rájé ré pohré, billí holí dhinché rí jagálí.
Harí Chand rájé ré pohré, músá holá naujó rá bhárá.
Harí Chandó ré pohré, goṭhu holá paulí rá jagálá,
Harí Chandó ré jámá putar, ágé howá Balí Chand Rája.
100. *Balí Chand Ráje ré bakhté, barí holí dhágdí lágí:*
‘*Parhé áṇau pañdató, mahló rá muhúrat dekhó.*’
Báro odí ráje paulí, báro rákhe póhru jagále.
Páthré chiné ráje mahló, lohé ré cheoló baṇáwé,
Káñsé támbé re kiñyéñ jalte, cháñdí re chható char-
háwe.
105. *Sóené ré kalshó kur-ró charháwé, khoré áṇau Nárdó¹*
shádí ró.
Chau dhúre nyoñdá dena, rikhi muni sabí buláwné,
Buláwné deoté horo cháro dhámó,² ‘hori khe dená Nárdá
nyoñdá,
Dekhai Náráyan Rájá sunó.’ Bámno rá bhekh kíñyá
Náráyané,
Ai-guwá Balí Chandó ré duwáre paulí ré jhoté baithá
bámno,
110. *Ná añ kháñaá ná páñí pindá. ‘Kárjó sidháre merá*
bámna.
Dáñ deúmá muñhó rá máñgá.’ Dáño ré luwe dharmo
bámne.
Lohé rí báli samidhá, páñí rá díwtá jalá,
Kárjó sidhári ró báman, dáño máñgdá lágá.

¹ Nárdó, the Divine sage Nárada.

² Jagannáth-purí, Setbandh Rámeshwar, Dwarká, and Badrináth are called the *Chár dháms*.

- ‘ *Máñgi*¹ *ló Bámñá ré dán, máñgi ló Bámñá ré dán,*
 115. *Jó tú máñgai sé parmán, jó tú máñgai sé parmán.*’
Poriyá: ‘ká Rájeá teré tautá jyá?’
‘Tautá bolai ná Bámñá! é punyá rá chandó.’
Poriyá: ‘ká Rájeá teré jyowtá jyá?’
‘Jyowtá bolai ná Bámñá, é Bású rá nágó.
 120. *Máñgi ló bámñá ré dán, máñgi bastó náhiñkár.*’
Mahló dá: ‘ká Rájeá teré, sóené rá jyá chothrú?’
‘Chothrú bolai ná Bámñá, é a’ mahló rá chható.’
‘Kárjó sidhára Rájeá terá, dánó khe badluwí guwá.
Dhái bíkh máñ dharti dení. Bhúlá Báman, máñgi ná jáná,
 125. *Cháñdí sóená Báman dán, ghorá bágá Báman dán,*
Khárshé deñdá táñ badauwé, Balgó rí sér.’
Ek bíkh dewó ádhé sañsáre, dují bíkh dewó sáre sañsáre,
Adhí bíkhó khe theñyá ná thái, Balí Rájé kanrí dáí.
Gádá sátwé ptalé. Balí Rájá arjó karó: ‘náñwá ná merá gálé;
 130. *Dó dé Rájeá máñ wáñsí, dó dé paréwí,*
‘Etná dán Rájeá mere, dittá ní jáñdá,
Ek deúmá táñ wáñsí, ék deúmá paréwí.’
‘Awéli Diyáli ré kabai?’ ‘Kátí rí wáñsí ámi.’
‘Kanié kanié ré lóbhé?’ ‘Chhewrí chhotu ré lóbhé.’
 135. *‘Awéli Diyáli ré kabai?’ ‘Khoró múri ré lóbhé.*
Chajari chhewrí ré lobhé, chajaré gábrú ré lobhé.’

This ends the Blaj Fair Song.

After this song, they sing a brief account of the Rámáyan, the adventures of Rájá Rám Chand, in the Pahári language.

Then dramatic performances are displayed. First of all a gang of Bájragís (Vaishnavas) enter with their preceptor. His disciples serve him respectfully, but with comic sentences, which make the audience laugh. Then other pieces, such as a banker’s or other person’s drama, are performed during the whole night, and the people all disperse at daybreak. After taking some refreshment they again gather by the evening, when archery is practised, and the man who shoots under the knees of a running man, is praised. Turn and turn about they play with bows and arrows. This practice is called Khé’l. There is a proverb—

Dhanú ra khé’l, piplí ra masálá, kuchh ni huñdá.

“The practice of archery, and spice of the chilli, are no good.”

Translation of the Blá’j Song.

The first is the name of the Almighty God, who has created the earth,

¹ Rág Shyámkalyán, tál chhukrá, sung with music and dance.

- The whole earth was drowned in the water, Mansá Deví¹ was kept as a guard.
There were no men, no sages, only the Supreme God was king,
From Siddh-guru's² wallet, there fell down two and a half grains of mustard.
5. The two and a half grains of mustard we should sow in a small field,
Having been sown the grain began to grow,
When grown up, the mustard plants were weeded.
Being well weeded, they began to ripen,
Being ripen and cut, they were heaped at one place.
10. What was the produce after cleaning them in the farmyard? [*chhurú*.³
The seed was two and a half grains, the produce one
One *chhurú* of grain we should sow in a small field,
Having been sown, it began to grow,
Being grown up, the mustard plants were weeded,
15. Being well weeded, they began to ripen,
Being ripen and cut, they were heaped at one place.
What was the produce after winnowing them from the straw?
Of one *chhurú* of seed, the produce was one *páthá*.⁴
One *páthá* of mustard seed, we should sow in a field.
20. Having been sown, it began to grow up,
Being grown up, the field was weeded,
Being well weeded, it began to ripen,
Being ripe and cut, it was heaped at one place.
What was the produce after winnowing it from the straw?
25. The seed was one *páthá*, and the produce one *jún*.⁵
Now one *jún* of the seed, we should sow in a field,
Being well sown, it began to grow,
Being well grown up, the field was weeded,
Being weeded, it began to ripe up,
30. Being ripe and cut, it was heaped at one place.
What was the produce after winnowing it from the straw?
Of the one *jún* of seed, the produce was one *khár*.⁶
One *khár* of seed we should sow in the large field of Balg,⁷
Being sown, it began to grow up,

¹ Mansá Deví is the name of a goddess, who sprang from God's mind.

² Siddh *gurú* was a devotee.

³ *Chhurú* is = 1½ tola.

⁴ *Páthá* is a grain measure equal to three seers.

⁵ *Jún*, a grain measure equal to forty-eight seers.

⁶ *Khár*, equal to 20 *júns*.

⁷ A village on the boundary of Balsan and Ghúñđ States.

35. Being grown up, the field was weeded,
 Being well weeded, the plants began to ripen,
 Being ripe and cut, it was heaped at one place.
 What was the produce after winnowing it from the
 straw?
 The seed being one *khár*, the produce was one
khársh.¹
40. O brothers, with one *khársh* of mustard we must ask
 protection.
 The Siddh-*gurú* offered protection,
 And by evening time, there appeared Shib (Ludar),
 Who said: "The earth and the sky are hereby pro-
 tected,
 The sun and moon are hereby protected,
45. The region of constellations is hereby protected,
 The *nág* Bāsukí is hereby protected,
 The seven seas are hereby protected,
 The courtyard and the four quarters are hereby pro-
 tected,
 The saints and sages are hereby protected,
50. The gate of the Koṭí State is hereby protected,
 The Ráná Raghubír Chand is hereby protected,
 The Heir Apparent and his brother are hereby pro-
 tected,
 The palace and the boundary are hereby pro-
 tected,
 The village deity Kḷainú is hereby protected,
55. The deity Shrálí (Juṅgá) is hereby protected,
 The deity Síp is hereby protected,
 The deity Dháñdí is hereby protected,
 The deity Kórgan is hereby protected,
 Gods and goddesses are hereby protected,
60. The courtyard of *Cháklú*² is hereby protected,
 And lastly this Blá'j Fair is hereby protected."
 Mansá Deví sprang from God's mind,
 And God told her to guard the earth,
 God gave her seven earthen pots to keep, saying:—
65. "O goddess, keep them in the store-house."
 God slept for twelve years in the ocean, and said:—
 "O goddess, thou should'st guard them carefully,
 Keep them for nine months in the store-house,
 On the tenth month they must be broken."
70. One pot was broken by the goddess, and there appeared
 Brahmá:

¹ A *khársh* is equal to 20 *khárs*.

² *Cháklú* is a place about two miles from Kiár, where the Blá'j Fair takes place on the full moon of Kártik.

- “ I tell thee, O Brahmá, be pleased to solemnize my wedding.”
- “ O mother goddess, say not such a strange thing, Thou art my virtuous mother of the seven ages,” said Brahmá,
The goddess being very angry, burnt him to ashes.
75. The second pot was broken by the goddess, and there appeared Vishṇu:
“ I tell thee, O Bishṇu, pray perform my wedding,” said the goddess.
“ O goddess, say not such a strange thing, thou art my seven ages’ virtuous mother, answered Vishṇu,
The goddess being very indignant, burnt Vishṇu to ashes.
The third pot was broken by her, and there appeared Mahádeb (Shib):
80. “ I tell thee, O Mahádeb, be pleased to arrange for my wedding,” said the goddess.
“ Promise me, O goddess, thou that hast killed my two elder brothers,”
Be pleased to restore them to life.
The goddess threw a drop of nectar, straightway arose Brahmá and Vishṇu.
Brahmá and Vishṇu besought the goddess:
85. “ We will perform thy wedding after we have created men.”
A man twenty-seven feet in height was created, but he did not suit the earth,
A man of two feet was created, but he did not suit the earth.
The next time they again created a man.
A man was created of gold and silver, but he did not suit the earth.
90. A man of bell-metal and copper was created, but he did not suit the earth.
A man of Cupid was created, who answered and was called Húñkár,
Húñkár got a son, who was termed Nirañkár.
Nirañkár got a son, who was called Harí Chand.
In the reign of Harí Chand all his subjects were very happy,
95. In his time, the leopard used to graze goats,
In his time the cat was the keeper of the milk-store,
In his time the mouse became the keeper of the grain-store,
And, in his reign, the civet was perhaps the door-keeper.
Harí Chand got a son, whose name was Rájá Bali Chand.

100. In the reign of Balí Chand, the earth was dazzling.
Balí Chand said :
“ Ask learned pandits to find a lucky time to build a palace,”
Twelve gates were erected, and twelve persons appointed gatekeepers.
The palace was built of stone, and beams of iron fitted.
Its planks were of copper and bell-metal, and its roof was made of silver,
105. Its uppermost roof was made of gold. Then he bade call Nárad,
Invitations were sent to the four quarters, saints and sages were summoned.
All the deities of the four *dháms* were invited. Then he said : “ O Nárad, invite all,
But take care that Vishṇu may not hear.” Vishṇu, assuming the form of a dwarf,
Arrives at the door of Balí Chand, and seats himself at the gate.
110. He neither takes food nor drinks water. Bali Chand saith, “ O Bráhmaṇ, please accomplish my sacrifice ;
I will give you whatsoever you may ask for.” The dwarf bound him by an oath.
He fed the sacred flame with iron fuel, and lighted a lamp with water, [gift.
Thus accomplishing the sacrifice, he asked for the And Balí Chand said : “ O Bráhmaṇ, ask for the gift, ask for the gift,
115. Whatsoever you ask for is acceptable to me.”
The dwarf inquired : “ O Rájá, what is that thing like a pan ? ”
The Rájá replies : “ O Bráhmaṇ, call it not a pan, 'tis the full moon.”
The dwarf inquires : “ O Rájá, what is that like a rope there ? ”
The Rájá replies : “ O Bráhmaṇ, call it not a rope, it is the Básukínág.
120. O Bráhmaṇ, ask for a gift, there is no refusing anything you may ask for.”
The dwarf inquires again : “ O Rájá, what's that on the roof like a golden basket ? ”
The Rájá replies : “ O Bráhmaṇ, call it not a basket, 'tis the golden roof.”
The dwarf said : “ I have accomplished your sacrifice, but you are changed.
Bestow on me two and a half paces of land.” Said Balí Chand : “ You are misled, and do not know how to ask,

125. Gold, silver, horse and robes are gifts for a Bráhmaṇ. I would have given you the fertile land in Balg, wherein grows a *khársh* of grain.”
In one step he covered half the earth and in another the whole world,
But there being no room for the half step, Rájá Balí Chand bent down his neck for it,
He was cast down into the seventh lower region. Rájá Balí besought Vishṇu, saying: “Do not abolish my name.
130. Give me two days of conjunction and two days of the new moon,” asked Rájá Balí Chand.
“O Rájá Balí Chand, I cannot give you so much, but I’ll allow you one day of conjunction and one day of the new moon,” added Vishṇu.
Balí Chand exclaimed: “O Diwáli, when will you come?” She said, “in October.”
“With what greedy desire?” “Of maidens and children.”
135. “O Diwáli, when will you come?” “with the desire of walnuts and roasted grain,¹
And with the desire of beautiful women and handsome youths.”
So much is the Blá’j Song.

¹ Roasted grain and walnuts are divided among friends and relations at the fair.

23. A Vocabulary of the Pasi Boli¹ or Argot of the Kunchbandiya² Kanjars.³

By W. KIRKPATRICK.

The Kunchbandiya Kanjars are at the present day a non-criminal section of the vagrant tribes of a Gipsy character known all over India by the generic name of Kanjar.

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¹ This secret code or language Kanjars themselves call *Pasi Boli*, Mr. Gayer in his Lecture on the Sansi and Beria says, "In speaking before others they employed Hindustani but among themselves they spoke a Marwari dialect, or a tribal dialect which they themselves called *Parsi* (sic)"; see note on the Chandramedis of Indore, a confraternity of criminals, in Appendix to Mr. Kennedy's "Criminal Classes in Bombay,"—they have "a secret code vocabulary called *parsi*." In the way the word was always pronounced to me the "r" was absent, i.e. *pási*.—W. K.

² i.e. makers of brushes; from *Kūnch* the brush used by weavers for cleaning the warp threads, and *bá dhná* to tie.

³ Mr. Crooke gives the derivation as Sanskrit *Kánánáchará* in the sense of a wanderer in the jungle; cf. with Harriott's ingenious derivation of Romnichal *رومنچال* = *Ramná* "a park, plain or champagne," and *chal* *چل* "rover, wanderer, traveller." Mr. Nesfield's theory and etymology is to me quite as convincing and more picturesque. See Mr. Nesfield's article in *Calcutta Review*, Vol. LXXVII Sir Herbert Risley in "Tribes and Castes of Bengal" disposes of the Kanjar with the following description: "*Khangor, Kanjar*, a gypsy caste of the North-West Provinces who hunt jackals, catch and eat snakes, and make strings of hemp and cotton. In Behar they are chiefly rope twisters."

⁴ For the first six references I am indebted to Sir Herbert Risley.

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¹ Mitra's Gypsies in his account of the "Gypsies of Bengal" are *Bediyas*, a name which according to Sir Herbert Risley in "Tribes and Castes of Bengal," Vol I, p. 8., is descriptive of "a number of vagrant gypsy like groups."

² This is a compilation on popular lines devoid of acknowledgments or references

³ Includes translation of a "Contribution to the History of Gypsies" by M. DeGoeje, Professor of Arabic in the University of Leyden.

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“An account of the Bazeegars, a sect commonly denominated Nuts, by Captain David Richardson.¹”

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My excuse for introducing the above Bibliography is that it may be of use to others interested in the wandering and casteless tribes of India. A reference to these authorities, whether they be the severe official recorder of facts or the ardent “gypsiologist,” will show that many, if not all, have succumbed to the fascination of discovering linguistic likenesses, and perhaps what is nearer the mark, the similarity of purpose between Romanes or Romnichal and the cant of various Indian gypsy tribes. Although these recognized Gypsy tribes of India are not by any means bound by such ties as a common argot, it is in this connection that the Bibliography might be appreciated. Most of the authorities quoted give vocabularies of various secret and slang languages, and there are certainly many instances to be found of the resemblance of words; for example between the collection of Nut words by Capt. D. Richardson 100 years ago, and the Baoris cant given by Mr. Gayer in his lectures on “Some Criminal Tribes in India.”

It will be observed that in the following vocabulary nouns predominate. This and a systematic use of inflections suffixed to the verbal root is a common characteristic of Gypsy argots, so that for purposes of ordinary conversation the code is maintained by an amalgamation with local dialects, such as *Punjabi*, *Ját-ki-gal*, *Hindi* or *Marwari*. I am informed by members of the clan themselves that the code is used even with Guzerati verbs as the medium.

The *Kunchbandiya*, and in fact all sections of Kanjars, practise a strict system of exogamy, and for this purpose are divided up into exogamous septs, mostly totemistic; and a case of a girl of a sept or sub-section from near Poona (Guzeráti) marrying into a Kanjar “camp” at Karnal came under my observation. From such alliances—which are not at all uncommon—between parties from districts hundreds of miles apart,

¹ Capt. D. Richardson, who gives an interesting vocabulary of “Bengal Bazeegars or Nuts,” back-slang, states that “the *Kunjurás* are no other than those Bazeegars or Nuts who inhabit the Upper Provinces of Hindustan.”

we must expect a certain common use or union of dialects, and a resultant patois or argot which combined with the tribal special "slang" provides a sufficiently extensive vocabulary for the limited conversational requirements of a community of the present-day social status of the Kanjars. This process of an amalgamation of dialects among these vagrant tribes must eventually result in the discarding of any real original language, and a constantly changing argot. Much interest therefore attaches to words with which we can show some analogy in the various secret languages of Gypsies, whether in India or in Europe.

I have compiled this short code personally without the aid of intermediaries, and in many cases caught the right word, and as far as I could the real phonetic pronunciation only after hearing it in actual use several times and over an extended period. My first experience of the *Kunchband* Kanjars was with a sub-section who in Delhi and the district call themselves *Gehárás*, and supply the local Tent Clubs¹ of Delhi and Muttra with shikaries. It was owing to their tactics during the earlier days of our acquaintance that I was fired with a desire to get to know more about them. It was common knowledge in villages and in "camp" among syces and others that these *Kanjar-lóg* had a *boli*² of their own; but my earlier attempts at linguistic research in this direction were not successful. My informers unblushingly foisted on me what I subsequently discovered to be absolute gibberish, and it was only after I had known the clans settled in and around Delhi for some years, that I was really admitted into their confidence. It also so happened that about nine years ago I was in a measure instrumental in getting these *Gehárás* exempted from the more rigorous operations of the Criminal Tribes Act, and I believe I thus became something of a *persona grata* among them. I make no apology now for my apparent breach of confidence in committing their meagre cant to the care of the Asiatic Society. This particular branch of the tribe whom I discovered to the local authorities as *Gehárás*, and who have been mostly the source of my information, are now more or less occupied in the peaceful pursuits of making *khas khas* tatties and collecting pig's bristles, while the adventurous among them find scope for their natural bent in following "the line" of the Tent Club or taking the globe-trotter out shikaring. As I say, the *Gehárá* sub-section of the *Kunchbandiya* Kanjars in and around Delhi are now a practically settled community, and any interest therefore which

¹ See Genl. Baden Powell's book on Pigsticking in India.

² Talk or language. In Hindustani *apas ká boli hai* = "there is a language of their own," and which the Kanjars themselves called *pási boli*. I think it likely that *pási* is slang for *apas* or *apis* or *apse*.

we take in them or their manners and customs, their origin and language can only operate to their benefit.

FOOD AND DOMESTIC.

Bajra (lesser Millet).	<i>Sarkuá.</i>
Bread	<i>Dhîmrî.</i>
Burial	<i>Khimti dūbáigo.¹</i>
Caste	<i>Jethéli.</i>
Child (male)	<i>Chōōkhá.</i>
Child (female)	<i>Chōōkhî.</i>
Cloth, clothes	<i>Toopká.</i>
Dead, he or it is	<i>Mikatchgo.</i>
Drink	<i>Kurch.</i>
Eat, to	<i>Dath lóg (or dut lóg).</i>
Ghi (clarified butter)	<i>Ninghár.</i>
Gold mohur	<i>Khasarf.²</i>
Gūr (molasses)	<i>Dátmi.</i>
Hookha	<i>Nōōjá.</i>
House, hut	<i>Rib.</i>
Millet (Bajrá)	<i>Sarkuá.</i>
Man	<i>Khád.³</i>
Plate, earthen (utensils)	<i>Chaindhlá.</i>
Pulse	<i>Phénsni.</i>
Rice	<i>Kūtkár.</i>
Rupees	<i>Riká.</i>
Shoes	<i>Gudári.</i>
Sister	<i>Chain ; Chá-éen.</i>
Sugar, sweets	<i>Dátmi.</i>
Tobacco	<i>Romák.</i>
Utensils	<i>Chaindhla.</i>
Virgin	<i>Kumári.</i>
Woman	<i>Lōōbhar.</i>
Well	<i>Dhoán.</i>
Wheat	<i>Roská.</i>
Water	<i>Nimáni.</i>
Father	<i>Bápîlo.</i>
Mother	<i>Chá,ántári.</i>

INTER-TRIBAL APPELLATIONS.

This use of different and disguised names by one tribe for another is curious. The popular name is well known to

¹ Hind. mud *matti*, *mitti*.

² Hindustani *asarfi*—a simple but effective disguise, and this affixing of a consonant, usually an r or a k, is a common method of conversion in Indian slang languages. See numerals *bék one*, Hindustani *ék*.

³ Hind. *ádmi*—an instance of dropping the suffix and prefixing the familiar k or kh—*khádmi* and *khád*.

the tribe, but they prefer a slang designation ; for instance, in speaking of the *Bhátus* or *Bhántū*, the *Kunchbhand* Kanjars call them *Rhántu*: or, as they put it, “they are *Bhántu* but we call them *Rhántu*.” This is a peculiarity which must add considerably to the perplexities of the census enumerator, and I can well imagine it to be a fruitful source for the discovery of new septs and sub-sections. Take the *Bédiya* or *Bériya*—the *Kunchbhand* and other Kanjars as well, I believe, call them *Jódái*, and it would be only what one might expect for a not too interested enquirer to conclude that *Jódái* must be a new sept or sectional name, and so on. The following are a few distinctive inter-tribal names,—they might best be described as nick-names,—for all that, a particularly interesting part of this brief vocabulary :—

Bhátus or Bhántus	<i>Rhántū</i>
Bajánia	<i>Kanátiá</i>
Bawariya or Báoriá	<i>Párdi</i>
Bédiya or Bériya	<i>Jodái</i>
Gohar	<i>Péhndá</i>
Nat	<i>Goár</i> (not to be confused with Gohár)
Kunchbhand Kanjars	<i>Gehára</i>
Sámperás, particularly ; but an appellation common to <i>all</i> wandering tribes	<i>Jogi</i>

If the *Kunchbhand* Kanjar is ever in the jungle—and he is there pretty frequently—and he meets the *Sámperā* tribe, his salutation is “*A Náth Rám Rám!*” and the greeting he gets in return is “*Ram Ram bhai Gehari O!*” Notice the feminine *Gehari O!*” This salutation indicates a past brotherhood when the *Kunchbhand* Kanjar was himself a nomad.

NUMERALS.

One	<i>Bék</i>
Two	<i>Dobélū</i>
Three	<i>Thibélū</i>
Four	<i>Chábélū</i>
Five	<i>Rachélū</i> ¹
Six	<i>Chhebélū</i>
Seven	<i>Sathélū</i>
Eight	<i>Athélū</i>
Nine	<i>Nabélū</i>
Ten	<i>Dasélū</i>

Eleven, twelve and thirteen up to twenty there is no slang for ; counting after this is done in tens ; but twenty is *bisélu*, and after twenty we have forty = *dobisélu*, sixty =

¹ Notice the R ; *Rachelu*—not *Pachelu* as might be expected.

thibisélu, and so on, to *nabisélu* or “nine twenties,” which is one hundred and eighty, the grand summit of their numerals and monetary value. *Nabisélu rēka* = nine twenties, or one hundred and eighty rupees is the “bride-price” or what the bridegroom or his family have to pay the bride’s family. In parting with his bride—divorcing her—a like sum has to be paid to her or her relations, presumably as a *dót* to help her to find another husband, a convenient arrangement for the gentleman who may have been the cause of the disruption.

ANIMALS.

Boar (Wild)	<i>Ghūrér</i>
Cat	<i>Dhēēbri</i>
Hare	<i>Khurrá</i>
Dog	<i>Jhōōkal</i>
Jackal	<i>Ghégar, Syar</i> ¹
Parrot	<i>Nūtá</i>
Ox	<i>Rail</i>
Snake	<i>Rapéla, Sánpilo</i>
Wild boar (single and in sounders)	<i>Ghúrér</i>
Wolf	<i>Rehdéjá</i>
Sand Lizard	<i>Sándá</i> ²

NATURAL PHENOMENA.

Afternoon, morning.	midday,	<i>Thipáro, dopáro, pailpáro</i> , i.e. the 3rd, 2nd and 1st watches, in fact the same as Hindustani, but there is a distinct and peculiar pronunciation which quite obscures even familiar words like these.
Day		<i>Din</i> same as Hindustani
Dawn		<i>Din nijargo</i> ³
Death		<i>Mikatch</i>
Fire		<i>Jhūrrái, Joráhi</i>
Moon		<i>Chianda</i> ⁴
Night		<i>Khirth</i>

¹ Jackal slayer (?), a common appellation among these *shikari* tribes, and is the name given to a section of tribes classified by Crooke as “disreputable livers.” Hind. *gidar*: Pers. *shágalá*: Sanscrit *sricál*, a jackal.

² Hind. *Sánd*—a stallion; the oil of this sand lizard has a reputation for certain properties.

³ *din* = *nijargo*; *nijargo* is to run—the day is running out of the night.

⁴ Hind. *chánd* moon, so that *chiandá* is dialectic, but again capable of clever disguise in pronunciation. Romanes for moon is *chiend*.

Sky	<i>Rádul</i> ¹
Storm	<i>Khándi</i> ²
Stars	<i>Taréngé</i> ³
Sun	<i>Ghaméla</i>
Water	<i>Nimanî</i>

MISCELLANEOUS.

Awake	<i>Jágōg</i> ⁴
Bolt, do a	<i>Chaikjao</i>
Caste or tribe	<i>Jathelá</i>
Drowned	<i>Dūbárgo</i>
Feet	<i>Pamélá</i>
Goes, there it goes	<i>Wo Jaogdá</i>
Heart	<i>Jabelo</i>
Excitement (of the hunt or chase)	<i>Jabélo ghabráro</i> ⁵
Hide yourselves (imperative)	<i>Jūgjao</i>
Move on ; gone on	<i>Nipharo, challagdao</i>
Mud	<i>Khimti</i>
Him, to	<i>Birókó</i>
Prostitute	<i>Dhánchinî</i>
Quickly go	<i>Chálagjáo</i>
Run, to	<i>Nipharná</i> ⁶
He has gone somewhere, or to some place unknown	<i>Rárdês gáogiro</i>
Sleep, sleep, gone to	<i>Tūrrakgo</i>
Sleeping, He is	<i>Tūrrak ráhró</i>
See, to	<i>Tigro</i>
Seen (it), I have	<i>Maine tigro</i>
Spring, or well, or water hole in the sand of a river bed	<i>Dhoán</i>
Thief	<i>Khainch</i>
Wait (imperative)	<i>Chaitjó</i>
Swim, to	<i>Tūbárgo</i>
Yes	<i>Hambá</i>
Drink	<i>Kūrchlo</i>
Drink water	<i>Nimáni kūrchlo</i>
Smoke tobacco (i.e. drink or inhale)	<i>Romák kūrchlo</i>
Smoking or drinking, he is	<i>Kūrch ráhró</i>
Know, I	<i>Jándo</i>

¹ Hind. *Bádul* = clouds.

² Hind. *ándhi* = dust-storm.

³ Hindi. *tará* = stars.

⁴ A simple adaptation of Hind. *jágná* to wake.

⁵ Hind. *ghabrá giya* = confused.

⁶ See "dawn" and "move on."

Call out, in reference to a }
hánk or "beat" when }
 hunting and driving a }
 jungle for game }

Lalkáro

Oh mother! expressive of sur-
 prise or disgust, an appeal
 to their Deity
 who is also called

Diyá!

Márani or *Máhárani*

If we accept the conclusion that the Gypsies scattered throughout Europe are all of Indian origin and descended from one original parent stock, and there appears to be a certain unanimity of opinion on this point,¹ it is not remarkable that there should be an incidence of resemblances and even actual identity between Romanes and the argots of Kanjars and allied tribes of a Gypsy character.

This vagrant race of people, or shall we say certain vagrant races of people, we call Gypsy in England,—a corruption of Egyptian, originating in the vulgar error that Egypt was their native place, and they are variously called Tinkler (Tinker) or Caird in Scotland, Gitana in Spain, Zigeuner in Germany, Zingari in Italy, Kanjar in India, and so on. A comparative survey of the manners, customs, habits and occupations of the Kanjar with the English Gypsies,—the Zigeuner with the Zingari or the Gitana with the Bohemien, as they are called in France,—a comparison of their nomadic, and occasionally predatory, habits all temptingly point to their identity. In addition we find all these people have a phraseology of their own, call it what we may, back-slang or cant or jargon or gibberish. An investigation will show that none of these various argots or codes are without some consistence and character, whether we study the vocabularies given by Grellman, or Hoyland, or Irvine, or Colonel Harriot, or Leland, or Smart and Crofton, or even any of the various codes and vocabularies of Indian Gypsies, of which there are a large number of reliable collections, and to which reference has already been made.

And finally we have the remarkable linguistic similitude between Romanes or Romnichál and various Indian dialects, as may be clearly demonstrated from a comparison of any Romanes vocabulary and colloquial Hindustani of to-day.

There are two words in my Kanjar vocabulary to which I would draw attention,—whether the analogy is of any philological interest I leave it for others to decide. To me they are interesting as examples of words which, while having no outward resemblance to Hindustani equivalents,

¹ See *Bengal Census Report*, 1872, p. 158, for a complete refutation of this theory.

are yet common to the argot of the *Kunchbandya* Kanjars and to Romnichal or Romanes of English and European Gypsies, *common only to these two argots*, and as far as I have been able to discover, *to no other*. The word for Dog in European Romanes is *Jookal*. Dr. Paspatis gives it as *djukél*, Smart and Crofton in their elaborate and carefully prepared vocabulary give it as *Jookel*. Grellman includes Dog in his comparative view of "Gypsy & Hindustani" and gives the Gypsy for dog as *Jukél*, but—and I would emphasize the significance of the omission—gives no Hindustani equivalent. Colonel John Staples Harriot in his exhaustive "Comparative Vocabulary of the Gypsy Dialect" with a variety of Asiatic Synonymes deduced chiefly from "the Hindi or Language of Hindustan" gives the gypsy word for Dog as *Jukal*, *Juklo*. Lt. Irvine gives the gypsy for Dog as *Jookil*. Now compare the word in my collection used by the *Kunchbandya* Kanjar for a Dog,—they call it *Jhūkal* or *Jhōōkul*. I have made a close search in the fairly numerous codes and vocabularies of Indian Gypsies, to be found in the authorities I have already quoted, but do not find this equivalent repeated. Mitra's *Bédēya* vocabulary gives dog = *nelya*, while the nearest approach to a similar word is in Sleeman's "Ramaseeana or Vocabulary of the Thugs" which gives Dog = *Jokkur*. Further interest attaches to this word from the fact that the dog is a totem common to the Kanjar and allied Indian tribes.

Another word to be noticed is *Mail*—a Horse in *Kunchbandya*, while in Gypsy, according to Smart and Crofton, we have *meila* = an Ass; Hoyland *moila*, Harriot *maila*—an ass or donkey. Irvine *myla*; Borrow *mailla*; again Sleeman's Ramaseeana gives *mawil* a horse. This with *Jokkur* a dog in the language of the Thugs is suggestive, and may indicate the existence in days gone by of relations closer than mere cant between the Thugs and Kanjars. It is easy to see that *mail* might be pronounced as *mawil*, and in the case of *Jokkur* the interchange of the last letter *r* for *l* is a common variation.

Lōōbhar in the *Kunchbandiya* Kanjar vocabulary is a woman, while Smart and Crofton in their vocabulary of Romanes give *Lōōbni* a harlot or *lūbni*, *lūvni*. Plural *Loobniao*. Paspatis gives *lūbni*; Colonel Harriot *lūdni*. Irvine *Loovani* = a wench.

Mr. Nesfield in his article on "The Kanjars of Upper India," *Calcutta Review*, LXXVII, p. 368, says: "Amongst themselves they have a secret language which no one but a Kanjar can follow. From the specimens which I have been able to collect (and these were acquired for me by a native with the greatest difficulty), this seems to be chiefly based upon Hindi with certain inflections which

[N.S.]

perhaps have been derived from some old *Prakritee* dialect now obsolete. Some of the words, however, seem to have no connection whatever with any of the tongues now written or spoken in India."

Mr. Nesfield's vocabulary consists of eighteen words, all of which are confirmed in the collection I have made—with one exception, and that is the word 'Wife' the *Kanjar* for which Mr. Nesfield gives as *gihári*. Now I have particularly referred to the sub-section of *Kanjars* who call themselves *Gehárás*. The feminine for *Gehára* is of course *Gehári*, and the wife of a *Gehára* or for that matter any woman of the tribe would be called *Gehári*—just as we have the feminine for *Jat* as *Jatni* Rajput, *Rajputni*, or *Chokrá* a boy, *chokri* a girl, and so on. *Gihári* therefore is only "the wife of a *Gehára*," and is not the common word for "wife." I venture to emphasize this point as it is largely from the *Gehára* *Kanjars* that I have collected the above vocabulary. *Gehára* was apparently until 8 or 10 years ago used exclusively as an intertribal appellation; to every one else the tribes round Delhi, Muttra, Agra, Karnal, Meerut, Umballa and the U.P. and S. Punjab generally being known as *Kanjars*. It is in endeavouring to throw off the social stigma which attaches to the name *Kanjar*, and at the same time with the object of escaping the rigors of the Criminal Tribes Act, that these several families first openly declared themselves to be *Gehárás* and not mere *Kanjars*. I have not come across *Gehára* as either a tribal or sept name in any census report or other Ethnographical analysis of Indian tribes or castes, and this makes Nesfield's application of the word *Gihári* as *Kanjar* for "a wife" all the more interesting. Mr. Nesfield's article was written previous to 1883, and the conclusion is that *Gehára* is a secret tribal name, which it has only recently been found convenient to divulge.

24. The Evidence of the Faridpur Grants.

By RAKHAL DAS BANERJI, M.A.

In July last Mr. F. E. Pargiter, late of the Indian Civil Service, published three copperplate grants found in East Bengal in the "Indian Antiquary." The earliest of these plates was discovered twenty years ago and the discovery announced in 1892. Dr. Hoernle promised an edition of this copperplate eighteen years ago.¹ It appears from Mr. Pargiter's article that the plates, now three in number, were sent to the late Prof. Kielhorn in March 1905, but his sudden removal from this world prevented him from dealing with them. This indeed was unfortunate, as Dr. Kielhorn's unerring judgment would have saved all controversy on the subject. Mr. Pargiter has published these plates at the request of Dr. Hoernle from whom he obtained them in October 1908. In the second paragraph of his article Mr. Pargiter refers to a fourth plate, which was brought to Dr. Hoernle's notice by the late Dr. T. Bloch, then Superintendent of the Archæological Survey, Eastern Circle. Mr. Pargiter had a photograph of the fourth plate before him when he edited the three other plates. I had the honour of editing this fourth plate in the Journal of the Society, and as the publication of the three other plates throws further light on the history of this period, I am forced to make some remarks on the conjoint evidence of these four copperplate grants. The fourth plate belongs to Mr. H. E. Stapleton, B.A., B.Sc., of the Indian Educational Service. Further particulars about the *provenance* of this plate have already been recorded by the owner in a prefatory note to my article. The Bengalee gentleman referred to by Dr. Bloch in his letter to Dr. Hoernle is Prof. Nilmani Chakravartti of the Presidency College, to whom the plate was submitted for decipherment. I am rather surprised to learn that these three copperplates were purchased by Dr. Hoernle on behalf of the Asiatic Society of Bengal, as there is no record in the Society to show that they belong to it. So also in the case of the Grant of Vidyādhara Bhañja, Dr. Kielhorn's statement about the ownership of these plates was a revelation to us.

The following conclusions are derived from a comparative study of these four copperplate grants:—

(1) From an examination of the characters of these inscriptions it appears that they were written in mixed alpha-

¹ *Ind. Ant.*, vol. xxi, p. 29.

bets. While editing Mr. Stapleton's plate, I have tried to discuss the peculiarities of the characters to their fullest extent, but the publication of Mr. Pargiter's article necessitates a recapitulation of the whole argument. It appears to me, that on the basis of Palaeography, these four copperplates may safely be announced to be forgeries. The date of the forging of these grants cannot be exactly determined, but it is certain that they are not modern forgeries, but on the other hand, at least as ancient as the 11th or 12th century A.D.

(2) These copperplates show a novel method of granting land and conveying the same. In the grants published by Mr. Pargiter, this method, though different from those employed in all other grants, differs slightly at the same time from that employed in the fourth or Mr. Stapleton's grant.

(3) The seals on the three copperplate grants are at least a couple of centuries older than the characters employed in the inscriptions. The seals, it should be mentioned, are not of the princes mentioned therein, but belong to certain District officials. In this case too we find a remarkable departure from the usage to be found in the majority of copperplate grants.

(4) The language of the three older copperplate inscriptions is not so vague as that of Mr. Stapleton's grant.

(5) The dates to be found on these copperplates cannot be referred to any particular era known at present. In my article on Mr. Stapleton's grant, I have said that the date in it probably referred to the *Harṣa Samvat*, but a careful perusal of Mr. Pargiter's article and a thorough examination of the three inscriptions published by him have convinced me that these dates are either regnal years, or as vague and indefinite as the inscriptions themselves.

(6) Finally, we have some material at least for the history of Bengal during the dark period which ensued upon the fall of the empire of Harṣa-Vardhana till the rise of the Pālas of Bengal. This material, though not so definite, casts some side lights upon the internal condition of the country in that period.

I shall now take the conclusions stated above in proper order.

I. THE CHARACTERS OF THE INSCRIPTIONS.

First of all, I shall take the inscriptions edited by Mr. Pargiter in the order in which he has taken them.

(1) The Grant of Dharmmāditya : the year 3.

A very marked difference is noticeable in the use of the letters *Ha* and *La*. We have two forms of *Ha* in this inscription : 1st, the Eastern variety of the early Gupta form, which is to be found in the Allahabad Inscription of Samudragupta,¹ the Kahaum Inscription of Skandagupta² and the Dhanāidaha

¹ Fleet's *Gupta Inscriptions*, p. 6.

² *Ibid.*, p. 67.

Grant of Kumāragupta I.¹ In all we have eight instances of the use of this form of *Ha* in this plate:—

<i>Bṛhaccatta</i>	in line 4.	<i>Avadhrtam-astīha</i>	in line 10.
<i>Ichhāmyaham</i>	„ „ 7.	<i>Hastena</i>	„ „ 15.
<i>Brāhmaṇasya</i>	„ „ 8.	<i>Paratrānugraha</i>	„ „ 18.
<i>Grhītvā</i>	„ „ 8.	<i>Himasena</i>	„ „ 23.

In all other cases we find that the *Ha* of the Western variety of the Gupta alphabet in use with its 6th century addition of an acute angle. We have in all eight cases of its use:—

<i>Mahārājādhirāja</i>	in line 2.	<i>Mātāpitroranugraha</i>	in line 19.
<i>Mahārāja</i>	„ „ 2.	<i>Haret</i>	„ „ 24.
<i>Mahattara</i>	„ „ 4.	<i>Himasena</i>	„ „ 25.
<i>Tadarhatha</i>	„ „ 8.	<i>Saha</i>	„ „ 25.

In a previous paper I have already noticed that the early Gupta forms were gradually dying out of the Eastern alphabet about the middle of the 5th century A.D., so it is not likely that they should occur with such persistence in 7th or 8th century inscriptions.²

This discrepancy is still more remarkable, as the scribe has used the different forms in writing the same word; for example, compare the word *Himasena* in line 23 and line 25 and the word *Anugraha* in lines 18 and 19. It should be noticed in this connection that the form of *Ha* of the Eastern variety to be found in this inscription is somewhat different from that to be found in the three inscriptions cited above. In fact, it is difficult to make out whether the letter is a *Ra* of the 8th century or a *Ha* of the 5th century. So also in the case of the letter *La*, we find that in some instances the hooked form, which is to be found in the Eastern variety of the early Gupta alphabet, has been used, but in the majority of cases the form of the Western variety is to be found. Thus we find the earlier form in six cases:—

<i>Labdha</i>	in line 2.	<i>Lābhah</i>	in line 13.
<i>Kālasakha</i>	„ lines 5-6.	<i>Samkalpābhīḥ</i>	„ „ 14.
<i>Durllabha</i>	„ line 6.	<i>Sīlakunḍaśca</i>	„ „ 24.

but the form of Western variety is found in all other cases:—

<i>Kulacandra</i>	in line 4.	<i>Dhruvilātyām</i>	in line 16.
<i>Āluka</i>	„ „ 5.	<i>Kulya</i>	„ „ 16.
<i>Kulasvāmi</i>	„ „ 6.	<i>Kāla</i>	„ „ 18.
<i>Mūlyam</i>	„ „ 8.	<i>Salaṅga</i>	„ „ 19.
<i>Pustapāla</i>	„ „ 9.	<i>Uparilikhita</i>	„ „ 20.
<i>Kulya</i>	„ „ 11.	<i>Anupālañcha</i>	„ „ 21.

¹ *Ibid.*, vol. v, p. 459.

² *Ibid.*, p. 460; cf. also Bloch in *Arch. Survey Report*, 1903-4, p. 102.

<i>Kalana</i>	in line 12.	<i>Pratipālanīyam</i>	in line 22.
<i>Abhilāṣa</i>	„ „ 14.	<i>Liṅgāni</i>	„ „ 23.
<i>Nalena</i>	„ „ 16.		

We also find two forms of the superscript form of long *ī*. We have two cases of the older forms:—*Śrī Dharmmāditya* in line 2 and *Pratipālanīyam* in lines 22-23: as well as two cases of the 6th century form:—*Upakrīya* in line 8 and *Sīmā* in line 23. We have also two forms of *Tha* in this inscription. One is the earlier form resembling the Greek letter *θ* which is to be found in the word *Apratiratha* and the word *Abhyarthana* in line 9, and the acute-angled 6th century form of the letter to be found in *Tathā* in line 11 and line 14.

The lingual *ṣa* throughout is of the looped form, which is one of the characteristics of the Eastern variety of the early Gupta alphabet. The form of *Ma* is peculiar; it has the form which is to be found in the Bhāradī Dīh Inscription of Kumarāgupta I.¹

(2) The Grant of Dharmmāditya, no date.

The collotype plate published by Mr. Pargiter is very indistinct and its palæographical peculiarities cannot be determined with certainty. So far as I have been able to examine them they vary much less than in the plate mentioned above. The following peculiarities are noticeable: the form of *Ha* is throughout that of the Western variety of the Gupta alphabet, the acute angle being absent. We have two varieties in the case of *La*. In one case the Eastern form of the early Gupta alphabet occurs, e.g., *Maṇḍala* in line 4, but in all other cases the 6th century form with the usual acute angle has been used. There are altogether seven clear instances of its use, and what is still more remarkable in one case where the letter has been used as a superscript the Nāgarī form has been used, e.g., *Ślokāni* in line 24. In this case the form used is clearly the Nāgarī form, or more accurately, the Eastern variety form of the 9th century A.D. The East is very conservative, and even so late as the time of Devapāladeva of Bengal the form used resembles the Gupta form rather than the Nāgarī. In the Ghosrāwā Inscription of Devapāladeva the form used is that of the early Gupta alphabet without any acute angles.² The earliest certain date of the use of this form of *La* in the East seems to be the Dighwa-Dubauli Plate of Maharaja Mahendrapāladeva of the Vikrama year 955 = 898 A.D.³

Instances of the use of the 6th century form of *La*:—

¹ *Ibid.*, p. 458, pl. xix.

² *Ind. Ant.*, vol. xvii., p. 309. Bühler, *Indische Paleographie*, Tafel v, col. v, 37.

³ *Ind. Ant.*, vol. xv, p. 112.

<i>Labdha</i> in line 3.	<i>Dharmmaśīla</i> in line 19.
<i>Kāle</i> „ „ 4.	<i>Nalena</i> „ „ 19.
<i>Kulya</i> „ „ 14.	<i>Liṅgāni</i> „ „ 20.
<i>Akhila</i> „ „ 15.	

We have two different methods of writing the compound *nda*: *Maṇḍala* in line 4 and *Kāraṇḍaya* in line 5. The form in *Maṇḍala* is the usual form to be found in inscriptions from the 4th century A.D. to the 8th century. There are several other cases of the occurrence of this compound, but the form everywhere is the same except in line 5. The form of long *ī* is peculiar in *Mahapratihāra* in lines 3-4. The form of *Ma* is the one usually found in Gupta inscriptions. The lingual *ṣa* throughout has the looped form in all cases of its occurrence.

(3) The Grant of Gopacandra: the year 19.

The facsimile of the third plate also has not been well reproduced. I believe if the second and third plates had been reproduced by photogravure or photo-etching the result would have been far better. Experience has gradually shown that the reproduction of shallow inscriptions from inked impressions is a mistake. The plates published with my article on Mr. Stapleton's grant are reproduced from photographs of the original plates. The obverse side of the third grant is badly corroded as has been stated by Mr. Pargiter, and consequently the reproduction is hardly of any use for palæographical purposes. I have had to depend on the reverse for the palæographical examination of this grant. So far as is legible of the obverse of this grant has also been used in the following examination. On the obverse the 6th century form of *Ha* has been generally used, but on the reverse the Eastern variety of the Gupta alphabet is to be seen in all cases. On the obverse only one specimen of this letter is distinct: *Mahāpratihāra* in line 3, while on the reverse we have four instances of the use of the early Gupta form:—

<i>Hastāstaka</i> in line 19.	<i>Hareta</i> in line 24.
<i>Dhruvilātyāgrahāra</i> „ „ 24.	<i>Saha</i> „ „ 25.

In the majority of cases the form of *La* used is that of the 6th century variety. In two cases only the older form has been used: *Vatsapāla* in line 5 and *Liṅgāni* in line 21, but even then with some modification, so that the difference is not noticeable. We have in all nine clear cases of the use of the 6th century forms:—

<i>Mūlyam</i> in line 14.	<i>Nalena</i> in line 19.
<i>Pustapāla</i> „ „ 17.	<i>Vatsapāla</i> „ „ 19.
<i>Kulavārān</i> „ „ 18.	<i>Kulya</i> „ „ 19.
<i>Prakalpya</i> „ „ 18.	<i>Dhruvilātyāgrahāra</i> „ „ 22.
<i>Dharmmaśīla</i> „ „ 19.	

There is an important departure in this plate compared with the preceding two. This is the use of the bipartite form of *Ya* side by side with the usual 6th century open-hooked tripartite form. Dr. Hoernle has made exhaustive enquiries into the limit of the tripartite form of *Ya*, but as Dr. Kielhorn has shown in several places, the exact limit cannot be fixed with certainty, but the anomaly of the use of the bipartite with the tripartite is evident even to the uninitiated. We have four clear cases of the use of each in this grant:—

<i>Bipartite Form.</i>	<i>Tripartite Form.</i>
<i>Vikkrīyamānakāni</i> ¹ in line 17.	<i>Navyāvakāśīkāyām</i> in line 3.
<i>Nayabhūti</i> „ „ 17.	<i>Viniyukta</i> „ „ 5.
<i>Yo</i> „ „ 24.	<i>Nayasena</i> „ „ 5.
<i>Viṣṭhāyām</i> „ „ 25.	<i>Avadhāraṇāya</i> in lines 17-18.

The form of lingual *Ṣa* used in this plate is the usual one of the Eastern variety of the early Gupta alphabet, but the loop is more pronounced in this plate than in the preceding couple. The form of *Ma* also is not the same as in the preceding ones. It is indeed the usual form of the 6th century alphabet of the East.

(4) The Grant of Samācāradeva: the year 14.

I have already exhaustively treated the peculiarities of the characters of this plate in my previous article. What remains for me is to compare the characters of this grant with those of the other three dealt with above. The perusal of Mr. Pargiter's able article on the three grants from Faridpur has obliged me to modify portions of my reading of Mr. Stapleton's plate; consequently some new statements on the palæography of this grant will be necessary. It is already evident from the above examination that the test letters of this period are *Ha* and *La*. The test letters of the earlier period—the palatal, lingual and dental sibilants—are no longer of much value; in fact the palatal *Ṣa* remains practically unchanged in form from the 1st century A.D. to the 8th. In the Eastern variety of the characters of the 4th and 5th centuries A.D. the form of the lingual *Ṣa* is indeed a test to prove the Eastern or Western origin of the alphabet; but it is on the two letters mentioned, *La* and *Ha*, that we have to depend for a critical determination of the nature and characteristics of the alphabet. Similarly we have another test letter in *Ya*, which at this time changes from the tripartite form to the bipartite form when it occurs singly. In a former paper I have had to deal exhaustively

¹ This should be read *Vikkrīyamānakāni* instead of *Vikkrīyamānāni* as Mr. Pargiter proposes to read. The plate shows a syllable between *na* and *ni*, but this appears to be *ta* and is probably due to a flaw in the impression. I propose to restore it in the form stated above. We have an extra *ka* in the same word in plate i, line 11. *Ind. Ant.*, 1910, p. 195.

with the transformation of this letter when used as a subscript.¹ Dr. Hoernle's labours on the later transformation of this letter hardly leaves any room for further work with the data at present in hand. The presence of the acute angle is also another important feature in the determination of the characteristics of the alphabet. On this point Dr Bühler says:—

“About the beginning of the 6th century we find in the Northern Inscriptions both of Eastern and Western India (Plate IV, Cols. X-XII) distinct beginnings of a new development which first leads to the forms of the Gaya Inscription of A.D. 588-89 (Plate IV, Cols. XV, XVI). Their chief characteristic is that the letters slope from the right to the left, and show acute angles at the lower or at the right ends, as well as that the tops of the vertical or slanting lines invariably bear small wedges, and their ends either show the same ornaments or protuberances on the right. These peculiarities are observable in a large number of inscriptions of the next four centuries, and it seems to me advisable to class the characters of the whole group as those of the acute-angled alphabet.”² So the presence of the acute angle though a determining factor is at the same time not a very clear indicative of the age of an inscription: but in the earlier period of the acute-angled alphabet, *i.e.*, when the transformation of right-angled letters into acute-angled ones take place, the acute angle has justly been regarded as a determinant of the date of an inscription. In the following centuries the acute angle ceases to be of any value in the determination of the date of an inscription. In the Eastern variety of the Northern alphabet the latest use of the right-angled characters seem to be in the Muṇḍeśvari Inscription of Udayasena.³

The acute angle is more or less present in the characters of the first grant: thus we have it very distinctly in *ṣa*, *Sa*, *Ya*, *Gha*, *Dha*, *Ha* (of the 6th century form) and *Ma*. It is conspicuous by its absence in the case of certain letters such as *Ja*, *Pa*, and *Va*. In the second grant we have acute angles in *Ya*, *Sa*, *ṣa* and *Gha*. It is absent in *La*, *Pa* and some other letters. In the third grant the acute angle is present in *Ya*, both bipartite and tripartite, *Ha*, *ṣa*, *Sa* and *Ma*. It is absent in *La*, *Va*, *Pa*, *Dha*, etc. In the fourth grant the acute angle is present in *Sa*, *Pa*, *Ya*, *Dha* and *Ma*. It is absent in *ṣa*, *Ha*, *Ja*, etc. Thus we find that in these grants the acute angle is present in certain letters and absent in others. This alone would point out the date of these inscriptions and place them in the last half of the 6th century or first

¹ *Ind. Ant.*, 1908, pp. 34-39.

² Bühler's *Indische Palæographie* (Eng. Ed.), p. 49.

³ *Epi. Ind.*, vol. ix, p. 281.

half of the 7th. The next point is the form of the letter *Ya* when it occurs alone, as the subscript form does not vary in inscriptions of this period. We find that the first two grants invariably use the tripartite form of *Ya*: it is only in the third grant that we find both forms of *Ya* used together. In the fourth grant, on the other hand, the bipartite form of *Ya* has been used throughout the inscription. Finally we come to the test letters *Ha* and *La*. I have already shown in the examination of the characters of the different plates the several different instances of the use of the different forms of these two letters. Thus we find in the first grant in eight cases the Eastern variety of early Gupta form has been used, while in the remaining eight cases the early 6th century form is to be found. In the case of *La*, we find the earlier form in six cases and the later form in 17 cases. But in inscriptions in which the presence of the acute angle is general one hardly expects to find such early forms of a character used side by side with the later forms. Unfortunately in the case of the second plate the facsimile does not allow us to be definite in our statements, but as much of it as is legible shows the same mixture of earlier and later forms. The reproduction of the third plate is somewhat better, though the obverse is more or less blurred by corrosion. Here also we find the same mixture of early and later forms of *Ha* and *La*; but in this plate the earlier form of *La* approaches more to the 6th century form than in the two preceding plates. In the case of the fourth plate I have all the advantages of having the original before me just now. Here also we find the same mixture of the different varieties of *Ha* and *La*. I do not want to recapitulate the details of my former examination, but it is gratifying to see that I was correct in my estimate of the characters of this plate. The correctness of my result is supported by the foregoing examination of the characters of the three other plates. The palæographical evidence of the four plates taken jointly prove that the grants are spurious. The alphabet in which they are written has been compiled from that of three different centuries, *viz.* 4th, 5th and 6th centuries A.D. I shall have to refer to the numerals used in these plates in a later of my essay, and the determination of the date of these grants is a matter of considerable difficulty and ought to be treated separately.

The foregoing palæographical examination will be incomplete if the characters of these four plates are not compared with those found in some records which have been incised in characters of a similar nature. The most important inscription in Nepal for this period is the Changunārāyan Pillar Inscription of Mānadeva. I mean that this is important for the palæography of the four plates which form the subject of this paper. This inscription was brought to public notice by

the late Dr. Bhagwanlal Indraji.¹ The inscription is dated in the year 386 of a certain era, which has not been specified in it. Scholars differ very widely about the era in which this inscription is dated. Dr. Indraji referred the inscription to the Vikrama era, which is manifestly impossible. Later on Dr. Fleet in his Classic Work on "Gupta Inscriptions"² referred the date to the Gupta era. This also is hardly possible, as in that case the date of the inscription would be equivalent to 705 A.D. It is evident even at a glance that the characters of the inscription are centuries older than those used in the 7th or 8th century A.D. M. S. Lèvi, who has reopened the subject in his admirable work on Nepal, has proved definitely from accurate astronomical calculations that the year 386 is equivalent to 496-97 A.D.³ M. Lèvi's calculation is amply supported by the palæography of the inscription. He has not examined the characters at length, but he has referred the reader to his remarks on another epigraph inscribed with similar characters, *viz.* that on the Pillar of Hārigāon:⁴ but the inscription of Changunārāyan—the date of which has been accurately fixed—is too important to be omitted. In this document we find that the *La* and *Ha* throughout are of the form which is to be found in the Eastern variety of the early Gupta alphabet (*i.e.* the Northern alphabet of the 4th and 5th centuries A.D.). We find all other characteristics, which, according to Bühler, characterize this variety. Thus we have the looped form of the lingual *Sa* and the medial *Ī* which "consists of two horns." There is not a single instance in which the 6th century or the Western variety form of *Ha*, *La* and *Ṣa* have been used in this inscription. Bühler has already noticed the presence of the acute angle in *Pa*, *Sa* and *Ṣa*.⁵ So the characters of the inscription belong to the 4th and 5th centuries A.D., and it can never be accurately referred to the 8th century. This, I believe, is a strong support of M. Lèvi's astronomical calculation. The second inscription in early Gupta characters edited by M. Lévi is the Hārigāon Pillar Inscription. Unfortunately this inscription is not dated, but here also we find that in all cases *Ha*, *La* and *Sa* have the form which we find in the Eastern variety of the early Gupta alphabet. I must make certain reservations about the characters of this inscription. The facsimile is so very indistinct that I must admit my examination is not definite. The original is very large in size, and its reproduction on an

¹ *Ind. Ant.*, vol. ix, pp. 163-166.

² Fleet's *Gupta Inscriptions*, Introduction, p. 95.

³ *Annales du Musée Guimet*, tome xix; *le Nepal*, par Sylvain Lèvi, vol. iii, pp. 8-9.

⁴ *Ibid.*, pp. 36-41: *Journal Asiatique* X^{me} série, tome iv, pp. 207-212.

⁵ Bühler's *Indian Palæography* (Eng. Edn.), p. 47.

octavo size plate is almost illegible. The reproduction both in the *Journal Asiatique* and in the *Annales* of the Musée Guimet should have been on a more liberal scale. The medial \bar{i} and the lingual *Na* are archaic in form and I do not understand why M. Lévi refers this inscription definitely to the 6th century A.D.¹ On the other hand, I beg to differ from his conclusion. The inscription certainly belongs to the 5th century A.D. and cannot be referred to any later date. In this connection, I may be allowed to state that M. Lévi's theory about an era of the Licchavis, the initial year of which falls in 110 A.D., does not in any way interfere with my statements about the peculiarities of the epigraphic alphabet of the 6th century A.D.² Thus if the date of Bendall's Golmādhitol Inscription be 516 instead of 316, and if, at the same time, the date is referred to the era of the Licchavis³ and not to Gupta era, the actual difference in the date is very slight and does not interfere with my arguments. Referred to the Gupta era the date is $318 + 319 = 637$ A.D., if referred to the era of Licchavis⁴— $518 + 110 = 628$. Thus, if both conditions are observed rigidly, the actual difference in the date is ten years only. I believe M. Lévi is quite right in reading the numeral for 500 and referring the date to the era of the Licchavis. Thus we find that in the 6th and the 7th century the *Ha*, *La* and *Sa* have the usual form of the characters: cf. the steles of Hārigāon dated *Harsa samvat* 30 and 32, *i.e.* 636 and 638 A.D. The older inscriptions dated in the *Harsa* era have been already mentioned by me in a previous paper quoted above and they fully bear out the conclusions arrived at.

(II) THE METHOD OF GRANTING LAND.

We find a novel method of granting land to a Brāhmaṇa in these four copperplate grants. The usual method, which is to be found in the majority of the copperplate grants in Northern India, is that a King grants the land to a Brāhmaṇa and has the document inscribed on a plate or a number of plates of copper in order to ensure its permanency. In my paper on Mr. Stapleton's, grant I have already stated the usual characteristics of a copperplate grant. They are:—

“(1) The first portion may be either in prose or verse and generally gives the genealogy of the King or an eulogium on him. In shorter grants this portion is written in prose and gives the titles of the King.” There are two grants in which a Prince of subordinate rank grants a piece of land.

¹ *Annales du Musée Guimet*, tome xix; *Le Népal*, vol. iii, p. 27.

² *Epi. Ind.*, vol. ix, pp. 285-286.

³ *Annales du Musée Guimet*, tome xix, *Le Népal*, vol. iii, pp. 74-75.

⁴ *Ibid.*, pp. 50-51.

(i) *The Ganjam Grant of Sainyabhīta-Mādhavarāja of the Gupta year 300.* In this inscription Mādhavarāja acknowledges himself to be a vassal of Śaśānka, whom the use of the Gupta era shows to be the same man as the adversary of Harṣa-Vardhana. In this inscription we have simply the mention of Śaśānka as a suzerain. The earlier verses give the complete genealogy of the race of the grant or from Śailodbhava to Mādhavarāja.¹

(ii) *The Patiākella Grant of Śivarāja.* This is a very short inscription, and in this we have simply the mention of the suzerainty of Śivarāja²; but we find a startlingly different method in these four grants, and in order to get at the method employed in each of these plates we shall have to analyse them separately.

(a) *Grant of the time of Dharmāditya, the year 3.*—From this grant we learn that in the third year of the Emperor Dharmāditya a subordinate King named Sthānudatta reigned in the *Vāraka-Maṇḍala*. The connection of the *Viṣayapati Jājuva* with the rest of the sentence is not certain, and Mr. Pargiter's translation is still more indefinite. We feel surer ground when we come to the announcement that a certain *Vātabhoga* announces to the principal men of the district, whose names are enumerated at length, that he wishes to buy a parcel of land from them and to give it to a Brāhmaṇa; the headmen agree and lay down certain conditions. *Vātabhoga* having agreed to these conditions purchased the land and bestowed it on a Brāhmaṇa named Candrasvāmin.

(b) *The undated Grant of the time of Dharmāditya.*—In this inscription we have some still more startling conditions. In the empire of Dharmāditya a certain officer (*Mahāpratihāra-Uparika*) named Nāgadeva was placed in charge of *Navyāvakāśikā*. This name is also to be found in Mr. Stapleton's grant and is probably the name of the *Bhūkti* in which the *Vārakamaṇḍala* was situated. Nāgadeva appointed Gopālasvāmin as an officer in the *Vārakamaṇḍala*. Vāsudevasvāmin approached the officers, the Elder Scribe (*Jyestha Kayastha*) Nayasena, and the leading men of the district, with a view to certain land. As before in the case of No. 1, the land was sold and granted to a Brāhmaṇa named Somasvāmin.

(c) *The Grant of the time of Gopacandra, the year 19.*—From this grant we learn that in the 19th year of the Emperor Gopacandra, Nāgadeva was in charge of *Navyāvakāśikā*. He seems to have gained some additional titles, but the decay of the inscription prevents us from quoting them at length. I would, however, restore the word beginning with *Ku* as *Kumāra-padīy-āmatya-Uparika*; but a new officer has been appointed to the *Vārakamaṇḍala* and his name is *Vatsapālasvā-*

¹ *Epi. Ind.*, vol. vi, p. 143.

² *Epi. Ind.*, vol. ix, p. 286.

min. The decay of the inscription makes it impossible to state who approached the Elder Scribe and the leading men for the purchase of a parcel of land, but so far is certain, that the land is afterwards granted to a Brahmana named Bhatta Gomidattasvāmin. The statement in lines 19-20 seems to indicate that Vatsapālasvāmin himself was the purchaser and grantor of the land.

(d) *The Grant of Samācāradeva, the year 14.*—From this inscription we learn that in the 14th year of an Emperor named Samācāradeva a certain Jīvadatta was in charge of Navyāvakāśikā and a second officer named Pavitruka held the *maṇḍala* of Vāraka under him. A certain Supratikasvāmin informs the officers and the leading men that he wishes to dedicate a piece of land for the performance of Vedic rites and sacrifices. The exact wording of the plate is very doubtful, but so far is certain, that in this plate there is no mention of the land being conveyed to a Brāhmana. In the preceding plate mention is made of a *Pustapāla* or Record-Keeper, who measures land or parcels it out; thus we have Vinayasena in the first grant, Janmabhūti in the second, and Nayabhūti in the third grant. But in the fourth grant we have the mention of some officials *Karanika*, of whom only two are named, Nayanāga and Keśava. There is no mention of the determination of land or the measurement as in the three preceding plates. We have a new word in this plate which occurs also in the third plate and which I took to be Kulacārān.¹

To sum up, we find that in the first two plates a private person approaches the officers and the elders of a district and with their consent purchases a piece of land. It is not mentioned whether the purchase is made from private persons or from the royal or public domain land. The officers agree to the purchase and the area is determined by a Record-Keeper. Immediately after the purchase the land is granted to a Brāhmana. In the third plate the purchaser of the land is himself an official, all other conditions of the purchase being identical. In the fourth plate we find that a private person approaches the officials and elders of a district for a piece of land, which is to be set aside for the performance of Vedic rites. It should be noted in this connection that the word *sale* has not been used at all in this inscription, and it may be that Supratikasvāmin approached the officials and the elders of the district for a parcel of land for his own use. I have already noted this fact in my article on this plate. In this respect the fourth plate differs very greatly from the preceding ones, and it seems probable that the forger of this grant was not so capable a man as those of the preceding ones. Thus we have a new order of copperplate inscriptions, *viz.* records of the sale of a

¹ *Ind. Ant.*, vol. xxxix, p. 205, Note 49.

land to a private person by officials and elders and the granting of the same by a private person to a Brāhmaṇa. This remark applies with equal force to the first three plates; the uncertainty of the meaning of the fourth inscription making its case doubtful. In the long list of Northern Indian Copper Plate Inscriptions we do not find a single instance of the sale of land to private persons either by or through state officials or of a grant of land made to a Brāhmaṇa by a private person; neither do we find an instance of a grant of land being made by officials with the consent of the leading men of a district.

(III) THE SEALS OF THE COPPER PLATES.

Only the first three copperplates have a seal attached to each of them. The fourth plate, as I have already remarked, has lost its seal, though traces of its attachment are still clear. Mr. Pargiter's plate was sealed with the same seal. It is circular in shape and is divided into two unequal portions by two parallel horizontal lines. The upper part—which is the larger—bears the emblems and the lower one the legend. A double scroll-ornament is attached to each side of these seals. The seal of the second plate has lost portions of this ornament. On the seals of the first two plates the emblem consists of a standing female figure in the middle with a tree on each side; two elephants are pouring water over her head. Mr. Pargiter supposes that in the first plate he can discern a kneeling attendant figure and in the second a standing attendant. The emblems agree remarkably well with those to be found on the clay sealings of the early Gupta imperial officers discovered by the late Dr. Bloch at Basarh in the Mozufferpur district of Bengal. Here we find that in the majority of official seals a standing female figure occurs in the upper part. Thus:—

(1) *Yuvarāja-pādīya-Kumārāmātyādhikaraṇa.*¹

(2) *Srī-Yuvarāja-Bhaṭṭāraka-pādīya-Kumārāmātyādhikaraṇasya.*²

(3) *Tīrabhukty-Uparik-ādhikaraṇasya.*³

(4) *Tīrabhuktau-Vinaya-sthiti-sthāpak-ādhikaraṇasya.*⁴

In his article on Basarh Dr. Bloch refers to the similarity between the seal of the first grant and some of his clay sealings.⁵

It should be noted that the seals affixed to these copperplates are not those of the officers who approve the sales, nor do they belong to the private personages who give away the

¹ *Annual Report of the Archæological Survey of India, 1903-04, p. 107, No. 4, pl. xi, 10.*

² *Ibid.*, pl. xi, 11.

⁴ *Ibid.*, pl. xi, 13.

³ *Ibid.*, p. 109, pl. xi, 8.

⁵ *Ibid.*, p. 106.

land to Brāhmaṇas, but on the other hand, they are seals of the officer in charge of the Vāraka maṇḍala. This fact also is exceptional in character, as no other Northern Indian copperplate bears the seal of an official. The only exception to this is the Tippera copperplate referred to by Dr. Bloch.¹ This copperplate was sent to the Asiatic Society of Bengal or the Indian Museum. This plate is written in characters of the 9th or 10th century A.D., but the seal attached to it is several centuries older, as it is written in the alphabet of the early Gupta Kings. The legend runs as follows:

Kumārāmātyādhikarāṇasya.

This shows that several centuries after the downfall of the early Gupta empire, descendants of their officials in different parts of the country continued to hold sway over the territories held by their ancestors. Dr. Bloch says—"If the inscription on the plate is not a mere forgery, which I am unable to decide at present, we should find an officer of the rank of *Kumārāmātyādhikarṇa* continuing to enjoy a certain amount of territorial independence in a remote district of the East for centuries after the period of the early Gupta Kings." Thus we see that the seal belonged to an official of the Gupta empire and most probably retained in the possession of his descendants. It was used to forge these three grants in order to establish a claim to certain lands, evidently during a period of confusion and anarchy. Such periods were unfortunately only too frequent in the history of Eastern India during the century between the fall of the empire of Harṣavardhana and the rise of the Pālas in Bengal.

(IV) THE LANGUAGE OF THE GRANTS.

Mr. Pargiter's researches have revealed to us the meaning of certain words, which though found in previous records were unintelligible. Thus the word *Kulya vāpa* occurs in the inscription of Lakṣmaṇasena.² The word *Nalena* is common in inscriptions and it occurs in the Dhanāidaha Grant of Kumāragupta I.³ as *Nālaka*. Similarly the curious word *Apaviñchya* is to be found in line 11 of the same grant. The extremely bad state of preservation of the Dhanāidaha Grant made it impossible for me to make out a new word correctly. But I am sure what I read as *Nālaka sada (?) vi..chya* is really *Nālakam-apaviñchya*. A comparison with the plate convinces me of the certainty of the reading. I may note in this con-

¹ *Ibid.*, pp. 120-121.

² *Journal Asiat. Soc. Bengal*, 1875, Part I, p. 12, and 1900, Part I, p. 64.

³ *Above* vol. v, p. 461, pl. xx.

nection that the word *Sādhanika* is not a new word as Mr. Pargiter is apt to think.¹ It occurs in the majority of copperplate grants in several forms, such as, *Dausādhanika*, *Dausādhasādhanika*, etc. Its meaning is not yet certain. In the copperplate grants this name is to be found along with those of other officers like *Uparika*, *Antaraṅga*. One of the new names of officials *Kulavāra*, which occurs in the third and fourth grants, cannot be definitely translated as “referees” or “arbitrators.” I read this word as *Kulacārān* in the fourth grant, but of course I must admit that I was wrong. About proper names: *Bṛhac-catta* would not bear comparison with modern *Cattopadhyaya*. In this connection I may note that the meaning of the word *Cāta* seems to be definitely settled at last. Rai Bahadur Hiralal and Dr. J. P. Vogel are agreed on this point. In his article on the Sarangarh Plates of Mahasudeva Mr. Hiralal quotes some remarks of Dr. Vogel which are worth reproducing:—“On my first visit to the ancient hill state of Chamba (Panjab) I learnt that the head of a *pargana* there has the title of *Chār*, which is evidently derived from the Sanskrit *Chāta*. The *Chār* collects villagers who have to do work (forced labour) on behalf of the State; he arranges for load carriers and supplies in case the Raja or some traveller visits his district. I have little doubt that the *Chāta* of the copperplates is the same as the *Chār* of the Chamba State. In the Chamba Copperplates published in the Annual Report of the Archæological Survey (1902-03) I have therefore rendered the word by “district officer.” It was clearly a privilege of importance that the head of the district was not allowed to interfere with the granted land; in other words, he was not allowed to collect labourers or to demand supplies etc. on behalf of the State.”—*Epi. Ind.*, Vol. IX, p. 284, Note 10. Similarly Somaghosa (second grant, line 8), Vihitaghosa (4th grant, line 7), etc., cannot be taken as the progenitors of the modern *Ghoshas* of Bengal, and Nayasena is not a *Kayastha* of the *Sena* family. As Candragupta the Maurya cannot be taken to be the progenitor of the *Guptas* of the *Vaidya* caste, and Rsabhadatta (Usabhadatta) the Scythian to be the progenitor of the *Dattas* of the *Kāyastha* caste, so Somaghosa and Nayasena cannot be said to be the forefathers of the *Ghoshas* and *Senas* of Bengal. If we agree to do so, we shall have to admit that the Brahmana Cārudatta was the forefather of the *Vaidya* and *Kāyastha Dattas* of Bengal!

Finally I must note that the language of the three grants edited by Mr. Pargiter is not so vague as that of the fourth grant. A comparison with the three other plates has enabled me to improve the reading of Mr. Stapleton's grant in many points:—

¹ *Ind. Ant.*, vol. xxxix, p. 194.

(1) Mr. Pargiter has already noticed the superfluous uses of the word *Ka* in these four inscriptions. The presence of the seals together with the comparison of the three grants enabled him to read the name *Vāraka* with certainty. In the absence of the seal I thought that the name was *Kavāraka*. This is natural, as the previous word is usually written *Anumodita* and not *Anumoditaka*. Similarly in the absence of the seal in the other plates I believe no one could have read the name as *Kavāraka* in the first grant. In the fourth grant we have to read *Jivadattas-tad anumoditaka Vārakamaṇḍale*.

(2) In the 11th line we have to read *Tadarhathā* instead of *Tadarham yatha*. This word occurs in the three grants edited by Mr. Pargiter.

(3) In the 12th line we have to read *Yata etadabhyarthanamupalabhya* instead of *Yata dhanadabhyarthanamupalabhya*. The very phrase is to be found in the first grant (line 9) and the third grant (line 15).

(4) I have already stated that the word read by me as *Kulacāran* is to be read *Kulavāran*.

(5) In the 16th line the reading is to be corrected into *Kṛtya kṣetra kulyavāpatrayam*.

(6) In the 22nd line the first word is written *Sadatām* instead of *Sadattām*.

(7) The reading of the date is to be corrected to 14 instead of 34. Dr. Bloch read the date as 14, but at that time I did not agree with him. I was of opinion that the forger of the grant has tried to stick to the 6th century forms both as to alphabet and numerals, but now I find that he has committed another mistake in using the 8th century form for 10 in an inscription which he wanted to be taken as a 6th century one, or possibly still earlier. I shall have to refer to this numeral several times in the next paragraph. It should be noted that the form of dental *na* in the word *Supratīkasvāminah* is the 8th or 9th century form and not the earlier form. I had omitted this inadvertently in my first article.

(V) THE DATE OF THE GRANTS.

Only three of these four plates are dated, and in these the date is always expressed in numerals. The clue to the proper assignation of the dates of these inscriptions is probably to be found in the forms of numerals used in them. This part of the question may be taken in two different instalments. Firstly, the forms of the numerals used, and secondly, the assignation of dates. First of all, in two of these dates out of three we have the numeral for 10. When I edited Mr. Stapleton's grant in these pages, I was of opinion that the grant was issued in the 34th year of Samācāradeva, but as I have already noted above, the late Dr. Bloch was concurrent in opinion with

Mr. Pargiter and Dr. Hoernle about the interpretation of the symbol. These three scholars agree in taking this symbol to stand for 10. I am now convinced that they are correct, but at the same time it is not possible to assign these three inscriptions to the 6th century A.D. or any date before that. From the majority of Northern Indian inscriptions we can prove that the symbol for 10 from the dawn of Indian history to the 6th century A.D. has been the lateral *Ma* and no other form is to be found among cognate inscriptions. The only exception to this is a solitary inscription found in Nepal. The date of this inscription is still doubtful, as it is dated in an era the initial year of which still remains to be definitely calculated.¹ Dr. Bühler in his masterly work on Indian Palæography has proved absolutely beyond doubt that the symbol for 10 during the first six centuries of the Christian era is the lateral *Ma* with very slight changes. It is only during the latter part of the 7th century that changes take place in the sign for this numeral. The sign which is used in these three dates is to be found in Nepalese inscriptions of the 8th century A.D. and not before that. In Northern Indian inscriptions of the first six centuries A.D. the lateral *Ma* denotes the numeral 10 and changes come over the numeral from the 6th to the 8th century A.D. These transition forms are to be found in the Valabhi copperplate grants, and they show that the form used in these inscriptions had gradually been evolved out of the older form; so by means of this datum, *viz.*, the date of the inscription from Nepal in which this form of the symbol is to be found, it can be safely asserted that this form is a later one. As Dr. Kielhorn has shown in the case of the tripartite form of *Ya*,² it is not safe to assign a definite limit to a particular form of a character or numeral on the basis of palæography only, but it is quite safe to assert that such and such form is earlier or later. Comparative terms are always used with reference to a particular period and locality. The gradual evolution of this symbol will be apparent from Dr. Bühler's tables.³ The only other noticeable form in the numerals used in these inscriptions is the symbol for 9 in the Grant of Gopacandra. It is unlike any of the well-known forms of that numeral to be found in Indian Inscriptions. In fact, the decipherment of this symbol is one of Mr. Pargiter's greatest successes. It resembles Dr. Bühler's Col. X to some extent. From the very first I was pretty doubtful about the reading of this symbol. I had the opportunity of examining the original, as Dr. Hoernle has since returned the plates to the Asiatic Society of Bengal, and I am quite convinced of the faultlessness of Dr. Fleet's ink impres-

¹ Bendall's *Journey to Nepal*, p. 72, pl. VIII.

² *Epi. Ind.*, vol. iv, pp 29-30.

³ *Indische Palæographie*. Tafel ix, Cols. i—xiii.

sion. The second part of the question is far more difficult than the first. I believe that the time for the assignation of these dates has not arrived as yet. Though these three dates form a regular series, yet it is by no means certain that they belong to the same period or to a particular era. On the contrary, I believe that they are separate regnal years and have no connection with each other. Thus, Nāgadeva, who held the province of Navyāvākāsika for Dharmmāditya, seems to have remained in that charge till the year 19 in the reign of Gopacandra. If these dates form a continual series the reign of Samācāradeva must fall between that of Dharmmāditya and Gopacandra. But we find another governor for Navyāvākāsika in the year 14, so it is evident that the dates are regnal years. The forger of these grants I believe had no idea of forming a consecutive line of Kings. Dr. Hoernle's identification of the Emperor Dharmmāditya with Yasodharmman is purely tentative and has no basis. Similarly his identification of Gopacandra with Prince Govicandra or Gopicandra of Northern Bengal tradition is also tentative. There is absolutely no ground for this suggestion save the similarity in names.

(VI) THE IMPORTANCE OF THE GRANTS.

Finally the four plates—forged as they are—yield some valuable material for the construction of the History of Bengal during the dark period from the death of Harsavardhana to the rise of the Pālas of Bengal. This period has now been shortened by the researches of the late Dr. Kielhorn and Mahāmahopādhyāya Haraprasād Sāstrī. Synchronisms and slight mention have now enabled us to state definitely that the Pāla empire rose in the middle of the 8th century A.D. and that the date of its rise must fall before the Gurjara conquest of Kanauj.¹ It is now definitely settled that the initial year of Dharmmapāla's reign falls between 783 and 817 A.D.; so this dark period extends from 672 to 783 A.D. or a little over a century. The Guptas of Magadha survived the transitory glory of the Sthānvīśvara Kings. Of this line we have the definite date 672 A.D. for Adityasena,² and the genealogy is carried three generations further downward by the Deo-Banārak (Deva-Varanārka) Inscription of Jīvitagupta II.³ For this period extending from 672 to 738 A.D. we have no definite data and the material supplied by the four copperplate grants comes in very handy. The most important fact is the use of genuine seals of the officials of the Gupta empire. As I have noticed above Dr. Bloch has already stated that the officials of the Gupta empire

¹ *Memoirs A.S.B.*, vol. iii, No. I, pp. 3-4.

² *Fleet's Gupta Inscriptions*, p. 210.

³ *Ibid.*, p. 215.

or their descendants continued to enjoy a certain amount of territorial independence centuries after the dissolution of the ancient empire of the Gupta. The seals of these three copper-plates show that the officer in charge of the Varakamāṇḍala had carved out a small principality for himself and that his descendants continued to enjoy it for three or four centuries. They do not seem to have laid claim to royalty as is usual in such cases, but on the other hand continued under the same designation as their founder. This is a parallel case with that of the Native States of India which sprang up after the dissolution of the Mughal empire and the rulers of which, though independent Princes in reality, continued under their old rank and titles in the majority of cases. It is possible to assert on this data and the evidence of the seal of the Tippera Grant alluded to by Dr. Bloch that after the dissolution of the ancient Gupta empire officers in charge of the provinces gradually carved out small principalities for themselves and their descendants. We have clearer examples in the case of the Senapatis of Valabhi and the Parivrājaka Mahārājas. In Bengal the Apsad Inscription of Ādityasena provides us with a long line of local rulers, who most probably were descendants from the ancient Gupta Emperors. Besides the Guptas of Magadha, the stray Kings like Narendragupta, we have no other data for the History of Bengal after the fall of Harṣavardhana.

The seals of the Faridpur copperplates and that of the Tippera one show that the smaller principalities which came into existence after the dissolution of the ancient Gupta empire survived the downfall of the Kings of Sthvanīśvara. Thus in Bengal only we have two separate dynasties descended from the officials of the ancient Gupta empire who continued to rule till the rise of the Pālas. The case is very clear in the case of the Tippera Grant, but in the case of the Faridpur Grants it is different. In the Faridpur Grants we find that a genuine seal of an official of the ancient Gupta empire has been used to seal a land-grant instead of that of the Prince during whose reign the grant was made, or that of the person who made the grant. At the same time, it is interesting to note that the seal belonged to the officer in charge of the district in which the land granted is situated. In that case it may be safely asserted that a descendant of the officer in charge of the Varakamāṇḍala of the ancient Gupta empire continued to hold sovereign rights over the whole or part of that district, otherwise the forger would not have sealed the grants with his seal. Most probably Dharmmāditya, Gopacandra and Samācāradeva were great Kings according to the tradition then current in Bengal, and the forger of these plates has referred to them by name only owing to the absence of other details concerning them. It is to be noted also that he has used regnal years instead of definite dates in these plates. It may be that the

plates were forged after the rise of the Pāla empire, as it is during the time of the Pālas only that regnal years were extensively used in Eastern Indian Inscriptions instead of definite dates in a well-known era. Finally I wish to note that the seals used in these grants are later in date than the clay seals discovered at Basarh. In the Basarh seals we have the Eastern variety form of the lingual *Sa* in the majority of cases, but in the Faridpur seals the form used is that of the Western variety, that is, a rectangular letter with a straight horizontal cross bar and without any traces of acute angles.

Recently the Rev. H. Hosten, S.J., of the St. Xavier's College, Calcutta, has sent me a copperplate, which though of a much later date resembles the Faridpur Grants in one point. The inscription opens as follows.

TEXT.

(1) *Om! Paramabhāṭṭāraketyādi Rājavikatāditya (Vikramāditya) devānāmatītarājye varṣa = (2) Śatatrāyodaśābda-satṭriṃśa-tatamādhikam phālguna kṛṣṇapañcamyām Bhima-vāsa—(3) re iti likhamāne yatrāṅke samvat 1336 phālguna dine 5 bhaume Srī—(4) Pa(m)cakukudāsatāvāsita (samāvāsita) Vijayakātake Paramabhāṭṭāraka Parameśvara Parama (5) māheśvara Nāgavaṃśodbhava Arirājagopigovinda Rājādāta (?) varṣacari—(6) Rāja Śrīma Asakandradeva Mahārāja Vijayadeva Sāndhivigrahika Śrī Ni. (7) Mahattaka śrī Someśvara Pratihāra śrī Harihara Aksapatalika Thakkura śrī Akhatanāga (?). (8) Bhāṇḍāgārika Khagīvitta Sovanivitta Kāsthivitta Sādhanika Paniyāgā. (9) -rika Daṇḍaka Daṇḍanāyaka Kōttapāla Dvāraka Paurika Paramakāryamantri. (10) Samupagatāśeṣa rājapuruṣām Rāja Rājanyaka Rājaputra Rājāmātya.*

Thus it will be seen that some of the officials are mentioned by name in lines 6 and 7, while the titles only of the rest are enumerated at length. I have reasons to suppose that this plate also is a forgery, and I expect to publish it shortly in another paper.

25. Elucidation of certain passages in I-tsing.

By KASHI P. JAYASWAL, B.A., *Davis Chinese Scholar (Oxon.), Barrister-at-Law.*

By bringing to light the work of I-tsing, Japanese scholars have rendered great help towards the stupendous task of restoring Hindu History. I-tsing's *Records* afford glimpses into the social condition of our country towards the end of the seventh century (671—695 A.C.). This great monk, no less famous in the Buddhist world of China than Hiuen Tshang with whom we are more familiar, was pre-eminently a scholar and the best Sanskritist amongst the Chinese pilgrims whose writings have yet reached us. His stay at the centres of learning in the Hindu colonies of Sumatra, and ten years' study at the university of Nalanda under the greatest professors of the time, gave him an intimate knowledge of the methods of the teaching of Sanskrit and the complete curriculum in vogue in those days, and enabled him to describe them in faithful detail. The unique treatment of the subject forms the 35th chapter of *The Records of Buddhist Practices in India*.

The chapter is so full of important materials for the student of the Hindu social history, that it is eminently desirable to have every word in it made perfectly clear. To get at the correct meaning of Chinese texts is sometimes inconceivably difficult. Dr. Takakusu, the learned translator of I-tsing's *Records*, had to encounter this difficulty in the course of his English rendering. Like a true scholar, he has scrupulously indicated the obscure passages by foot-notes attached to the body of his masterly translation (Clarendon Press, Oxford, 1896). These passages occurring in the 35th chapter on "The Methods of Learning in the West," have specially attracted my attention on account of the importance of the subject-matter.

On page 178 there occurs the passage :—

"They (the Scholastics who had defeated their opponents)¹ receive grants of land, and are advanced to a high rank [*their famous names are, as a reward, written in white on their lofty gates*]."

¹ The preceding passage runs as follows :—

"When they are refuting heretic doctrines all their opponents become tongue-tied and acknowledge themselves undone. Then the sound of their fame makes the five mountains (of India) vibrate, and their renown flows, as it were, over the four borders" (borders = दिशः ?).

The passage which I have marked with brackets is a rendering of the original:—

賞 素 高 門

The last character *mên*, primarily meaning 'doors,' 'gate,' has been, it seems, the source of puzzle to translators. Mr. Fujishima, who translated some parts of the work into French,¹ took it to signify "the court" and the whole sentence he would render by:—

"which (the rank) gives them access to the court"
[*'qui leur donne accès à la cour'*].

To make *mên* mean 'royal court' could neither be warranted by its use in general literature nor the present context. Those who received grants of land, presumably, like the candidates for the Government Service, had already been to "the King's Court to lay down before it the sharp weapon (of their abilities),"² and would hardly be in want of the "access to the court." Further, there is no character in the text which would mean "access," nor *mên* has been anywhere found to signify "Court."

Dr. Takakusu takes *mên* in its literal sense; 高門 'lofty gates.' But, then, he has to detach the first character 賞 *shang* from the sentence and translate it by the adverbial phrase "as reward," while legitimately it is a verb meaning 'to give,' 'to confer,' 'to bestow.' To make sense, he supplies a complete sentence, viz. "their famous names are written." The second character 素 *su*, in its common meaning, 'simple,' 'white,' adds to the confusion; and an unintelligible rendering, "their famous names written in white on their lofty gates" is the result. To write in white, and that on what gates? On the gates of the house of the scholastic, or of the king, or on the gates of some temple, or of the city-walls? If by 門 *mên* really some gates were meant, they would have been specified. Again, as far as we know, there was no such practice as to inscribe names of scholars on any gates. Dr. Takakusu, however, avows that the text is not clear to him and that his rendering is only tentative.

If we take 門 *mên* in the classical sense to mean 'school,' 'system,' we would not be, perhaps, far from what I-tsing

¹ *The Journal Asiatique*, 1888.

² *I-tsing*, p. 177.

intended to convey. The classical meaning of *mên* as 'school' or 'system' can be illustrated by the following references:—

(1) Speaking of the martial music composed by the famous 由 Yu, Confucius asked his disciples: 奚爲於丘之門 'what has it to do with my system?' THE ANALECTS, Bk. xi, Chap. 14, 1.

(2) In the prefatory paragraph of the 申庸, THE DOCTRINE OF THE MEAN, 孔門, *Khung mên* means the 'Confucian School,' Legge, *Classics* (1893), Vol. I, p. 384.

(3) 門丕 *mên jên*, which would literally mean 'the men of the gate,' is used for 'the followers of the system,' 'the disciples.' THE ANALECTS, Bk. iv, ch. 15, 2; vii, 28; ix, 11; xi, 10; xiv, 2; xix, 3. *Mên jên* suggests the history of the meaning of *mên* as 'system,' as the disciples went to the master's 'gate,' every day, they became 'the men of the gate'; and from different 'gate-men' their different 門 *mên*'s, 'systems,' would have been distinguished.

The second character 素 *su*, interchanges with 索 *so*, 'to search,' 'to study,' in the Classics. Chu, the celebrated commentator, writing on the Chapter xi, i, THE DOCTRINE OF THE MEAN, takes the character 素 *su* to read and mean as 索 *so* (according to Legge, *hsi*, but according to Giles, *so*¹), 'to study' (*vide* Legge, *Classics*, 1897, Vol. I, p. 391, n. 11). It is easy to see that the two words being alike in origin, form and sound, as in several well-known similar cases, interchanged with each other. The character, both in I-tsing's text and the classical passage referred to above, yields a perfectly sensible meaning only when we adopt its reading as given by Chu, who, it must be remembered, is not a mean authority. Further justification in accepting 素 *su* as denoting 'study,' 'research,' is found in the author's characteristic fondness for the classics, as amply borne out by references in his *Records of the Buddhist Practices*.²

¹ Giles's Dictionary, p. 1011, No. 10183.

² See also C. Goodrich's Dictionary, pp. 177, 178; and Williams's *Syllabic Dictionary*, pp. 815 and 816, where *so* 索 is written as *su* 素 and the meaning given is 'to search into.'

Now taking 門 *mén* and 素 *su* (= *so*) in their classical uses, the text 賞素高門 could be translated thus:—

“ they give dissertations upon the Great Systems ” ;

that is, those learned laymen, having vanquished their philosophical or theological opponents, received grants of land from the State in recognition of their learning, and having thus attained the rank of authorities, expounded the great systems of philosophy in their own¹ way. This is probably a description of the *Dig-vijayi Panditas*—a line of the “ world-conquering ” scholastics culminating in the great Sankara-Ācharya.

Just a few lines above (p. 177), speaking in respect of the candidates for the Civil Service who presented themselves in the House of Debate to prove their ‘ wonderful cleverness,’

I-tsing uses the expression 重席 *chung hsi*, which has been translated by Dr. Takakusu as “ they raise their seats,” and which, according to I-tsing’s commentator Káśyapa, refers to ‘ the Indian custom ’ of taking the seat of the vanquished opponent and adding it to that of the victorious disputant. Whatever be the value of Káśyapa’s information, *chung hsi* can not mean ‘ doubling seats.’ 席 *hsi* is the Sanskrit *trina-*

āsanam ((*दृषासनम्*)), the familiar piece of mat to sit upon; and *chung* means ‘ heavy,’ ‘ important,’ ‘ grave demeanour.’ *Chung* has never been used in the sense of ‘ doubling ’ or ‘ raising,’ and the passage following, *viz.* “ and seek to prove their wonderful cleverness,” indicates that they had not yet defeated their opponents but were going to do so; therefore, even accepting Káśyapa’s authority as to the existence of the alleged custom, *chung hsi* could not be intended to mean “ they raised their seats.”

By adhering to the literal meaning of the characters, we arrive at a very sensible rendering:—

“ they, in a grave demeanour, sat on the asanas.”

If *hsi* be not treated as a verb, as it has been in the above translation, *chung* will have to be taken as a verb and the phrase to mean “ they regarded the *asanas* as being important,”² but the context would give preference to the former translation, as when they were going ‘ to prove their wonderful cleverness,’ they would naturally ‘ sit dignified ’; and I-tsing, an ultra-mannerist, would characteristically notice the impressive demeanour.

¹ See the note on p. 309.

² This rendering is suggested to me by Dr. E. Ross.

26. Phosphorus in Indian Food Stuffs.

By DAVID HOOPER, F.C.S.

One of the most important discoveries of recent times is the relation that has been traced between the use of milled rice and the disease known as epidemic dropsy or beri-beri. The investigations of Drs. Stanton, Fraser, Hight and Bradon have shown that the lack of phosphorus in cleaned or milled rice is the predisposing cause of the disease. By experimenting on fowls with rice of varying quality it was demonstrated that polyneuritis (similar to the epidemic dropsy of man) was developed when milled rice was used, but not when rice simply husked was given. By chemical analysis of the rice it was possible to determine its disease-provoking or disease-resisting property, and it was shown by control experiments that rice containing 0.469 per cent. of phosphorus, in the form of phosphoric anhydride, was a healthy diet for fowls; but rice containing only 0.277 per cent. of phosphoric anhydride developed polyneuritis within a few weeks. Since the publication of this theory in 1909 further researches have been made in the East, and they have tended to confirm the importance of phosphorus as an essential constituent in dietetic preparations.

In 1910, Major E. D. W. Greig, I.M.S., was placed on special duty to investigate the outbreak of beri-beri in Bengal, and I was appointed to assist him by analysing the samples of rice and food grains collected during the enquiry. Major Greig's preliminary report has been issued as No. 45 (New Series) of the *Scientific Memoirs by Officers of the Medical and Sanitary Departments of the Government of India*, and is entitled "Epidemic Dropsy in Calcutta." It is on the present occasion considered desirable to deal with the chemical aspect of the subject in a separate paper, by quoting the analyses of a large number of rice samples from different parts of the country, and showing the amount of phosphates in other food substances commonly consumed in India.

Rice being the staple food of many eastern countries it is important that its constituents should be fully studied. In the Agricultural Ledger No. 5 of 1908-09, analyses are given of one hundred and sixty samples from various localities in India, and the proportion of protein, fat, carbohydrates, fibre and ash are recorded. All the samples of rice were husked

or milled, and a difference was noted between those samples that had been simply husked and those that had been polished after the husking. The variation in either series was attributed to high or low cultivation. Another paper on the "Composition of the Rice Plant," by W. P. Kelley and A. R. Thompson, has been published as a *Bulletin* (No. 21) of the *Hawaii Agricultural Station*.

When paddy is converted into rice for the market, the chaffy husk is removed by wetting, drying and beating, and the grain that is left is enveloped in a natural layer rich in oil, protein and ash. The rice grain is further prepared or polished by subjecting it once or twice to a milling process which removes the outer layer of nutritious elements and leaves a smooth, white, starchy grain of elegant appearance. The removal of protein, oil and especially the phosphatic ash, reduces the food value of the rice, and renders the grain liable, when used as the sole diet, to induce epidemic dropsy.

The following tables represent the phosphoric value, calculated as phosphoric anhydride, of rices from various provinces. The determinations were made according to the molybdic acid method adopted in Agricultural laboratories.

The analyses of husked rice grains before passing through a mill were made on selected samples. These are typical of of what are known as unpolished rices:—

	Ash	P ₂ O ₅
Calcutta Mill 1	1·7	·80
Calcutta Mill 2	1·8	·58
Rangoon	1·3	·61
Bezwada	1·2	·59
Madras	2·1	·69
Madras, red	1·6	·67
Average	1·6	·65

The next table consists of miscellaneous samples collected in Calcutta, and used in connection with experiments with fowls, or forwarded from districts where beri-beri existed:—

	Ash	P ₂ O ₅
Bengal, fermented	·72	·37
Bengal, "Bank tulsii"	·70	·33
Calcutta, once milled	1·0	·50
Calcutta, twice milled	1·0	·45
Calcutta, once milled	1·0	·43
Calcutta, twice milled	1·0	·38
Rangoon rice	·63	·31
Rangoon, extracted	·65	·35

	Ash	P ₂ O ₅
Rangoon (Commissariat)	.. .60	.35
Rangoon, once milled	.. .90	.49
Khulna .. ..	.. .85	.43
Mymensingh .. ..	.. 1.05	.39
Barisal .. ..	.. 1.10	.46
Pabna .. ..	.. .90	.34
Sylhet 1 .. ..	.. 1.70	.35
Sylhet 2 .. ..	.. .90	.25
Sylhet 3 .. ..	.. .70	.22
Average .. ..	.. .88	.36

In the above table it will be observed that the highest phosphorus content is found in the grains only partially milled or polished, where portions of the outer aleurone layer are left. It is invariably the custom in rice mills to subject the grain to a further polishing process in order to remove, as far as possible, the whole of the outer layer so as to produce the much appreciated white or table rice.

Separate figures need not be given of a long series of samples of "balam," "atap" and "desi" rices collected by Major Greig from houses in Calcutta where cases of epidemic dropsy had occurred. "Balam" rices on the whole were superior, and contained an average of 0.41 per cent. of phosphoric anhydride, while the "Desi" rices contained a mean of 0.29 per cent. The whole of the series of 35 cases is thus summarized:—

	Ash	P ₂ O ₅
Maximum .. ..	.. 1.33	.49
Minimum .. ..	.. .60	.26
Average .. ..	.. .90	.362

Samples of rice used in the Bengal Jails, supplied by the Inspector-General, had the following composition:—

	Ash	P ₂ O ₅
Arrah, cleaned .. ..	.. .80	.36
Arrah, uncleaned .. ..	.. 1.06	.48
Berhampur, red .. ..	.. .86	.39
Berhampur, white .. ..	.. 1.13	.48
Cuttack .. ..	.. 1.06	.44
Jessore .. ..	.. .73	.25
Midnapore .. ..	.. .86	.28
Ranchi .. ..	.. 1.00	.38
Sambalpur .. ..	.. .73	.25

		Ash	P ₂ O ₅
Purneah	..	.. 1.00	.32
Presidency	..	.. 2.20	.50
<hr/>			
Average	..	.. 1.03	.37

For the sake of comparison, a collection was specially made of samples of rice sold in the Madras Presidency, and these were chemically examined for their phosphorus value.

MADRAS RICES.

		Ash	P ₂ O ₅
Sirmani, a fine rice	..	.. .9	.39
Berhampur, Ganjam	..	.. 1.1	.40
Nellore, superior	..	.. .6	.27
Nellore, ordinary	..	.. .8	.35
Bezwada, superior	..	.. 1.3	.47
" inferior	..	.. 1.2	.49
Tanale, inferior	..	.. .8	.39
Cocanada, superior	..	.. .7	.33
Kalingapatam, superior	..	.. .7	.36
" inferior	..	.. .9	.34
Jagganadum, superior	..	.. 1.0	.51
" medium	..	.. 1.0	.44
" inferior	..	.. 1.5	.49
Dandiwanum, superior	..	.. .7	.30
" medium	..	.. 1.6	.44
" inferior	..	.. 2.2	.47
Chingleput, No. 1	..	.. 1.0	.45
" No. 2	..	.. 1.8	.43
<hr/>			
Average	..	.. 1.1	.40

In these samples those which are regarded as superior on account of the fineness and milk-white appearance, and which realize a higher market value, are as a rule comparatively deficient in phosphorus. In Madras a large quantity of rice is imported from Rangoon. It is a coarser rice than the local varieties, and although it is fairly rich in phosphorus there is a prejudice against its use, and it is consumed chiefly by coolies and emigrants. The rice in which the lowest amount of phosphorus was detected was a sample from Bangalore. It was imported as "Patna" rice from England, where it had been re-milled. The grain was pure white and pearly, but contained only 0.21 per cent. of phosphoric anhydride.

In the following tables the rices of Patna, and Purulia, where they are not cleaned by modern machinery, are arranged

according to their market values, and it will be observed that the amount of phosphorus is almost uniformly in inverse ratio to the price of the samples.

PATNA RICES.

	Per Md.	Ash	P ₂ O ₅
Samjeera	.. Rs. 16	·8	·26
Bansmati I	.. ,, 7-4	·9	·33
Kari bank	.. ,, 6-10	·7	·29
Arua I	.. ,, 5	·8	·33
Dhania Arua	.. ,, 5	·7	·32
Ramsal	.. ,, 5	1·3	·47
Usna	.. ,, 5	1·2	·41
Bansmati II	.. ,, 4-12	·86	·32
Arua II	.. ,, 4-11	·93	·31
Kela sar	.. ,, 4-11	1·06	·34
Bansmati III	.. ,, 4-7	·80	·33
Selha I	.. ,, 4-7	1·00	·37
Kaysore	.. ,, 4-3-3	·93	·38
Selha II	.. ,, 4	·93	·39
Sirhanti	.. ,, 3-10	1·13	·47
Karhamia (red)	.. ,, 3-7-10	1·06	·42
Average	.. ..	·88	·35

PURULIA RICES.

	Per Md.	Ash	P ₂ O ₅
Badshah bog (I)	.. Rs. 8	·80	·32
,, ,, (II)	.. ,, 6	1·20	·37
Ramsal	.. ,, 6	1·00	·49
Kulam Kati	.. ,, 5-12	·86	·39
Chandan sal	.. ,, 5	1·06	·38
Dhusree	.. ,, 3-10	1·00	·36
Rashi (red)	.. ,, 3-5	2·86	·46
Kawya (red)	.. ,, 2-14	1·40	·55
Average	.. ..	1·27	·41

It has been shown in the above analyses that unmilled rice contains on an average of 0·65 per cent. of phosphoric anhydride, while milled rice contains about ·38 per cent. The process of milling or polishing removes a substance of great value rich in phosphates which requires some notice. The polish-

ing or bran which amounts to 8 to 10 per cent. of rice is called "Koorah" in Bengal, "Thavudu" in Madras, and "Dadak" in Java. It is used for feeding fowls and cattle, as bait for fish, and is largely exported to the continent on account of the oil it contains. The analysis of a sample from a Calcutta mill is appended.

Moisture	8·30
Fat ..	24·04
Proteids ..	13·56
Carbohydrates ..	33·47
Fibre ..	6·88
Ash ..	13·75

100·00

Containing

Nitrogen ..	2·17
Phosphoric anhydride	3·36
Silica ..	7·50

As might be expected, rice bran contains the phosphates of rice in a highly concentrated form. With regard to the organic compound containing phosphorus there have been several investigations, but Suzuki, Yoshimura and Takaishi have proved (*Bull. Coll. Agric. Tokyo*, 1907, 495—572) that 85 per cent. of the phosphorus in the bran of rice is present as phytin. Phytin has been described by Posternak (*Compt. rend.*, 1903, 136, 1678—80) as a phospho-organic acid, $\text{CH}_5\text{O}_5\text{P}$, which differs from phosphoric acid by the elements of formaldehyde. Lecithin, another organic compound found in seeds by Töpler, Schulze and others, occurs in smaller amount, representing only 1 to 7 per cent. of the total phosphorus. Phytin or anhydroxy-methylene-diphosphoric acid is obtained by treating the powdered substance with 0·2 or 0·3 per cent. hydrochloric acid, pressing out the liquor, neutralizing with magnesia, and purifying by reprecipitation the calcio-magnesium derivative. Another method is to precipitate the acid solution by means of alcohol. Fraser and Stanton (*Lancet*, Dec. 17, 1910, 1755) have recently shown that the addition of rice polishings to a diet of white rice is an effective preventive of the development of polyneuritis in fowls. Working in the light of what is known on phytin, they further prove that the substances contained in the polishing which are effective in preventing the disease are not precipitated from the hydrochloric acid solution on the addition of the alcohol, but are retained in the filtrate from the phytin. The essential portion comprises 16 per cent. or less by weight of rice polishings, or 1·6 per cent. of the original unpolished grain.

Further research will be necessary to determine the nature of the phosphated compound soluble in alcohol which possesses such vital importance in the feeding value of the grain. Rosenheim and Kajiura (*Journ. Physiol.*, 1908, 36—53) state that there is in rice an absence of gliadin or alcohol soluble protein, and glutenin or alcohol insoluble protein, both of which substances are necessary for the formation of gluten. By extracting rice and rice bran with alcohol, I was able to separate phosphoric acid and nitrogen, but in a very small proportion compared with the amount present in the original substances. It has been suggested that the phosphated compound is of the nature of the lipoids found in the brain, spinal column and other animal organs.

Wheat and Flour.—Samples of wheat and flour were next examined, to discover what proportion of phosphorus is removed in the process of milling, compared with rice.

Five samples of locally available wheat grains were found to have the following amounts of ash and phosphoric anhydride :

			Ash	P O ₅	
1.	..	..	2.1	.74
2.	..	..	2.0	.80
3.	..	..	1.7	.71
4.	..	..	1.46	.61
5.	..	..	1.26	.59
Average				1.7	.69

The agents of one of the largest flour mills in Calcutta supplied me with a series of samples of genuine flour and other products derived from wheat for purposes of analysis. The following grades were examined :—

			Ash	P ₂ O ₅
Flour No. 1	..	..	.53	.20
Flour No. 2	..	..	.53	.21
Flour No. 3	..	..	.53	.22
Soojee (large)	..	..	.60	.22
Soojee (small)	..	..	.60	.26
Atta B	..	..	.53	.21
,, No. 2	..	..	.60	.32
,, No. 4	..	..	1.13	.59

The last named approaches the composition of the entire grain, and is therefore of greater nourishing value than the finer flours.

Nine samples of bazaar attas, collected from various houses in Calcutta during Major Greig's enquiry, afforded an average of 0.68 per cent. of ash and 0.25 per cent. of phosphoric anhydride, showing that they were of the usual composition and not adulterated.

At the Seventh International Congress of Applied Chemistry, (London, 1909), F. Vuafart read a paper on the composition of wheat, in which he showed that the phosphoric anhydride varied from 0.759 to 0.988 per cent., in entire wheat, and from 0.197 to 0.283 in the flour. Sixty-six parts are contained in the starch, 13.8 in purified gluten, 2.4 parts in the ether-alcohol extract of the gluten, and 17.8 parts in the wash waters. From these figures the average composition of wheat flour in Europe is similar to that of wheat flour in India.

Barley.—Three samples of barley (*Hordeum vulgare*) show a considerable difference in the amount of phosphorus: they contain according to the degree of husking they have been subjected to:—

	Ash	P ₂ O ₅
Unpolished grain	3.4	.94
Barley, husked	1.3	.65
Pearl barley	2.9	.53

Other instances of the composition of Indian cereal grains are here quoted:—

	Ash	P ₂ O ₅
Bajri (<i>Pennisetum typhoideum</i>) ..	4.5	1.03
” ” ” ..	2.5	.78
Juar (<i>Andropogon Sorghum</i>) ..	1.2	.70
Marua (<i>Eleusine coracana</i>) ..	3.0	.68

Pulse.—The pulses constitute a class of food-stuffs which are rich in phosphoric acid. Pigeon pea (*Cajanus indicus*), a pulse fed to pigeons, is a healthy diet, and no cases of neuritis have been known to occur when this is habitually given. The Marwaris are in the habit of employing various pulses as mung, besan and dal, and they are generally free from epidemic dropsy when their neighbours, the rice eaters, are attacked. The combination of dal with rice is a convenient means of increasing the phosphates in the diet, and corrects the deficiency usually found in the polished grain. The following analyses of pulses are recorded.

	Ash	P ₂ O ₅
Arhar (<i>Cajanus indicus</i>) ..	4.0	.86
Besan (<i>Pisum sativum</i>) ..	3.2	.84
Mung or dal (<i>Phaseolus radiatus</i>) ..	3.2	.95
” ” ” ..	4.3	1.17
Papar (A preparation of dal) ..	6.5	.85
Lentils (<i>Lens esculenta</i>) ..	2.2	.75
Soy (<i>Glycine hispida</i>) ..	5.0	1.20
Goa beans (<i>Psophocarpus tetragonolobus</i>)	4.2	1.35

In addition to the pulses, the Marwaris of Calcutta consume large quantities of leguminous and other green pods which are

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imported from Rajputana for their special use. These beans are of great nutritive value as will be seen from their analyses made on the air-dried samples as received:—

	Ash	P ₂ O ₅
Kair (<i>Capparis aphylla</i>) ..	4.2	.57
Sangar (<i>Prosopis spicigera</i>) ..	4.1	.54
Gourphali (<i>Cyamopsis psoralioides</i>) ..	8.1	.76
Motha ka phali (<i>Phaseolus</i> sp) ..	5.5	1.10

With regard to the amount of phosphorus in foods in general, two papers have appeared in foreign scientific journals. "The Distribution of phosphorus in Foods" by M. Balland (*Compt. rend.*, 1906, 143, 969—970), and "The Quantity and Distribution of Phosphorus in some food stuffs" by W. Heubner and W. Reeb (*Arch. Exp.-Pathol. u. Pharmak.*, 1908, 265—272). The papers deal with a wide range of articles of European consumption, and the results show that phosphorus is found to be associated with nitrogen in constituting a nutritious or poor food-stuff. In all future analyses of dietetic articles it will be desirable to estimate the amount of phosphoric anhydride.

The phosphorus value of Indian food-stuffs, as far as I am aware, has not been recorded in any scientific work, and in order to complete this paper several determinations are tabulated for reference. They are classified under animal foods, farinaceous foods, vegetables, nuts and fruits, and represent articles of diet consumed both by Europeans and Indians.

	Ash	P ₂ O ₅
Cheese	5.0	1.50
Chicken	1.3	.61
Beef steak	3.7	.56
Cold beef	1.4	.58
Fish boiled	1.0	.49
Fish spiced	2.0	.44
Magoor fish	2.1	.42
Maurola fish	4.0	.56
Prawns	1.5	.58
Potato boiled	1.6	.21
Bread	1.1	.18
Biscuits .. ..	.8	.28
Plantain meal	2.7	.33
Cassava arrowroot .. ..	.8	.06
China almond (<i>Arachis</i>)	2.7	.22
Tea leaves	6.8	.96
" " exhausted	4.0	.70
Pan (<i>Piper Betle</i>)	2.0	.20

		Ash	P ₂ O ₅
Supari (<i>Areca Catechu</i>)	..	1·2	·56
Mushroom (<i>Pleurotus cretaceus</i>)	..	7·5	1·82
" (<i>Lentinus exilis</i>)	..	1·2	·32
Edible fern (<i>Asplenium esculentum</i>)		2·1	·25
Sag (<i>Amaranthus gangeticus</i>)	..	1·3	·29
" " " "	boiled	1·2	·24
Beans (<i>Vigna Catiang</i>)	..	1·1	·19
Karela (<i>Momordica Charantia</i>)	..	5·8	·27
Kumra lal (<i>Cucurbita maxima</i>)	..	2·7	·21
Patral (<i>Trichosanthes dioica</i>)	..	2·0	·10
Cucumber, sliced	..	1·2	·08
Plantain	..	1·0	·14
Papaya	..	1·1	·13
Pineapple	..	·6	·06
Mango	..	1·0	·05
Guava cheese	..	·5	·07
Edible bird's nest	..	6·0	·06

27. The Waqf of Moveables.

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PREFACE.

The subject of this paper has been a fruitful source of controversy among jurists in all ages in all countries under Muslim Law. Elsewhere¹ I have traced in detail the history of this controversy in the various countries of Islām. Here I shall content myself with merely indicating the conflicting decisions on the point to be found in the Indian Law Reports: *Khajah Hossein Ali v. Shahzadi Hazrah Begum* (1869), 12 W.R., 344; *Fatima Bibi v. Ariff Ismailji Bham* (1881), 9 C.L.R., 66; *Kaleloola v. Naseerudeen* (1894), 18 Mad. 201; *Abu Sayid Khan v. Bakar Ali* (1901), I.L.R., 24 All. 190; *Sakina Khanum v. Laddan Sahiba* (1902), 2 C.L.J., 218; *Civil Rule No. 51 of 1902*, unreported (Rangoon, 1903); *Mofazzul Karim v. Mohammed* (1905), 2 C.L.J., 166; *Kulsom Bibi v. Golam Hossein Cassim Ariff* (1905), 10 C.W.N., 449; *Banubi v. Narsingrao* (1906), I.L.R., 31 Bom. 250; *Mohammed Ismail Ariff v. Ibrahim Gholam Ariff*, unreported (Rangoon, 1907); *Bai Fatmabai v. Golam Hossein* (1907), 9 Bom. L.R., 1337; *Yusuif Saratera v. Mollah Mahmood*, unreported (334 of 1907) decision of the Cal. H. C.; *Kadir Ibrahim Rowther v. Mahomed Rahamadulla Rowther* (1909), 33 Mad., 118.

For the purpose of this paper I do not claim to have laid under contribution all the works extant on Muslim Law. Besides those works from which I have made the excerpts, there are others which support my view, e.g. the *Fatāwā Anqarawiyah*, p. 704, ed. Cairo, *Minhāj al-Ṭālibīn*, *Fath al-Qarīb*, etc.

¹ *History of Muslim Law* (Tagore Law Lectures 1911).

A careful perusal of this paper—the result of considerable labour and research—containing excerpts from works of the highest authority, will, I venture to hope, leave no doubt in the minds of the readers about the validity of the *waqf* of moveables, including money, shares in companies, securities, stock, etc. In order to follow the historical development of this branch of Muslim Law, the reader would do well to peruse the extracts in the order indicated in the Bibliography in Appendix I. The relevancy of some of the extracts (apparently irrelevant to the matter in issue) will, no doubt, be obvious to the practical lawyer, if not to the lay reader.

I have kept the English translation as close to the original as possible, even at some sacrifice of the English. Passages in the translation placed within crotchets do not occur in the Arabic original, and are inserted merely for explanatory reasons. Similarly, passages in the original enclosed within crotchets have been omitted in the translation, to avoid repetition or the introduction of irrelevant matter. The system of transliteration adopted by me is, with slight modifications, that recommended by the Fourth Congress of Orientalists.

I take this opportunity of expressing my sincere thanks to Muḥammad ‘Alī Chevky Bey, and to Zaimzadé Ḥasan Fehmy Bey, grandson and First Secretary respectively to Field-Marshal Ghāzī Aḥmad Mukhtār Pasha, late Ottoman High Commissioner in Egypt, for obtaining access for me to several important Libraries in the Ottoman Empire, and also for procuring for me the Fatwās of the Grand Mufti of Egypt, and of the Mufti of Alexandria; to Shams al-Ulama Shaykh Maḥmūd Gilānī for the Fatwá from his brother, the celebrated Mujtahid of Karbalā; to Lt.-Col. Phillott for affording me every facility for research and placing at my disposal the Library of the Board of Examiners which is rich in the possession of some unique manuscripts on Muslim Law; and lastly, to my friend and colleague Mr. R. F. Azoo, for assistance in the elucidation of several obscure and difficult passages in the original.

In a subsequent issue of the *Journal* of this Society I hope to give a translation of the well-known treatise on the subject of this paper by the celebrated Shaykh al-Islām, Mufti Abu’l-Su’ūd, a manuscript copy of which I have just discovered in Constantinople. I am indebted to the Hon. Mr. G. H. C.

Ariff for having arranged to procure for me a transcript of that unique manuscript.

THE BAR LIBRARY : }
August, 1911. }

A. AL-MA'MŪN SUHRAWARDY.

RULES FOR THE GUIDANCE OF THE JUDGE.

I. The following extract from the commentary of the *Hidāyah* by Ibn Shaḥnah is quoted by the great doctor al-Bīrī at the beginning of his commentary on *al-Ashbāh* :—

When the accuracy of a *ḥadīth* (saying of the Prophet) is accepted and it is found to be contrary to the doctrine of the *madh-hab* (school), practice should be in accordance with the *ḥadīth*, and thenceforward it shall be considered as his (Abū Ḥanīfah's) *madh-hab* and his sectary will not be excluded from being considered a Hanafī on account of his acting in accordance with the *ḥadīth*. For verily the following is a genuine dictum of Abū Ḥanīfah :—“ When a *ḥadīth* is proved to be accurate it is my *madh-hab*.” Ibn ‘Abd-al-Barr reports this dictum from Abū Ḥanīfah and other Imāms. Imām al-Sha‘rānī also reports this from the four Imāms.

..... “ The signs of mercy ” : the difference of opinion of the Imāms affords latitude and facility to the people ; as is laid down at the beginning of the *Tātārkhāniyyah*. This is an allusion to the celebrated *ḥadīth* on the lips of men, *viz.*, “ The difference of opinion of my people is a mercy from God ” : Said the Prophet of God : “ Whatever you have been given in the Book of God, you must act upon. There is no excuse for anyone for abandoning it. If it is not in the Book of God, then my previous practice. But if there is no practice of mine, then what my companions have said. For verily my companions are like the stars of the heavens ; whichever of them you follow, you will be guided aright ; and the divergence of opinion of my companions is a blessing to you ” Al-Suyūṭī reports from ‘Umar b. ‘Abd-al-‘Azīz that he used to say : “ It would not have pleased me if the companions of Muḥammad had not differed. For had they not differed there would have been no concession, facility or indulgence (*rukhsah*). (*Radd-al-Muḥtār*, vol. i, p. 70. Ed. Const.).

II. It is known that divergence of opinion is one of the signs of mercy. Thus, the greater the difference the greater the blessing, as they (the Ulema) have declared. (*Durr al-Mukhtār*, vol. i, p. 70. Ed. Const.).

The rule guiding the *Muḥtār* in delivering his *fatwās* is that he should deliver *fatwās* positively regarding matters about which

our jurists are unanimous in the "Conspicuous Reports"; but opinions differ regarding matters about which they differ. The most correct view is that stated in the *Sirājiyyah* and other works, viz., that the *Muftī* should give *fatwá* according to the dictum of the Imām absolutely, then according to the dictum of the second, then that of the third, then according to that of Zufar and Ḥasan b. Ziyād. In the *Hāwī-al-Qudsī*, the strength of the argument is regarded as the correct criterion. When there is conflict between two views declared to be correct.—It is laid down in the chapter on *Waqf* of the *Bahr al-Rā'iq* and other books that when there are two "correct views" regarding any particular question, it is lawful to give judgment and *fatwá* according to either of them.

In the beginning of the *Mudmarāt* it is stated: The signs of the *fatwá* are his (the jurist's) saying, 'in accordance therewith is the *fatwá*'; 'with it is given the *fatwá*'; 'it we follow'; 'on it is the reliance'; 'in accordance with it is the practice to-day'; 'in accordance with it is the practice of the people'; 'this is the correct view,' or 'the most correct,' or 'the most obvious,' or 'the most likely,' or 'the most reasonable,' or 'the select,' and such like expressions stated in the super-commentary of al-Bazdawī. End of the quotation. Our master al-Ramlī says in his collection of *fatwás*: Some expressions are more emphatic than others. Thus the word *fatwá* is more emphatic than the word "correct," "most correct," "most likely," etc. The expression "with it is given the *fatwá*" is more emphatic than "the *fatwá* is in accordance therewith." "Most correct" is more emphatic than "correct"; and "more cautious," than "precaution." End of the quotation. But in the commentary of the *Munyah* by al-Halabī it is stated that when there is conflict between two Imāms of authority, one employing the word "correct," the other "the most correct," it is better to follow the view signalled "correct." For both of them are unanimous as to its being "correct," and it is more agreeable to follow the view about which there is unanimity. . . . I found afterwards in the treatise on the "Duties of a *Muftī*" that when a report in an authentic work ends with "the most correct," "better" or "*a fortiori*," or "the most conformable," or the like, then the *Muftī* is at liberty to give *fatwá* according to it or its opposite view, whichever he likes. When a report concludes with "correct," or "the view followed," or "with it is given the *fatwá*," or "in accordance therewith is the *fatwá*," *fatwá* is not given according to its opposite view, unless it is stated in the *Hidāyah*, for instance, "it is correct," and in the *Kāfī* its opposite view has "it is correct." In such a case he has the option and he selects what he considers to be the strongest, best and most advantageous. End of the quotation. This should be remembered. The substance of what Shaykh Qāsim

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says in his "Correction" is that there is no difference between a *Muftī* and a *Qādī* except that the *Muftī* gives information as to the rule and the *Qādī* gives effect to it. (*Durr al-Mukhtār*, vol. i, pp. 70 to 76).

COMMENTS OF THE *Radd*.

III. "Conspicuous Reports . . ." The questions dealt with by our *Ḥanafī* masters are classed into three groups, to which I have already alluded :

1. *Questions of fundamental principles, also called Conspicuous Reports.*—These are the questions reported from the leaders, founders of the school, Abū Ḥanīfah, Abū Yūsuf, Muḥammad, Zufar, Ḥasan b. Ziyād and others, who studied under Abū Ḥanīfah. But the common view is that "Conspicuous Reports" comprise the dicta of the three. The Books of Conspicuous Reports are the six books of Muḥammad, viz. : (1) *Mabsūt*, (2) *Ziyādāt*, (3) *Jāmi'-al-ṣaghīr*, (4) *Siyar-al-ṣaghīr*, (5) '*Jāmi'-al-Kabīr*, and (6) *Siyar-al-Kabīr*. They are designated "Conspicuous Reports," because they report from Muḥammad authentic reports which are proved to come down from him either on account of their coming from different repeated sources or on account of common repute.

2. *Questions of Rarity.*—These are questions reported from the above-mentioned masters, but not in the above-mentioned books. Rather they are contained either (a) in other works of Muḥammad, e.g., *Kaysāniyyāt*, *Hārūniyyāt*, *Jurjāniyyāt*, *Raqqiyyāt* or (b) in books by authors other than Muḥammad, e.g., *Muharrar* by Ḥasan b. Ziyād, etc., or books containing notes dictated by Abū Yūsuf to his pupils or (c) reported by a single isolated report, e.g., the report of Ibn Simā'ah, etc., regarding certain specified questions.

3. *Occurrences.*—These are the questions deduced by later *Mujtahids* when questioned about cases with regard to which they could not find any report. They (later *Mujtahids*) are the companions of Abū Yūsuf and Muḥammad and the companions of their companions, and so on, and they are numerous. Thus amongst the companions of the two Imāms are men like 'Iṣām b. Yūsuf, Ibn Rustam, Abū Ḥafs al-Bukhārī Sometimes they have controverted the views of the founders of the school because of the proofs and causes which came to their knowledge. The first collection of their *fatwās* according to our information was that by the jurist Abu-'l-Layth of Samarqand. After him other collections were made by other masters, e.g., *Majmū'-al-Nawāzil*, *Wāqi'āt al-Nāṭifi*. . . . Know that amongst the books of the questions of fundamental principles is the *Kitāb al-Kāfi*, by al-Ḥākim al-Shahīd, which is an authentic work on the traditional rules of the school, and has been commented on by a number of doctors amongst whom Imām Shams

al-A'immaḥ al-Sarakhsī may be mentioned. It is known as the *Mabsūt* of al-Sarakhsī. According to the most learned doctor al-Tarsūsī, whatever is opposed to the *Mabsūt* of al-Sarakhsī should not be acted upon; no *fatwá* should be given except in accordance with it, and no reliance should be placed except upon it. The *Muntaqá*, also by him, is also one of the books of the school . . . Know that there are numerous copies of the *Mabsūt* reported from Muḥammad, the clearest of which is the *Mabsūt* of Abū Sulaymān al-Jawzjānī. A number of later jurists have commented upon the *Mabsūt*, e.g., the Shaykh-al-Islām Bakr, better known as Khwāherzādéh, his commentary being called the *Mabsūt-al-Kabīr*; and Shams-al-A'immaḥ al-Ḥalwā'ī and others. Their *Mabsūts* are really commentaries interwoven with the *Mabsūt* of Muḥammad, as the commentators of the *Jāmi'-al-Saghīr* have done, e.g., Fakhr-al-Islām, Qādī Khān and others. Thus it is said, "Qādī Khān has mentioned it in the *Jāmi'-al-Saghīr*," his commentary being intended thereby. Similarly in other works. . . . This should be carefully remembered, for it is as important to remember this as the classification of the Masters of the School which we shall mention shortly. In the chapter of the two 'Ids of the *Baḥr* and *Nahr* it is stated that the *Jāmi'-al-Saghīr* was written by Muḥammad after the *Aṣl*, therefore what it contains is reliable. The *Nahr* also states that the *Aṣl* was designated *Aṣl*, because it was composed first of all, then the *Jāmi'-al-Saghīr*, then the *Kabīr*, then the *Ziyādāt*. Thus it is laid down in the *Ghāyat-al-Bayān*.

"*Dictum of the Imām*": The *Muftī* gives *fatwá* in accordance with the dictum of the Imām, because, says 'Abd-Allāh b. Mubārak, he had seen the Companions of the Prophet and had given *fatwás* contemporaneously with the successors of the companions, therefore his dictum is more correct and stronger so long as there is no change of time and age.

"In the *Hāwī al-Qudsī*, etc.": I say that this is indicated by the statement of the *Sirājiyyah* to the effect that the first view is more correct when the *Muftī* is not a *Mujtahid*. Thus it is explicit that the *Mujtahid* (i.e., one fit to examine the argument, proof) should follow, out of the various dicta, that which has the strongest proof. Otherwise the order stated above will be followed. Owing to this you will find that sometimes the jurists give preference to the dictum of some of his companions over the dictum of Abū Ḥanīfah himself, e.g., they have preferred the dictum of Zufar alone in seventeen cases. So we follow what they preferred, for they were fit to scrutinize the proof. He (the author of *Tanwīr-al-Absār*) has not stated any rule as to cases regarding which there are conflicting reports from the Imām Abū Ḥanīfah or there are no reports at all either from him or his companions. In the first case, i.e., where there are conflicting reports, that which has the strongest argument is followed, as is laid down in the *Hāwī*. Then he says,

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when there is no clear answer from any of them regarding a particular case, but the later jurists have unanimously expressed an opinion about it, it is to be followed. If, however, they differ, the opinion of the majority is to be followed.

If no answer by way of express ruling is found from any source whatever, the *Muftī* should examine the case with care, consideration and *ijtihād*, so that he may deduce a rule concerning it which should approach exemption from responsibility. "The Ulema have delivered *fatwās*, etc."

The learned base their *fatwá* (or decision) on the opinion of Abū Hanīfah in all questions of *'Ibādāt* (or devotional acts) They declare that decisions are to be based on the opinion of Muḥammad in all questions relating to distant kindred (*i.e.*, of inheritance). In *al-Ashbāh* in the chapter on the "Duties of a judge" it is stated that decision is according to the opinion of Abū Yūsuf in whatever relates to the duties of the judge, *i.e.*, because he had a fuller knowledge of the subject and because of his practical experience. For a like reason Abū Hanīfah after going on pilgrimage and knowing its hardships gave up his former opinion that charity is more meritorious than voluntary pilgrimage. It is stated in the commentary of al-Bīrī, that decision is according to the opinion of Abū Yūsuf in questions of evidence also, and decision is according to the opinion of Zufar in seventeen questions. . . .

When there are *Qiyās* (analogy) and *Istiḥsān* (favourable construction) regarding a particular case, the practice should be in accordance with *Istiḥsān* except in a few well-known cases. . . . When there are three views concerning a case, then the preferred opinion is that in the beginning or the end and not that in the middle. It is laid down in the *Sharḥ-al-Munyah* that when reason is in conformity with report, it should not be departed from. This is stated in the chapter on the obligatory ceremonials of prayers, where the author gives preference to the report concerning the obligatoriness of rising from the posture of bending and prostrating the body in prayer, on account of the arguments adduced, although it is contrary to the well-known report from Abū Hanīfah.

"In the chapter on *Waqf* of the *Bahr*, etc.": When of two conflicting opinions, one is more favourable to the *waqf* as will be stated in the chapters on *Waqf* and *Ijārah*, the *Muftī* should deliver *fatwá* in accordance with that opinion, out of the conflicting views of the Ulema, which is more favourable to the *waqf*; and likewise if one of the two conflicting views is the view of the majority, as we have quoted above from *al-Hāwī*.

"And such like expressions": *e.g.*, their saying, "Its practice has become current"; "It is the recognized practice."

"Our Master": wherever this expression occurs in this book without any further qualification, the most learned doctor Shaykh Khayr-al-dīn al-Ramlī is meant by it.

“More suitable”: *i.e.*, to the requirements of his time.
 “More advantageous”: is that which he deems suitable to that particular case. (*Radd-al-Muhtār*, vol. i, pp. 71—76. Ed. Constantinople).

IV. It is stated in *al-Mi'rāj* on the authority of Fakhr al-A'immaḥ:—“If a *Muḥtāb* were to decide in accordance with any of these (*i.e.*, weak) opinions in cases of necessity with a view to convenience or to make matters easy, it will be right. (*Ibid.*, vol. i, p. 79).

V. *The seven ranks of Muḥtābs or eminent jurists.*—The *Muḥtāb* should know the position of the jurist on whose opinion he bases the *fatwā*. It is not enough merely to know his name and genealogy, but it is essential to be aware of the extent of his knowledge of reports, his eminence in reasoning and his rank in the classification of the jurists, so that he may intelligently discriminate between jurists holding opposite views and have adequate power to give preference to one of two conflicting views. (1) To the first class belong the *Muḥtābs* with respect to the Sacred Law, *e.g.*, the four Imāms, and those who followed their policy in founding the first principles of jurisprudence, and by this characteristic they are distinguished from others. (2) To the second class belong the *Muḥtābs* within the School, *e.g.*, Abū Yūsuf and Muḥammad and the rest of the companions of Abū Ḥanīfah, capable of deducing rules from the proofs in conformity with the first principles concerning rules laid down by their master Abū Ḥanīfah. Although they have differed from him in certain minor rules, they follow him with respect to the fundamental principles. In this respect they are distinguished from the opponents of the School like al-Shāfi'ī and others, opposed to him (Abū Ḥanīfah) as regards rules, and not following him as regards fundamental principles. (3) To the third class belong the *Muḥtābs* of cases regarding which there are no express rulings from the founder of the School, *e.g.*, al-Khaṣṣāf, Abū Ja'far al-Tahāwī, Abu'l-Ḥasan al-Karkhī, Shams al-Ayimmaḥ al-Ḥalwā'ī, Shams al-A'immaḥ al-Sarakhsī, Fakhr al-Islām al-Bazdawī and Fakhr al-dīn Qādī Khān and others like them. They can oppose Abū Ḥanīfah neither with regard to fundamental principles nor with regard to rules applicable to particular cases, but they deduce rules, applicable to cases regarding which there are no express rulings, in conformity with the fundamental principles and rules. (4) The fourth class is that of the “people of *takhrīj*” (deduction), comprising of such sectaries as al-Rāzī and men like him. They are not at all capable of making *Ijtihād*, but on account of their thorough grasp of the fundamental principles and mastery over the original sources, they are capable of making detailed analysis of a general dictum susceptible of double meaning, and an ambiguous rule capable of two interpretations, reported from the founder of the School or one of his companions, by means of their own

judgment and examination of the fundamental principles, and analogy based on a comparison of similar and parallel cases. The statement in the *Hidāyah*, "Such is the *takhrīj* of al-Karkhī and the *takhrīj* of al-Rāzī" is of this kind. (5) The fifth class is that of "the people of preference" from amongst the sectaries, *e.g.*, Abu'l-Hasan al-Qudūrī and the author of the *Hidāyah* and others like them. Their position is that of giving some reports preference over others, like their saying, "This is better"; "This is more correct as to report"; "This is more lenient to people." (6) The sixth class comprises the sectaries capable of discriminating between "the strongest," "strong" and "weak," between the obvious reports of the School and the rare reports, *e.g.*, the authors of authentic texts from amongst the later jurists, *e.g.*, the author of the *Kanz*, the author of the *Mukhtār*, the author of the *Wiqāyah* and the author of the *Majmū'*. Their position is that they do not report rejected traditions and weak reports. (7) The seventh class comprises of those below the rank of the jurists mentioned above.¹ (*Radd. i*, p. 79).

VI. Absolute *Mujtahids* [*i.e.*, of the first rank like Abū Hanīfah, Mālik, etc.] have become extinct. But limited *Mujtahids* are divided into seven well-known ranks. As for us, it is our duty to follow what they have preferred and declared correct as we would have followed their *fatwā* in their lifetime. If it is said that sometimes they state opinions without indicating any preference, and sometimes they differ as to the correct view, I reply that we should act as they acted, *viz.*, take into consideration the varying practice, the condition of society, that which is more lenient, that with regard to which practice (*Ta'āmul*) becomes manifest, and that whose reasoning is strong. (*Durr-al-Mukhtār*, vol. i, p. 80. Ed. Const.).

COMMENTS OF THE RADD-AL-MUHTĀR.

VII. "Without indicating any preference": So it shall not be departed from without there being an explicit preference in favour of the opposite view. The same rule holds good when one of the two views occurs in the texts or commenta-

¹ Mawlawī 'Abd-al-Ḥayy of Lucknow, in his Introduction to his commentary on the *Sharḥ-al-Wiqāyah* (p. 8), reproduces this classification of eminent jurists with some further details. He adds a note on "the people of preference" to the following effect: Amongst them al-Kafawī counts 'Alī al-Rāzī, pupil of Hasan b. Ziyād, Ibn Kamāl Pasha of Turkey, and Abū'l-Su'ūd al-'Imādī of Turkey, the celebrated commentator of the Qur'ān; the author of *Baḥr-al-Rā'iq* counts also amongst them Ibn Humām, the author of *Fath-al-Qadīr*. It is also said that the latter attained the rank of a *Mujtahid*.

ries, or happens to be the view of the Imām (Abū Ḥanīfah) or there is *Istihsān* regarding cases other than those excepted, or it happens to be more favourable to the *waqf*. (Vol. I, p. 80).

VIII. "His School": A Ḥanafī giving judgment according to the school of Abū Yūsuf or Muḥammad gives judgment according to his own school.

"Contrary to his school": *i.e.*, the fundamental basis of his school, *e.g.*, when a Ḥanafī gives judgment according to the school of al-Shāfi'ī, etc. But if a Ḥanafī gives judgment according to the school of Abū Yūsuf or Muḥammad or any other companion of the Imām like them, the judgment will not be contrary to his opinion (*Durar*), *i.e.*, because the companions of the Imām never gave expression to an opinion which was not originally held by the Imām himself. (*Radd al-Muḥtār*, iv, 518. Ed. Const.).

IX. THE 'UMDAT-AL-RI'ĀYAH, COMMENTARY ON THE SHARH-AL-WIQĀYAH, INTRODUCTION BY 'ABD-AL-ḤAYY.
(Ed. Lucknow).

The fact of the matter is that our greatest Imām said, "It is not permitted to any one to accept our dictum so long as he is not aware of its source, either from the Book, the Sunnah, the consensus of the people, or manifest analogy with regard to any particular case." (*Umdat-al-Ri'āyah*, p. 14, Ed. Lucknow).

Al-Shāfi'ī said, "When a *ḥadīth* is found to be correct contrary to my dictum, throw my dictum over the wall, and act on the sound *ḥadīth*." (*Ibid.*, p. 14).

In the chapter of the *Ashbāh* on the Duties of a Judge, it is laid down that the *Muḥtār* should base his *fatwā* on what he considers to be advantageous. The same view is stated in the chapter on Dower of *al-Bazzāziyyah*. It is laid down also in the *Ashbāh* that the *fatwā* regarding a *waqf* should be based on what is most favourable to it. The same view is stated in the *Sharḥ-al-Majma'* and the *Hāwī-al-Qudsī*. (*Ibid.*, p. 15).

By the words "Imām" and "the greatest Imām" occurring in the works of our leading jurists, the founder of the School Abū Ḥanīfah is meant. And he is also meant by the expression "founder of the School." By the phrase, "Two companions," Abū Yūsuf and Muḥammad are meant, and by "Two Shaykhs," Abū Ḥanīfah and Abū Yūsuf; by "Two sides," Muḥammad and Abū Ḥanīfah. By the "Second Imām," Abū Yūsuf is meant; by the "Divine Imām," Muḥammad; by their expression, "according to our three Imāms," Abū Ḥanīfah, Muḥammad and Abū Yūsuf; and by "four Imāms," Abū Ḥanīfah, Mālik, al-Shāfi'ī and Aḥmad, the founders of the well-known Schools. By "Shams-al-A'immaḥ" without any further qualification occurring in the works of our eminent jurists, Shams al-A'immaḥ al-Sarakhsī is meant. (*Umdat-al-Ri'āyah*, p. 16)

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The pronoun occurring in such expressions of the jurists as "this is the decision according to him," "this is his school," when no other substantive precedes to which it can be referred, refers to Abū Hanīfah, even though no mention of him precedes, because he is supposed to be mentioned conventionally. "According to the two," *i.e.*, Abū Yūsuf and Muḥammad. Sometimes Abū Hanīfah and Abū Yūsuf and sometimes Abū Hanīfah and Muḥammad are meant by this phrase according to the context.

The difference between "according to him" and "from him" is that the former indicates the School and the latter the report. Thus, when they say, "Such is the case according to Abū Hanīfah," it indicates that such is his School. But when they say, "From him is such and such," it indicates that such is the report from him. (*Umdat-al-Ri'āyah*, p. 17).

Often they lay down a decision, introducing it by the expression, "it is said"; and the commentators and annotators write below it, "this alludes to its weakness." The fact of the matter is that such is the case when the author adopts it as a conventional term to indicate overruled decisions and their weakness. In such a case decisive judgments can be given regarding it . . . otherwise not. (*Ibid.*, p. 17).

X. FATĀWĀ KHAYRIYYAH (*Vol. I, p. 218, 2nd ed., Govt. Press, Būlāq, Cairo*).

Answer.—Yes, it is valid. Our celebrated Ulema have expressly declared the validity of exchange (*istibdāl*) even with dirhams and dinars. They declare that when it is advantageous to do so, it is lawful to act in spite of any stipulation to the contrary. . . . our jurists are unanimous in giving fatwā according to what is more advantageous to the waqf where there is difference of opinion.

XI. THE IS'ĀF (*Ed. Būlāq*).

And the subject-matter of *waqf* is any property having legal value on condition of its being land or moveable or anything the *waqf* of which is recognized. (*Muta'ārif*, p. 9).

If he makes *waqf* of a field and makes mention of the slaves, water-wheels and the implements of husbandry in it, they become *waqf* . . . and if some of them become too infirm to work, the Mutawallī may sell them, and purchase other slaves in their stead. Similarly he may sell the water-wheels and the implements and buy with their price that which is more beneficial for the *waqf* (p. 17). And in the *Fatāwā Nātif* it is reported from Muḥammad b. 'Abd-Allāh al-Anṣārī, one of the companions of Zufar, that it is valid to make *waqf* of dirhams and edibles, and that which is sold by measure and that which is sold by weight. It was said to him, "How are the dirhams to be employed?" He said, it should be invested in business

(Mudārabah) and the profits should be spent in charity. Similarly what is sold by measure and what is sold by weight should be sold for dirhams and dīnārs, which should be invested in business and the profits given away in charity, (p. 18).

CHAPTER ON THE WAQF OF MOVEABLES BY THEMSELVES.

And the correct view is that reported from Muḥammad that it is valid to make *waqf* of such moveables with respect to which recognized practice (*Ta'āruḥ*) has ensued, e.g., copies of the Qur'ān, books, pick-axe, hatchet, saw, cauldron and bier, on account of the existence of recognized practice (*Ta'āruḥ*) regarding the *waqf* of these things, whereby analogy (*Qiyās*) is abandoned as in the case of *Istisnā'* one of the conditions of the validity of *waqf* is perpetuity as we have described above, but we have abandoned it (a) regarding the things just mentioned owing to recognized practice (*Ta'āruḥ*); and (b) regarding arms and horses for *jihād* on account of express tradition.

If a person makes *waqf* of a cow for the service of a resting house, stipulating that its milk, curd and butter should be given to wayfarers, it is valid where such is the recognized practice, as in the case of the water of a public fountain; otherwise not

. . . . And it has already been stated above that Muḥammad b. 'Abd-Allāh al-Anṣārī, one of the companions of Zufar, held the *waqf* of dirhams and grain valid. (pp. 20—21).

Abū Yūsuf and Muḥammad are unanimous regarding the validity of *waqf* of *Mushā'*, which is not partible, e.g., public baths, wells and mills. But there is divergence regarding what is partible. It is declared valid by Abū Yūsuf, and the jurists of Balkh have accepted his decision, but Muḥammad has declared it void, and if a Qādī decrees the validity of a *Mushā'* *waqf* the divergence is removed. (p. 21).

XII. THE FATĀWĀ QĀDĪ KHĀN (Vol. III, p. 306, Cairo edition).

CHAPTER ON THE WAQF OF MOVEABLES.

Shams-al-A'immaḥ al-Sarakhsī says:—As regards *waqf* of moveables independently there is a difference of opinion between Abū Yūsuf and Muḥammad. This is stated in the *Siyar-al-Kabīr*. He says the correct answer is as follows: Anything with regard to which there is a clear practice among men to appropriate, it is valid to make *waqf* thereof, e.g., (1) Bier and its pall. (2) Anything needed for the washing of the dead, such as pot and vessels. (3) Copies of the Qur'ān. (4) Horses, camels, etc., arms and horses for *jihād*. (5) Jurists are not agreed as regards *waqf* of books, which, however, is declared valid by the jurist Abu'l-Layth, and the *fatwā'*

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is in accordance with it. Naṣīr, for instance, made *waqf* of his books. (6) A man makes *waqf* of a cow for the benefit of a resting house, so that what may be obtained in the shape of milk and butter and curd will be given to the wayfarers. Then if this happens in a place where they have recognized it, the *waqf* is valid, as it is valid to make *waqf* of the water of a public fountain. (7) A man makes *waqf* of an animal for the benefit of a resting place. . . . (8) A man makes *waqf* of a bull for the benefit of the people of a village, in order to cover their cows; this is not valid, because religious merit is not intended thereby, and there is no clear practice in its favour. (9) A man places a jar. . . . (10) A man makes *waqf* of a building without its site. Hilāl says this is not lawful. (11) And it is reported from Zufar: a man makes *waqf* of dirhams or grain or what is sold by measure or what is sold by weight. He declared it valid. It was said to him, "How would it (*waqf*) be (carried out)?" He said that the money should be invested in business and the profits given in charity for the benefit of the object of the *waqf*, and what goes by measure and weight should be sold and their sale proceeds invested in commerce (*bidā'ah*) or business (*Mudārabah*) as in the case of money. They have held on the analogy of the above decision, that if a person says "this *kurr* (measure) of wheat is *waqf*" on condition that the same should be lent to such of the poor who have no seed grains with them, so that they may cultivate the same for themselves, and then the quantity lent should be taken back from them after the crops have grown and the same should be lent to other poor people; and in this wise perpetually—the *waqf* shall be valid in this way, (12) A sick person makes a will in regard to thousand dirhams. . . . (13) From Abū Yūsuf it is reported that the *waqf* of animals, etc., is not valid. (14) A man makes *waqf* of a garden with cows, cattle, slaves, etc., valid. (15) A man in good health makes a *waqf* of a place and divests it from himself, whereupon a usurper takes possession of it, and intervenes between the *waqf* and him. The Shaykh Imām Abū Bakr Muḥammad b. al-Fadl says: Its price should be taken from the usurper and another place should be bought with it, and he shall make *waqf* of it according to the conditions of the previous one.

. When the thing dedicated deteriorates, it is necessary to supply a substitute, as in the case of a dedicated horse, which is killed, or when a slave dedicated to the service of the *Ka'bah* is killed. (16) If the Mutawallī of a *waqf* spends the dirhams of the *waqf* for his own use. (17) Mutawallī may sell animals dedicated to a resting-house when they become old and useless. (18) The people of a mosque (19) Mutawallī of a mosque buys a house with the income of the mosque. (20) Mutawallī buys a bier with the income of the mosque by (21) Ruined village with a well

(22) *Waqf* of a building without its site, (23) It is reported from Zufar that when a person makes a *waqf* of dirhams and grain, and what is capable of being measured or weighed, it is valid (24) When *waqf* is made of a bier etc.

XIII. THE JĀMI'-AL-RUMŪZ OF AL-QUHISTĀNĪ (Vol. III, p. 524, Ed. Cal.).

And it is valid according to Muḥammad to make *waqf* of moveables (*i.e.*, things capable of being moved from one place to another) with regard to which there is *Ta'āmul* (*i.e.*, *Ta'āruf*), *e.g.*, a copy of the Qur'ān and the like (*e.g.*, books, pickaxes, saws, vessels, bowls, biers, and their palls; arms, horses, donkeys, slaves, oxen, agricultural implements, trees, right of water with the land, pigeons with their cote, bees with their hive. But if they are not the subject of *Ta'āmul*, their *waqf* is not valid except by way of dependence. Thus it is laid down in the *Mughnī* and other books, and it is stated in *al-Zāhidī* that according to Muḥammad, *waqf* of moveables is valid even if it be not the subject of recognized practice (*Ta'āmul*). But according to Abū Yūsuf the *waqf* is void if it is not the subject of *Ta'āmul*. And the *fatwá* is in accordance with it, *i.e.*, the *fatwá* is given in accordance with the view of Muḥammad which declared such a *waqf* valid, because of the necessity of the people.

XIV. THE DURR-AL-MUNTAQÁ (Vol. I, p. 746, Ed. Const.).

Similarly the *waqf* of any moveable property whose *waqf* is recognized (*Ta'āruf*) is valid according to Muḥammad; so also is valid according to Muḥammad the *waqf* of such moveables of which the *waqf* is not recognized in practice, but it is void according to Abū Yūsuf, if their *waqf* is not so recognized. Thus it is laid down in the *Sharḥ-al-Wahbāniyyah* from *al-Zāhidī* from the *Siyar-al-Kabīr*, and it has been followed by *Shurunbulālī* who has affirmed the rule, and it has been cited by al-Quhistānī, who has also affirmed it. This must be carefully noted. But in *al-Birjindī*, etc., it is stated that the *waqf* of moveables whose *waqf* is not recognized in practice is not valid, according to all the three. But according to al-Shāfi'ī everything from which profit can be derived consistently with the preservation of its original, provided that its sale is lawful, its *waqf* is valid just as that of land As for instance pickaxes, shovels, and all implements of husbandry, right of water, hatchets, saws, biers and their palls, and likewise the *waqf* of woollen clothes for the benefit of the poor. And in our time some Mutawallīs have made *waqf* of furs for the use of the Muezzins at night in winter. Such a *waqf* ought to be valid, especially according to the statement above, reported from al-Zāhidī. “Cauldrons, pots, copies of the

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Qur'ān, books, etc.' And our jurists have added moveable articles to those mentioned by Muḥammad and Abū Yūsuf, acting on the principle of *Ta'āmul*, as is laid down in the *Manḥ*. I, therefore, say that taking into consideration this opinion and that of al-Zāhidī, already stated above, there is no need of referring to the report of al-Ansārī from Zufar with regard to *waqf* of *dirhams* and *dinārs* as has been supposed, and indeed have been issued royal orders to the Qādīs, to give decrees according to it (the view validating the *waqf* of *dirhams* and *dinārs*) as is laid down in the *Ma'rūdāt* of the Muftī Abū'l-Su'ūd. Similarly the *waqf* of articles capable of being measured or weighed is valid, they being sold and their price being applied in business or commerce like *dirhams*. On the analogy of this they have declared the validity of the *waqf* of a *kurr* of wheat on condition that it should be lent to one who has no seed, etc.

If a person makes *waqf* of a cow on condition that whatever comes out of it in the shape of milk and butter should go to the poor, if they are in the habit of doing so, I should expect the *waqf* to be valid. The *Manḥ* has added to the list the *waqf* of buildings without the site, and likewise that of trees without the land, because they are moveables with regard to which there is *Ta'āmul*.

And according to it, *i.e.*, the view of Muḥammad, is the *fatwá*, in consequence of the existence of *Ta'āmul*, whereby *Qiyās* is abandoned as in the case of a contract with an artisan for supplying articles to be made to order (*Istishnā'*). The Prophet has said: "Whatever is good in the sight of the Muslims is good in the sight of God."

XV. THE MAJMA'-AL-ANHUR (*Vol. I, p. 746, Ed. Const.*).

The *waqf* of land is valid

Similarly is valid according to Muḥammad the *waqf* of moveables, the *waqf* of which has become recognized in practice (*Ta'āruf*), as is valid the *waqf* of moveables directly when people have made a *Ta'āmul* of their *waqf*, e.g., pickaxes, shovels, hatchets, saws, biers with their palls, cauldron, pots, copies of the *Qur'ān*, books. And according to it, *i.e.*, the view of Muḥammad, is the *fatwá* in consequence of the presence of *Ta'āmul* in these articles. And this view has been adopted by the majority of the jurists of all countries: and that is the correct view, as is laid down in the *Is'āf*; and that is the view of the generality of jurists as is laid down in the *Zahīriyyah*. Because *qiyās* is sometimes abandoned on account of *Ta'āmul* as in the case of *Istishnā'* And *al-Mujtabá* reports the difference of opinion between Abū Yūsuf and Muḥammad differently to what has been just stated, *viz.*, that according to Muḥammad, *waqf* of moveables was valid, absolutely, whether any practice respecting it prevailed or not, the view of Abū Yūsuf being that it was valid if there was *Ta'*-

āmūl respecting it. As *Ta'āmūl* became prevalent with regard to the *waqf* of *dīnārs* and *dirhams* in the time of *Zufar*, their *waqf* being declared valid according to one report, they came within the purview of the dictum of *Muḥammad* in accordance with which is the *fatwá* respecting the *waqf* of every moveable concerning which *Ta'āmūl* may arise as is obvious. Consequently there is no need of especially ascribing the view in favour of the validity of their *waqf* to the doctrine of *Zufaras* reported by *al-Anṣārī*; and verily has the author of the *Bahr* given *fatwá* in favour of their validity without reporting any difference of opinion on this point; this is laid down in the *Manḥ*

. And the present practice is to decree in favour of its validity. Similarly such is also the rule in the case of *waqf* of trees, and in the *Manḥ* it is laid down: "the recognized practice of our country is to make *waqf* of a building without its site. So also the *waqf* of trees without the land: thus the *fatwá* is determined in favour of its validity because these are moveables in which there is *Ta'āmūl*." By *Ta'āmūl* is intended the *Ta'āmūl* of the companions of the Prophet and that of the companions of the companions, and of the *Mujtahids* from among the *Imāms* of the faith, and not the *Ta'āruḥ* of the common people, as some of the learned have held. According to this view, the statement of the author of *al-Manḥ*, viz., "that the practice, etc., because they are moveables in which there is *Ta'āmūl*," is not reliable. But in the *Muḥīt* and other works it is laid down: "A man makes a *waqf* of a cow for the benefit of a resting-house, on condition that what comes out in the shape of milk and butter should be given to the wayfarers: where such *waqf* prevails, I should expect it to be valid." But some of our jurists hold it to be valid absolutely, "Because," say they, "*Ta'āruḥ* has ensued with regard to it in the country of the Muslims." This shows that the meaning is absolute *Ta'āruḥ*, not what some have said.

XVI. MULLĀ MISKĪN AND THE FATH-AL-MU'ĪN (Vol. II, p. 507, Edition Cairo).

(a) Text of the Kanz with the Commentary of Mullā Miskīn.

The *waqf* of moveables in which there is *Ta'āmūl* is valid, i.e., with regard to making *waqf* of which there is practice (*Ādah*), unrestrictedly whether it is a copy of the *Qur'ān*, or pickaxe, or shovel, or hatchet, or saw, or bier or its pall, or cauldrons, or pots, or transport animals, according to *Muḥammad*. And the generality of jurists have adopted his view on account of *Istiḥsān*.

(b) Commentary of the Fath-al-Mu'īn.

"In which there is *Ta'āmūl*": e.g., pickaxes, hatchets

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dirhams and dīnārs. Thus it has been laid down in the *Tanwīr*, and this is the view of Muḥammad, and according to it is the *fatwá*.—*Durr* from the *Ikhtiyār*.

From this we learn that the *waqf* of dirhams and dīnārs belongs to the class of *waqf* influenced by *Ta'āmul*, and the same information we gather from the statement of al-Zayla'ī and al-'Aynī. Accordingly *Ta'āmul* in all countries is not a condition, and this shows the inaccuracy of the argument of the *Nahr* when it says, "The statement of Muḥammad, which has just preceded, necessitates the invalidity of *that* in Egyptian lands in consequence of the absence of its practice (*Ta'āruḥ*) altogether. Yes, indeed, the *waqf* of dirhams and dīnārs has become recognized in the Turkish dominions." Again in the *Sharḥ Multaqá'l-Abḥur* by al-'Alā'ī¹ after the quotation from the text the following comments occur: "And similarly is valid the *waqf* of moveables whose *waqf* is recognized in practice according to Muḥammad, and similarly that which is not recognized in practice is also valid according to Muḥammad, as is laid down in the *Sharḥ al-Wahbāniyyah* from al-Zāhidī from the *Siyar-al-Kabīr*, and *Shurunbulālī* has followed it, and al-Quhistānī has affirmed it." Then it (*Sharḥ-al-Multaqá*) states, "Therefore according to what has preceded as reported from al-Zāhidī, there is no necessity for referring to the report of al-Anṣārī from Zufar. And the royal command had already been issued to the Qādīs to give decision to that effect as is laid down in the *Ma'rūdāt* of the Muftī Abu'l-Su'ūd." From this it is learnt that the *fatwá* of some to the effect that the view declaring the validity of the *waqf* of dirhams is weak, because of its having been reported from Zufar, is incorrect. "That is to say, there is practice to make *waqf* of it": On account of the saying of the Prophet, "Whatever is good in the sight of the Muslims is good in the sight of God," and because *Ta'āruḥ* is stronger than *qiyās*, so *qiyās* is disregarded thereby as in the case of *istisnā'*.

XVII. THE BAḤR-AL-RĀ'IQ AND THE MANḤAT-AL-KHĀLIQ (Vol. V, p. 216 et seq., Ed. Cairo).

The subject-matter of *waqf* is property having legal value (*Māl Mutaqawwim*), (p. 202).

The *waqf* of land with its cows and serfs is valid, and also that of *Mushā'* whose validity has been decreed, and that of moveables wherein there is *Ta'āmul*.

And Muḥammad has laid down that such moveables with regard to which there is *Ta'āmul* is valid, and the view has been adopted by the majority of the jurists of various countries because *qiyās* is disregarded on account of *Ta'*-

¹ i.e., the *Durr al-Muntaqá*.

'*āmūl* as in the case of *Istiṣnā'*. And in the *Mujtabá* this difference of opinion with regard to moveables has been reported differently and referred to the *Sīyar*, viz., that the view of Muḥammad is its validity absolutely, irrespective of there being any practice or not, and that of Abū Yūsuf is its validity provided that there is practice with regard to it. And the *Hidāyah* instances the following as examples of moveables influenced by *Ta'āmūl*: pickaxe, hatchet, saw, bier and its pall, cauldrons, pots, and copies of the Qur'ān. And it is reported from Naṣīr b. Yaḥyá that he made *waqf* of his books on the analogy of the *waqf* of copies of the Qur'ān—and this is correct.

It is laid down in the *Tahrīr* whilst discussing the primary meaning of words, that *Ta'āmūl* means the more frequent in use; that is why Imām Muḥammad has confined the validity of *waqf* of moveables to those things. Therefore those things which were not influenced by *Ta'āmūl* were excluded, e.g., clothes, animals, gold, silver, even if in the shape of ornaments, because their *waqf* cannot be perpetual, and this is indispensable; contrary to the case of transport animals and arms because of express tradition regarding them, and to that of the articles stated above in consequence of *Ta'āmūl*: the rest come under the operation of the original rule of *qiyās*. Verily some jurists have added to the list of Muḥammad other moveable articles when they perceived the prevalence of *Ta'āmūl* regarding them: (1) Thus it is laid down in the *Khulāṣah*: a person makes *waqf* of a cow on condition, etc.... valid. (2) It is reported from al-Anṣārī who was a companion of Zufar, with regard to the *waqf* of dirhams or dīnārs or grain or what is measured or weighed.... valid. (3) And *waqf* of woollen clothes and covering of the dead is valid where it is made *waqf* as a perpetual charity, the woollen clothes being given to the poor to benefit by it in the season of wearing it. (4) *Waqf* of bull not valid. (5) *Waqf* of slaves and slave-girls for the service of a resting-house, valid. Thus it is laid down in the *Fath-al Qadīr*. (6) The *waqf* of a boat is not stated, nor am I aware of anyone expressly stating it, and there is no doubt that it is included under such moveables as are not influenced by *Ta'āmūl*. Thus its *waqf* is not valid. (7) *Waqf* of a garden with cows, cattle, slaves, etc. valid. (8) *Waqf* of medicine for hospital not valid unless the poor be mentioned. (9) Two more cases remain.—(a) *waqf* of a building without its site. In the *Dhakhīrah* it is laid down that the *waqf* of a building without the site is not valid because it is moveable whose *waqf* is not practised; (b) *waqf* of trees not valid.

XVIII. THE HIDĀYAH (Vol. V, p. 430, Ed. Cairo).

And Muḥammad has held that it is valid to dedicate horses and arms, i.e., it is valid to make *waqf* of them in the

way of God. And Abū Yūsuf agrees with him in this on the ground of *Istiḥsān*, the *qiyās* being according to what we have said before that such a *waqf* is not valid. The reason for applying the principle of *Istiḥsān* is based on well-known traditions concerning these articles, *e.g.*, the following saying of the Prophet: "As for Khālid he has verily dedicated suits of armour and chargers in the way of God." Ṭalḥah, also, dedicated his armour in the way of God."

"Horses" means war-horses, etc. Camels are also comprehended in this term, because the Arabs ride camels in battles; arms are comprehended in the term "suits of armour."

It is reported from Muḥammad that it is valid to make *waqf* of such moveables as are influenced by *Ta'āmul*, *e.g.*, spades, shovels, pickaxes, saw, bier and its pall, cauldrons, pots, copies of the Qur'ān. Muḥammad holds that *qiyās* is abandoned by *Ta'āmul* as in the case of *Istiḥnā'*, and *Ta'āmul* is found to exist in these articles. It is reported from Naṣīr b. Yaḥyá that he made *waqf* of his books on the analogy of the copies of the Qur'ān, and this is correct and the majority of the jurists of various countries have adopted the view of Muḥammad. And such moveables as are not influenced by *Ta'āmul*, their *waqf* is not valid according to us. But al-Shāfi'ī has said that the *waqf* of anything from which profit can be derived consistently with the preservation of its original, provided that its sale is lawful, is valid; because it is possible to derive profit from it, and so it resembles land, horses and arms. Our (Hanafi) argument is that the *waqf* of these articles cannot endure perpetually, and this is indispensable as already stated. Therefore, these articles become like dirhams and dīnārs (unlike land) whilst there is no antagonistic influence either on the ground of express tradition or that of *Ta'āmul*. So they remain under the operation of the original rule of *Qiyās* (analogy). This is so because land endures, and *jihād* is the highest religious duty. Therefore the idea of piety in these two is stronger than in any other thing. So other articles besides these cannot come within their meaning.

XIX. THE FATH-AL-QADĪR (*Vol. V, p. 429, Ed. Cairo*).

Al-Qudūrī says that Abū Yūsuf held the *waqf* of land with cows and its cultivators (and they are slaves) valid And if some of them fall ill and become incapable of work, the Mutawallī may sell those who become unfit for work and buy with the price others who can work. Similarly as when some of them are killed and he takes the blood-money, he is bound to purchase another with it.

. . . . The reason for applying the rule of *Istiḥsān* is based on well-known traditions concerning those articles, *i.e.*, concerning

horses and arms. And among those traditions the following saying of the Prophet is reported from Abū Hurayrah in the two *Sahīhs* (*al-Bukhārī* and *Muslim*):—

“As for *Khālid*, verily you are hard upon him, whilst he has verily dedicated his suits of armour in the way of God.”

The other statement by the author of the *Hidāyah* to the effect that *Talḥah* dedicated his armour, is unknown. The majority of jurists of all countries follow the dictum of Muḥammad, *viz.*, that the *waqf* of those moveables which are influenced by *Ta'āmul* is valid; those which are not influenced by *Ta'āmul* it is not valid to appropriate them in accordance with our (*Hanafī*) opinion. But *al-Shāfi'ī* says that the *waqf* of anything is valid from which profit can be derived whilst its original endures, provided that its sale is lawful. This is the view also of *Mālik* and *Aḥmad*. But the *waqf* of anything from which no profit can be derived except by its destruction, is not valid like gold and silver, and eatables and drinkables, according to the generality of [*Shāfi'ī*, *Mālikī* and *Hanbalī*] jurists. By gold and silver is meant dirhams and dīnārs, not anything in the shape of ornaments, for as to ornaments, it is valid to make *waqf* of them according to the opinion of *Aḥmad* and *al-Shāfi'ī*, because *Hafṣah* had bought ornaments for 20,000 dirhams and dedicated them for the use of the women of the family of *al-Khattāb*; hence no poor-rate was levied on them. According to *Ibn Qudāmah* in his *Mughnī*, *Aḥmad* does not hold the *waqf* of ornaments valid, and denies the authenticity of this tradition. The substance of the reason of the body of *Shāfi'ī*, *Mālikī*, and *Hanbalī* jurists is based on the analogy of horses. And the author confutes this argument by saying that the effect of a legal *waqf* is perpetuity and other articles besides land do not endure, although indeed this condition is disregarded in the case of *jihād*.

Now that you have known the rules that govern the *waqf* of moveables, you should know that some jurists have added other moveables to the articles mentioned by Muḥammad when they perceived the prevalence of *Ta'āmul* [in their time]: (1) *Waqf* of cow, stipulating that milk, butter valid. (2) Reported from *al-Anṣārī* *waqf* of dirhams, grain, etc. valid. (3) Woollen clothes and shrouds, when dedicated by way of charity perpetually . . . valid. (4) *Waqf* of slaves and slave-girls for the benefit of a resting-house valid.

XX. THE KIFĀYAH (*Vol. V, p. 431, Ed. Cairo*).

“Consistently with the continued existence of its original” —this is in order to guard against dirhams and dīnārs, because the use for which dirhams and dīnārs are made is price [medium

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of exchange] and it is not possible to profit by them consistently with the continuance of their originals in his possession. "Sale is lawful"—this is to guard against *Umm-al-Walad*, whose *waqf* is not valid. "Whilst there is no antagonistic influence on the ground of tradition"—The *qiyās* with regard to moveables is that their *waqf* is not valid, because their *waqf* does not endure, whilst perpetuity is indispensable; but the antagonistic influence of tradition has overruled *qiyās* in certain cases, as for instance, in the case of horses and arms because of the existence of well-known traditions; and in certain other cases the antagonistic influence of *Ta'āmul* has overruled *qiyās*, as for instance, in the case of axes, hatchets, shovels, cauldrons, and pots; the rest, for instance, articles like clothes and carpets, and those like slaves and slave-girls dedicated independently continue subject to the rule of *qiyās*, as there is no opposing force with respect to them on the ground of tradition or *Ta'āmul*.

XXI. THE 'INĀYAH (*Vol. V, p. 432, Ed. Cairo*).

We (the Hanafīs) contend that the *waqf* of moveables does not endure, and that is obvious, and whatever does not endure cannot be made *waqf* of—perpetuity being indispensable as stated before. Therefore all the moveables become like dirhams and dīnārs. The author's statement "unlike land" is by way of reply to his (al-Shāfi'ī's) reliance on the analogy of land. The author's statement "whilst there is no antagonistic influence on the ground of tradition" is by way of reply to his (al-Shāfi'ī's) statement, "therefore it resembles horses and arms." The reason is that like dirhams, originally, the *waqf* of horses and arms also were not valid, but that we have abandoned it (*qiyās*) in consequence of an out-weighing antagonistic influence based on tradition. The author's statement "nor on the ground of *Ta'āmul*" is by way of reply to the following argument: The original principle has been disregarded with respect to horses and arms in consequence of an antagonistic influence based on tradition which is not present in cauldrons, shovels, etc. Therefore, let the case in dispute be decided on the analogy of these. The reason is that the articles mentioned above have been affected by an antagonistic influence based on *Ta'āmul* which is not present in the question in dispute, e.g., slaves and slave-girls, clothes, carpets and the like. So these remain subject to the rule of the *qiyās*.

.... The author (of the *Hidāyah*) did not mention *Ta'āmul* relying on its being a well-known fact that *Ta'āmul* is stronger than *Qiyās*, and it is therefore permitted to disregard it (*qiyās*) in consequence of *Ta'āmul*.

XXII. SA'DĪ CHALPĪ (V, p. 430, Ed. Cairo).

As to the statement of the author (of the *Ināyah*) that "one of its conditions is perpetuity, and perpetuity is not present in moveables," I say that this statement is open to criticism; the reason being given in the reply from the argument of al-Shāfi'ī as will be stated later on. The author says "it (the perpetuity) is indispensable as stated before." I say the logical conclusion is that what is indispensable is the continuance of the *waqf*, so long as the subject-matter of the *waqf* continues, and this condition is fulfilled in the case in dispute also. Therefore the matter requires careful consideration.

XXIII. AL-'AYNĪ'S COMMENTARY ON THE HIDĀYAH (II, p. 993, Ed. Lucknow).

.... Al-Shāfi'ī, Mālik and Aḥmad have held that *waqf* of such moveables from which profit can be derived consistently with the continuance of their originals is valid. From Mālik there are two reports with regard to the *waqf* of horses and arms. As to the *waqf* of that from which no profit could be derived except by destruction, e.g., gold, silver, eatables, drinkables, it is said that their *waqf* is not valid according to the generality of [Shāfi'ī, etc.] jurists and scholars, but that what has been reported from Mālik and al-Awzā'ī that the *waqf* of grain is valid, has not been confirmed by the companions of Mālik: therefore, this is not correct (p. 993).

"As for Khālid, etc., in the way of God": This saying of the Prophet has been reported by al-Bukhārī and Muslim from Abū Hurayrah (p. 994).

"Al-Shāfi'ī holds that the *waqf* of everything from which profit can be derived consistently, etc., original": This is to guard against dirhams and dīnārs because the use for which dirhams and dīnārs are made is price, etc.

"Its *waqf* is valid because it is possible to derive profit from it, therefore it resembles land, horses and arms": The reason is that originally the *waqf* of horses and arms was not valid, i.e., every thing from which profit can be derived consistently with the continuance of its original, resembles land with respect to the validity of its *waqf*. "We (Ḥanafis) contend that the *waqf* of them," i.e., of the moveables which he (al-Shāfi'ī) mentions,

"Does not endure, and it is indispensable": i.e., the state of things is that perpetuity being indispensable the *waqf* of what does not endure is not valid.

"As already described by us": i.e., above, viz., the condition of perpetuity.

"Therefore it becomes": (i.e., every moveable from which profit can be derived consistently with the preservation of its

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original), "like dirhams and dīnārs," *i.e.*, with regard to the absence of validity.

"Unlike land," *i.e.*, because there is perpetuity in it, although not expressly mentioned or stipulated.

"Whilst there is no antagonistic influence based on tradition," *i.e.*, this is by way of reply to his (al-Shāfi'ī's) statement, "therefore it resembles land, horses and arms." "Nor on the ground of *Ta'āmul*": this is by way of reply to what may be said to the effect that the principle has been abandoned in the case of horses and arms owing to an antagonistic force based on tradition which is not to be found in the case of a hatchet and shovel, etc., therefore let the question in dispute be decided on the analogy of these. The reason is that these two articles have been influenced by an antagonistic force based on *Ta'āmul* which is not to be found in the case in dispute, *e.g.*, slaves, slave-girls, clothes, carpets and the like.

The author of the *Muḥīt* says: A person makes *waqf* of 150 dīnārs for the benefit of the sick by way of will¹; this *waqf* is valid, and the gold should be given to a man to be employed in business (*Mudārabah*) and the profits applied to the purposes of the *waqf*. The same rule holds good, says the *Muḥīt*, in the case of *waqf* of dirhams and what is sold by measure and what is sold by weight (p. 996).

XXIV. MUSTAKHLAṢ-AL-HAQĀ'IQ (204, *Edn. Bom.*).

"Moveables in which there is *Ta'āmul*," *i.e.*, amongst people, *e.g.*, pickaxes, dirhams and dīnārs, cauldrons, a bier and its pall, copies of the Qur'ān and books; contrary to those in which there is no *Ta'āmul*.

XXV. THE KANZ-AL-BAYĀN (*Vol. I*, 116, *Edn. Cairo*).

It is valid to make *waqf* of a moveable independently with respect to which there is *Ta'āmul* of the people, *e.g.*, pick-axes, shovels, *dirhams*, *dīnārs*, cauldrons, a bier with its pall, copies of the Qur'ān and books; contrary to those with respect to which there is no *Ta'āmul*, *e.g.*, clothes and household goods in the opinion of Muḥammad and the *fatwā* is in accordance therewith.

XXVI. AL-'AYNĪ'S COMMENTARY ON THE KANZ AL-DAQĀ'IQ (*II*, p. 461, *Edition Lucknow*).

And also is lawful the *waqf* of moveables, such as horses and arms, pickaxes, cauldrons, shovels, saws, a bier and its

¹ Or according to another reading, "for the benefit of the sick from amongst the ṣūfīs."

pall, copies of the Qur'ān, books on jurisprudence, traditions and literature, and other things besides, with regard to whose *waqf* *Ta'āmul* or *Ta'āruḥ* (practice) arises. This is the dictum of Muḥammad, and the *fatwá* is in accordance with it on account of traditions being in its favour. Arguing on the analogy of horses and arms al-Shāfi'ī holds the *waqf* of everything valid whose sale is lawful and from which profit can be derived along with the continuance of its original. We (Hanafīs) contend that the original state is the absence of the validity of *waqf*; therefore *waqf* should be limited to those things regarding which the law is express, viz., land and horses. The rest continue in the original state suggested by analogy (*qiyās*) except those with regard to which *Ta'āmul* arises when they become like dirhams and dīnārs.

XXVII. SUPER-COMMENTARY ON AL-'AYNĪ ON THE KANZ
(II, p. 463, Edition Lucknow).

Wherein there is *Ta'āmul*, i.e., is lawful the *waqf* of moveables with regard to which there is *Ta'āmul* of the people, i.e., the practice (*'Ādah*) of making *waqf* of which has arisen. This is the view of Muḥammad, and the *fatwá* is in accordance therewith: and it is said that Abū Yūsuf agrees with him in this view.

XXVIII. THE TANWĪR-AL-ABSĀR (III, p. 578, Edition Const.).

And if a person makes *waqf* of land with the cows and the serfs attached to it, it is valid like *Mushā'* whose validity has been decreed by a Qāḍī, and moveables wherein there is *Ta'āmul*, e.g., axes, shovels, dirhams, and dīnārs.

XXIX. THE DURR-AL-MUKHTĀR (III, pp. 576-78, Edition Const.).

And is valid the *waqf* of slaves for the purposes of a resting-house (*Khulāṣah*) and if any is killed wilfully, recourse should not be had to retaliation (*Bazzāziyyah*), but rather the price should be realized in order to purchase with it his substitute.

“Like *Mushā'* etc.,” because it is a case for *ijtihād*; therefore a Hanafī sectary has the option of decreeing the validity or nullity of the *waqf* of *Mushā'* because of the divergence of preference. For, when there are, with regard to a particular question, two opinions both of which are pronounced correct, it is permitted to give the *fatwá* and the judgment in accordance with either of them. (*Bahr* and the author of the *Tanwīr-al-Absār*).

“And moveables, etc., *Ta'āmul*”: And likewise is valid the *waqf* of every moveable independently wherein there is *Ta'āmul* of people, for instance, axes, shovels, nay, also dirhams

“Therefore the Hanafī sectary etc.”: therefore it is stated in the *Durar* in the Book on the “Duties of a Judge” where the discourse is upon a judgment of a judge contrary to his school that it means contrary to the principles of the school, *e.g.*, when a Hanafī gives judgment according to the school of al-Shāfi‘ī. But if a Hanafī gives judgment according to the view of Abū Yūsuf or Muḥammad or others like them from amongst the companions of the Imām, then it is not a judgment contrary to his opinion.

“Two opinions, both of which are pronounced correct”: *i.e.*, where the words whereby the correctness is pronounced are equal; otherwise it is decidedly preferable to follow that which is more emphatic in the pronouncement of the correctness, *e.g.*, when one of the two opinions is pronounced correct by the employment of the expression “it is correct,” and the other by that of the expression “in accordance therewith is the *fatwá*,” the latter is the stronger. Similarly, if one of them occurs in the texts or in the “Conspicuous reports,” or is adopted by the majority, or is more suitable to the people, then if this and the view opposed to it are both correct, it is decidedly preferable to adopt it, as already stated at the commencement of this work.

“One of them”: *i.e.*, any of the two opinions he likes, but if he decides a particular case according to one of them, he has not the option of deciding that very case according to the other view. The Muftī is like the judge in this respect. He should keep in view what is more convenient and advantageous. This is the meaning of the dictum that the Muftī gives his *fatwá* in accordance with what is beneficial, *i.e.*, advantageous in a religious, not temporal, sense.

“Every moveable independently”: both disciples are agreed as to the validity of the *waqf* of those moveables which are subsidiary to land; just as there is no difference of opinion as to the validity of *waqf* of implements of warfare or of war-horses, because of the well-known traditions to that effect. The difference of opinion is with reference to the lawfulness of a *waqf* of other kinds of moveable property. For according to Abū Yūsuf, *waqf* of such moveables is not valid; whereas according to Muḥammad those moveables, wherein there is *Ta‘āmul* may lawfully be made *waqf* of. This view has been adopted by the majority of jurists of all countries as is mentioned in the *Hidāyah*; and it is the correct view as is mentioned in the *Is‘āf*, and this is the opinion of the majority of the masters as is mentioned in the *Zahīriyyah*; for analogy (*qiyās*) may be abandoned in consequence of *Ta‘āmul*. The *Mujtabá* quotes from *al-Siyar* that according to Muḥammad the *waqf* of moveables is unrestrictedly valid; but that according to Abū Yūsuf, the *waqf* of those moveables is valid as to the dedication of which there is *Ta‘āmul*. Fuller details of this will be found in the *Bahr*. What has first been

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stated however [as being the opinion of the two disciples] is that which is generally known as being theirs.

“*Waqf of Dirhams and Dīnārs*”: The opinion that the *waqf* of dirhams and dīnārs is valid is attributed in *al-Khulāṣah* to al-Anṣārī, who was one of the companions of Zufar. In the *Fatāwá* of Qādī Khān this has been attributed to Zufar (himself) when he says, “It is reported from Zufar.” This is the statement of *al-Shurunbulāliyah*. The author in his *Manḥ* says:—As *Ta‘āmul* has arisen in the Turkish dominions and other countries in our days to make *waqf* of dirhams and dīnārs, these have come under the dictum of Muḥammad according to which is the *fatwá*, viz., that any moveable wherein there is *Ta‘āmul* may be made *waqf* of as will readily be understood. There is no necessity, therefore, to say that the validity of *waqf* of these things rest specially on the authority of Zufar as reported by al-Anṣārī, and God knows best. Our master, the author of the *Baḥr*, has given his decision as to the validity of *waqf* of dirhams and dīnārs without making any mention of any divergence of opinion. Here ends what is mentioned in the *Manḥ*. Al-Ramlī thus comments on this: To place dirhams and dīnārs under the category of those moveables which it is the practice to make *waqf* of, is not without some doubt, since they are of those things from which no profit can be derived, keeping them at the same time in the possession of the dedicator, and the fact that the author of the *Baḥr* has already given his *fatwá* (decision) as to the validity of *waqf* of those things without mentioning any difference of opinion does not show that these are included in the things to which the dictum of Muḥammad (according to which *fatwá* is given) applies, viz., the validity of making *waqf* of articles wherein there is *Ta‘āmul*; since it is possible that he had adopted the opinion of Zufar and decided accordingly. The argument cited in *al-Manḥ* and based on the question of the cow which is mentioned below is rebutted by what we have already said, for it is possible to make use of its milk and butter and yet to preserve its substance. However, if the decision of a judge is obtained, every difference will be removed. End of the passage in an abridged form. I say coins cannot be made determinate by the simple act of specifying them, therefore although it is not possible to make use of them and retain the original, yet their substitute always exists since they cannot be made specific. They are, therefore, as good as if they had permanent existence, and there is no doubt as to their being moveable property. Since there has already been *Ta‘āmul* with respect to them, they are included among the things which Muḥammad had declared to be lawful to make *waqf* of. It is for this reason, seeing that Muḥammad had given examples of things with respect to which *Ta‘āmul* had arisen in his age, the author of the *Fath-al-Qadīr* says that some doctors of law have added to those mentioned by Muḥammad other moveables when they saw

the prevalence of *Ta'āmul* with respect to them in their time. He (the author of *Fath-al-Qadīr*) mentions the case of dedicating a cow stated below and that of coins and measurable articles when he says, "It is stated in *al-Khulāṣah*: a man makes *waqf* of a cow on condition that the milk and butter obtained from it should be given to wayfarers. It was answered, "If this happens in a place where *waqf* of such things prevails it is expected that such *waqf* should be valid." It is related of al-Anṣārī, a disciple of Zufar, that he was asked concerning a man who made *waqf* of money or articles capable of being measured and weighed, whether his *waqf* was valid. He answered, "Yes." He was asked, "And how?" He answered, "The money should be laid out in business (*Mudārabah*) and the income therefrom distributed in charity in the way laid down in the deed of *waqf*. Those articles which are capable of being measured or weighed may be sold, and their price given likewise in business or as capital stock." He adds that according to this analogy, it would be possible to make *waqf* of a measure of wheat on condition that it should be lent out to the poor, who do not possess seeds, so that they may sow them for themselves, and when it is harvest time the quantity lent out would be taken from them and afterwards given to other poor persons—in this way perpetually.

From this becomes evident the correctness of what the author has mentioned, *viz.*, their inclusion among the moveables whose *waqf* has been recognized in practice according to the dictum of Muḥammad, in conformity with which *fatwá* is given. That they should have specially ascribed it to Zufar in reporting it from him is because it (*waqf* of dirhams and dīnārs) had not become recognized at that time, and because he was the first to give it as his opinion that such *waqf* was valid. *Al-Nahr* says:—"According to the preceding dictum of Muḥammad it would not be lawful to make *waqf* of that, *i.e.*, *waqf* of wheat, in Egyptian lands as this is absolutely unknown. Yes, indeed, the *waqf* of dirhams and dīnārs is recognized in Turkish countries."

"Because analogy is abandoned in consequence of *Ta'āmul*": according to analogy *waqf* of moveables is not valid as perpetuity is a condition of *waqf*, whereas moveables cannot exist perpetually. *Ta'āmul* according to *al-Baḥr*, whose authority is *al-Tahrīr*, means *the more frequent in use*. It is stated in the commentaries of al-Bīrī, quoting from the *Mabsūt*, "What is established in practice has the same authority as that which is established by a text (of the Qur'ān or traditions). A fuller discussion of this subject will be found in our treatise, entitled *Nashr-al-'Arf*, etc.—"Basing of certain rules on what is recognized in practice." It is evident from the case of the cow, that a new practice [which comes into existence at any time or place] is taken into account. It is not, therefore, necessary that the practice

should have existed from the time of the Companions. Such is also the evident conclusion from what we have already said that some doctors of law have added other moveables in which *Ta'āmul* has arisen in their time. According to this, what is obvious is to take into consideration the practice in some place where, or at some time when, the practice came to be recognized and not otherwise. Thus the *waqf* of dirhams is practised in Turkish countries and not in our country, and the *waqf* of axes and spades was practised in the age of the ancients, but it is not heard of in our time. Therefore it would appear that it is not valid now, and that if it should be found rarely it should not be taken into consideration, since it has been already stated that *Ta'āmul* means "the more frequent in use." The reasoning is false. "In consequence of the saying of the Prophet": reported by Ahmad, etc. "And household goods," *i.e.*, that from which some use could be had; thus it is a conjunction of a general term to a particular; so it includes what is used in the house, *e.g.*, household goods like beds, carpets, mats, other than those used in a mosque, vessels and cooking pots. Yes, the *waqf* of brass vessels have come to be recognized, and the ancients have expressly declared the validity of the *waqf* of vessels and cooking pots required for washing the dead.

"And this," *i.e.*, the validity of *waqf* of moveables recognized in practice.

"The *Bahr* has assimilated boats to furniture": that is to say, it is not valid, but the Master of our Masters al-Sā'ihānī says that they have recognized the practice of their *waqf*; so there is no doubt as to its validity.

It appears that the practice arose after the time of the author of *al-Bahr*. And in *al-Manḥ* the *waqf* of a building without its site has been assimilated to moveables whose *waqf* has been recognized. Similarly the *waqf* of trees without the land, because they are moveables with respect to which there is *Ta'āmul*.

"It is valid to make *waqf* of woollen clothes": I say in our age, some of the Mutawallis have made *waqf* of furs for the benefit of the Muezzins at night in winter. Such a *waqf* should be declared valid, especially according to what has been reported from al-Zāhidī. This quotation from *Sharḥ-al-Multaqá* should be especially considered, *i.e.*, what has been mentioned by al-Zāhidī in *al-Mujtabá* concerning the validity of *waqf* of moveables unrestrictedly according to Muḥammad.

.... "It is valid if they could be counted": This condition is based on the rule stated by Shams al-A'immah, *viz.*, when the object of *waqf* is stated, it is indispensable that indigence should be expressly mentioned, either actually, *e.g.*, the poor, or according to usage amongst people, *e.g.*, orphans or confirmed valetudinaries, because usually they are poor. Therefore it is valid

for the benefit of the rich and the poor amongst them, if they could be counted, otherwise for the poor only.

It is reported from Muḥammad that what cannot be counted is ten, and from Abū Yūsuf hundred, and that is the view accepted by some. Some say it is forty. Some say it is eighty. The *fatwá* is to the effect that it should be left to the discretion of the judge—*Is'āf* and the *Bahr* (*Radd-al-Muḥtār*, iii, p. 409, Ed. Cairo).

XXXI. THE TAḤTĀWĪ (II, 539, Ed. Cairo).

The general view is that it is Muḥammad who holds the validity of the *waqf* of moveables whose *waqf* has been recognized and that Abū Yūsuf denies it. And it is reported in the *Mujtabá* that it is Muḥammad who holds the validity of the *waqf* of moveables unrestrictedly and Abū Yūsuf declares it valid when there is *Ta'āmul* respecting it. The apparent meaning of *al-Nahr* is to limit the validity of the *waqf* of moveables to the countries where their *waqf* has become recognized. This view has been controverted by Abū'l-Su'ūd, which see.

“To pass a decree with respect to it” : *i.e.*, with respect to the *waqf* of dirhams and dīnārs, *i.e.*, their validity. “Like clothes” : The case of woollen clothes mentioned below is special [their *waqf* being valid in consequence of later *Ta'āmul*].

“And furniture” : it is that of which use can be made from amongst such moveables the practice of making *waqf* of which has not been recognized, *i.e.*, goloshes and mats on which people sit in a place other than a mosque and the like. In the *Bahr* it is laid down that animals and gold and silver including ornaments were excluded [at the time of Muḥammad] from being fit subjects of *waqf*, because their *waqf* is not perpetual. In the *Sharḥ-al-Hamawī* it is laid down that *Ta'āmul* having arisen regarding the *waqf* of tools of ironsmiths, their *waqf* should be valid.

“And this,” *i.e.*, the details stated above. “In the *Bahr* *waqf* of boat has been assimilated to furniture” : as there was no practice of making *waqf* of it in the time of the author of *al-Bahr*. But in our time the practice has arisen with regard to ships of the Red Sea. For some of them are made *waqf* of for transporting grains destined for the two Sanctuaries (*i.e.*, Mecca and Medina) “It is valid to make *waqf* of woollen clothes for the benefit of the poor.”

XXXII. THE FATĀWÁ 'ĀLAMGĪRĪ (II, pp. 462, 464, Ed. Calcutta).

If the slave (*i.e.*, an endowed slave) is disabled from work the Mutawallī may sell him and buy with his price another slave instead. If he cannot find a slave in his stead for that

price, there is no harm in his adding to it something from the profits of the lands. Similar is the rule applicable to the case of beasts of burden, implements of husbandry when dedicated along with the land (p. 463).

If the slave is killed and the Mutawallī takes his blood-money, he should buy with it another slave; thus it is laid down in the *Fath-al-Qadīr* As for the *waqf* of moveables independently, if they be horses or arms their *waqf* is valid. With respect to articles other than those, if they be things the practice of making *waqf* of which is not recognized, *e.g.*, clothes and animals, their *waqf* is not valid according to us. But if their *waqf* is recognized (*e.g.*, axes, shovels, a bier with its pall, such vessels and pots as are required for washing the dead, and copies of the Qur'ān), according to Abū Yūsuf their *waqf* is not valid, but according to Muḥammad it is valid, and the generality of jurists including the Imām al-Sarakhsī follow it. Thus it is laid down in the *Khulāṣah*, and this is the accepted view, and the *fatwá* is in accordance with the view of Muḥammad, etc. *Waqf* of a bier, etc. *Waqf* of Qur'ān, etc. *Waqf* of books, etc. *Waqf* of a cow, etc. valid like the *waqf* of the water of a public fountain. *Waqf* of a bull not valid. *Waqf* of building in land, etc. *Waqf* of shops in a bazar, etc. valid.

Waqf of slaves and slave-girls for the service of a resting-house, valid. As for the *waqf* of that from which no profit can be derived except by its destruction, like gold and silver and eatables and drinkables, its *waqf* is not valid, according to the generality of jurists; and by gold and silver is meant dirhams and dīnārs and what is not ornament. Thus it is laid down in the *Fath-al-Qadīr*. And if a person makes a *waqf* of dirhams or what is estimated by measure or clothes, it is not valid, and it is said that where they have recognized it *fatwá* is given in favour of its validity. (Vol. II, pp. 462-64).

XXXIII. And it is laid down in the *Fatāwá* of Abu'l-Layth: when a person makes a *waqf* of a cow for the benefit of a resting-house, stipulating that what comes out of her in the shape of milk and butter should be given to wayfarers, some of our masters say, "If it was in a place where such a *waqf* prevailed, I should expect it to be valid"; but other jurists declare their validity unrestrictedly because the practice of making such a *waqf* has arisen in the countries of the Muslims (Vol. VI, p. 540).

THE HADITH.

XXXIV. THE 'UMDAT-AL-QĀRĪ (Vol. VI, p. 516, Ed. Cairo).

Text: Chapter on the *waqf* of beasts of burden, war-horses, camels, commodities, and coins. *Commentary*: *i.e.*, this is a

chapter which explains the waqf of beasts of burden, etc. By this heading he indicates the validity of the waqf of moveables. The word *kurā'* means war-horses. The word '*urūd*' is the plural of '*ard*', and it means commodities other than coin. The word *sāmit* is the opposite of *nātiq*. It is used here in the sense of money or coin.

Text: Al-Zuhrī was asked: A man dedicates a thousand dīnārs in the way of God and makes them over to his slave, a tradesman, for investment in some trade, the profits to go to the poor and his relations by way of charity. Can that man lawfully eat of the profits of the said thousand even if the profits had not been given in charity to the poor? He answered: He cannot eat anything out of it.

XXXV. THE FATH-AL-BĀRĪ (*Vol. II, p. 40, Ed. Cairo*).

[The *Fath-al-Bārī* reproduces with further details the remarks of the '*Umdat-al-Qārī*' and replies to the objection of al-Ismā'īlī that no use can be made of coins without their substance being transformed into something else in the following terms:] To restrict the use of coins to the only way which he indicates can not be admitted, for it is possible to derive benefit from coins by making an advantageous use of them, *e.g.*, by making waqf of such coins as women are allowed to wear, in which case the waqf is valid as the original is detained while the women can derive benefit from them by wearing them when wanted.

XXXVI. IBID. (*Vol. XI, p. 31, Ed. Delhi; p. 408 of the 'Umdat-al-Qārī'*).

Text: If he makes a *sadaqah* or waqf of part of his property or part of his slaves or animals, it is valid. This chapter deals with the validity of the waqf of moveables.... The reason of the validity of the waqf of *mushā'* and of moveables being inferred from the above text is the employment of the phrase "part of his slaves or animals." The following case will also be included, *viz.*, if he were to make waqf of part of a slave or of an animal.... it is valid according to those who declare the waqf of moveables valid and the dedicator shall be referred to for the purpose of specification.

SHI'AH AUTHORITIES.

XXXVII. THE SHARĀ'Ī' AL-ISLĀM (*p. 318, Ed. Cal.*).

On Commodate.

1. The subject will be treated in four sections—

1st—The lender....; 2nd—The borrower....; 3rd—The thing ('*ayn*) lent, which is anything that is lawful to make use of consistently with the preservation of its substance ('*ayn*).

IBID. (p. 334).

It is lawful to hire dirhams and dīnārs, if a legitimate use can be made of them consistently with the preservation of their substance ('*ayn*).

XXXVIII. IBID. (p. 234, *Cal. Edn.*).

Four conditions attach to the subject-matter—

1st—that it must be '*ayn*' (defined specific property);

2nd—it must be a property which a Muslim may lawfully possess;

3rd—must be such as benefit may be derived therefrom consistently with the continued subsistence of the original; and

4th—delivery of its possession must be possible.

As an illustration of the first condition, waqf of what is not '*ayn*' is not valid, for example *dayn*; also if he were to say, 'I make waqf of a horse or a camel or a house' without specifying it. It is valid to make waqf of land, clothes, furniture and lawful instruments, the principle being that waqf of anything from which lawful use can be derived consistently with the preservation of its substance is valid. Similarly it is valid to make waqf of owned dogs and cats as it is possible to derive benefit from them. But it is not lawful to make waqf of a pig as no Muslim can have it. Nor is it valid to make waqf of runaway slaves on account of the impossibility of delivery. Is it valid to make waqf of dīnārs and dirhams? Some say 'No,' and this is the more apparent view, because their only use is to spend them. But others say, 'It is valid,' for we may imagine them to have some use consistently with their preservation.

XXXIX. THE MASĀLIK-AL-AFHĀM (*Teheran Ed.*, p. 365).

Is the waqf of dīnārs and dirhams valid? The more weighty opinion is that they are valid. Since these uses (*i.e.*, uses to which dirhams, etc., can be put without destroying their substance) are familiar and that there are more important ways of using them does not prevent their being made waqf of in this way.

MĀLIKI LAW.

XL. THE MUDAWWANAH (*Vol. II*, p. 103, *Ed. Cairo*).

I put the following question to Mālik, or it was put to him: A man makes waqf of a hundred dīnārs with the object of lending them to people who would return the same to the dedicator, and so on. Is *zakāt* to be paid on those dīnārs? He answered, "Yes, my opinion is that *zakāt* should be paid." I asked him, "What if a man were to dedicate a hundred

dīnārs to be distributed in the way of God, or for the poor and they remain for a whole year, is *zakāt* to be taken on them?" He answered, "No, these are all for distribution; they are not like the first."

XLI. THE *MUKHTAṢAR* OF SĪDĪ KHALĪL (*p.* 184, *Ed. Paris*).

Valid is the waqf of any property even when taken on hire and even if it were an animal or a slave, such as a slave dedicated for the service of the sick, provided no injury is intended to him thereby. As regards food grain and similar things there is some hesitation.

XLII. THE *DARDĪR* (*Vol. IV, pp.* 70 to 73, *margin, Ed. Cairo*).

It is valid to make waqf of any property in one's possession or anything capable of being possessed (*mamlūk*) even if conditionally, as when a man says, "If I come into possession of so and so's house, it shall be waqf"; or if the waqf be part of a joint property provided it is capable of division. The dedicator will be compelled to divide if so desired by his co-sharer.

Where no division is possible there are two opinions [*i.e.*, that it is valid and that it is not valid], both of which have been declared to be "preferable." Those who declare it to be valid, say that the dedicator would be forced to sell if his co-sharer so desired, and with the proceeds a property similar to the waqf should be purchased.

Under "property in one's possession or anything capable of being possessed (*mamlūk*)," the author means to include both possession of the substance and possession of the usufruct thereof. That is why he goes on to say, "even though¹" the property indicated by *mamlūk* be "by hire," as when he rents a house for a number of years. In this case he can make waqf of the use of the house during this period. This is because perpetuity is not a condition of waqf as shall be stated below. The words "by hire" include the case of one who rents a house that has been made a waqf for a certain period. He can dedicate the use of it to any person other than the first during the said period. But the person for whom it is dedicated cannot himself dedicate the use of it, to which he is entitled, and that is because what is appropriated cannot be re-appropriated [by the beneficiary]. "And even though the property be an animal or a slave": both of these are included in the general term; that is to say, the waqf of this is valid and must be given effect to: and likewise clothes

¹ In imitation of the Arabic original the words of the text of the *Mukhtasar* are put within inverted commas to distinguish them from those of the commentary.

according to our school, "as dedicating a slave for the sick," that is for their services; provided that the master does not intend thereby to do injury to his slave, otherwise it shall not be valid. The same applies also to a slave-girl dedicated for the service of female patients, in which case it shall not be lawful for the master to have intercourse with her, because by dedicating her, her use passes to others; just as in the case of a slave-girl taken on loan or pledged. "As regards" the validity of things like food grain, the identity of which cannot be recognized if removed from one's sight, as for instance, "coins" (and this [*i.e.*, the validity] is the accepted opinion as indicated by the words of the author when treating of *zakāt*: "Zakāt is taken on 'Ayn, *i.e.*, gold or silver that has been dedicated for the purpose of giving it as free loans), or the non-validity of such things as inexpedient or illegal; "there is some hesitation," but it is said that this hesitation is as regards fungibles other than money, for as regards money there is no hesitation whatever, it being absolutely valid to make waqf of it as it is the express teaching of the *Mudawwanah*. By waqf here is meant waqf for the purpose of lending out. The replacing of it by money of the same value is considered as "preservation of substance," but if it were to be dedicated with the condition that the identical coins should be preserved, it is not valid according to the unanimous opinion of the doctors as there is no legal advantage in such a waqf.

XLIII. THE DASŪQĪ (*Vol. IV, p. 73*).

"By waqf here is meant waqf for the purpose of lending out".

By this he wishes to indicate that the hesitation is in respect of a waqf made with the intention of use being made of it and then replaced by coins of the same value; but when a waqf of it is made with the condition that the original should be preserved, as for instance, when it is dedicated for the decoration of shops, such waqf is unanimously forbidden and, if made, it would be invalid.

XLIV. THE DARDĪR (*Vol. I, p. 412, margin*).

Zakāt should be taken by way of obligation on 'Ayn, *i.e.*, gold or silver coins, that has been appropriated for the purpose of being lent out; that is to say, the Wāqif or the Mutawallī should pay the Zakāt out of the money itself, if one year has passed from the time it has come into his possession.

XLV. THE DASŪQĪ (*ibid.*).

The words "dedicated for the purpose of lending" means that it is dedicated so that the needy may receive it as a free

loan, and when they can afford to do so replace it by paying the value. It is all the same if dedicated to specified persons or persons not specified. The author's statement is based on the accepted opinion that gold and silver coins may be made waqf of for the purpose of lending.

XLVI. DASŪQĪ (*ibid.*).

The gist of the whole matter is this, that as for coins dedicated for the purpose of lending, if no one takes them out as a loan, the Mutawallī or the Wāqif should pay Zakāt on them every year, if one whole year passes since they come into his possession.

SHĀFI'Ī LAW.

XLVII. THE GHĀYAT AL-BAYĀN (*Cairo Edition, p. 228*).

To constitute a valid waqf the property appropriated should be a definite specific substance (*'ayn*) capable of being made use of while the original remains; it should not be made dependent on a condition; and the person or object for which it is made should be in existence at the time.

XLVIII. THE SHARḤ GHĀYAT-AL-BAYĀN (*p. 228*).

Chapter on Waqf.

Lexicographically it means detention.

In law it means the detention for a lawful object of property, from which it is possible to derive benefit along with the continuance of its original, by divesting the appropriator of his power of disposition. Its basis is the following tradition of Muslim: "When the son of Adam dies, his good work ceases except from three sources: (a) continuous charity, (b) or knowledge from which benefit is derived, (c) or a pious son praying for him." "Continuous charity" is construed by the Ulemas to indicate waqf. The property appropriated should be a definite specific substance capable of being made use of while the original remains. Therefore it would not be lawful to make waqf of musical instruments, a trained dog, grain, sweet-smelling gathered plants, nor the waqf of dirhams and dīnārs. But it would be lawful to make waqf of landed property, moveables, undivided shares, divided property, snares, springs, wells, fruit trees, animals for their milk, wool, hair and eggs, bull for covering the cows, etc.

HANAFĪ LAW.

XLIX. THE QUDŪRĪ (*pp. 133 and 134*).

.... And the waqf of landed property is valid, and the waqf of what is capable of being moved and what changes in form is

not valid, except when there is Ta'āmul of the people regarding it. And Abū Yūsuf has laid down that when a person makes waqf of land with its cows and cultivators, if they are his slaves, it is valid. And Muḥammad holds that it is valid to make waqf of horses and arms.

L. THE JAWHARAT-AL-NAYYIRAH (II, p. 19, Ed. Lucknow).

“ And waqf of landed property (*'aqār*) is valid,” because it is lasting; “ and waqf of what is capable of being moved and what is liable to change is not lawful ” ; since such property is not lasting, therefore its waqf is not valid.

Al-Khujandī holds that the waqf of moveables is not valid except (a) when subsidiary to something else, as when a person makes a waqf of land with the bulls and serfs for its purposes; then they become waqf along with the land as accessories; (b) or when the practice (*'ādah*) arises of making waqf of them, *e.g.*, a spade for digging graves or a bier and the pall of a bier.

If a person makes a waqf of standing trees it is not valid according to analogy, but it is valid according to Istih̄sān . . . It is stated in the *Wāqi'at* that when a person makes waqf of a bull in favor of the inhabitants of a village for the purpose of covering their cows, it is not valid because the waqf of moveables are not valid except of such whose waqf is recognized (Ta'āruf) and there is no recognized practice with respect to this. But it is valid according to al-Shāfi'ī.

And Muḥammad holds that it is valid to make waqf of horses and arms, etc., and they say that Abū Yūsuf agrees with him and this is due to Istih̄sān according to him. And Muḥammad has laid down that the waqf of moveables wherein there is Ta'āmul is valid, *e.g.*, pickaxes, spades, shovels, saws, a bier and its pall, cauldrons, copies of the Qur'ān and books. According to Abū Yūsuf it is not valid, but the majority of jurists of all countries follow the view of Muḥammad. And when a waqf is valid, its sale is not valid nor its transfer, except when it is Mushā' according to Abū Yūsuf.

LI. THE FATĀWÁ AL-SIRĀJIYYAH (pp. 120-121, Ed. Lucknow).

Waqf of moveables is not valid except as accessories (to land), or except when it is recognized in practice. A man makes waqf of his horse for use as a led-horse in the way of God. This is valid having regard to recognized practice. And similarly if he makes waqf of weapons (of war) or horses or of copies of the Qur'ān, or if he makes waqf of land with the right of way or of implements of husbandry, this is valid.

LII. THE SHARH AL-WIQA'YAH (*Ed. Cal., pp. 256-257*).

It is the opinion of Muhammad that it is valid to make waqf of such moveables with respect to which there is Ta'āmul such as a pickaxe, a spade, a shovel, a saw, a bier and its pall, a pot, a cauldron and a copy of the Qur'ān. The majority of the jurists of various countries have accepted his view.

LIII. THE ZAKHĪRAT-AL-'UQBĀ (*ibid.*).

Muhammad says, as for those moveables the waqf of which has been recognized by people, it is valid to make waqf thereof by way of Istih̄sān, as in the case of the things mentioned in the text. Those things the waqf of which has not been recognized in practice cannot be made waqf of, *e.g.*, clothes, animals and other household goods. The view of al-Shāfi'ī, Ahmad and Mālik is that the waqf of moveables independently is valid, provided that the moveable is something of which use can be made consistently with the preservation of the original, of whatever nature it may be.

They are unanimous that it is not valid to make waqf of dirhams and dīnārs. The reason of al-Shāfi'ī's view rests on the analogy of land and war-horses, the quality common to both being the possibility of making use of them consistently with the preservation of the substance. But we (Hanafīs) say that this analogy is weak, as it is the analogy of what endures on what does not endure. Thus it is stated in the *Bayāniyyah*. It is gathered from the *Mi'rājiyyah* that in the case of the two precious metals, that which is not valid to make waqf of is the coined dirhams and dīnārs. But when made into ornaments, it is valid to make waqf of them, according to Ahmad and al-Shāfi'ī, seeing that Hafṣah, the daughter of 'Umar and wife of the Prophet, bought ornaments for 20,000 dirhāms and made waqf of them for the benefit of the womenfolk of the family of al-Khaṭṭāb. Hence she paid no poor-rate on them. According to Ahmad, it is not lawful to make waqf of these even, and he denies the authority of this tradition. It has been said, if we allow the hiring of dirhams and dīnārs as valid, it is equally valid to make waqf of them. But this is of no weight. Here ends the quotation from the *Dirāyah*. And it has been said in the *Bazzāziyyah*, that if a man makes waqf of dirhams and dīnārs it is valid In the *Fatāwā* of Qādī Khān, it is stated from Zufar that a man makes waqf of dirhams . . . it is valid. But we say that the way to reconcile what has been mentioned in these two authentic works, *viz.*, that it is lawful to make waqf of coins and food grains with what has been mentioned in the commentaries on the *Hidāyah*, *viz.*, that it is not valid, is that the commentators could not imagine that it is possible to make use of them consistently with the preservation of the original, whereas the propounder of the view expressed in these two

works does imagine it to be so. But the true answer is that there is no need to reconcile the two views, as the propounders of the two views belong to rival schools [*i.e.*, the Hanafi and the Shāfi'ī] as you see; whereas reconciliation is only necessary when it is a question of views propounded by people belonging to the same school. The matter requires critical consideration.

LIV. THE FATĀWÁ KHAYRIYYAH (*Vol. I, p. 132, 2nd Ed., Govt. Press, Būlāq, Cairo*).

The following question was asked: A man makes waqf of a moveable in which there is Ta'āmul for the benefit of his minor children and after them for a perpetual charitable object. He then appoints a testamentary guardian for his above-mentioned children, and directs him to look after the subject-matter of the waqf and protect it till one of the children attains the age of discretion. Then the dedicator dies, and the testamentary guardian performs his duties and then dies without specifying the waqf property, and it perishes. Then one of the children attains the age of discretion. Will the guardian be held responsible for indemnity realizable from his estate or will he not?

Answer— You know that this testamentary guardian was the Mutawallī of the said waqf. Now it is expressly laid down that in case the Mutawallī dies without specifying the proceeds of the waqf, he is not liable for indemnity. But in case he dies without specifying the money of *istibdāl* he will be liable, and from his liability for money of *istibdāl* it has been inferred that he will be liable for indemnity also when the subject-matter of waqf is *dinārs*.

LV. THE TANQĪH-AL-HĀMIDIYYAH (*Vol. I, p. 120, Edn. Cairo*).

Question.—It was asked: A woman makes waqf of an ascertained amount of dirhams for the benefit of two children of her daughter Is such a waqf valid?

Answer.—Yes, the Grand Muftī of the Ottoman Empire, the late 'Alī Effendi, had given fatwá of its validity. And it is stated in the *Fatāwá Qādī Khān* amongst the waqf of moveables: Zufar was asked about a man making waqf of dirhams or grain or what is weighable or measurable. He said it is valid A similar statement is to be found in the *Durar* quoting the *Khulāṣah* from al-Anaṣārī who was a companion of Zufar.

LVI. THE FATĀWÁ QUNYAH (*p. 196, Edn. Calcutta*).

A man makes a waqf of 150 *dinārs* for the benefit of the sick. The gold should be handed over to a man in order to

make it yield profit by being employed in business (*mud-ārabah*¹), the profit being given to the sick--*Muḥit*. The waqf of dirhams and articles sold by measure and weight is valid in the same way.

LVII. THE FATĀWĀ BAZZĀZIYYAH (MS. in the Calcutta Madrasah, p. 319).

If a man makes waqf of dirhams and dīnārs or of food grains or of articles sold by measure or weight, it is valid. The coins and the price of what is not coin (e.g., articles sold by measure or weight), after their sale, should be invested in *mudārabah* or *bidā'ah*,¹ and the profit arising therefrom should be spent for the purposes of the waqf.

LVIII. THE WĀQI'ĀT-AL-MUFTĪN (p. 74, Cairo Ed.).

It is reported from Zufar that when a person makes a waqf of dirhams or grain or what is estimated by measure or weight, it is valid.

Marginal note 1.—It is laid down in the *Fatāwā Nāṭijī* on the authority of Muḥammad b. 'Abd-Allāh al-Anṣārī, one of the companions of Zufar, that the waqf of dirhams and grain and what is estimated by measure and weight is valid.

LIX. FATĀWĀ MAHDIYYAH (Ed. Cairo).

Question.—The following question was asked on behalf of the agent of the Finance Department:—A native of Mecca named Aḥmad Jalabī is the Mutawallī of a house which is a private waqf. The house is acquired by the Government to include it in the palace of the wife of our late great ruler; and as it is a private waqf, the payment of its price has been withheld for the purpose of its exchange (*istibdāl*). Now the agent of the owner of the above-mentioned house has submitted a petition to the effect that the remaining portion of the waqf buildings stands in need of necessary repairs, which would cost more than 4,000 qirsh, the price of the above-mentioned house; and he (the agent) prays for the payment of that price for the purpose of repairing the above-mentioned places because of the principle of preserving the waqf at the sacrifice of a part

Answer.—When a piece of waqf land has been exchanged in a valid and lawful way, or when a usurper usurps it and pays its value, neither the price nor the value of the land should be

¹ For the technical meaning of *mudārabah* and *bidā'ah*, see the Chapter on Partnership in the *Hidāyah* or any other work on Muslim Law.

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spent for repairs, but another piece of land should be purchased which should be waqf in the stead of the original waqf. The price of the débris, however, when sold on account of the building being difficult to restore or through fear of loss of the débris, may be spent for repairs and the Mutawallī of the waqf may take the price and then spend it for repairing the rest of the waqf property. In the *Tanqīh-al-Hāmidīyyah* it is laid down at the beginning of the chapter on waqf after a statement from the *Fatāwá-'l-Lutfī*: Its logical conclusion is the validity of expending the money obtained in exchange, for repairing the waqf. The matter requires critical consideration. And exchange (*istibdāl*) and sale are one and the same as regards their final result, and God knows best. I say that Shaykh Ismā'īl has also answered similarly in his *Fatāwá*, viz., that repairs should be made out of the money obtained in exchange, and borrowing should not be resorted to, as it is unnecessary, seeing that there is money belonging to the waqf. And what has been stated in the *Fatāwá-'l-Lutfī* is as follows: And sometimes the dirhams obtained in exchange are spent in making necessary repairs of the waqf with the permission of a Cadi authorized to give it; and they are replaced out of the profits of the waqf after the repairs in order to purchase with it something which would be waqf like the original waqf, and it will not be property belonging to the beneficiaries of the waqf, nor inheritance. (Vol. II, p. 524).

LX. THE VALIDITY OF WAQF OF MUSHĀ' EVEN WHEN
CAPABLE OF DIVISION.

The following question was put on behalf of the Bayt-al-Māl of Egypt: A woman makes waqf of half of her house in Cairo for some purpose, and the other half she gives to her husband what is the order with respect to it?

Answer.—There is divergence of opinion concerning the waqf of Mushā'; but the judge may decree its validity relying on the view of the second Imām, Abū Yūsuf. Therefore when the fact of the woman's having made waqf of half the house is proved, fulfilling its conditions, the judge is at liberty to decree the validity of the waqf and its bindingness. (Vol. II, p. 541).

LXI. *Question.*—A man makes waqf of half a public bath, which is Mushā', incapable of division, for his own benefit for life, then for the benefit of his children, etc *Answer.*—There is divergence of opinion regarding the waqf of Mushā'. If a decree is obtained in favour of its validity, it is given effect to, as there are two views with respect to it, both of which are pronounced correct. This divergence of opinion is with regard to what is capable of division. As for that which is incapable of division as in the present case, it is valid unanimously except in the

case of a mosque and a cemetery, as it is expressly laid down in the books of the school. (Vol. II, p. 545).

LXII. *Question.*—Is exchange permissible [in Egypt] when the dedicator has expressly forbidden it and there is no advantage?

Answer.—(The Fatwá also includes the names and seals of Shaykh Khalīl-al-Rashīdī, Registrar of Fatwás, and Sheikh Muḥammad al-Mansūrī, the Hanafite.) There is an old divergence of opinions amongst the Ulemas regarding the exchange of waqf in the absence of any stipulation to that effect made by the dedicator. But the practice of the Cadis of Egypt is not to permit exchange at all without the sanction of the Sultan, thus acting according to what is known, viz., their being forbidden to do so. A Cadi's office demands particular regard to time, place and the circumstances of the case. A Cadi's order will not take effect with regard to a question which he is forbidden to deal with. Thus a Cadi has not the power of making exchange of the above-mentioned waqf without the sanction of some one having the authority to do so, specially in the absence of any advantage and the prohibition of the dedicator to exchange it. For verily the stipulation of the dedicator is like the express ruling of the law. It is not permitted to contravene his stipulation without any legal ground. (Vol. II, p. 559.)

LXIII. The following question was asked by the Pension Department:—The children of Sheikh 'Alī Khalīfa, one of the Ulema, his wife and an Abyssinian freed woman, have certain stipends granted to them and a share of the *iltizām* land, and they intend to make waqf of the same and the command of the sovereign has been issued to give effect to it. Amongst the children there are minors. Having regard to the text of the order is there any legal impediment in the way of making waqf of the shares of the five adult children of the Shaykh, etc.?

Answer.—Making waqf of *iltizām* lands and stipends from the Bayt-al-Māl payable to persons to whom they are due is of the nature of *irsād*. Therefore it is valid by command of the person authorized to regulate its expenditure [i.e. the sovereign]. So when the person so authorized permits the person in whose name is the grant and who is adult, to make waqf of it in the above-mentioned way, the waqf will take effect in the terms of the order; and *irsād* is governed by the same principle. God knows best. (Vol. II, p. 639).

LXIV. The following question was asked by the officer in charge of the Bayt-al-Māl:—Muḥammad Sādiq died leaving the Bayt-al-Māl as his heir; and amongst the things left by him, a document is found to the effect that he makes waqf of a quantity of copper or copper utensils, etc., for a certain purpose.

Now is it lawful to sell it, or is it waqf, when what is stated above is proved?

Answer.—There is divergence of opinion as regards the validity of the waqf of moveables. But the correct view followed by the majority of jurists is the validity of the waqf of that with regard to which there are Ta'āmul and usage ('ādah). Therefore of the articles stated above with respect to whichever of them there is Ta'āmul, it is valid to make waqf of them; while those with respect to which there is no Ta'āmul, their waqf is not valid. (Vol. II, p. 655).

LXV. Our most learned master was questioned concerning a dedicator who had stipulated in his waqf its cancellation or ratification. This stipulation was called into question and the person criticizing it wanted to render the waqf null and void on account of the stipulation, saying that cancellation amounts to nullification, and thus such a stipulation renders the waqf null and void; but the judge decrees the absence of nullification and declares the waqf valid. Is it permissible after this for another judge to declare the waqf invalid, or to give a fatwá in favour of nullification or not?

He answered:—The above-mentioned waqf is valid, and such is the actual practice, even though no judge had decreed its validity. But the stipulation of the dedicator reserving to himself the power of cancelling and nullifying the waqf, is an invalid stipulation, according to the accepted view adopted for fatwá; and what has been reported from the chapters on waqf of Hilāl and Khassāf to the effect that a waqf is rendered null by such a stipulation is contrary to the accepted view adopted for fatwá. This has been clearly stated by the most learned doctor Qāsim b. Qutlubghā and the Shaykh al-Tūsī in their collections of *Fatāwá*. And this has been reported by al-Tarsūsī from the *Tātārkhāniyyah* and the *Fatāwá 'l-Kubrā*. Furthermore, after a judge had decreed its validity it is not lawful to give fatwá in favour of its nullification and such a fatwá will not be acted upon, and God knows best.

The learned have expressly declared that when there is a difference of opinion amongst the jurists, fatwá will be given in accordance with that view which is more favourable to the waqf. And the current practice is the validity of waqf containing such a stipulation; for frequently stipulations like this are met with in waqfs whose validity is nevertheless maintained; the dedication is acted upon but the condition is ignored. Therefore the view on which reliance ought to be placed is the view in favour of the validity of waqf. (Vol. II, 753).

LXVI. The following question was asked by the Cadi of Suyūt on the 24th Muhurram, 1292 A.H:—A man owned a mill, a glass factory, both the sites and the buildings, and certain

shares in date-trees planted in *Khira* land on a permanent basis. He made waqf of the property owned by him as described above, a waqf taking effect from the year 1273 A.H. for the benefit of a mosque which he commenced building Is the above-mentioned waqf valid?

Answer.—Yes, the above-mentioned waqf is valid on account of existing practice, in addition to their having been Ta'āmul with regard to the waqf of buildings and trees planted in land taken on a permanent basis without the land. Such is the case when there is no other impediment. (Vol. II, 754).

LXVII. *Answer.*—When the waqf buildings fall into ruins and stand in need of necessary repairs, the Mutawallī is not allowed to spend anything out of the income, for the benefit of the beneficiaries, till he has made the necessary repairs, even if the dedicator made no stipulation to the effect that the Mutawallī should first of all devote the income of the waqf to repairing it. For preference is given to this over the beneficiary without there being any stipulation. If there is any such stipulation, *a fortiori*, preference will be given to repairs. Rather when there is such a stipulation, the Mutawallī is bound to reserve funds for future repairs, even though the waqf property may not stand in need of repairs in the present. Such is the accepted view of the jurist Abu-'l-Layth. Thus it is laid down in the *Tanqīh al-Hāmidīyah* on the authority of the *Ashbāh*, that when the dedicator stipulates that preference should be given to repairs and the balance should remain for the beneficiaries, as is the case with the waqfs of Cairo, it is incumbent on the Mutawallī to reserve an amount sufficient to meet any future demand for repairs. (Vol. II, 805).

LXVIII. *Answer.*—There is divergence of opinion regarding the validity of the waqf of buildings and trees without their sites. But the existing practice is to decree its validity as there is Ta'āmul and recognized practice concerning it. (Vol. II, 822).

LXIX. The following question was asked by the mayoralty on the 24th Jumādā I, 1279 :—The benefit of the ruling of law is sought with respect to the sale of a certain amount of money which was payable from a certain department of the Bayt-al-Māl to a woman named the Abyssinian Nasūkh, who is dead. The above-mentioned department had placed the money with the Medjidié Co. A man proved himself to be the heir of that woman after her death by decree of the Cadi. Now a Christian claims to have bought the amount from the aforesaid heir and demands the amount and its interest.

Answer.—The proceedings in this case from beginning to end are not in accordance with the requirements of law; and the sale by her heir of the amount with the Company and the

Bayt-al-Māl payable to the Abyssinian Nasūkh is not valid, under the circumstances, whether it is *dayn* or *'ayn*. But granting that the amount was the woman's own property, and that it devolved on her heir by way of inheritance, even then the sale is bad. The contract of sale should be rescinded, and its equivalent should be returned to the purchaser, since the transaction which has taken place is sale. This is the requirement of law. But the person to whom the amount with the Company or the Bayt-al-Māl is due should take delivery of it himself. (Vol. III, p. 163).

LXX. THE ASHBĀH, &c.

Know that in law many questions depend upon a consideration of usage ('*Ādah*) or recognized practice ('*Urf*). So much so that they [jurists] have made it a principle [of jurisprudence] And several questions are concerned with this rule:—(1) What establishes usage ('*Ādah*)? There are several minor questions connected with it: (a) There is difference of opinion concerning usage as regards menstruation, Abū Hanīfah and Muḥammad holding that usage is not established except by two instances. Abū Yūsuf, on the other hand, holds that a single instance establishes it, and they [jurists] say that the fatwá is in accordance with this (b) Training a hunting dog to abstain from devouring its prey so that abstention becomes a habit ('*Ādah*) with him. This is established by his abstention from devouring three times (pp. 58-59, *Ed. Cal.*).

LXXI. DURR-AL-MUKHTĀR.

The sale of written orders issued by the Dīwān to the Governors for the payment of certain sums of money is not valid, unlike the sale of the shares of the Imāms [which is valid], because in this case the money derived from the waqf property exists, while in the other case it is not so.—*Ashbāh* and *Qunyah*. The meaning is that it is lawful for the beneficiary to sell his bread before he takes delivery of it from the supervisor. Comments of the *Radd-al Mukhtār* on the above quotation from the *Durr-al-Mukhtār*: "Unlike the sale of the shares of the Imāms": shares, *i.e.*, fixed stipends or rations out of the waqf, *i.e.*, their sale is valid. This is contrary to what is laid down in the *Ṣayrafiyyah*. Its author was questioned as regards the sale of a fixed stipend or ration. He answered in the negative.—Taken from the margin of the *Ashbāh*. I say that the following is the text of the *Ṣayrafiyyah*:—He [the author of the *Ṣayrafiyyah*] was questioned as to the sale of a fixed stipend or ration. He said it is not valid. For either the possessor of the *hazz* sells what is stated in it or the *hazz* (ticket) itself. There is no ground for the validity of the first as it would be the sale of something which he does not possess. Nor is there any ground

for the validity of the second, as this much paper has no legal value, unlike an order on a governor, because that piece of paper has legal value. (Vol. IV, p. 19).

LXXIA. Is void the sale of property (Māl) which has no legal value (Mutaqawwim), *e.g.*, wine, pigs, etc. A property having legal value is that from which lawful profit can be derived in accordance with the Sacred Law. (IV, p. 155).

LXXII. Lawfulness is the original character of things. (IV, 273).

LXXIII. The usage (*‘ādah*) at that time was such. It has changed, therefore the ruling has changed. Change of usage necessitates change of rule based on tradition, so much so that were the Prophet alive, he would expressly lay it down.

Rules of law are, therefore, based on recognized practice; regard should be had to the practice of the age in question. It is quite clear that these rules are based on recognized practice; therefore in every clime and every age regard should be had to the practice of the people. (IV, 293.)

LXXIV. A man gives his capital to be employed in *mudārabah* to an ignorant person. It is lawful for him to participate in its profits unless he becomes aware of their being acquired by unlawful means.

COMMENTS OF THE RADD-AL-MUHTĀR ON "ACQUIRED BY UNLAWFUL MEANS."

This question has been clearly explained in the *Tātār-khāniyyah* where it is stated: "A man acquires money by unlawful means and then he purchases something with it. This may happen in five ways—(1) He delivers those very dirhams to the vendor first of all and then buys something of him with that money; (2) or he purchases the article in question before paying the price with that money and does so afterwards; (3) or he purchases the article before delivering that money and pays other dirhams; (4) or he purchases without specifying any money and pays those dirhams; (5) or he purchases with other dirhams and pays those dirhams; Abū Naṣr says that the transaction is good and it is not necessary for him to give Ṣadaqah except in the first case. This is the view adopted by the jurist Abu-'l-Layth. But this is contrary to the "Conspicuous Report." For it is laid down in the *Jāmi'-al-Ṣaghīr* that if a man usurps a thousand and buys a slave-girl with it, and sells it for two thousand, the profit should be given in charity (Ṣadaqah). Al-Karkhī says that the transaction is not good in the first and second cases but it is

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good in the last three. Abū Bakr says that it is not good in all the cases, but the fatwá nowadays is according to the view of al-Kharkhī in order to free people from narrow restrictions. In Walwāliyyah it is stated that some of the jurists say that the transaction is not good in all the cases, and that is the select view, but the fatwá to-day is according to al-Karkhī's view in order to free people from narrow restrictions, unlawful gain being very common nowadays. (Vol. IV, 340).

LXXV. But you should accept what is in the *Fatāwá Qādī Khān*, for verily Qādī Khān belongs to the class of people competent to express opinion concerning accuracy and preference. (Vol. IV, p. 385).

LXXVI. And this [rule] changes with the change of time and place, as we see. I say, the ground on which the rule was based was fear, which is likewise absent on account of merchant vessels known in our days as steam-boats, because there is a strong presumption of safety with regard to them, so much so, that no merchant nowadays feels secure unless he ships his goods in them. When the ground is no longer existent, the rule also disappears. For, we have said before, and it will be stated later on also, that regard should be had to the recognized practice concerning the protection of deposits. Now that the recognized practice is such, it should be said that there is no difference between travelling with the deposit by land and travelling with it by steam-boat. (Vol. II, 334).

IBID. (p. 309).

LXXVII. "Al-Shāfi'ī states absolutely that a creditor may take what is due to him as regard things not of the same nature as what he had given his debtor," that is to say, in either money or commodities; for as regards money, it is permissible to take it according to our school, as stated previously. Al-Quhistānī says: In this there is an indication that he may receive payment in things not of the same nature, similar in the possession of a value. This is when of greater convenience, so that we may adopt it, although not the opinion of our school, for, as al-Zāhidī says, a man may be excused if he were to follow this under necessity.

LXXVIII. THE RADD-AL-MUHTĀR (III, p. 376).

The substance of all this is that the reason given here on the authority of al-Hidayah is based on the principle that "all things are originally lawful." This is the opinion of the Mu'tazilah.

IBID. (p. 377).

To ascribe the original lawfulness of things to the Mu'tazilah is at variance with what is stated in books on the Principles of Law; for, in the *Tahrīr* of Ibn-al-Hammām it is stated that that all things are originally lawful is the authoritative view of the Hanafīs and Shāfi'īs generally. It is also stated in the commentary on the "Principles" (*Uṣūl*) of al-Bazdawī by al-'Allāmat-al-Akmal: The majority of our doctors as well as the majority of the Shāfi'ī doctors say that all things which it is permissible that Law may allow or forbid, are, before the law speaks, lawful, for lawfulness is the original property of things; so that it has been declared permissible for one who has not heard of the law to that effect to eat whatever he likes. And it is to this that Muḥammad alludes when he treats of compulsion. He says: "the eating of what is dead and the drinking of wine have not become unlawful except by the prohibition." So he makes lawfulness to be the original state of things and unlawfulness only an accident.

LXXIX. THE NŪR-AL-ANWĀR (p. 221, Ed. Lucknow).

And the condition of a valid *ijmā'* is the assemblage of all; and the dissent of one is an impediment like the dissent of the majority, *i.e.*, if at the time of the meeting of the *ijmā'* one man expresses his dissent, his dissent will be taken into consideration and the meeting of the *ijmā'* will not be held because the word "people" in the saying of the Prophet, "My *ummah* (people) will never agree upon an error" embraces all; so it is possible the right be with the dissenter.

Note.—"Assemblage of all," *i.e.*, (a) all the Mujtahids; (b) and it is said that the least number whereby it (valid *ijmā'*) is held is three and al-Sarakhsī inclines to this view because it (the number three) is the least number which connotes the idea of a multitude (*jamā'ah*): (c) and it is said that it (the number necessary for a valid *ijmā'*) is two, because it (two) connotes the idea of plurality; (d) and it is said that if only one Mujtahid is to be found his opinion will amount to an *ijmā'* because the word (*ummah*) 'people' becomes applicable to him when he is the only Mujtahid; as God said, "Verily Abraham was an *ummah* (people) devoted to prayer."

IBID. (Lucknow Ed., p. 83).

The second kind comprises of the word "three" when applicable to words which are plural both in form and meaning, *e.g.* 'man,' 'woman,' when they are common nouns not preceded by the definite article denoting a class or species. To this class belongs also what is plural in meaning only, *e.g.*, nation,

tribe. The minimum to which these words may be applicable is "three," because the least number connoting the idea of plurality is "three" according to the consensus (*ijmā'*) of the lexicographers. Therefore if these words are applied to less than three individuals they would be deprived of their proper signification. Some of the companions of al-Shāfi'ī and Mālik have said that the least number implying plurality is two. Therefore it is the minimum number to which these words may apply. They rely on the saying of the Prophet, "Two and upwards make a multitude." The author replies to this by his statement that the saying of the Prophet, "Two and upwards make a multitude," applies to questions of inheritance and wills."

Note.—'Questions of inheritance,' *i.e.*, not to lexicology because the Prophet was sent for the purpose of delivering ordinances and not for the purpose of elucidating lexicology.

IBID. (p. 243).

Istihsān (liberal construction) is based on (a) tradition, (b) *ijmā'*, (c) necessity, and (d) latent analogy (*qiyās Khafi*). Manifest analogy (*qiyās jalī*) demands something, and (a) tradition, (b) *ijmā'*, (c) necessity, and (d) latent analogy demand its opposite. Then analogy (*qiyās*) should be noted upon, but recourse should be had to *istihsān* (liberal construction).

IBID. (*Lucknow Edn.*, p. 37).

The authority of the rule that a change of proprietorship causes a change of substance constructively is based on the following tradition: The Prophet visited Barīrah and she presented to him some dates, but there was a pot full of meat boiling, and the Prophet said to her, "Won't you let us have some of the meat?" She answered, "O Apostle of God, it is meat which was sent me by way of charity." He said, "It is charity for you, but present for us." He means, when you received it from the owner it was charity for you, if you give it to us it will be a present to us. From this is known that a change of proprietorship brings about a change of substance. Many questions are decided on this principle.

LXXX. DOCUMENT CONTAINING A LEGAL FATWÁ FROM THE
 GRAND MUFTĪ OF EGYPT.

Fee—Six Piastres.

To

His Excellency the Muftī of Egypt.

What is your opinion concerning the following case? An Indian of the Hanafi sect makes waqf of Government securities,

stocks and bonds known amongst Europeans as *Rente*, or of shares in trading companies, the practice of which has been recognized in our time in certain countries. Will such a waqf be valid and permissible in India if it is recognized in Turkey for instance, and is it valid to make waqf of pickaxes and shovels in our time? HĀSAN BEY FEHMY, *Secretary to H.E. Ghāzī Mukhtār Pasha.*

The Answer.—Praise be to God alone, and peace and blessing be to the last of the Prophets . . . It is laid down by the Ulema that the subject of waqf must be property having legal value (*māl mutaqaawim*), provided it is land or moveable property with regard to which there is *Ta'āmul*. If, therefore, the said securities be property having legal value and there has been a practice of making waqf of them in the country of the dedicator, their waqf would be valid according to the opinion of Imām Muḥammad, like the waqf of dirhams and dinars the waqf of which is now recognized. So also is the waqf of pickaxes and shovels when their waqf independently has been recognized according to the opinion of the above-mentioned Imām. This opinion has been adopted by the majority of jurists of various countries as stated in the *Hidāyah*, and this is the correct opinion as stated in the *Is'āf*, and it is the dictum of most doctors as stated in the *Zahīriyyah*. Thus it is laid down in the *Radd-al-Muhtār* and it is expressly laid down in the commentary on the *Durr* that the fatwá is in accordance with this. As to the waqf of moveables accessories to land, it is valid without any difference of opinion between Abū Yūsuf and Muḥammad. The following occurs in the *Radd-al-Muhtār* :—

“According to this, what is obvious is to take into consideration the practice in some place where, or at some time when, the practice came to be recognized and not otherwise. Thus the waqf of dirhams is practised in Turkish countries and not in our country, and the waqf of axe and spade was practised in the age of the ancients, but is not heard of in our time. Therefore it would appear that it is not valid now, and that if it should be found rarely it should not be taken into consideration, since it has been already stated that *Ta'āmul* means the more frequent in use. The matter therefore requires critical consideration.”

Therefore the question turns as to whether there is recognized practice or not. Now as to shares in trading companies, their waqf is of the nature of waqf of *mushā'*; so if they are shares in landed property, their waqf is valid according to Abū Yūsuf and Muḥammad if they are not capable of being divided. But if they are capable of division, then the validity of their waqf is in accordance with the opinion of Abū Yūsuf and not with that of Muḥammad. Both these opinions have been pro-

nounced correct by the application of the word fatwá. If they are shares in moveables their waqf is valid provided that they are not capable of division and there has been recognized practice as to making waqf of them. For in the gloss of Ibn 'Ābidīn on the *Bahr* we find the following: "And Muḥammad says—It is valid to make waqf of moveables when recognized in practice, etc." Now that you know that the waqf of moveables is valid according to the opinion of Muḥammad, you should have regard also to the conditions laid down by him concerning the waqf of these things, e.g. that they should be divided, not *mushā'*, when they are capable of division, and that they should be delivered to a Mutawallī, even though they do not satisfy the condition of perpetuity (*ta'bīd*)." Finis. Finally you should know that the language of jurists here show some leaning towards taking special recognized practice ('urf khāss) into consideration. This is one of the views of the school, and it is a proper view, since the language of the dedicators is based on their special practice ('urf) . . .

Written on the 9th of Muḥarram, 1326 A.H. Fatwá No. 167.

OFFICIAL SEAL OF THE
Fatwá DEPARTMENT.

SEAL OF THE
 GRAND MUFTI.

LXXXI. *Answer by Muḥammad Bakhāt al-Muṭī'ī, the Hanafī jurist of the University Mosque of al-Azhar, Muṭī of Alexandria:—*

Praise be to God . . . I have perused the above-mentioned question. As these securities, company shares, pickaxes and shovels and similar things are all included under the term moveables, and as the rule applicable to the waqf of moveables is to the following effect:—"The waqf of moveables, if accessories to land, is valid without any difference of opinion between Abū Yūsuf and Muḥammad. If the waqf of such moveables be made independently and not as accessories to land, Abū Yūsuf rejects their waqf, but Muḥammad's opinion is in favour of the validity of waqf of such moveables as regards which there is Ta'āmul. This opinion has been adopted by the majority of jurists of various countries as stated in the *Hidāyah*, and this is the correct opinion as stated in the *Is'āf*, and it is the dictum of most doctors as stated in the *Zahiriyyah*. Moreover, it has been stated in the *Mujtabá* on the authority of the *Siyar*, that according to Muḥammad it is valid to make waqf of moveables unrestrictedly and according to Abū Yūsuf only when there is Ta'āmul"—therefore when a practice has arisen as to making waqf of these securities and shares, their waqf is valid, specially as they are of the nature of coins, dirhams and dinārs. Now we find in the *Manḥ*: As a practice has arisen in our days in Turkey and other countries of making waqf of

dirhams and dīnārs, they come under the dictum of Muḥammad in accordance with which is the fatwá as regards moveables in which there is Ta'āmūl. So also it is valid to make waqf of pickaxes and shovels when there is a practice of doing so. Similarly [is valid the waqf of] all moveables including articles sold by measure and weight, things having price (qīmī) and similars (mithlī), cauldrons, bier and its pall, copies of the Qur'ān and books. Since the Ta'āmūl of the Muslims as regards these things is based on the rule of recognized practice ('urf) whereby analogy is disregarded on account of the saying of the Prophet, 'Whatever is good in the sight of the Muslims is good in the sight of God,' as reported by Ahmad That is why it is laid down in the *Mabsūt*,—'What is established by usage ('urf) is like what is established by express text.' And God knows best.

(Signed) Muḥammad Bakhīt al Muṭī'ī.

LXXXII. FATWÁ OF SHAYKH 'ABD-ALLAH AL-MĀZANDARĀNĪ
THE CELEBRATED MUJTAHID OF KARBALĀ.

Question.—What does the great Hujjat-al-Islām and the refuge of mankind, may his shadow extend, say in connection with this religious point in law that, if several persons form into a joint stock company and purchase a property at a fixed price and divide it into a number of shares of equal value—for instance some purchase 10 shares and some 20 shares, and so on, each having a different number of shares—so that the annual profit may be divided proportionately amongst the share-holders according to the number of shares they hold—to explain this point more clearly, hundred men purchased a Bazar the total value of which is divided into 1,000 shares,—of 100 rupees each, so that each share-holder may receive the annual profit in proportion to the number of shares he holds; for instance Zayd has got 10 tickets, *i.e.*, 10 shares, whether Zayd can make a waqf of his own shares, so that the principal may remain as it is and the income may be spent for a specific purpose. Whether such a waqf, according to the Shī'ah Law, is valid or not? It is hoped that your Holiness may write your opinion on this point based upon the trustworthy writings of the learned predecessors and endorse it with your seal.

Answer.—In the name of God the Most High. The Shī'ahs in general and the majority of the Sunnis belonging to the Four Schools and others (with the exception of a few ordinary men whose views on the subject are out of the way) hold that *mushā'* waqf is valid. Numerous authentic traditions from the Imāms, peace be on them, have been handed down, respecting *mushā'* charity (*sadaqah*) which clearly lay down that by *Sadaqa* is meant either waqf

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itself or that waqf is the most obvious kind of it. Therefore the validity of such a waqf on account of its being owned by a joint stock company cannot be questioned. And as possession is the condition for validity of a waqf, therefore the donor must hand over (the property) either to him for whose benefit the waqf is made, or to the Mutawallī; [he must give possession to the Mutawallī, etc.] exactly in the same way as he would have done to a purchaser to whom he had sold his share. In the case of waqf he must give possession to the Mutawallī. If he constitutes himself the Mutawallī, he must act according to the deed of waqf, and must consider his possession as that of a Mutawallī and not that of an owner. If he has made a waqf of *mushā'* property and given possession the waqf is valid and binding. If he has not given possession, he may revoke the waqf during his lifetime. If the dedicator dies before giving possession, the waqf is null and void. God is the All-knowing.

11th Sha'bān, 1325 A.H.

Seal of the Mujtahid.

“I certify the seal marked A on the margin of this paper to be that of Shaikh Abdullah Mazindarani, the celebrated Mujtahid of Najaf, who made the same in my presence this 28th day of September 1907.”

(Sd.) M. H. M. . . .

*British Vice-Consul.**Karbala, 28th September, 1907.*

APPENDIX I.

BIBLIOGRAPHY SHOWING THE HISTORICAL DEVELOPMENT OF THE WAQF OF MOVEABLES.

THE KORAN.

I. *The Koran*.—The first and foremost fountain-head of Muslim Law, religious and secular, is silent on the point. The Koran contains no allusion to the institution of Waqf.

THE HADĪTH.

II. *‘Umdat-al-Qārī*.—The celebrated commentary on the *Ṣaḥīḥ* of al-Bukhārī by the great doctor, al-‘Aynī (see *infra* XVI and XXII). Al-Bukhārī is the highest recorder of the traditions. His collection of the sayings of the Prophet entitled the *Ṣaḥīḥ* is the most authentic and celebrated. It is second only to the Koran. (Encyc. Brit., 9th ed., vol. xvi, p. 594. *Introd. to Morley’s Digest of Indian Cases*, ccliii. Brockle-
mann, *Gesch. der Arab. Litt.*, ed. 1901, p. 130).

III. *Fath-al-Bārī*.—Another celebrated commentary on the *Ṣaḥīḥ* of al-Bukhārī by Zayn al-dīn ‘Abd al-Raḥmān b. Ahmad, the Hanbalī, died 795 A. H.—(Haji Khalifa, vol. vii, p. 997, ed. Leipzig).

SHĪ‘AH LAW.

IV. *Sharā’i‘ al-Islām*.—“It is the chief authority for Shī‘ah Law in India.”—Morley, cclxxvii.

V. *Masālik-al-Afhām*.—“A valuable and voluminous commentary on the *Sharā’i‘ al-Islām*.” (*Ibid.*).

MĀLIKĪ LAW.

VI. *The Mukhtaṣar of Sīdī Khalīl*.—This celebrated compendium of Mālikī Law is the *Hidāyah* of the Mālikī School. “The *Mukhtaṣar* of Khalīl Ibn Ishāq is a work professedly treating of the law according to the Mālikī doctrines”—Morley, p. cclxxiv to cclxxv.

VII. *The Mudawwanah*.—One of the great original sources of Mālikī Law. “He (Suḥnūn) held the post of Kadi at Cairawan, and on points of doctrine his opinions are of standard authority in the Maghrib. He is the author of the *Mudawwanah* (Digest) containing the doctrines of the Imām Mālik; this work is the main authority relied on by the people of Cairawan. Died A.H. 240 (A.D. 845).—Ibn Khallikān’s

Biographical Dictionary, vol. ii, p. 131 (Baron De Slane's Translation).

VIII. *Dardīr*.—A well-known commentary on the *Mukhtasar of Sīdī Khalīl*.

IX. *Dasūqī*. Another well-known commentary on the *Mukhtasar of Sīdī Khalīl*.

SHĀFI'Ī LAW.

X. *The Ghāyat-al-Bayān and the Sharḥ Ghāyat-al-Bayān*.—See Supplement to the Catalogue of the Arabic MSS. in the British Museum by Dr. Rieu, p. 203, No. 318, *Ghāyat al-Bayān* of al-Ramlī, "a commentary by Jamāl-uddīn upon a metrical treatise on Shafi'ī Law entitled *al-Zabad* by Aḥmad b. Raslan." See Brockelmann, p. 224.

HANAFI LAW.

A. EARLY AUTHORITIES.

XI. *Qudūri*, also spelt "Kudury."—The earliest extant treatise on Hanafī Law, the celebrated *Hidāyah* being only one of its commentaries. See Morley, p. cclxv.

"Al-Kuduri died in A.H. 428 (A.D. 1036)." *Ibid.*, p. cclxv.

XII. *Qādī Khān* (also spelt as Cazi Khaun, Kazi Khan, &c.), author of *Fatāwā Qādī Khān* otherwise called *Fatāwā Khāniyyah* or simply *al-Khāniyyah*, d. 592 A.H. (1195 A.D.). Esteemed of equal authority with the *Hidāyah*. (Morley, cclxxxv; Harington's 'Analysis of the Bengal Regulations,' vol. i, p. 236). Higher than the *Hidāyah* according to—

- (1) D'Ohsson's *Tableau Général de l'Empire Ottoman*.
- (2) *Radd-al-Muhtār*, vol. i, p. 79, Ed. Constantinople. *Ibid.*, vol. iv, p. 385.

Frequently quoted and referred to by the author of the *Hidāyah* himself. As Qādī Khān was himself a Judge (Qādī) as well as a jurist, his decisions are of great value (Ameer Ali, vol. i, p. xlviii).

B. THE HIDĀYAH GROUP.

XIII. The *Hidāyah*, the well-known authority on Hanafī Law by Burhān al-dīn 'Alī, d. 593 A.H. (1196 A.D.). Morley, cclxvii. Translated into English by Hamilton from a loose Persian version of the original Arabic.

XIV. The *Kifāyah*.—It is a commentary on the *Hidāyah* by Imām al-dīn Amīr, etc. Morley, cclxix. The date of the work is 747 A.H. (1346 A.D.).

XV. The *Ināyah*, commentary on the *Hidāyah* by Sheikh Akmal al-din Muhammad, d. 786 A.H. (1384 A.D.).

XVI. The *Bināyah* (otherwise known as al-'Aynī's commentary on the *Hidāyah*) is a commentary on the *Hidāyah* by Badr al-din b. Aḥmad al-'Aynī, d. 855 A.H. (1451 A.D.). Morley, cclxx, cclxxxvi.

XVII. *Fath-al-Qadīr*, by Kamāl al-dīn Muḥammad al Siwāsī, commonly called Ibn Hammām (d. 861 A.H.=1456 A.D.), is the most comprehensive of all the comments on the *Hidāyah*. Morley, cclxix. Harington, p. 237.

XVIII. *Sharḥ-al-Wiqāyah* is a commentary on the *Wiqāyah* (an introduction to the study of the *Hidāyah*) by Ubayd-Allah b. Mas'ūd (d. 750 A.H.=1349 A.D.). Morley, cclxx; Harington, p. 240.

XIX. *Dhakhīrat-al-'Uqbá*, commonly known as the gloss of *Chalpi*, is the most celebrated super-commentary on the *Wiqāyah* by Yūsuf b. Junayd, commonly called *Chalpi*. Harington, p. 239.

XX. *Jāmi'-al-Rumūz*, otherwise known as *al-Quhistānī*. It is a most copious and esteemed commentary on the *Nikāyah*, which is an abridgement of the *Wiqāyah*. The date of the work is 941 A.H. (=1534 A.D.)

C. THE KANZ GROUP.

XXI. *The Kanz-al-Daqā'iq*, by Ḥāfiẓ al-dīn al-Nasafī (710 A.H.), a book of great reputation, principally derived from the *Wafī*. Morley, cclxx.

XXII. *The Ramz-al-Ḥaqā'iq*, better known as al-'Aynī's commentary on the *Kanz-al-Daqā'iq* by Badr al-dīn b. Aḥmad al-'Aynī, d. 855 A.H.=1451 A.D. Morley, cclxx. There is also a gloss by al-'Aynī on the *Kanz-al-Daqā'iq*.

XXIII. *Mustakhliṣ-al-Ḥaqā'iq* is a commentary on the *Kanz-al-Daqā'iq* by Ibrāhīm b. Muḥammad 906 A.H.=1500 A. D. Haji Khalifa, vol. vii, p. 988, ed. Leipzig.

XXIV. *The Kanz-al-Bayān*, a commentary on the *Kanz-al-Daqā'iq* by the great doctor, Shaykh Muṣṭafá al-Tā'ī.

XXV. *Mulla Miskīn* is a commentary on the *Kanz-al-Daqā'iq* by Mulla Miskīn.

This work was consulted by Ibn Nujaym, the author of the *Ashbāh wa'l Naẓā'ir*, who is also the author of the *Baḥr-al-Rā'iq*, in writing that work. See *Ashbāh*, p. 3, ed. Cal.

XXVI. *Fath-al-Mu'in* is a commentary on the *Kanz-al-Daqā'iq* by the great doctor Mu'in al-dīn al-Haranī.

XXVII. *Baḥr-al-Rā'iq*, by Ibn al-Nujaym (d. 970 A.H.=1562 A.D.), is the most famous commentary on the *Kanz-al-Daqā'iq*. It may indeed almost be said to have superseded it in India. Morley, cclxx.

Received as an authority in every city of Islam. Equalled only by the *Fath-al-Qadīr*, the famous commentary on the *Hidāyah*. Harington, p. 238.

D.

XXVIII. *The Is'āf*.—The date of the work is 930 A.H.=1499 A.D. The author Burhān al-dīn Ibrāhīm died in 922 A.H.=1516 A.D. Haji Khalifa, vol. i, p. 284. The author was an eminent Hanafī jurist who flourished in Tripoli. This

work exclusively deals with the law of Waqf and is based on that of al-Khaṣṣāf and al-Hilāl on the same subject. It is frequently quoted as an authority on the law of Waqf in the *Fatāwá 'Ālamgīrī*, the *Durr-al-Mukhtār*, the *Radd-al-Muhtār* and other authoritative works on Muslim Law.

E.

XXIX. The *Fatāwá 'Ālamgīrī*, a collection of cases undertaken by order of the Moghal Emperor Aurangzīb, 1656 A.D. It is not an original work but a mere compilation by a number of Mawlawīs under the supervision of Aurangzīb.

F. OTTOMAN GROUP.

XXXI. The *Multaqá 'l-Abhur*, by Ibrāhīm b. al-Ḥalabī (d. 956 A.H. = 1549 A.D.), one of the most important works on Ḥanafī Law.

XXXI. *Majma' al-Anhur*, by 'Abd al-Raḥmān, commonly known as Sheikh Zādé, is a commentary on the *Multaqá*. It was completed in 1077 A.H. = 1670 A.D. Morley, cclxxiii, Haji Khalifa, vol. vi, p. 105.

XXXII. The *Durr al-Muntaqá*, by 'Alā' al-dīn al-Hiskafī, d. 1071 A.H. = 1677 A.D.

XXXIII. The *Tanwīr al-Abṣār*, by Shams al-dīn al-Ghazzī. The date of the work is 995 A.H. = 1586 A.D., one of the most useful books according to Ḥanafī doctrine. Morley, cclxxxviii.

XXXIV. The *Durr al-Mukhtār*, written in A.H. 1071 = A.D. 1660, is one of the most noted commentaries on the *Tanwīr al-Absar* and is well known in India. "As high an authority as Qādī Khān." I. L. R. 8 All., 149, F. B. (1886). Morley, cclxxxviii.

XXXV. The *Radd-al-Muhtār* is a commentary on the *Durr-al-Mukhtār* by Ibn 'Ābidīn of Syria, b. 1198, d. 1252 A.H. = 1835 A.D.

XXXVI. *Taḥtāwī*, one of the most celebrated commentaries on the *Durr-al-Mukhtār*.

XXXVII. *Fatāwá Tanqīḥ al-Ḥāmidīyyah*, a collection of Fatwás by Ibn 'Ābidīn, the author of the *Radd-al-Muhtār*.

G. MISCELLANEOUS GROUP.

XXXVIII. *Fatāwá Qunyah*. The *Qunyat al-Munyah* is a collection of decisions of considerable authority by al-Zāhidī, d. 658 A.H. = 1259 A.D. Morley, cclxxxvi.

XXXIX. *Fatāwá Bazzāziyyah*. Morley, ccxcii.

XL. *Fatāwá Mahdiyyah* (1090 A.H.). By the Shaykh al-Islām and Grand Muftī of Egypt, Shaykh Muḥammad al-'Abbāsī (1301 A.H.), the celebrated Ḥanafī jurist of al-Azhar.

APPENDIX II.

TANQĪH AL-ḤĀMIDIYYAH (Vol. I, p. 117, ed. Cairo).

Question.—A man makes a waqf of buffaloes in a place where their waqf is not recognized in practice, and with respect to which there has not been any Ta'āmul. Will it, or will it not, be deemed [sufficient to establish] Ta'āmul, if such a waqf is practised by one person or two persons?

Answer.—[After quoting the *Fatāwá 'Attābiyyah*, the *Khulāṣah*, &c., the author says:] (1) The necessary inference drawn from their (the jurists') expression "if the practice of making such waqfs prevailed," is that it (i.e. Ta'āmul) cannot be established by the practice of one person or of two persons, as that cannot be described as a prevalent practice. (2) According to Ibn Hammām, Ta'āmul means "the more frequent in use."

ARABIC TEXTS.

I. رد المختار الجزء الاول صفحة ٧٠ .

هذا ما نقله العلامة بيروني في أول شرحه على الأشباه عن شرح الهداية لابن السكينة و نصه اذا صح الحديث وكان على خلاف المذهب عمل بالحديث و يكون ذلك مذهبه ولا يخرج مقلده عن كونه حنفيا بالعمل به فقد صح عنه انه قال اذا صح الحديث فهو مذهبي وقد حكى ذلك ابن عبد البر عن أبي حنيفة وغيره من الأئمة و نقله أيضا الامام الشعراي عن الأئمة الاربعة *

قوله من آثار الرحمة - صفحة ٧٠ .

فان اختلف أئمة الهدى توسعة للناس كما في اول التانار خانية و هذا يشير الى الحديث المشهور على السنة الناس و هو اختلف امتي رحمة - قال رسول الله صلى الله عليه وسلم صهما اوتيتم من كتاب الله فالعمل به لا عذر لاحد في تركه فان لم يكن في كتاب الله فسنة صني ماضية فان لم تكن سنة صني فما قال اصحابي ان اصحابي بمنزلة النجوم في السماء فايما أخذتم به اهتديتم و اختلف اصحابي لكم رحمة *

و نقل السيوطي عن عمر بن عبد العزيز انه كان يقول ما سرتي لو ان اصحاب محمد صلى الله عليه وسلم لم يختلفوا لانهم لو لم يختلفوا لم تكن رخصة *

II. الدر المختار الجزء اول صفحة ٧٠ .

و علم بأن الاختلاف من آثار الرحمة فمهما كان الاختلاف أكثر كانت الرحمة او فرلما قالوا - رسم المفتي أن ما اتفق عليه أصحابنا في الروايات الظاهرة يفتي به قطعا و اختلف فيما اختلفوا فيه و الاصح كما في السراجية وغيرها انه يفتي بقول الامام على الاطلاق ثم بقول الثاني ثم بقول الثالث ثم بقول زفر و الحسن بن زياد و صحح في الحاوي القدسي قوة المدرك - - مطلب اذا تعارض التصحيح - و في وقف البحر وغيره متى كان في المسئلة قولان مصححان جاز القضاء و الافتاء بأحدهما و في اول المصمرات اما العلامات للافتاء فقوله و عليه الفتوى و به يفتي و به نأخذ و عليه الاعتماد و عليه عمل اليوم و عليه عمل الامة و هو الصحيح او الاصح او الاظهر او الاشبه او الالوجه او المختار و نحوها

مما ذكر في حاشية البزدوى هـ - وقال شيخنا الرملي في فتاويه و بعض الالفاظ أكد من بعض فلفظ الفتوى أكد من لفظ الصحيح و الاصح و الاشبه وغيرها و لفظ و به يفتى أكد من الفتوى عليه و الاصح أكد من الصحيح و الاحوط أكد من الاحتياط انتهى قلت لكن في شرح المنية للحلبى [عند قوله ولايجوز مس مصحف الابلغافه] اذا تعارض اصمان معتبران عبر احدهما بالصحيح والاخر بالاصح فالأخذ بالصحيح اولى لانهما اتفقا على انه صحيح و الاخذ بالمتفق اوفق [فليحفظ] ثم رأيت في رسالة آداب المفتي اذا ذيلت رواية في كتاب معتمد بالاصح او الاولى او الارق او نحوها فله ان يفتي بها و بمخالفتها ايضا ايا شاء و اذا ذيلت بالصحيح او المأخوذ به او به يفتى او عليه الفتوى لم يفت بمخالفة الا اذا كان في الهداية مثلا هو الصحيح و في الكافي لمخالفة هو الصحيح فيختار فيختار الاقوى عنده و الاليق و الاصح هـ - فليحفظ و حاصل ما ذكره الشيخ قاسم في تصحيحه انه لا فرق بين المفتي و القاضي الا ان المفتي مخبر عن الحكم و القاضي ملزم به *

قوله في الروايات الظاهرة - صفحة ٧١ III.

اعلم أن مسائل أصحابنا الحنفية على ثلاث طبقات أُشرت اليها سابقا منلخصة [ونظمتها] - الاولى مسائل الاصول و تسمى ظاهر الرواية أيضا وهي مسائل مروية عن أصحاب المذهب وهم أبو حنيفة و ابو يوسف و محمد و يلحق بهم زفر و الحسن بن زياد وغيرها ممن أخذ عن الامام لكن الغالب الشائع في ظاهر الرواية أن يكون قول الثلاثة و كتب ظاهر الرواية كتب محمد الستة المبسوط و الزيادات و الجامع الصغير و السير الصغير و السير الكبير و انما سميت بظاهر الرواية لانها رويت عن محمد بروايات الثقات فهي ثابتة عنه امامتواترة أو مشهورة عنه - الثانية مسائل النوادر وهي المروية عن أصحابنا المذكورين لكن لا في الكتب المذكورة بل اما في كتب اخر لمحمد كالكيسانيات و الهارونيات و العرجانيات و الرقيات [و انما قيل لها غير ظاهر الرواية لانها لم ترو عن محمد بروايات ظاهرة ثابتة صحيحة كالكتب الاولى] و اما في غير كتب محمد كالمحرر للحسن بن زياد وغيره فمفيا كتب الامالي المروية عن أبي يوسف و اما برواية مفردة كرواية ابن سماعه [و المعلى بن منصور] وغيرها في مسائل معينة - الثالثة الواقعات وهي مسائل استنبطها المجتهدون المتأخرون لما سئلوا عنها ولم يجدوا فيها رواية وهم أصحاب أبي يوسف و محمد و أصحاب

[N.S.]

اصحابهما وهلم جرا وهم كثيرون فمن أصحابهما مثل عصام بن يوسف و ابن رستم
[و محمد بن سماعة و أبي سليمان الجرجاني] و أبي حفص البخاري *

و قد يتفق لهم أن يخالفوا أصحاب المذهب لدلائل و اسباب ظهرت لهم
و أول كتاب جمع في فتواهم فيما بلغنا كتاب النوازل للفقير أبي الليث السمرقندي
ثم جمع المشايخ بعدة كتب أخرى كجموع النوازل و الوقعات للناطقى [و الوقعات
للمصدر الشهيد ثم ذكر المتأخرون هذه المسائل مختلطة غير متميزة كما في فتاوى
قاضيخان و الخلاصة وغيرها و ميز بعضهم كما في كتاب المحيط ارضي الدين
السرخسي فإنه ذكر أولا مسائل الاصول ثم النوادر ثم الفتوى و نعم ما فعل .]
و اعلم أن من كتب مسائل الاصول كتاب الكافي للحاكم الشهيد وهو كتاب معتمد
في نقل المذهب شرحه جماعة من المشايخ منهم الامام شمس الائمة السرخسي
وهو المشهور بمبسوط السرخسي قال العلامة الطرسوسي بمبسوط السرخسي لا يعمل
بما يخالفه ولا يركن الا اليه ولا يفتى ولا يعول الا عليه و من كتب المذهب ايضا
المنتقى له ايضا الا أن فيه بعض النوادر و اعلم أن نسخ المبسوط المروى
عن محمد متعددة و اظهرها مبسوط ابي سليمان الجوزجاني و شرح المبسوط
جماعة من المتأخرين مثل شيخ الاسلام بكر المعروف بخواهر زادة و يسمى المبسوط
الكبير و شمس الائمة الحلواني وغيرها و مبسوطاتهم شروح في الحقيقة ذكرها
مختلطة بمبسوط محمد كما فعل شراح الجامع الصغير مثل فخر الاسلام
و قاضيخان و غيرهم فيقال ذكره قاضيخان في الجامع الصغير و المراد شرحه
و كذا في غيره [و شرح الشيخ اسمعيل النابلسي على شرح الدرر] - فاحفظ ذلك
فانه مهم كحفظ طبقات مشايخ المذهب و سنذكرها قريبا *

صفحة ٧٢

و في باب العيدين من البحر و النهر أن الجامع الصغير صنفه محمد بعد
الاصل فما فيه هو المعول عليه ثم قال في النهر سمي الاصل أصلا لأنه صنّف أولا
ثم الجامع الصغير ثم الكبير ثم الزيادات كذا في غاية البيان *

قوله بقول الامام - صفحة ٧٣

قال عبد الله بن مبارك لأنه رأى الصحابة و زاحم التابعين في الفتوى
فقوله اسد و اقوى ما لم يكن اختلاف عصر و زمان *

قوله وصحح في الحاوي القدسي قوة المدرك - صفحة ٧٣

اقول يدل عليه قول السراجية و الاول أصح اذا لم يكن المفتي مجتهدا فهو صريح في أن المجتهد يعني من كان أهلا للنظر في الدليل يتبع من الاقوال ما كان أقوى دليلا و الا اتبع الترتيب السابق و من هذا تراهم قد يرجعون قول بعض أصحابه على قوله كما رجحوا قول زفر وحده في سبع عشرة مسألة فنسب ما رجحوه لانهم أهل النظر في الدليل ولم يذكر ما اذا اختلفت الروايات عن الامام او لم يوجد عنده و لا عن أصحابه رواية أصلا ففي الاول يؤخذ باقواها حجة كما في الحاوي ثم قال و اذا لم يوجد في العادة عن واحد منهم جواب ظاهر وتكلم فيه المشايخ المتأخرون قولا واحدا يؤخذ به فان اختلفوا يؤخذ بقول الأكثرين * و ان لم يوجد منهم جواب البتة نصا ينظر المفتي فيها نظر تأمل و تدبر واجتهاد ليجد فيها ما يقرب الى الخروج عن العهدة *

قد جعل العلماء الفتوى على قول الامام الاعظم في العبادات مطلقا وقد صرحوا بأن الفتوى على قول محمد في جميع مسائل ذوى الارحام و في قضاء الاشباه و النظائر الفتوى على قول ابي يوسف فيما يتعلق بالقضاء كما في القذية و البزازية اه اى لحصول زيادة العلم له به بالتجربة و لذا رجح ابو حنيفة عن القول بان الصدقة افضل من حج التطوع لما حج وعرف مشقته وفي شرح البيهقي ان الفتوى على قول ابي يوسف ايضا في الشهادات و على قول زفر في سبع عشرة مسألة حررتها في رسالة و ينبغي ان يكون هذا عند عدم ذكر أهل المتن للتصحيح و ألا فالحكم بما في المتن كما لا يخفى لانها صارت متفاوتة * و اذا كان في مسألة قياس و استحسان فالعمل على الاستحسان الا في مسائل معدودة مشهورة *

صفحة ٧٤

اذا ذكر في المسئلة ثلاثة أقوال فالراجح هو الاول أو الاخير لا الوسط اه وفي شرح المنية و لا ينبغي أن يعدل عن الدراية اذا وافقتها رواية اه ذكره في واجبات الصلوة في معرض ترجيح رواية وجوب الرفع من الركوع والسجود للدالة الواردة مع أنها خلاف الرواية المشهورة عن الامام *

قوله و نحوها - صفحة ٧٥

كقولهم و به جرى العرف وهو المتعارف [و به اخذ علماءنا] *

قوله وقال شيخنا

المراد به حيث أطلق في هذا الكتاب العلامة الشيخ خير الدين الروماني *

قوله و الايق - صفحة ٧٦

أى لزمانه و الاصلح الذي يراه مناسبا في تلك الواقعة *

IV. صفحة ٧٧

[فقد ذكر في حيفض البحر في بعث الوان الدماء أقوالا ضعيفة] قال وفي المعراج عن فخر الأئمة لو أفتى صفت بشيء من هذه الأقوال في مواضع الضرورة طلبا للتيسير كان حسنا *

V. صفحة ٧٩

لابد للمفتي أن يعلم حال من يفتي بقوله ولا يكفيه معرفته باسمه ونسبه بل لابد من معرفته في الرواية و درجته في الدراية و طبقة من طبقات الفقهاء ليكون على بصيرة في التمييز بين القائلين المتخالفين و قدرة كافية في الترجيح بين القولين المتعارضين - الاولى - طبقة المجتهدين في الشرع كالأئمة الاربعة رضي الله عنهم و من سلك مسلكهم في تأسيس قواعد الاصول و به يمتازون عن غيرهم - الثانية - طبقة المجتهدين في المذهب كما في يوسف و محمد و سائر أصحاب ابي حنيفة القادرين على استخراج الاحكام من الأدلة على مقتضى القواعد التي قررها استأناهم ابو حنيفة في الاحكام و ان خالفوا في بعض احكام الفروع لكن يقلدونه في قواعد الاصول و به يمتازون عن المعارضين في المذهب كالشافعي و غيره المخالفين له في الاحكام غير مقلدين له في الاصول - الثالثة - طبقة المجتهدين في المسائل التي لانص فيها عن صاحب المذهب كالخصاف و ابي جعفر الطحاوي و ابي الحسن الكرخي و شمس الأئمة الحلواني و شمس الأئمة السرخسي و فخر الاسلام البزدوي و فخر الدين قاضيخان و امثالهم فانهم لا يقدرون على شيء من المخالفة لا في الاصول ولا في الفروع لكنهم يستنبطون الاحكام في المسائل التي لانص فيها على حسب الاصول و القواعد - الرابعة - أصحاب التخريج من المقلدين كالرازي و أغروبه فانهم لا يقدرون على الاجتهاد أصلا لكنهم لاحاطتهم بالاصول و ضبطهم للمأخذ يقدرون على تفصيل قول مجمل ذي وجهين و حكم مبهم محتمل لامرين منقول عن صاحب المذهب أو أحد

من اصحابه برأيهم ونظروهم في الاصول و المقايسة على امثاله و نظائره من الفروع
وما في الهداية من قوله كذا في تخريج الكرخي و تخريج الرازي من هذا
القبيل - الخامسة - طبقة اصحاب الترجيح من المقلدين كابي الحسن القدوري
وصاحب الهداية و امثالهما و شأنهم تفضيل بعض كقولهم هذا اولى وهذا أصح رواية
وهذا ارفق للناس - والسادسة - طبقة المقلدين القادرين على التمييز بين
الاقوى والقوى والضعيف وظاهر المذهب و الرواية النادرة كاصحاب المتون
المعتبرة من المتأخرين مثل صاحب الكنز و صاحب المختار و صاحب الوقاية
وصاحب المجموع و شأنهم ان لا ينقلوا الاقوال المرذودة و الروايات الضعيفة
و السابعة - طبقة المقلدين الذين لا يقدرين على ما ذكر *

VI. الدر المختار الجزء الاول صفحة ٧٩

أن المجتهد المطلق قد فقد و أما المقيد فعلى سبع مراتب مشهورة و أما
نحن فعائنا اتباع ما رجحوه و ما صححوه كما لو افتوا في حياتهم فان قلت
قد يحكون أقوالا بلا ترجيح و قد يختلفون في الصحيح قلت يعمل بمثل ما
عملوا من اعتبار تغير العرف و أحوال الناس و ما هو الارفق و ما ظهر عليه
الاعمال و ما قوي وجهه *

VII.

(قوله بلا ترجيح) - [اى صريح او ضمي فالصريح ظاهر ما ذكره سابقا
و الضمي ما نبهناك عليه عند قوله و في وقف البحر فانه اذا كان احد القولين
ظاهر الرواية و الاخر غيرها فقد صرحوا اجمالا] بانه لا يعدل عنه بلا ترجيح
صريح لمقابله و كذا لو كان احد القولين في المتون او الشروح او كان قول
الامام او كان هو الاستحسان في غير ما استثنى او كان انفع للوقف *

VIII.

(مذهبه) حكم الحنفى بمذهب ابي يوسف او محمد حكم بمذهبه *
[قوله خلاف مذهبه] اى اصل المذهب كالحنفى اذا حكم على مذهب
الشافعى او نحوه او بالعكس و اما اذا حكم الحنفى بمذهب ابي يوسف او محمد

(٢) طبقة اصحاب الترجيح عد منهم الكفوى على الرازي تلميذ حسن بن
زيد و ابن كمال باشا الرومى و ابا السعود العمادى المفسر الرومى و عد منهم
صاحب البحر الرائق ابن الهمام صاحب فتح القدير و قيل انه بلغ رتبة الاجتهاد *
هكذا في عمدة الرعاية *

او نكوهها من اصحاب الامام فليس حكما بخلاف رأيه درر اي لان اصحاب
الام ما قالوا بقول الا قد قال به الامام *

IX. مقدمة عمدة الرعاية حاشية شرح الوقاية صفحة ١٤

و الحال ان امامنا الاعظم قال لا يجعل لاحد ان ياخذ بقولنا ما لم يعرف
ماخذه من الكتاب والسنة او اجماع الامة او القياس الجلي في المسألة *
وقال الشافعي اذا صح الحديث على خلاف قولي فاضربوا قولي على
الحائط و اعملوا بالحديث الضابط - صفحة ١٥ *
وفي كتاب القضاء من الاشباه المفتي انما يفتي بما يقع عنده من المصلحة
كما في مهر البنازية انتهى *
وفي الاشباه ايضا يتعين الافتاء في الوقف بالانفع له كما في شرح المجمع
و الحاوي القدسي *

صفحة ١٦

المراد بالامام و بالامام الاعظم في كتب اصحابنا هو صاحب المذهب
ابو حنيفة وهو المراد بقولهم صاحب المذهب و المراد بالصاحبين ابو يوسف
و محمد و بالشيخين ابو حنيفة و ابو يوسف و بالطرفين محمد و ابو حنيفة
و بالامام الثاني ابو يوسف و بالامام الرباني محمد و بقولهم عند ائمتنا الثلاثة
ابو حنيفة و محمد و ابو يوسف و بالائمة الاربعة ابو حنيفة و مالك و الشافعي
واحمد اصحاب المذاهب المشهورة - فائدة - شمس الائمة عند الاطلاق في كتب
اصحابنا يراد به شمس الائمة السرخسي *

صفحة ١٧

ضمير عنده في قول الفقهاء هذا الحكم عنده او هذا مذهبه اذا لم يكن
مرجعه المذكورا سابقا يرجع الى الامام ابي حنيفة و ان لم يسبق له ذكر لكونه
مذكورا حكما وكذا ضمير عندهما يرجع الى ابي يوسف و محمد اذا لم يسبق
مرجعه وقد يراد به ابو يوسف و ابو حنيفة او محمد و ابو حنيفة اذا سبق لثالثهما
ذكر في مخالف ذلك الحكم [مثلا اذا قالوا عند محمد كذا و عندهما كذا يراد
به ابو يوسف و ابو حنيفة يعنى الشيخين و اذا قالوا عند ابي يوسف كذا و عندهما
كذا يراد به ابو حنيفة و محمد يعنى الطرفين] - فائدة - الفرق بين عنده و عنه

ان الاول دال على المذهب و الثاني على الرواية فاذا قالوا هذا عند ابي حنيفة دل ذلك على انه مذهبه و اذا قالوا عنه كذا دل ذلك على انه رواية عنه *

كثيرا ما يدكرون حكما مصدرا بلفظ قيل و يكتب الشراح و المحققون تحته انه اشارة الى ضعفه و الحق انه ان علم ان قائله التزم ان يذكر الحكم المرجوح بهذه الصيغة و يشير بها الى ضعفه قضى به جزما [كما علم من عادة مؤلف ملتقى الابحر فانه صرح في ديداجته عند ذكر التزاماته فيه ان كل ما صدرته بلفظ قيل و قالوا و ان كان مقرونا بالاصح و نحوه فانه مرجوح بالنسبة الى ما ليس كذلك انتهى -] و الا فلا يجزم بذلك *

X. الفتاوى الخيرية صفحة ٢١٣

اجاب نعم يجوز فقد صرح علماءنا المشاهير بجوازة ولو بالدرهم و الدنانير - و قالوا اذا تعينت المصلحة فيه جاز مخالفة الشرط بما ينافيه ... و قد اتفق متأخروا علمائنا على الافداء بما هو انفع للموقف في ما اختلفوا فيه *

XI. كتاب الاسعاف في احكام الاوقاف - باب في اللفاظ الوقف و أهله و معاه و حكمة

و معاه - المال المتقوم بشرط كونه عقارا او منقولا او متعارفا وقفه * كما لو وقف ضيعة و ذكر ما فيها من العبيد و الدواب و الات الحرائة فانها تصير وقفها *

وفي فتاوى الناطفي عن محمد بن عبد الله الانصاري من اصحاب زفر رحمه الله انه يجوز وقف الدرهم و الطعام و المكيل و الموزون فليل له و كيف يصنع بالدرهم قال يدفعها مضاربة و يتصدق بالفضل وكذا يداع المكيل و الموزون بالدرهم و الدنانير و يدفع مضاربة و يتصدق بالفضل *

فصل في وقف المنقول اصالة

و الصحيح ما روي عن محمد رحمه الله من انه يجوز وقف ما جري فيه التعارف كالمصاحف و الكتب و الفاس و القدوم و المنشار و القدر و الجنازة لوجود التعارف في وقف هذه الاشياء و به يترك القياس كما في الاستصناع [بخلاف مالا تعارف فيه كالثياب و الامتعة] لان من شرطه التأيد كما بينا ولكن تركناه فيما ذكرنا للتعارف و في السلاح و الكراع للجهد بالنص *

و لو وقف بقرة على رباط بان يعطي ما يخرج من لبنها و شيرازها و سمونها
لابناء السبيل ان كان في موضع تعارفوا ذلك يصح كما في ماء السقاية و الا فلا
] و لو وقف ثورا على اهل قرية ليدزى على بقرةم لا يصح لانه ليس فيه
عرف ظاهر] *

و قد تقدم أن محمد بن عبد الله الانصاري من اصحاب زفر رحمة الله
تعالى قال بجواز وقف الدراهم و الطعام *

فصل في وقف المشاع و قسمته و المهايأة فيه

اتفق أبو يوسف و محمد رحمهما الله على جواز وقف مشاع لا يمكن
قسمته كالحمام و البئر و الرحي و اختلفا في الممكن فأجازة أبو يوسف و به
أخذ مشايخ بلخ و أبطه محمد رح *

و لو قضى بجواز الوقف المشاع ارتفع الخلاف *

الجزء الثالث من فتاوى قاضيخان صفحة ٣٠٦ المطبوع بمصر

XII. سنة ١٢٨٢ هجرية

١ — قال الشيخ الامام الاجل شمس الأئمة السرخسي رحمه الله تعالى
اي وقف المنقول مقصودا خلاف بين ابي يوسف و محمد رحمهما الله تعالى
ذكرة في السير الكبير قال و الصحيح من الجواب ان ما فيه عرف ظاهر بين
الناس لوقفه كالجنازة و ثيابها و ما يحتاج اليه من القدور و الاواني لغسل الميت
و المصاحف و الكراع و السلاح و الفرس للجهاد بجوز وقفه *

٢ — و اختلف المشايخ رحمهم الله تعالى في وقف الكتب جوزه الفقيه
ابو الليث رحمه الله تعالى و عليه الفتوى - و نصير رحمه الله وقف كتبه *

٣ — رجل وقف بقرة على رباط على ان ما يخرج من لبنها و سمونها
و شيرازها يعطي لابناء السبيل ان كان ذلك في موضع تعارفوا ذلك جاز كما
يجوز ماء السقاية *

٤ — رجل وقف دابة على رباط ... *

٥ — رجل وقف ثورا على اهل قرية لانزاء بقرةم لا يصح لانه ليس بقرة

مقصودة و ليس فيه عرف ظاهر *

٦ — رجل وضع حبا ... *

٧ — رجل وقف بناءً بدون ارض قال هلال رحمه الله تعالى لا يجوز ذلك *

٨ — وعن زفر رحمه الله تعالى رجل وقف الدراهم او الطعام او ما يكال او يوزن قال يجوز قيل له و كيف يكون قال و يدفع الدراهم مضاربة ثم يتصدق بفضلها في الوجه الذي وقف عليه وما يكال و يوزن يباع فيدفع ثمنه بضاعة او مضاربة كالدراهم - قالوا على هذا القياس لو قال هذا الكر من الحنطة وقف على شرط ان يقرض من الفقراء الذين لا بذر لهم فيزرعوها لانفسهم ثم يوخذ منهم بعد الادراك قدر القرض ثم يقرض لغيرهم من الفقراء على هذا ابدا جاز على هذا الوجه *

٩ — مريض اوصى ان يدفع الى فلان الف درهم ... *

١٠ — وعن ابي يوسف رحمه الله تعالى [في الدواير] لا يجوز الوقف

في الحيوان *

١١ — رجل وقف بستانا بما فيه من البقر والغنم والرقيق فانه يجوز *

١٢ — رجل وقف موضعا في صحته واخرجه عن يده فاستولي عليه غاصب

وحال بين الوقف و بينه قال الشيخ الامام ابوبكر محمد بن الفضل رحمه الله تعالى ياخذ من الغاصب قيمتها و يشتري بها موضعا آخر فيقفه على شرائط الاول [قيل له اليس بيع الوقف لا يجوز فقال اذا كان الغاصب جاحدا و ليس للوقف بنية يصير مستهلكا] و الشيء المسبل اذا صار مستهلكا يجب به الاستبدال كالفرس المسبل اذا قتل و العبد الموصي بخدمة الكعبة اذا قتل *

١٣ — متولي الوقف اذا صرف دراهم الوقف في حاجة نفسه ... *

١٤ — للقيم ان يبيع الدواب التي كبر منها و خرجت من ان تكون سالحة

لما ربطت *

١٥ — ادل مسجد ... *

١٦ — متولي المسجد اذا اشترى بغلة المسجد دارا ... *

١٧ — [مسجد له غلة ذكر الواقف في وقفه] ان القيم يشتري بتلك الغلة

جنازة [لا يجوز للقيم ان يشتري] ... *

١٨ — قرية فيها بئر [مطوية بالاجر] خربت القرية ... *

- ١٩ — رجل وقف بناء ارض له ... *
- ٢٠ — وعن زفر رحمه الله تعالى اذا وقف الدراهم والطعام وما يكال
او يوزن يعجز *
- ٢١ — اذا وقف جنازة او نعشا *

XIII. القهستاني صفحة ٥٢٤ الجزء الثالث

- وصح عند محمد رح وقف منقول فيه تعامل اى تعارف - كالمصحف *
و نعوه - كالكتاب و الفاس و المنشار و الطشت و الجنازة و ثيابها و السلاح
و البغل و العمار و العبيد و الثيران و الآت الزراعة و الشجر و الشرب مع الارض
و الحمام مع البرج و النحل مع الكوارة *
- فلو لم يتعامل [كالثياب و الحيوان] لم يعجز الا بالتبعية كما فى المغني وغيره *
و ذكر فى الزاهدي ان وقف المنقول جائز عند محمد رح وان لم يتعامل
فيه - و بطل عند ابي يوسف رح ان لم يتعامل *
- و عليه الفتوى - اى يقضى بما صح عند محمد رح لاجابة الناس اليه *

XIV. الدر المنقى فى شرح الملتنقى الجزء الاول صفحة ٧٤٦

- وكذا المنقول المتعارف وقفه عند محمد رح - وكذا غير المتعارف ايضا عند
محمد رح و بطل عند ابي يوسف رح ان لم يتعارف كما فى شرح الوهبانية
عن الزاهدي عن السير الكبير - و تبعه الشرنبلالي و اقرة - و نقله القهستاني
واقرة - فليحفظ *

- لكن فى البر جندي وغيره ان غير المتعارف لم يعجز عند الثلاثة عندنا *
و عند الشافعي رح كل ما يمكن ان ينفع به مع بقاء اصله و يعجز بيده
يعجز وقفه بمنزلة العقار *

- كالقاس والمر - و جميع آلات الزراعة و الشرب *
و القدوم و المنشار و الجنارة و ثيابها - وكذا وقف الاكسية على الفقراء *
قلت وفي زماننا - وقد وقف بعض المتولين على الموزنين الفقراء شتاء ليلا
فينبغي العجز سيما على ما مر عن الزاهدي *

قدور الخ - وقد زاد مشائخنا اشياء من المنقول على ما قاله محمد
وابو يوسف رحمها الله تعالى عملا بالتعامل كما في المنح *

وقلت و عليه مع ما مر عن الزاهدي فلا يحتاج لرواية الانصاري عن
زفر رح بوقف الدراهم والدنانير كما ظن *

وقد ورد امر شريف للقضاة بالحكم به كما في معروضات المفتي ابي السعود *
وكذا وقف المكيل و الموزون فيبيع و يدفع ثمنه مضاربة او بضاعة كالدراهم -
وقاسوا عليه وقف كوبر على شرط ان يقرضه لمن لا بذر له ليزرعه لنفسه *

قال ولو وقف بقرة على ان ما خرج من لبنها و سمها للفقراء ان اعتادوا
ذلك رجوت انه يجوز - و الحق في المنح وقف البناء بدون الارض وكذا وقف
الاشجار بدونها لانه منقول فيه تعامل *

وبه - اى بقول محمد رح - يفتى - لوجود التعامل - وبه يترك القياس
كما في الاستصناع - قال عليه الصلوة و السلام ما رآه المسلمون حسنا فهو
عند الله حسن *

XV. مجمع الانهر في شرح الملتقى الجزء الاول صفحة ٧٤٦

وصح وقف العقار - وكذا - صح وقف المنقول المتعارف وقفه عند محمد رح
كما صح وقف المنقول مقصودا اذا تعامل الناس وقفه - كالقاس و المر و القدوم
و المنشار و الجنازة - و ثيابها *

و القدور و المراجل و المصاحف و الكتب *

وبه - اى و بقول محمد رح - يفتى - لوجود التعامل في هذه الاشياء *
و اختارة اكثر فقهاء الامصار وهو الصحيح كما في الاسعاف وهو قول عامة
المشائخ كما في الظهيرة - لان القياس قد يترك بالتعامل كما في الاستصناع
[بخلاف ما لا تعامل فيه كالثياب و الامتعة خلافا للشافعي رح] - وقد حكى
المجتبى الخلف على خلاف هذا المنقول فقول محمد رح بجواز مطلقا
جرى التعارف به او لا و قول ابي يوسف رح ان جرى فيه تعامل *

ولما جرى التعامل في وقف الدنانير و الدراهم في زمان زفر رح بعد تجويز
صحة وقفهما في رواية دخلت تحت قول محمد رح المفتى به في وقف كل
منقول فيه تعامل كما لا يخفى فلا يحتاج على هذا الى تخصيص القول بجواز

وقفهما لمذهب زفر من رواية الانصاري - وقد افتى صاحب البحر بجواز وقفهما
ولم يحك خلافا كما في المنح *

و المعمول به الآن الجواز - وكذا حكم وقف الاشجار - وفي المنح المتعارف
في ديارنا وقف البناء بدون الارض وكذا وقف الاشجار بدونها فيتعين الافتاء
بصحة لانه منقول فيه التعامل انتهى *

و المراد بالتعامل تعامل الصحابة و التابعين و المجتهدين من ائمة الدين
رضوان الله تعالى عليهم و علينا اجمعين * لا تعارف العوام كما قال بعض الفضلاء -
افعلى هذا ما قال صاحب المنح من ان المتعارف الى قوله لانه منقول فيه
تعامل ليس بمعتمد - لكن في المحيط وغيره رجل وقف بقرة على رباط على
ان ما يخرج من لبنها و سمها يعطى لابناء السبيل فان كان في موضع يغلب
ذاك في اوقافه رجوت ان يكون جائزا *

و من المشائخ من قال بالجواز مطلقا - قالوا لانه جرى بذلك التعارف
في ديار المسلمين انتهى - هذا يشعر بان المراد مطلق التعارف لا ما قاله
البعض - تدبر *

XVI. ملا مسكين مع فتح المعين الجزء ٢ صفحة ٥٠٧

(الف) و . صح وقف - منقول فيه تعامل - يعنى جرت العادة بوقفه مطلقا
سواء كان مصحفا او فاسا او مرا او منشارا او جنازة او ثيابها او قدورا او مراجل
او كراعا او سلاحا عند محمد رح *

٥٠٨ - و عليه عامة المشائخ استحسانا *

(ب) قوله فيه تعامل - كفاس و قدوم و دراهم و دنانير كذا في التفسير - و هذا
قول محمد رح و عليه الفتوى - در عن الاختيار - فاستفيد ان وقف الدراهم
و الدنانير من قبيل وقف المتعامل - وهكذا يستفاد من عبارة الزيلعي والعيني *

و على هذا فالتعامل في جميع البلدان ليس بشرط - و منه يعلم سقوط
ما ذكره في النهر بحثا حيث قال و مقتضى ما مر عن محمد رح عدم جواز
ذلك في الاقطار المصرية لعدم تعارفه بالكلية - نعم وقف الدراهم و الدنانير تعورف
في الديار الرومية انتهى *

على انه في شرح ملتقى الابرار للعلائي ذكر بعد قول المتن *

وكذا المنقول المتعارف وقفه عند محمد رح فقال وكذا غير المتعارف ايضا
 عند محمد رح كما في شرح الوهبانية عن الزاهدي عن السير الكبير وتبعه
 الشرنبلالي واقرة القهستاني *

ثم قال فعلى ما مر عن الزاهدي لا يحتاج لرواية الانصاري عن زفر رح *
 وقد ورد امر شريف للقضاة بالحكم به كما في معروضات المفتي ابي السعود
 ر [] ن هذا يعلم ان ما انتهى به بعضهم من ان القول بجواز وقف الدراهم
 ضعيف لكونه محكما عن زفر رح غير صواب *

قوله يعني جرت العادة بوقفه - لقوله عليه الصلوة والسلام ما رآه المسلمون
 حسنا فهو عند الله حسن - ولان التعارف اقوى من القياس فيترك به القياس
 كالاستصناع *

XVII. البحر الرائق الجزء ٥ صفحة ٢٠٢

و محله - المال المتقوم *

متن البحر الجزء ٥ صفحة ٢١٦

وصح وقف العقار ببقرة و اكرته و مشاع قضي بجوازه و منقول فيه
 تعامل *

وقال محمد رح يجوز وقف ما فيه تعامل من المنقولات - و اختاره اكثر
 فقهاء الامصار [وهو الصحيح كما في الاسعاف وهو قول عامة المشايخ كما في
 الظهيرية] - لان القياس قد يترك بالتعامل كما في الاستصناع *

وقد حكى في المجتبى هذا الخلاف في المنقول على خلاف هذا وعزاه
 الى السير - فنقل قول محمد رح بجوازه مطلقا جرى التعارف به او لا - وقول
 ابي يوسف رح بجوازه ان جرى فيه تعامل - و مثل في الهداية ما فيه تعامل
 كالغاس و العرو المنشار و الجنازة و ثيابها و القدور و المراجل و المصاحف - قال
 و عن نصير بن يحيى انه وقف كتبه الحاقا لها بالمصاحف وهذا صحيح *

وذكر في التحرير في بحث الحقيقة ان التعامل هو الاكثر استعمالا فلذا
 اقتصر الامام محمد رح على هذه الاشياء فخرج ما لا تعامل فيه كالثياب والحيوان
 والذهب والفضة ولو حليا لان الوقف فيه لا يتابد ولا بد منه بخلاف الكراع
 والسلاح لورود النص بهما و ما ذكرناه للتعامل - فبقي ما عدا ذلك على
 اصل القياس *

وقد زاد بعض المشائخ اشياء من المنقول على ما قاله محمد رح لما رأوا
من جريان التعامل بها - ففي الخلاصة وقف بقررة على ... رجوت ان يكون
ذلك جائزا *

وعن الانصاري وكان من اصحاب زفر رح في من وقف الدراهم او الدنانير
او الطعام او ما يكال او يوزن ايجوز قال نعم *
والاكسية و استرة الموتى اذا وقف صدقة ابدا جاز و تدفع الاكسية للفقراء
فينتفعون بها في اوقات لبسها *
ولو وقف ثورا لانزاء بقرهم لا يصح *

[وفي الخلاصة ايضا] ايجوز وقف الغلمان و الجوارى على مصالح الرباط كذا
في فتح القدير ولم يذكر وقف السفينة ولم ار من صرح بها - ولا شك في دخولها
تحت المنقول الذي لا تعامل فيه فلا ايجوز وقفها *

[وقد وقف بعضهم سفينة على مقام الشافعي رح فسألني عنه فاجبت
بعدم الصحة بناء على هذا *]

وقف بستانا لما فيه من البقر و الغنم و الرقيق ايجوز *
وقف الادوية بالقيمارخانة لا ايجوز اذا لم يذكر الفقراء - بقي مسألتان -
الاولى وقف البناء بدون الارض *
في الذخيرة وقف البناء من غير وقف الاصل لم ايجز وهو الصحيح لانه
منقول وقفه غير متعارف *
الثانية وقف الشجر *

XVIII. الهداية المطبوعة بمصر مع فتح القدير - الجزء ٥ صفحة ٢٩٤
وقال محمد رح ايجوز حبس الكراع و السلاح و معناه وقفه في سبيل الله
و ابو يوسف رح معه فيه [على ما قالوا] وهو استعسان *

و القياس ان لا ايجوز لما بيذا من قبل - وجه الاستعسان الآثار المشهورة
فيه - منها قوله عليه الصلوة و السلام و اما خالد فقد حبس ادراعا و افراسا له
في سبيل الله تعالى و طلحة حبس دروعه في سبيل الله تعالى *
و الكراع الخيل و يدخل في حكمه الابل لان العرب يجاهدون عليها - وكذا
السلاح يحمل عليها *

و عن محمد رح انه يجوز وقف ما فيه تعامل من المذقولات كالغاس والمر
والقدوم والمنشار والجزارة وثيابها والقدور والمراجل والمصاحف [و عند
ابى يوسف رح لا يجوز لان القياس انما يترك بالنص والنص ورد فى الكراع
والسلاح فيقتصر عليه] *

و محمد رح يقول القياس قد يترك بالتعامل كما فى الاستصناع وقد وجد
التعامل فى هذه الاشياء *

و عن نصير بن يحيى انه وقف كتبه الحقا لها بالمصاحف وهذا صحيح *
واكثر فقهاء الامصار على قول محمد رح وما لا تعامل فيه لا يجوز
عندنا وقفه •

وقال الشافعي رح كل ما يمكن الانتفاع به مع بقاء اصله و يجوز بيعه يجوز
وقفه لانه يمكن الانتفاع به فاشبهه العقار والكراع والسلاح *

ولذا ان الوقف فيه لا يتأبد ولا بد منه على ما بيناه فصار كالدراهم والدينار
بخلاف العقار ولا معارض من حيث السمع ولا من حيث التعامل فبقي على
اصل القياس - وهذا لان العقار يتأبد والجهاد سدنام الدين فكان معنى القرية
فيهما اقوى فلا يكون غيرهما في معانها *

XIX. فتح القديو المطبوع بمصر - الجزء ٥ صفحة ١٢٢٩

ثم قال القدوري - وقال ابو يوسف رحمه الله تعالى اذا وقف ضيعة ببقرها
واكرتها وهم عبدة جاز - ولو مرض بعضهم فتعطل عن العمل فللقيم ان يبيع
من عجزو يشتري بثمنه آخر يعمل كما لو قتل فاحذ به عليه ان يشتري
بها آخر *

[قال المصنف رح - وقال محمد رحمه الله تعالى يجوز حبس الكراع •
وهي الخيل والسلاح - ومعناه وقفه في سبيل الله تعالى و ابو يوسف رح معه -
ايضا في ذلك - على ما قالوا وهذا استحسنان *]

وجه الاستحسنان الآثار المشهورة فيه - اى فى الكراع والسلاح - منها قوله
صلى الله عليه وسلم فى الصحيحين عن ابى هريرة واما خالد فانكم تظلمون
خالدا وقد احتبس ادراعه واعتده فى سبيل الله و اما ما ذكر المصنف من ان
طلحة حبس دروعه و فى رواية ادراعه واعتده فلم يعرف *

[و الحاصل ان وقف المنقول تبعاً للعقار يجوز - واما وقفه مقصوداً ان كان كراعا او سلاحاً جاز وفيما سوى ذلك ان كان مما لم يجز التعامل بوقفه كالتياب و الحديد و نعدوة و الذهب و الفضة لا يجوز عندنا - و ان كان متعارفاً كالجنازة و الفاس و القدوم و ثياب الجنازة و مما يحتاج اليه من الاواني و القدور في غسل الموتى و المصاحف قال ابو يوسف رح لا يجوز - و قال محمد رح يجوز - و اليه ذهب عامة المشائخ - منهم الامام السرخسي كذا في الخلاصة *]

وعلى قول محمد رح اكثر فقهاء الاصهار وما لا تعامل فيه لا يجوز وقفه عندنا وقال الشافعي رح كل ما يمكن الانتفاع به مع بقاء اصله و يجوز بيعه يجوز وقفه - وهذا قول مالك و احمد رح ايضاً - و اما وقف مالا يندفع به الا بالانلاف كالذهب و الفضة و الماكول و المشروب فغير جائز في قول عامة الفقهاء *

و المراد بالذهب و الفضة الدراهم و الدينانير وما ليس بحلي و اما الحاي فيصح وقفه عند احمد رح و الشافعي رح لان حفصة رضی الله عنها ابتاعت حلياً بعشرين الفا فحبسته على نساء آل الخطاب فكانت لا تخرج زكاته و عن احمد رح لا يصح وقفه و انكر الحديث ذكره ابن قدامة في المغني *

و حاصل وجه الجماعة القياس على الكراع و عارضه المصنف بان حكم الوقف الشرعي التابيد ولا يتأبد غير العقار غير انه ترك في الجهاد *

و اذا عرفت هذا فقد زاد بعض المشائخ اشياء من المنقول على ما ذكره محمد لما رأوا من جريان التعامل فيها *

وقف بقرة على ان ما يخرج من لبنها و سمها يعطى لابناء السبيل يكون جائزاً - و عن الانصاري وكان من اصحاب زفر فيمن وقف الدراهم او الطعام او ما يكال او ما يوزن ايجوز ذلك - قال نعم *

و الاكسية و استرة الموتى اذا وقف صدقة ابدان جاز [فتدفع الاكسية للفقراء فيندفعون بها في اوقات لبسها] *

يجوز وقف الغلمان و الجوارى على مصالح الرباط *

الكفاية على الهداية المطبوعة بمصر - صفحة ٢٩٠ الجزء خامس XX.

قوله مع بقاء اصله - احتراز عن الدراهم و الدينانير فان الانتفاع الذي خلقت الدراهم و الدينانير لاجله وهو التمنية لا يتمكن بهما مع بقاء اصله في ملكه *

قوله و يجوز بيعة احتراز عن ام الولد فانه لا يجوز وقفها *

قوله ولا معارض من حيث السمع *

و القياس في المنقول ان لا يصح وقفه لان الوقف فيه لا يتأبد ولا بد من التأيد الا ان السمع عارض القياس في البعض كما في الكراع والسلاح حيث وردت الآثار المشهورة وفي البعض عارض القياس التعامل كما في الفاس والمر والقدوم والقدور والمراجل فبقي الباقي كالثياب والبسط والعبيد والاماء فصدا على القياس ان لا معارض فيها من حيث السمع والتعامل *

XXI. العناية على الهداية صفحة ٢٩٤ الجزء خامس

ولنا ان الوقف في المنقول لا يتأبد وهو ظاهر وما لا يتأبد لا يجوز وقفه - لان التأيد لا بد منه على ما بيناه فصارت المنقولات كالدراهم والدنانير وقوله - بخلاف العقار - جواب عن اعتبارها بالعقار *

وقوله - ولا معارض من حيث السمع - جواب عن قوله فاشبه الكراع والسلاح ووجهه ان الاصل لا يجوز وقف الكراع والسلاح ايضا كالدراهم الا اننا تركناه بمعارض راجح من حيث السمع *

وقوله - ولا من حيث التعامل - جواب عما يقال ترك الاصل في الكراع والسلاح بمعارض من حيث السمع وهو ليس بموجود في المراجل والقدوم وغيرها فلتكن صورة النزاع مقيسة على ذلك *

ووجهه ان لهما معارضا من حيث التعامل وليس بموجود في صورة النزاع كالعبيد والاماء والثياب والبسط وامثالها فبقي على اصل القياس *

[وقوله - وهذا - استظهار على ان الحاق غير العقار والكراع والسلاح بهما غير جائز لان غيرهما لقوتها ليس في معناهما] ولم يذكر التعامل اعتمادا على شهرة كون التعامل اقوى من القياس فجاز ان يترك به *

XXII. حاشية سعدي چليبي على العذاية صفحة ٣٠٤ الجزء الخامس

قوله يعنى ماصر ان من شرطه التأيد والتأيد لا يتحقق في المنقول اقول وفيه تأمل كذب ووجهه في الجواب عن دليل الشافعي رح على ما يجيء *

قال المصنف رح - ولا بد منه على ما بيناه - اقول اللازم من الدليل هو تأيد الوقف مدة بقاء الموقوف وذلك موجود في محل النزاع ايضا فليتأمل *

XXIII. العيني على الهداية صفحة ٩٩٣ الجزء الثاني

[ش — اى عند محمد رح فيما تعارف الناس وقفه كالمشاور و الفاس و الجفازة
و المصحف لقراءة القرآن و القدر و المراجل و ما لم يتعارف الناس وقفه
لا يجوز وقفه كوقف الثياب وغيرها من الامتعة *]

وقال الشافعي و مالك و احمد رحمهم الله تعالى يجوز وقف كل ما ينتفع
به مع بقاء عينه و عن مالك رح فى الكراع و السلاح روايتان و اما وقف مالا ينتفع
به الا بالاتلاف كالذهب و الفضة و الماكول و المشروب فقيل غير جائز في قول
عامة الفقهاء و اهل العلم الا ما حكي عن مالك و الاوزاعي ان وقف الطعام
يجوز ولم يحكه اصحاب مالك رح وليس بصحيح *

م — و اما خالد رضى الله عنه فقد حبس ادرا و افراساله في سبيل الله
تعالى *

ش — هذا الحديث رواه البخارى و مسلم [عن ابى الزناد عن الاعرج] عن
ابى هريرة *

م — و قال الشافعي رح كل ما يمكن الانتفاع به مع بقاء اصله *

ش — احتزبه عن الدراهم و الدينير فان الانتفاع الذي خلقت الدراهم و الدينير
لاجله وهو الثمنية [لا يمكن فيهما مع بقاء اصله في ملك] *

م — يجوز وقفه *

م — لانه يمكن الانتفاع به فاشبهه العقار و الكراع و السلاح *

[ش — و وجهه ان الاصل لا يجوز وقف الكراع و السلاح اى فاشبهه ما ينتفع
به مع بقاء اصله العقار في صحة وقفه *]

م — ولذا ان الوقف فيه •

ش — اى فى المنقول الذى ذكوره *

م — لا يتأبد ولا بد منه *

ش — اى و الحال لا بد من التأيد و ما لا يتأبد لا يجوز وقفه *

م — على ما بيناه *

ش — فيما قبل من اشتراط التأيد *

م — فصار *

ش — اى كل ما يذفع به مع بقاء اصله *

م — كالدراهم و الدنانير *

ش — في عدم الجواز *

م — بخلاف العقار *

ش — فان فيه التآبيد وان لم يذكر ولم يشترط *

م — ولا معارض من حيث السمع *

ش — جواب عن قوله فاشبهه العقار و الكراع و السلاح ايضا *

م — ولا من حيث التعامل *

ش — جواب عما يقال ترى الاصل في الكراع و السلاح لمعارض من حيث السمع وهو ليس بموجود في المر و القدوم وغيرهما فليكن صورة النزاع مقيدة على ذلك *

و وجهة ان لهما معارضا من حيث التعامل وليس بموجود في صورة النزاع كالعبيد و الاماء و الثياب و البسط و امثالها *

قال صاحب المحيط وقف مائة و خمسين دينارا على مرضي بطريق الوصية يصح و يدفع الذهب الى انسان بمضاربة يستعملها و يصرف الربح و في المحيط كذلك وقف الدراهم و المكيل و الموزون *

XXIV. مستخلص الحقائق صفحة ٢٠٤

منقول فيه تعامل للناس كفأس و قدوم و دراهم و دنانير و قدر و جنازة و ثيابها و مصحف و كتب بخلاف مالا تعامل فيه *

XXV. كنز البيان الجزء الاول صفحة ١١٦

و يجوز وقف منقول قصدا مما فيه تعامل للناس كفأس و قدوم و دراهم و دنانير و قدر و جنازة و ثيابها و مصحف و كتب بخلاف مالا تعامل فيه كثياب و متاع على قول محمد و عليه الفتوى *

XXVI. العيني على الكنز كتاب الوقف صفحة ٤٦١

[وصح ايضا وقف مشاع قضى بجواز اى بجواز الوقف فيه لان قضاء القاضي يقطع الخلاف فى المجتهديات و ان لم يقض فيه فعلى قول ابي يوسف رح يجوز خلافا لمحمد رح *]

وصح ايضا وقف منقول كالكراع و السلاح و الفاس و القدر و القدوم و المنشار و الجنازة و ثيابها و المصاحف و كتب الفقه و الحديث و الادبية وغير ذلك مما فيه تعامل او تعارف بوقفه وهو قول محمد رح و عليه الفتوى لورود الآثار بذلك * و الشافعي رح جوز وقف كل ما يجوز بيعه و يمكن الانتفاع به مع بقاء عينه قياسا على الكراع و السلاح *

قلنا الاصل عدم جواز الوقف فيقتصر على مورد الشرع وهو العقار و الكراع فيبقى ماوراءه على اصل القياس الا ما جرى التعامل فيه فصار كالدراهم و الدنانير *

XXVII. العيني على الكنز صفحة ٤٦٢

[فيه تعامل اى صح الوقف في منقول معروف بين الناس الوقف فيه كما في هذه الاشياء يؤيد هذا الاستخراج قول صاحب البيان في شرح قول صاحب الهداية وقد وجد التعامل في هذه الاشياء اى في وقف هذه الاشياء *]

قوله فيه تعامل [فقوله و منقول بالجر عطف على مشاع] اى وصح وقف المنقول الذي فيه تعامل الناس اى قد جرت العادة في وقفه وهذا على قول محمد رح و عليه الفتوى و قيل ان ابا يوسف رح معه [ثم هذا استحسنان *]

XXVIII. الجزء الثالث من تنوير الابصار

ولو وقف العقار ببقرة و اكرته كما صح وقف قضى بجواز و منقول فيه تعامل كفاس و قدوم و درا هم و دنانير *

XXIX. الجزء الثالث من الدر المختار

و جاز وقف القن على مصالح الرباط خلاصة - ولو قتل عمدا لا قود فيه بزازية - بل تجب قيمته ليشتري بها بدله كما صح وقف مشاع - لانه مجتهد فيه فلمنعني المقلد ان يحكم بصحة وقف المشاع و بطلانه لاختلف الترجيح

و اذا كان فى المسئلة قولان مصححان جاز الافتاء و القضاء باحدهما ببحر
و مصنف *

و كما صح ايضا وقف كل منقول قصدا فيه تعامل كفاس و قدوم بل و دراهم
و دنانير قلت بل ورد الامر للقضاة بالحكم به كما فى معروضات المفتي ابي السعود
[و مكيل و موزون] و فيها [اى الخلاصة] وقف بقرة على ان ما خرج من
لبنها او سمها للفقراء ان اعتادوا ذلك رجوت ان يجوز و قدر و جذازة و ثيابها
و مصحف و كتب لان التعامل يترى به القياس لتحديث ما رآه المسلمون حسنا
فهو عند الله حسن بخلاف ما لا تعامل فيه كثياب و متاع و هذا قول محمد رح
[و عليه الفتوى اختصار] و الحق فى البحر السفينة بالمتاع و فى البزازية جاز
وقف الاكسية على الفقراء *

XXX. رد المختار

٣٨٤ - قوله و جاز وقف لقن على مصالح الرباط - ظاهرة جواز وقفه استقلالا
و بعيدة انه ذكره فى الفتح عن الخلاصة فى مسائل وقف المنقول الذي
جرى فيه التعامل فكان ينبغي للشارح ذكره بعد قول المصنف و منقول
فيه تعامل لئلا يتوهم ان المراد انه وقف تبعا للرباط كما توهمه فى البحر *

٣٨٥ - و لو باع العاجز و اشترى بثمنه عبدا مكانه جاز *

وقال فى موضع آخر و كذلك الدوايب و الآلات يبيعها و يشتري بثمنها
ما هو اصلح للموقف *

قوله كما صح وقف مشاع قضى بجوازة - و يصير بالقضاء متفقا عليه
و الخلف فى وقف المشاع بمضى على اشتراط التسليم و عدمه لان القسمة من
اتمامه فابو يوسف رح اجازة لانه لم يشترط التسليم و محمد رح لم يجز
لاشتراط التسليم *

و قدمنا ان محل الخلف فيما يقبل القسمة بخلاف ما لا يقبلها فيجوز
اتفاقا الا فى المسجد و المقبرة *

قوله لانه مجتهد فيه - اى يسوغ فيه الاجتهاد لعدم مخالفة النص
او اجماع *

قوله فللحنفي المقلد الخ - و اذا قال فى الدرر من كتاب القضاء عند الكلام
على قضاء القاضي بخلاف مذهبه ان المراد به خلاف اصل المذهب كالحنفي

[N.S.]

إذا حكم على مذهب الشافعي واما إذا حكم الحنفي بما ذهب اليه ابو يوسف رح
ومحمد رح او نحوهما من اصحاب الامام فليس حكما بخلاف رايه *

[فقد افاد ان اقوال اصحاب الامام غير خارجة عن مذهبه فقد نقلوا عنهم
انهم ما قالوا قولاً الا هو مروى عن الامام كما اوضحت ذلك في شرح
منظومتي في رسم المفتي *]

قوله لاختلاف الترجيح - فان كلا من قول ابي يوسف رح وقول محمد رح
صح بلفظ الفتوى كما امر *

قوله قولان مصححان - اى وقد تساوى في لفظ التصحيح و الا فالاولى
الاخذ بما هو أكد في التصحيح كما لو كان احدهما بلفظ الصحيح و الاخر بلفظ
عليه الفتوى فان الثاني اقوى و كذا لو كان احدهما فى المتن او كان ظاهر
الرواية او كان عليه الاكثر او كان هو الارفق بالداس فانه اذا صح هو و مقابله كان
الاخذ به اولى كما قدمناه في اول الكتاب *

قوله باحدهما - اى باي واحد منهما اراد لكن اذا قضى باحدهما في
حادثة ليس له القضاء فيها بالقول الاخر [نعم يقضى به في حادثة غيرها] و كذا
المفتي و ينبغي ان يكون مطمح نظرة الى ما هو الارفق و الاصلح و هذا معنى
قولهم ان المفتي يقضى بما يقع عنده من المصلحة اى المصلحة الدينية
لا المصلحة الدنيوية *

قوله كل منقول قصدا - اما تبعاً للعقار فهو جائز بلا خلاف عندهما كما هو
كما لا خلاف في صحة وقف السلاح و الكراع اى الخيل للآثار المشهورة و الخلاف
فيما سوى ذلك فعند ابي يوسف رح لا يجوز و عند محمد رح يجوز ما فيه
تعامل من المنقولات و اختاره اكثر فقهاء الامصار كما فى الهداية و هو الصحيح
كما فى الاسعاف و هو قول اكثر المشائخ كما فى الظهيرية لان القياس قد يترك
بالتعامل و نقل فى المجتبى عن السير جواز وقف المنقول مطلقاً عند محمد رح
و اذا جرى فيه التعامل عند ابي يوسف رح و تمامه فى البحر و المشهور الاول *

قوله بل و دراهم و دنانير - عزاه فى الخلاصة الى الانصاري و كان من
اصحاب زفر رح و عزاه فى الخانية الى زفر رح حيث قال و عن زفر شربلايه *
و قال المصنف فى المنح و لما جرى التعامل في زماننا فى البلاد الرومية
و غيرها فى وقف الدراهم و الدنانير دخلت تحت قول محمد المفتي به فى

وقف كل منقول فيه تعامل كما لا يخفى فلا يحتاج على هذا الى تخصيص القول بجواز وقفها بمذهب الامام زفر من رواية الانصاري والله تعالى اعلم وقد افتى مولانا صاحب البعير بجواز وقفها و لم يحك خلافا انتهى *

قال الرصلي لكن في الحاقها بمنقول فيه تعامل نظر ان هي مما لا ينتفع بها مع بقاء عينها على ملك الواقف و افتاء صاحب البعير بجواز وقفها بلا حكاية خلاف لا يدل على انه داخل تحت قول محمد المفتي به في وقف منقول فيه تعامل لاحتمال انه اختار قول زفر رح و افتى به و ما استدلل به في المنع من مسألة البقرة الآتية ممنوع بما قلنا اذا ينتفع بلبنها و سمنها مع بقاء عينها لكن اذا حكم به حاكم ارفع الخلاف انتهى ملخصا *

قلت ان الدراهم لا تتعين بالتعيين فهي و ان كانت لا ينتفع بها مع بقاء عينها لكن بدلها قائم مقامها لعدم تعيينها فكانها باقية ولاشك في كونها من المنقول فحديث جرى فيها تعامل دخلت فيما اجازة محمد رح و لهذا لما مثل محمد باشياء جرى فيها التعامل في زمانه قال في الفتح ان بعض المشائخ زادوا اشياء من المنقول على ما ذكره محمد رح لما رأوا جريان التعامل فيها و ذكر منها مسألة البقرة الآتية و مسألة الدراهم و المكيل حيث قال ففي الخلاصة وقف بقرة على ان ما يخرج من لبنها و سمنها يعطى لابناء السبيل قال ان كان ذلك في موضع غلب ذلك في اوتاهم رجوت ان يكون جائزا و عن الانصاري و كان من اصحاب زفر فيمن وقف الدراهم او ما يكال او ما يوزن ايجوز ذلك قال نعم قبل و كيف قال يدفع الدراهم مضاربة ثم يتصدق بها في الوجه الذي وقف عليه و ما يكال و يوزن يداع و يدفع ثمنه لمضاربة او بضاعة قال فعلى هذا القياس اذا وقف كرا من العنطة على شرط ان يقرض للفقراء الذين لا بذر لهم ليزرعوا لانفسهم ثم يوخذ منهم بعد الادراك قدر القرض ثم يقرض لغيرهم من الفقراء ابدا على هذا السبيل يجب ان يكون جائزا *

و بهذا ظهر صحة ما ذكره المصنف من الحاقها بالمنقول المتعارف على قول محمد المفتي به و انما خصوها بالنقل عن زفر لانها لم تكن متعارفة ان ذاك و لانه هو الذي قال بها ابتداء *

قال في النهر و مقتضى مامر عن محمد رح عدم جواز ذلك اى وقف العنطة في الاقطار المصرية لعدم تعارفها بالكلية نعم وقف الدراهم و الدنانير تعرف في الديار الرومية انتهى *

[N.S.]

قوله لان التعامل يتوكى به القياس - فان القياس عدم صحة وقف المنقول لان من شرط الوقف التابيد و المنقول لا يدوم و التعامل كما فى البحر عن التحرير هو الاكثر استعمالا و في شرح البيهقي عن المبسوط ان الثابت بالعرف كالثابت بالنص انتهى *

و تمام تحقيق ذلك في رسالتنا المسماة نشر العرف في بناء بعض الاحكام على العرف و ظاهر مامر في مسألة البقرة اعتبار العرف الحادث فلا يلزم كونه من عهد الصحابة و كذا هو ظاهر ما قدمناه آنفا من زيادة بعض المشائخ اشياء جرى التعامل فيها و على هذا فالظاهر اعتبار العرف فى الموضع او الزمان الذي اشتهر فيه دون غيره فوقف الدراهم متعارف في بلاد الروم دون بلادنا و وقف الفاس و القدرم كان متعارفا في زمن المتقدمين و لم نسمع به في زماننا *
فالظاهر انه لا يصح الان و لكن وجد نادرا لا يعتبر لما علمت من ان التعامل هو الاكثر استعمالا فتأمل *

قوله لحديث الخ - رواه احمد [في كتاب السنة] *

قوله و متاع - ما يتمتع به فهو عطف عام على خاص فيشمل ما يستعمل فى البيت من اثاث المنزل كفراش و بساط و حصير لغير مسجد و الاواني و القدور نعم تعورف وقف الاواني من النحاس و نص المتقدمون على وقف الاواني و القدور المحتاج اليها في غسل الموتى *

قوله و هذا - اى جواز وقف المنقول المتعارف *

قوله و الحق فى البحر السفينة بالمتاع - اى فلا يصح لكن قال شيخ مشائخنا السائحاني انهم تعاملوا وقفها فلا تردد في صحته انتهى و كانه حدث بعد صاحب البحر و الحق فى المنح وقف البقاء بدون الارض *

٣٨٧ جاز وقف الاكسية الخ قلت و في زماننا قد وقف بعض المتولين على الموزنين الفراء شتاء ليلا فينبغي الجواز سيما على مامر عن الزاهدي فتدبر شرح الملقى اى ما ذكره الزاهدي فى المجتبى من جواز وقف المنقول مطلقا عند محمد رح *

قوله ان يحصون جاز - هذا الشرط مبني على ما ذكره شمس الائمة من الضابط و هو انه اذا ذكر للوقف مصرفا لابد ان يكون فيهم تنصيب على الحاجة حقيقة كالفقراء او استعمالا بين الناس كاليتامى و الزمنى لان الغالب فيهم الفقر

فيصح للأغنياء و الفقراء منهم ان كانوا يحصون و الا فلفقراهم فقط [و متي ذكر مصرفا يستوى فيه الاغنياء و الفقراء فان كانوا يحصون صح باعتبار اعيانهم و الا بطل] *

و روى عن محمد رح ان مالا يحصى عشرة و عن ابي يوسف رح مائة و هو الماخون به عند البعض و قيل اربعون و قيل ثمانون *
و الفتوى على انه مفوض الى راي الحاكم اسعاف و بحر *

الطحاوي الجزء ٢ صفحة ٥٣٩ XXXI.

و المشهور ان محمدا هو الذي قال بصحة ما تعرف وقفه منه و ابا يوسف يذمه *

و حكى في المجتبى ان محمدا يجوز مطلقا و ان ابا يوسف يجوز اذا جرى به التعامل *

و ظاهر الزهر قصر صحة وقفه في اماكن تعرف وقفه فيهم و نازعه ابو السعود في ذلك فراجعه - قوله بالحكم به - اي بوقف الدراهم و الدنانير اي بصحته *

قوله كتياب - يخص منه الاكسية الاتي ذكرها *

قوله و متاع - هو ما ينتفع به مما لم تجر العادة بوقفه كبابوج و حصر يجلس عليها في غير مسجد و نحوه *

قال في البحر و خرج الحيوان و الذهب و الفضة و لو حليا لان الوقف فيه لا يتأبد *

و في شرح العموي قد جرى التعامل بوقف آلة القيادة فيذبغي ان يصح *

قوله و هذا - اي ما ذكر من التفصيل *

قوله و الحق في البحر السفينة بالمتاع - اذا لم يجز التعارف بوقفها وقد جرى في زماننا العرف في سفن بحر القلزم فان بعضها وقف على نقل غلال الحرمين افادة الحلبي *

قوله جاز وقف الاكسية على الفقراء *

XXXII. العالمگیریه - الجزء الثاني صفحة ٩٧٢

فان ضعف الرقيق عن العمل فان له ان يبيعه و يشتري بثمنه غلاما
مكانه فان لم يجد بثمنه غلاما مكانه فاراد ان يزيد في ذلك من غلة الارض
فلا بأس بذلك *

و كذلك الحكم في الدواب و آلات الزراعة اذا وقفت مع الارض *
و لو قتل فاخذ دينه فعلى القيم ان يشتري بها آخر كذا في فتح القدير
[و الاسعاف] *

و اما وقف المنقول مقصودا ان كان كراعا او سلاحا يجوز و فيما سوى
ذلك ان كان شيئا لم يجز التعارف بوقفه كالثياب و الحيوان لا يجوز عندنا *

و ان كان متعارفا كالغاس و القدوم و الجنازة و ثياب الجنازة و ما يحتاج
اليه من الاواني و القدور في غسل الموتى و المصاحف قال ابو يوسف رح انه
لا يجوز و قال محمد يجوز و اليه ذهب عامة المشائخ رح منهم الامام
السرخسي كذا في الخلاصة و هو المختار *

و الفتوى على قول محمد رح *

و لو جعل جنازة ... *

وقف المصحف يجوز *

و اختلف الناس في وقف الكتب [جوزه الفقيه ابو الليث رح و عليه
الفتوى كذا في فتاوى قاضيخان] *

[اذا جعل ظهر دابته او غلة عبده في المساكين لا يصح في قول علمائنا
رح كذا في المحيط] *

رجل وقف بقرة على ان ... جاز كما يجوز ماء السقاية كذا في الظهيرية *

ولا يجوز وقف فحل البقر [وقف البناء من غير وقف الاصل لم يجز
و هو الصحيح] *

و كذلك وقف الكردار بدون وقف الارض يجوز و هو المختار كذا
في المحيط] *

ولا يجوز وقف البناء في ارض ... *

ان وقف حوانيت الاسواق يجوز [ان كانت الارض باجارة] *

وقف الغلمان و الجوارى على مصالح الرباط يجوز *

و اما وقف مالا ينتفع به الا بالانلاف كالذهب و الفضة و الماكول

و المشروب فغير جائز في قول عامة الفقهاء *

و المراد بالذهب و الفضة الدراهم و الدنانير و ما ليس بحلي كذا في

فتح القدير *

و لو وقف الدراهم او مكيلا او ثيابا لم يجوز و قيل في موضع تعارفوا ذلك

يفتى بالجواز [قيل كيف قال الدراهم يقرض للفقراء ثم يقبضها او يدفع مضاربة

و يتصدق بالربح و المحنطة تقرض للفقراء يزرعون ثم يوخذ منهم و الثياب

و الاكسية تعطى للفقراء ليلبسونها عند حاجتهم ثم ياخذوا كذا في الفتاوى

العنابية *

XXXIII. العالمگیریہ الجزء السادس

و في فتاوى ابي الليث اذا وقف بقرة على رباط على ان ما يخرج من

البنها و سمها يعطي لابناء السبيل قال بعض مشائخنا ان كان في موضع يغلب

ذلك في او قافهم رجوت ان يكون جائزا و قال بعضهم بالجواز مطلقا لانه جرى

التعارف بذلك في بلاد المسلمين *

XXXIV. عمدة القارى الجزء السادس - صفحة ٥١٦

ص - باب وقف الدواب و الكراع و العروض و الصامت - ش - اى هذا

باب في بيان وقف الدواب الى آخره و اشار بهذه الترجمة الى جواز وقف

المنقولات و الكراع ... اسم للخيل ... و العروض جمع عرض و هو المتاع

لا نقد فيه و الصامت ضد الناطق و اريد به النقد من المال - ص - قال الزهري

فيمن جعل الف دينار في سبيل الله و دفعها الى غلام له تاجر يتجر بها و جعل

ربحة صدقة للمساكين و الاقربين هل للرجل ان ياكل من ربح ذلك الالف

شيئا و ان لم يكن جعل ربحة صدقة في المساكين قال ليس له ان ياكل منها *

XXXV. فتح الباري

[باب وقف الدواب و الكراع و العروض و الصامت - هذه الترجمة معقودة

البيان وقف المنقولات - و الكراع اسم لجميع الخيل فهو بعد الدواب من عطف

[N.S.]

الخاص على العام و العروض جمع عرض و هو جميع ما عدا النقد من المال -
و الصامت بالمهملة بلفظ ضد الناطق و المراد به من النقد الذهب و الفضة
و وجه اخذ ذلك من حديث الباب المشتمل على قصة فرس عمر انها دالة على
صحة وقف المنقولات فيلحق به ما في معذلة من المنقولات اذا وجد الشرط
او هو تحبب العين فلا تباع و لا توهب بل ينتفع بها و الانتفاع في كل شي
بحسبه - قوله و قال الزهري الخ - هو ذهب من الزهري الى جواز مثل
ذلك و قد اخرج عنه هكذا ابن وهب في موطنه عن يونس عن الزهري ثم
ذكر المصنف حديث ابن عمر في قصة عمر في حمله على الفرس في سبيل
الله ثم وجده يباع و قد تقدم شرحه مستوفى في كتاب الهبة و اعترضه الاسماعيلي
فقال لم يذكر في الباب الا الاثر عن الزهري و الحديث في قصة الفرس التي
حمل عليها عمر فقط و اثر الزهري خلاف ما تقدم من الوقف الذي اذن فيه
النبي صلعم لعمر بان يحبس اصله و ينتفع بثمرته و الصامت انما ينتفع به بان
يخرج بعينه الى شيء غيره و ليس هذا بتحبب الاصل و الانتفاع بالثمرة بل
المانون فيه ما عاد منه نفع بفضل كالثمرة و الغلة و الارتفاق و العين قائمة
فاما صلا ينتفع به بافائة عينه فلا اه - ملخصا [و جواب هذا الاعتراض ان الذي
حصره في الانتفاع بالصامت ليس بمسلم بل يمكن الانتفاع بالصامت بطريق
الارتفاق بان يحبس مثلا منه ما يجوز لسه للمرأة فيصح بان يحبس اصله
و ينتفع به النساء باللبس عند الحاجة اليه كما تقدم توجيده و الله اعلم *

XXXVI. فتح الباري

باب اذا تصدق او وقف بعض ماله او بعض رقيقه او دوابه
فهو جائز

هذه الترجمة معقودة لجواز وقف المنقول [و المخالف فيه ابو حنيفة رح
و يوخذ منها جواز وقف المشاع و المخالف فيه محمد بن الحسن لكن خص
المنع بما يمكن قسمته و احتج له الجوري و هو من الشافعية بان القسمة يبيع
و يبيع الوقف لا يجوز و تعقب بان القسمة افراز معذور [و وجه كونه يوخذ منه
وقف المشاع و وقف المنقول هو من قوله او بعض رقيقه او دوابه فانه يدخل
فيه ما اذا وقف جزءا من العبد او الدابة او وقف احد عبديه او فرسيه مثلا
فيصح كل ذلك عند من يجيز وقف المنقول و يرجع اليه في التعمين - [قوله
قلت يا رسول الله ان من توبتي - هذا طرف من حديث كعب بن مالك في

قصة تخلفه عن غزوة بتوك و سيأتي الحديث بطوله في كتاب المغازي مع استيفاء شرحه و شاهد الترجمة منه قوله امسك عليك بعض مالك فانه ظاهر في امره باخراج بعض ماله من غير تفصيل بين ان يكون مقسوما او مشاعا فيحتاج من منع وقف المشاع الى دليل المنع و الله اعلم] *

XXXVII. شرائع الاسلام صفحة ٢١٨

كتاب العارية . . . و الكلام في فصول اربعة الاول في المعير . . . و الثاني في المستعير . . . الثالث في العين المعارة وهي كل ما يصح الانتفاع به مع بقاء عينه *

شرائع الاسلام صفحة ٢٢٤

و يجوز استيجار الدراهم والدنانير ان تحققت لها منفعة حكيمية مع بقاء عينها *

XXXVIII. شرائع الاسلام صفحة ٢٣٤

الاول في شرائط الموقوف وهي اربعة ان يكون عينا مملوكة يذفع بها مع بقائها و يصح اقباضها فلا يصح وقف ماليس بعين كالدين و كذا لو قال وقفت فرسا او ناضحا او دارا و لم يعين و يصح وقف العقار و الثياب و الآلات المباحة و ضابطه كل ما يصح الانتفاع به منفعة محللة مع بقاء عينه و كذا يصح وقف الكلب المملوك و السنور لامكان الانتفاع و لا يصح وقف الخنزير لانه لا يملكه المسلم و لا وقف الابق لتعذر التسليم و هل يصح وقف الدنانير و الدراهم قيل لا و هو الاظهر لانه لا نفع لها الا التصرف فيها و قيل يصح لانه قد يفرض لها نفع مع بقاءها *

XXXIX. مسالك الافهام - المطبوعة بطهران صفحة ٣٦٥

قوله و هل يصح وقف الدنانير و الدراهم الخ و الاقوى الجواز لان هذه المنافع مقصودة و لا يمنع قوة غيرها عليها *

XL. المدونة الكبرى - الجزء الثاني صفحة ١٠٣

[في زكاة الثمار المحبسة و الابل و الازهاب]

فقلت لمالك أو قيل له فلو أن رجلا حبس مائة دينار موقوفة يسلفها الناس و يردونها على ذلك جعلها حبسا هل ترى فيها الزكاة - فقال - نعم ارى

[N.S.]

فيها الزكاة - قلت له - فلو أن رجلا جعل مائة دينار في سبيل الله تفرق او على المساكين فحال عليها الحول هل تؤخذ منها الزكاة - فقال - لا هذه كلها تفرق وليست مثل الاولى *

المختصر لسيدى خليل صفحة ١٨٤ XLI.

صح وقف مملوك و ان باجرة ولو حيوانا ورقيقا كعبد على مرضي لم يقصد ضرورة و في طعام تردد *

الدردير - صفحة ٧٠ الى ٧٢ و الدسوقي - صفحة ٧٢ الجزء الرابع XLII.

(وقف مملوك) ولو بالتعليق (كان) ملكت دار فلان فهي وقف او كان مشتركا شائعا فيما يقبل القسمة و يجبر عليها الواقف ان ارادها الشريك و اما ما لا يقبلها ففيه قولان مرجحان و على الصحة يجبر الواقف على البيع ان ارادة شريكه و يجعل ثمنه في مثل وقفه و اراد بالمملوك ما يشمل ملك الذات و ملك المنفعة فلذا قال - (و ان) كان الملك المدلول عليه بمملوك (باجرة) كدار استأجرها مدة معلومة فله وقف منفعتها في تلك المدة [و ينقضى الوقف بانقضائها] لانه لا يشترط فيه التأييد كما سيأتي و شمل قوله باجرة من استأجر دارا محبسة مدة فله تحبيس منفعتها على مستحق آخر غير المستحق الاول في تلك المدة و اما المحبوس عليه فليس له تحبيس المنفعة التي يستحقها لان التحبوس لا يحبس (ولو) كان المملوك (حيوانا ورقيقا) من عطف الخاص على العام اى فيصح وقفه و يلزم وكذا الثياب على المذهب (كعبد على مرضي) لخدمتهم حيث (لم يقصد) السيد (ضرورة) بذلك و الا لم يصح و مثل العبد الامة على انث و ليس له حينئذ وطؤها لان منفعتها صارت بوقفها للغير كالمستعارة المرهونة (و في) جواز (وقف طعام) مما لا يعرف بعينه اذا غيب عليه كالنقد وهو المذهب ويدل له قول المصنف في الزكاة و زكيت عين وقف للسلف و عدم الجواز الصادق بالكراهة و المنع (تردد) وقيل ان التردد في غير العين من سائر المثليات و اما العين فلا تردد فيها بل يجوز وقفها قطعا لانه نص المدونة و المراد (ا) وقفه للسلف و ينزل رد بدله بقاء عينه و اما ان وقف مع بقاء عينه فلا يجوز اتفاقا ان لا منفعة شرعية تترتب على ذلك *

XLIII. (١) قوله و المراد الخ - اشار بهذا الى ان محل التردد حيث وقف للانتفاع به ورد مثله و اما اذا وقف مع بقاء عينه كما لو وقف لاجل تزويج الحوانيت فانه يمنع اتفاقا و يكون الوقف باطلا *

XLIV. الدردير - صفحة ٤١٢ و الدسوقي - صفحة ٤١٢ الجزء الاول (و زكيت) وجوبا (عين) ذهب او فضة (وقفت (٢) للسلف) اى يتركها - الواقف او المتولي عليها منها ان مر عليها حول من يوم ملكها *

XLV. (٢) قوله وقفت للسلف - اى وقفت لكون المحتاج يتسلفها و يرد بدلها عند يسارة و سواء وقفت على معينين او غير معينين وما ذكره مبني على المعتمد من جواز وقف العين للسلف *

XLVI. و حاصل ما ذكره ان العين الموقوفة للسلف اذا لم يتسلفها احد وجب على الناظر او الواقف زكاتها كل عام ان مر لها حول من يوم ملكها *

XLVII. غاية البيان

صحته من مالك تبرعا بكل عين جاز ان ينتفعا
بها مع البقا منجزا على موجود ان تملكه ناهلا

XLVIII. شرح غاية البيان على زبد الشيخ احمد بن رسلان للعالم العلامة شمس الدين محمد بن احمد الرملى الانصارى رحمه الله تعالى المطبوع بمصر صفحة ٢٢٨ *

باب الوقف

هو لغة العقبس و شرعا حبس مال يمكن الانتفاع به مع بقاء عينه بقطع التصرف في رقبته على مصرف مباح و الاصل فيه خبر مسلم اذا مات بين آدم انقطع عمله الا من ثلاث صدقة جارية او علم ينتفع به او ولد صالح يدعوه و الصدقة الجارية محمولة عند العلماء على الوقف *

(عين جاز ان ينتفع بها مع البقا) فلا يصح وقف آلات اللهو و الكلب المعام و الطعام و الرياحين المشمومة المحصورة و لا وقف الدراهم و الدنانير و يصح

وقف عقار و منقول و شائع و مقسوم و المصائد و العيون و الابار و الاشجار للثمار
و البهائم للبن و الصوف و الوبر و البيض و الانزاء *

XLIX. القدوري صفحة ١٣١ كتاب الوقف

و يصح وقف العقار و لا يجوز وقف ما ينقل و يحول الا اذا كان فيه تعامل
الناس و قال ابو يوسف رح اذا وقف ضيعة ببقرها و اكرتها و هم عبدة جاز
و قال محمد رح يجوز حبس الكراع و السلاح *

L. الجوهرة النيرة الجزء صفحة ١٩

قال الخجندي رح لا يجوز وقف المنقول الا ان يكون تبعا لغيره وهو
ان يقف ارضا فيها اثار و عبدة لمصالحها فيكونون وقفنا معها تبعا او جرت العادة
بوقفه كالمر لحفر القبور او الجنازة و ثياب الجنازة *

ولو وقف الاشجار القائمة لا يجوز قياسا و يجوز استحسانا [و ينتفع بثمارها
دون اغصانها الا فيما يعتاد قطعه ليبنى به كشجر الخلاف وهو الضرح] *

قال في الوقعات اذا وقف نورا على اهل قرية للانزاء على بقرهم لا يصح
لان وقف المنقول لا يصح الا فيما فيه تعارف ولا تعارف في هذا *

و عند الشافعي رح يجوز *

قوله و قال محمد رح يجوز حبس الكراع و السلاح في سبيل الله - الكراع
هو الخيل و ابو يوسف رح معه على ما قالوا وهو استحسان عنده قال محمد رح
و يجوز وقف ما فيه تعامل من المنقولات كالغاس و المر و القدوم و المنشار
و الجنازة و ثيابها و القدور و المصاحف و الكتب *

و عند ابي يوسف رح لا يجوز فاكثر فقهاء الامصار على قول محمد و اذا
صح الوقف لم يجوز بيعه ولا تملكه الا ان يكون مشاعا عند ابي يوسف رح
[اما امتناع البيع و التملك فلاذنه قد زال ملكه عنه] *

LI. فتاوى سراجيه كتاب الوقف باب وقف المنقول صفحة ٣٩٧

وقف المنقول لا يصح الا تبعا او الا اذا كان متعارفا *

رجل جعل فرسه جنيبا في سبيل الله تعالى جاز باعتبار العرف و كذا

اذا وقف سلاحا او كراعا في سبيل الله تعالى *

او وقف الكتاب او المصاحف او وقف ضيعة مع السير و آلات الحرثة يجوز *
 [ديباج الكعبة اذا صار خلقا لا يجوز اخذها لكن يبيعه السلطان و يستعين به
 على امر الكعبة] *

LII. شرح الوقاية - المطبوع بلكته - كتاب الوقف - ٦٣٢

و عن محمد رح صح وقف منقول فيه تعامل كالقاس و المر و القدوم
 و المنشار و الجذازة و ثيابها و القدر و المرجل و المصحف و عليه اكثر
 فقهاء الامصار *

LIII. ذخيرة العقبى

وقال محمد رح ما تعارف الناس وقفه من المنقول فانه يجوز استئصالها
 كالاشياء المذكورة في المتن و ما لم يتعارف الناس وقفه لا يجوز كوقف
 الثياب و الحيوان وغيرهما من الامتعة و قال الشافعي و احمد و مالك رح
 ان وقف المنقول يصح مقصودا اذا كان المنقول شيئا يمكن الانتفاع به مع بقاء
 عينه اى شيء كان و اجمعوا انه لا يصح وقف الدراهم و الدنانير - وجه قول
 الشافعي رح القياس على العقار و الخيل و الجامع امكان الانتفاع مع بقاء
 العين و نحن نقول هذا القياس ضعيف لانه قياس ما يبقى على ما لا يبقى كذا
 في البيانية و قد فهم من المعراجية ان ما لا يجوز وقفه من العجابين هو نفس
 الدراهم و الدنانير المصرويين و اما الحلبي فيجوز وقفه عند احمد و الشافعي رح
 لما ان حفصة رض بنت عمر رض زوجة النبي صلى الله عليه وسلم ابتاعت حليا
 بعشرين الفا فحبسته على نساء آل الخطاب فكانت لا تخرج زكوته و عن احمد
 رح لا يصح وقفها و انكر الحديث و قيل اذا صححنا اجارة الدراهم و الدنانير
 بجوز وقفها و ليس بشيء انتهى كلام الدراية و قال في البرازية اذا وقف الدراهم
 او الدنانير او الطعام [او ما يكال] يجوز [و يدفع النقد و ثمن غير النقد كالمكيل
 و الموزون بعد البيع مضاربة او بضاعة و يصرف الربح الحاصل الى ما وقف عليه]
 و قال في الخانية و عن زفر رح و جل وقف الدراهم [او الطعام او ما يكال او ما
 يوزن قال] يجوز [قيل له و كيف يكون قال تدفع الدراهم مضاربة ثم تدفع بفضلها
 في الوجه الذي وقف عليه و ما يكال و يوزن يداع و يدفع ثمنه بضاعة او مضاربة
 انتهى] و نحن نقول وجه التوفيق بين ما ذكر في هذين المعتبرين من جواز
 وقف النقود و الطعام و بين ما ذكر في شروح الهداية من عدم جواز ان الشراح
 لا يتصورون امكان الانتفاع بها مع بقاء اصلها - و قائل ما في هذين الكتابين
 يتصوره كما ترى و الحق في الجواب ان التوفيق هنا ليس بواجب لان قائل كل

[N.S.]

من الكلايين طائفان متخالفان كما ترى والتوفيق انما يجب بين كلمات قوم يتوافقون في المذاهب و الاقوال كما لا يخفى فليتأمل - [قال - وقف منقول فيه تعامل - اى صح الوقف في منقول تعورف بين الناس الوقف فيه كما في هذه الاشياء يوعد هذا الاستخراج قول صاحب البيان في شرح قول صاحب الهداية وقد وجد التعامل في هذه الاشياء اى في وقف هذه الاشياء و الحاصل ان جواز وقف المنقول عند من جوزه مبني على كون وقف ذلك متعارفا بين الناس حتى قيل ان وقف رجل بقوة على رباط على ان ما يخرج من لبنها و سمنها يعطى لابناء السبيل ان كان في موضع تعارفوا ذلك جاز كما يجوز ماء السقاية كذا في الخانية] *

فتاوى خيرية الجزء الال و صفحة ١٣٢ LIV.

سئل - في رجل وقف منقولا فيه تعامل على اولاده الصغار ثم من بعدهم الجهة بر غير منقطعة ثم اقام وصيا على اولاده المذكورين و امره بتعهد الموقوف و حفظه الى ايناس الرشيد في احدهم ثم مات الواقف و قام الوصي بما فوض اليه ثم مات مجهلا و ضاع الموقوف و اونس الرشيد في احدهم فهل يضمن بموته مجهلا و يؤخذ ضمانته من تركته ام لا [وهل اذا اختلف مع ورثته الوصي فادعى انه مات مجهلا و ادعوا انه بين و لم يمت عن تجهيل يقبل قوله ام قولهم] *

اجاب - [اعلم انهم صرحوا بان ولاية الوقف الى وصي الواقف اذا نصبه عند موته وصيا ولم تذكر من امر الوقف شيئا و لو جعل ولاية وقفه لرجل ثم جعل آخر وصيه يكون شريكا للمتولي في امر الوقف الا ان يقول وقفت ارضي على كذا و كذا و جعلت ولايتها لفلان و جعلت فلانا وصيا في تركاتي و جميع اموري فحينئذ ينفرد كل منهما بما فوض اليه كذا في الاسعاف فاذا علمت ذلك -] علمت ان هذا الوصي متول على الوقف المذكور و قد نصوا على ان المتولي اذا مات مجهلا لغلت الوقف لا يضمن و اذا مات مجهلا لمال البديل يضمن و قد استفيد من ضمانه مال البديل ضمانه الدناير الموقوفة [وهو ينادي في مسئلتنا بالضمان فنقول انه ضامن بالموت عن تجهيل للمنقول الموقوف] *

LV. تنقيح الحمامية

(سئل) في امرأة وقفت مبلغا معلوما من الدراهم على ولدي بنتها ... هل يكون الوقف المزبور جائزا *

(الجواب) نعم وافتي بذلك مفتي الدولة العلية المرجوم علي افندي

وفي الخانية من وقف المنقول عن زفر رجل وقف الدراهم او الطعام او ما يكال او يوزن قال يجوز... و مثله في الدرر عن الخلاصة عن الانصاري وكان من اصحاب زفرة *

فتاوى قنية صفحة ١٩٦ LVI.

وقف مائة وخمسين دينارا على مرضى-الذهب الى انسان مضاربة ليستغلها و يصرف الربح اليهم - محيط - وقف الدراهم و المكيل الموزون كذلك *

فتاوى بزازيه خطيه صفحة ٣١٩ LVII.

وقف المنقول

اذا وقف الدراهم و الدينانير او الطعام او ما يكال او يوزن يجوز و يدفع النقد و ثمن غير النقد كالمكيل و الموزون بعد البيع مضاربة او بضاعة و يصرف الربح الحاصل الى ما وقف عليه *

واقعات المفتين صفحة ٧٤ LVIII.

و عن زفر رحمه الله اذا وقف الدراهم او الطعام او ما يكال او ما يوزن يجوز *

حاشية واقعات المفتين نمبر ١

في فتاوى الناطفي عن محمد رح عن عبد الله الانصاري من اصحاب زفر انه يجوز وقف الدراهم و الطعام و المكيل و الموزون *

[الفتاوى المهدية - الجزء الثاني صفحة ٥٢٤] LIX.

سئل - من طرف وكيل العالمة بما مضمونه ان شخصا من اهالي مكة المكرمة يدعى الشيخ احمد جلبي له منزل وقف اهلي نظارته و صار شراوة للميري لاجل الحاقه بسر اى حرم جنتم كان المرحوم افندينا الكبير و لكونه وقفا اهليا صار توقيف صرف الثمن لاجل استبداله و الان تقدم الانتهاء من وكيل صاحب المنزل المذكور ينهى ان باقي محلات الوقف لازم لها عمارة ضرورية اكثر من مبلغ اربعة آلاف قرش ثمن المنزل المذكور و يريد صرف الثمن لاجل صرفه في عمارة الاماكن المذكورة لكون الاصول احياء الوقف من بعضه *

[N.S.]

اجاب - اذا استبدل عقار الوقف استبدالا صحيحا شرعيا أو استولي عليه شخص وضمن المستولي القيمة لا يصرف الثمن ولا قيمة العقار في العمارة بل يشتري عقار آخر فيكون وقفا بدل الاول و أما ثمن الانقراض اذا بيعت لتعذر عودها أو خوف هلاكها فيصرف في العمارة و يكون لناظر الوقف أخذ ثمنها و صرفه في عمارة باقى الوقف حينئذ و في تفقيح الحامدية من اوائل الوقف بعد كلام عن فتاوى اللطفي فمقتضاه جواز صرف البدل في عمارة الوقف فتأمل و الاستبدال و البيع واحد من حيث المال و الله اعلم أقول و كذا أجاب الشيخ اسمعيل في فتاواه بانه يعمر من مال الاستبدال و لا يستدين حيث كان في الوقف مال لعدم الضرورة اه - و ما ذكره في فتاوى اللطفي هو قوله و قد تصرف أى دراهم البدل في عمارة الوقف الضرورية باذن القاضي فانه يملك ذلك و يستوفي من غلة الوقف بعد العمارة ليشتري بها ما يكون وقفا كالاول و لا تكون ملكا للموقوف عليهم و لا ارثا *

صفحة ٥٤١ LX.

مطلب في صحة وقف المشاع و لو قابلا للقسمة

سئل - عن حادثة من بيت مال مصر مضمونها ان امرأة وقفت نصف منزلها بمصر على جهة و النصف الآخر اعطته لزوجها الآن فما الحكم في ذلك *

اجاب - الافادة عن ذلك ان وقف المشاع فيه اختلاف و للقاضي الحكم بصحته اعتمادا على قول الامام الثاني ابي يوسف فاذا ثبت ايلاف المرأة المذكورة لنصف المنزل مستوفيا شرائطه يكون للقاضي الحكم بصحة الوقف و لزومه *

صفحة ٥٤٢ LXI.

سئل - في رجل وقف نصف حمام مشاعا ليس قابلا للقسمة على نفسه مدة حياته ثم على ذريته *

اجاب - اختلف في صحة وقف المشاع و لو حكم بصحته نفذ ان فيه قولان مصححان و هذا الخلاف فيما يحتمل القسمة اما مالا يحتملها كما هنا فهو جائز اتفاقا الا في المسجد و المقبرة كما هو مصرح به في كذب المذهب *

LXII. صفحة ٥٥٩

سئل - فهل حيث كان الواقف ناهيا عن الاستبدال لا يكون الاستبدال جاريا
مجري الصحة خصوصا ولا مصلحة في هذا الاستبدال *

اجاب - مشمول ايضا باسم و ختم كل من حضرة الشيخ خليل الرشيدى
أمين الفتوى و الشيخ محمد المنصورى الحنفى كلاهما بما اصع قضية استبدال
الوقف بدون شرط من الواقف لذلك فيها اختلاف العلماء قديما و الذي عليه
عمل القضاة بالديار المصرية عدم الاستبدال أصلا بدون أمر مولانا السلطان أيد
بالنصر عملا بما اشتهر من مذعهم من ذلك و القضاء يتخصص بالزمان و المكان
و الحادثة فلا ينفذ حكم القضى فيما هو ممنوع عنه فلا يملك القاضى استبدال
الوقف المذكور بدون أمر من له ولاية ذلك سيما مع عدم المصلحة و نهى
الواقف عن استبداله فان شرط الواقف كنص الشارع فلا تسوغ مخالفة شرطه
بدون وجه شرعى [و الله تعالى اعلم] *

LXIII. صفحة ٦٣٩

سئل - من الروزنامة بما مضمونه ان اولاد الشيخ على خليفة أحد العلماء
و زوجته و معتقته السمراء مقيد باسمائهم مرتبات و حصة التزام و يراد وقف
ذلك و صدر الامر من ولي الامر باجراء ذلك و فى الاولاد قصر فبمقتضى منطوق
الامر هل هناك محظور شرعى فى ايقاف حصص الخمسة اشخاص البالغ اولاد
الشيخ *

اجاب - ايقاف اراضى الالتزامات و المرتبات التى من بيت المال المقيدة
باسماء اربابها من قبيل الارصاد فتسوغ بامر ولي الامر على مصارفة للمصلحة
فاذا أنن ولي الامر للمقيد باسمه و هو بالغ بايقاف ذلك على الوجه المذكور
فحسبها يصدر به الاذن يجرى الايقاف و الارصاد على مقتضاه و الله تعالى اعلم *

LXIV. صفحة ٦٥٥

سئل - من طرف أمين بيت المال بما مضمونه ان محمدا صادقا توفى
عن بيت المال و وجد فى تركته سند فيه نحاس و غيره و بانه وقف على جهة
كذا و انه وقف ذلك فهل يصلح بيع ذلك أو يكون وقفا اذا ثبت ما ذكر *

اجاب - قد وقع إختلاف فى صحة وقف المذكور و الصحيح الذى عليه

[N.S.]

أكثر المشايخ صحة وقف ماجرى بوقفه التعامل و العادة فكل ماجرى التعامل بوقفه من الأشياء المذكورة فالصحيح صحة وقفه و ما لا فلا و الله تعالى اعلم *

LXV. صفحة ٧٥٣

و قد سئل شيخنا العلامة عن واقف شرط في وقفه النقص و الأبرام ثم نوزع في هذا الشرط و أراد المذاع ابطال الوقف به قائلا ان النقص هو الأبطال و هو مبطل للوقف فعدم القاضي بعدم الأبطال و صحة الوقف فهل يسوغ بعد ذلك لأخر ابطاله أو الافتاء بالأبطال أم لا *

فاجاب - الوقف المذكور صحيح معمول به و ان لم يحكم الحاكم بصحته و اما شرط الواقف لنفسه نقضه و ابطاله فهو شرط غير صحيح على ما هو المختار للفتوى و ما نقل عن أوقاف هلال و الخفاف من ان الوقف يبطل بهذا الشرط خلاف المختار للفتوى صرح بذلك العلامة قاسم بن قطلوبغا و الشيخ الطوسي في فتاويهما و نقله الطرسوسي عن التتارخانية و الفتاوى الكبرى ثم بعد ما حكم الحاكم بالصحة لا يجوز الافتاء بالأبطال و لا يعمل بذلك الفتوى والله تعالى أعلم انتهى و قد صرح العلماء بأنه يقتضى بكل ما هو أنفع للوقف مما اختلف فيه العلماء و العمل جار على صحة الأوقاف المشروط فيها ذلك ان كثيرا ما يوجد مثل هذا الشرط في الأوقاف مع اقرار تلك الأوقاف على صحة وقفها و العمل بموجب هذا الايقاف و عدم الالتفات لهذا الشرط و حينئذ فالذي ينبغي التعويل عليه القول بصحة الوقف *

LXVI. صفحة ٧٥٤

سئل - من قاضي سيوط في ٢٤ محرم سنة ١٢٩٢ بما نصه اما بعد فقد وقعت لنا حادثة حصلت فيها ان رجلا يملك طاحونة و معمل زجاج أرضا و بناء و حصصا في نخل مزروع في أرض خراجية على وجه القرار وقف ما ذكر و هو يملكه وقفا مذجرا من سنة ١٢٧٣ على مسجد انشا بناءه *

اجاب - نعم الوقف المذكور على هذا الوجه صحيح على ما عليه العمل مع جريان التعامل في وقف البناء و الغراس الموضوعين بحق القرار بدون الأرض و هذا حيث لا مانع *

LXVII. صفحة ٨٠٥

اجاب - اذا تخربت اماكن الوقف و احتاجت للعمارة انضورية لا يسوغ للناظر أن يصرف شيئاً من ريعه لمستحقه قبل الصرف على عمارته المذكورة و ان لم يشترط الواقف أن يبدأ من ريعه بعمارته ان هي مقدمة على مستحقي ريعه بدون شرط فمع شرط التقديم أولى بل عند الشرط المذكور يجب على الناظر امسأ ما تحتاج اليه العمارة في المستقبل و ان كان الآن لا يحتاج الموقوف الى العمارة على القول المختار للفقيه ابي الميث ففي تنقيح العاصمية عن الاشياء ان الواقف اذا شرط تقديم العمارة ثم الفاضل عنها للمستحقين كما هو الواقع في أوقاف القاهرة فانه يجب على الناظر امسأ قدر ما تحتاج اليه العمارة في المستقبل *

LXVIII. صفحة ٨٢٢

[سئل - في أرض مملوكة استأجرتها امرأة من مالكيها مسانحة كل سنة باجرة معلومة اجارة صحيحة و قبضتها و اذنها مالك الارض بالبناء و الغرس و العمارة و التجديد للمأذون لها على ان بابنته أو غرسه أو جددته يكون لها ملكا طلقا بحق البقاء و القرار و قبلت منه ذلك ثم انشأت المأذون لها حال بقاء الاذن بناء و غرس غراسا و جددت عمارة ثم أرادت وقف البناء و الغراس و العرف جار بوقف البناء و الغراس على هذا الوجه و جرى به التعامل فهل يجوز لها ذلك و يكون وقفا شرعيا اذا صدر مستوفيا شرائطه المعتبرة شرعا أفيدوا الجواب] *

اجاب - وقف البناء و الغراس دون الارض في صحته اختلاف و الذي عليه العمل صحته حيث جرى به التعامل و العرف *

LXIX. الفتاوى المهدية - الجزء الثالث - صفحة ١٦٣

سئل - بافادة واردة من المحافظة مورخة ٢٤ جمادى الاولى سنة ١٢٧٩ مضمونها طلب افادة الحكم الشرعي في بيع مبلغ كان في جهة بيت المال باسم امرأة تسمى نسوخ الحبشية ماتت و كانت المصلحة المذكورة دفعته للقومبانية المعجيدية و اثبت رجل ورائته لتلك المرأة بعد موتها باعلام شرعي فادعى شخص نصراني شراء ذلك من الوارث المذكور و يطلب هذا المبلغ و فائضه *

اجاب - ما صار اجراوة في هذه القضية اولا و آخره لم يكن على مقتضى

[N.S.]

الشرع وبيع المبلغ الكائن بالقومبانية وبيت المال باسم نسوخ الحبشية سواء كان ديناً او عيداً لا يصح من وارثها و الحال هذه ولو فرض انه مملوك لها و انه انتقل لوارثها بطريق الميراث فهو بيع فاسد فسبيله الفسخ ورد بدله الى المشتري حيث كان الواقع فيه بيعاً و هذا ما يقتضيه الشرع و يكون لمستحق المبلغ الكائن بالقومبانية و بيت المال قبضه من جهته *

LXX. الأشباه و النظائر صفحة ٥٨ و ٥٩ و ٦١ و ٦٥

و اعلم ان اعتبار العادة و العرف ترجع اليه في الفقه مسائل كثيرة حتى جعلوا ذلك اصلاً *

و تتعلق بهذه القاعدة مباحث - الاول بماذا تثبت العادة - وفي ذلك فروع - الاول العادة في باب الحيض - اختلف فيها فعند ابي حنيفة و محمد رح لا تثبت الا بمرتين - و عند ابي يوسف رح تثبت بمرة واحدة - قالوا و عليه الفتوى - الثاني تعليم الكلب الصائد بترك اكله للصيد بان يصير الترك عادة له - و ذلك بتركه الاكل ثلث مرات *

[فصل في تعارض العرف مع الشرع - فاذا تعارض قدم عرف الاستعمال خصوصاً في الايمان *

قال في البزازية معزيا الى الامام البخاري الذي ختم به الفقه الحكم العام لا يثبت بالعرف الخاص - وقيل يثبت انتهى] *

العموي - المطبوع بمطبع نول كشور بلكنؤ صفحة ...

[قوله الحكم العام لا يثبت بالعرف الخاص يفهم منه ان الحكم الخاص يثبت بالعرف الخاص وفيه] *

LXXI. الدر المختار - و رد المحتار - الجزء الرابع صفحة ١٩

بيع البرا آت التي يكتبها الديوان على العمال لا يصح بخلاف بيع حظوظ الأئمة لان مال الوقف قائم ثمة ولا كذلك هذا - أشباه وقنية - و معناه انه يجوز للمستحق بيع خبزة قبل قبضه من المشرف *

صفحة ١٩ و ٣٦ و ١٥٥ و ٢٥٧

قوله بخلاف بيع حظوظ الأئمة - [بالحاء المهملة و الظاء المشالة] جمع حظ بمعنى النصيب المرتب له من الوقف اي فانه يجوز بيعه و هذا مخالف لما

في الصيرفية فان مولفها سئل عن بيع الحظ فاجاب لا يجوز - عن حاشية
الاشباه قلت وعبارة الصيرفية هكذا سئل عن بيع الحظ قال لا يجوز فانه لا يخلو
انما ان باع ما فيه او عين الحظ لا وجه للاول لانه بيع ما ليس عنده ولا وجه
للثاني لان هذا القدر من الكاغد ليس متقومما بخلاف البراءة لان هذه الكاغدة
متقومة *

[عند ابي يوسف تجب قيمته يوم البيع و عند محمد يوم الكساد وهو آخر
ما تعامل الناس بها - وفي الذخيرة الفتوى على قول ابي يوسف - وفي المحيط
والتتمة و الحقائق و بقول محمد يفتي رفقا بالناس] *

بطل بيع مال غير متقوم كخمر و خنزير فان المتقوم هو المال المباح الانتفاع
به شرعا *

[قوله كفقود - فاذا اشترى بهذا الدرهم له دفع درهم غيره و عدم تعيين النقود
ليس على اطلاقه بل ذلك في المعاوضات و في العقد الفاسد على احدي
الروايتين و في المهر ولو بعد الطلاق قبل الدخول و في الذر و الامانات و الهبة
و الصدقة و الشركة و المضاربة] *

LXXII. [درالمختار صفحة ٢٧٢ و ٢٨١ و ٢٩٣]

و الحل هو الاصل في الاشياء *

LXXIII. لان العادة ان ذلك كذاك وقد تبدلت فتبدل الحكم

... ان تغير العادة يستلزم تغير النص حتى لو كان صلى الله عليه وسلم حيا
نص عليه *

ان النص معلول بالعرف فيكون المعتبر هو العرف في اي زمن كان ولا
يتخفى ان هذه الاحكام تبني على العرف فيعتبر في كل اقليم و في كل عصر
عرف اهله *

LXXIV. درالمختار - ورد المختار - الجزء الرابع صفحة ٣٤٠ و

٣٨٥ و ٣٤٠

دفع ماله مضاربة لرجل جاهل جاز اخذ ربحه مالم يعلم انه اكتسب
حراما *

قوله اكتسب حراما الخ - توضيح المسئلة ما في القارخانية حيث قال
رجل اكتسب مالا من حرام ثم اشترى فهذا على خمسة اوجه اما ان دفع تلك

[N.S.]

الدراهم الى البائع او لا ثم اشترى منه بها او اشترى قبل الدفع بها و دفعها واشترى قبل الدفع بها و دفع غيرها او اشترى مطلقا و دفع تلك الدراهم او اشترى بدراهم اخر و دفع تلك الدراهم قال ابو نصر يطيب له ولا يجب عليه ان يتصدق الا في الوجه الاول و اليه ذهب الفقيه ابو الليث لكن هذا خلاف ظاهر الرواية فانه نص في الجامع الصغير اذا غصب الفاعل اشترى بها جارية و باعها بالفين تصدق بالربح و قال الكرخي في الوجه الاول و الثاني لا يطيب و في الثالث الاخيرة يطيب و قال ابوبكر لا يطيب في الكل لكن الفتوى الآن على قول الكرخي دفعا للحرج عن الناس اه و في الولوالجية و قال بعضهم لا يطيب في الوجوه كلها وهو المختار لكن الفتوى اليوم على قول الكرخي دفعا للحرج لكثرة الحرام اه *

LXXV. رد المختار الجزء الرابع صفحة ٣٨٥

عليك بما في الخانية لان قاضي خان من اصحاب الترجيح *

LXXVI. وهذا يختلف باختلاف الزمان و المكان كما هو مشاهد

[فتدبر اه انتهى و اجيب ايضا بان التقييد مستفاد من تعليقه اه] - اقول - و حيث كانت العلة الخوف وهو ايضا منقذ بسفينة التجار في زماننا المعروفة بالبابور فان الغالب فيها السلامة لان التجار الآن لا تطمئن قلوبهم في ارسال اموالهم الا بها بحرا و اذا انقضت العلة انتفي المعلول على انا قد مرنا و ياتي ان العبوة في حفظ الوديعة العرف و حيث كان العرف كذلك فينبغي ان يقال لا فرق بين السفر بها برا او بحرا في البابور *

LXXVII. الدر المختار - الجزء الثالث صفحة ٣٠٩ - رد المختار -

الجزء الثالث صفحة ٣٠٩ و ٣٨٦ الى ٣٧٧

[و اطلق الشافعي اخذ خلاف الجنس للمجانسة في المالية قال في المجتبى وهو اوسع فيعمل به عند الضرورة *]

قوله و اطلق الشافعي اخذ خلاف الجنس - اى من النقود او العروض لان النقود يجوز اخذها عندنا على ما قررناه انفا قال القهستاني وفيه ايماء الى ان له ان ياخذ من خلاف جنسه عند المجانسة في المالية و هذا اوسع فيجوز الاخذ به و ان لم يكن مذهبا فان الانسان يعذر في العمل به عند الضرورة كما في الزاهدي *

رد المحتار - الجزء الاول صفحة ٧٧ المطبوع بالقسطنطينية

[فقد ذكر في حيز البحر - اقوالا ضعيفة ثم قال وفي المعراج عن فخر
الإئمة لو افتي صفت بشيء من هذه الاقوال في مواضع الضرورة طلبا للتيسير كان
حسنا *]

رد المحتار - الجزء الثالث صفحة ٥١

[قوله خلافا لمالك - فان عندها تعتد زوجة المفقود عدة الوفاة بعد مضي
اربع سنين وهو مذهب الشافعي القديم واما الميراث فمذهبها كمذهبنا في التقدير
بتسعين سنة او الرجوع الى رأى الحاكم وعند احمد ان كان يغلب على حاله
الهلاك كمن فقد بين الصفيين او في مركب قد انكسر او خرج لحاجة قريبة فلم
يرجع ولم يعلم خبره فهذا بعد اربع سنين يقسم ماله وتعتد زوجته بخلاف ما اذا
لم يغلب عليه الهلاك كالمسافر لتجارة او لسياحة فاذه يفوض للحاكم في رواية
عنه وفي اخرى يقدر بتسعين من مولده كما في شرح ابن الشحنة لكنه اعترض
على الناظم بانه لا حاجة للحنفى الى ذلك اى لان خلاف مذهبنا فحذوه
اولى وقال فى الدر المنتقى ليس باولى لقول القهستاني لو افتي به في موضع
الضرورة لا بأس به على ما اظن اه قلت ونظير هذه المسئلة عدة ممددة الطهر
التي بلغت بروية الدم ثلاثة ايام ثم امتد طهرها فانها تبقى فى العدة الى ان
تحيض ثلاث حيض وعند مالك تنقضي عدتها بتسعة اشهر وقد قال في
البرزانية الفتوى في زماننا على قول مالك وقال الزاهدى كان بعض اصحابنا
يفتنون به للضرورة *]

LXXVIII. حاصله ان هذا التعليل المار عن الهداية مبني على
ان الاصل فى الاشياء الاباحة وهو رأى المعتزلة ... ان نسبة الاباحة الى
المعتزلة مخالف لما في كتب الاصول ففي تحرير ابن الهمام المختار الاباحة
عند جمهور الحنفية والشافعية اه وفي شروح اصول البزدوي للعلامة الاكمل
قال اكثر اصحابنا واكثر اصحاب الشافعي ان الاشياء التي يجوز ان يرد الشرع
بابا حتها و حرمتها قبل ورودها على الاباحة وهي الاصل فيها حتى ابيح
لمن لم يبلغه الشرع ان يا كل ما شاء و اية شار محمد فى الاكراه حيث قال
اكل الميتة وشرب الخمر لم يحرم الا بالنهي فجعل الاباحة اصلا و الحرمة
فما رضى النهى *

[N.S.]

LXXIX. نور الانوار شرح المنار المطبوع بمطبع اليوسفي بلكنوء

صفحة ٢٢١

و الشرط اجتماع الكل و خلاف الواحد مانع كخلاف الاكثر يعني في حين انعقاد الاجماع لو خالف واحد كان خلافه معتبرا ولا يذمق الاجماع لان لفظ الامة في قوله عم لا تجتمع امتي على الضلالة يتناول الكل فيحتمل ان يكون الصواب مع المخالف *

قال اجتماع الكل اى جميع المجتهدين و قيل اقل ما يذمق به ثلاثة واليه مال السرخسي لانه اقل الجماعة و قيل اثنان لانه اقل الجمع و قيل ان لم يبق من المجتهدين الا واحد يكون قوله اجماعا لانه عند الانفراد يصدق عليه لفظ الامة كما قال الله تعالى ان ابراهيم كان امة قانتاً *

صفحة ٨٣

و الذوع الثاني الثلاثة فيهما كان جمعا صيغة و معنى كرجال و نساء منكر ما لم يدخل لام الجنس و يلحق به ما كان معنى فقط كقوم و رهط و انما يذمق تخصيص هؤلاء كلها الى الثلاثة لان ادى الجمع الثلاثة باجماع اهل اللغة فلو لم يبق تحته ثلثة افراد لغات اللفظ عن مقصودة و قال بعض اصحاب الشافعي و مالك ان اقل الجمع اثنان فيذمق تخصيص اليه تمسكا بقوله عليه السلام الاثنان فما فوقهما جماعة فاجاب عنه المصنف بقوله وقوله عليه السلام الاثنان فما فوقهما جماعة محمول على المواريث و الوصايا *

قال على المواريث اى لا على بيان اللغة لانه عليه السلام بعث لبيان الاحكام لا لبيان اللغة *

صفحة ٢٤٣

الاستحسان يكون بالاثر والاجماع و الضرورة و القياس الخفي يعني ان القياس الجلي يقتضي شيئا و الاثر و الاجماع و الضرورة و القياس الخفي يقتضي ما يضادة فيترك العمل بالقياس و يصار الى الاستحسان *

صفحة ٣٧

و العجبة في هذا الباب - اى ان تبدل الملك يوجب تبدل العين حكما ان رسول الله صلى الله و سلم دخل على بريدة يوما فقدمت اليه تمرا و كان القدر يغلي من اللحم فقال عليه السلام الا تجعلين لنا نصيبا من اللحم فقالت

يارسول الله انه لحم تصدق به علي فقال عليه السلام لك صدقة و لذا هدية يعني
اذا اخذته من المالك كان صدقة عليك و اذا اعطيتك ايانا تصير هدية لذا فعلم
ان تبدل الملك يوجب تبديلا في العين و على هذا يخرج كثير من المسائل *

شرح مجمع الحقائق صفحة ٢١٣

الركن الثالث

[فلو لم يوجد في عصر الا صجتهد واحد فففيه قولان - احدهما يكون قوله
جماعا لانه عند الانفراد يصدق عليه لفظ الامة كما قال الله تعالى - ان ابراهيم
كان امة قائدا - و ثانيهما لا يكون اجماعا لاشتراط العدد - و على اشتراط العدد
قيل - اقل ما ينعقد الاجماع ... باثنين ... لان الاجتماع لا يتحقق بدون ذلك -
و عند شمس الائمة السرخسي الثلاثة - لانه اقل الجماعة *]

LXXX. ورقة فتوى شرعية ثمنها ستة قروش

فضيلتو افندم مفتي الديار المصرية *

ما قولكم دام فضلكم في رجل هندي حنفي المذهب وقف قراطيس
وصكوكا مالية من التي تعرف عند الافرنج بالرانث - او وقف اسهما في
قوصبانيات تجارية مما تعرف في زماننا هذا في بعض البلاد فهل وقف هذا
صحيح جائز في الهند اذا جرى به التعامل في البلاد الرومية مثلا و هل يجوز
وقف الفاس و القدوم في زماننا هذا [افيدونا ولكم الاجر افندم من السائل] *

حسن بك فهمي سكرتير

دولة الغازي مختار باشا

الحمد لله وحده و الصلوة و السلام على من لا نبي بعده و على آله
و صحبه نص العلماء على ان محل الوقف المال المتقوم بشرط ان يكون عقارا
او منقولاً فيه تعامل فالصكوك المالية المذكورة ان كانت مالا متقوما و قد جرى
العرف بوقفها في بلد الواقف كان وقفها جائزا على مذهب الامام محمد
رحمه الله تعالى كوقف الدراهم والدنانير التي تعرف و وقفها و كذا الفاس
و القدوم متى تعرف و وقفها قصدا على مذهب الامام المشار اليه و قد اختارة
اكثر فقهاء الامصار كما في الهداية و هو الصحيح كما في الاسعاف و هو قول
اكثر المشايخ كما في الظهيرية كذا في رد المحتار و صرح في شرح الدربان

[N.S.]

عائيه الفتوى و اما وقف المنقول تبعا للعقار فهو جائز بلا خلاف بين ابي يوسف
و محمد رحمهما الله تعالى - وفي رد المحتار ايضا بعد كلام ما نصه و على
هذا فالظاهر اعتبار العرف في الموضع او الزمان الذي اشتهر فيه دون غيره
فوقف الدراهم متعارف في بلاد الروم دون بلادنا و وقف الفاس و القدوم كان
متعارفا في زمن المتقدمين و لم نسمع به في زماننا فالظاهر انه لا يصح الآن
ولئن وجدنا نادرا لا يعتبر لما علمت من ان التعامل هو الاكثر استعمالا فتأمل
انتهى - فالمدار على التعارف و عدمه - و اما السهام المذكورة فوقفها من قبيل
وقف المشاع فان كانت سهامها في عقار فوقفها جائز على مذهب ابي يوسف رح
و محمد رح ان لم تكن قابلة للقسمة و ان كانت قابلة لها فجاوز وقفها على
مذهب ابي يوسف رح لاعلى مذهب محمد رح و صحيح كل منها بلفظ الفتوى -
و ان كانت سهامها في منقول فوقفها جائز ان لم تكن قابلة للقسمة و قد جرى
التعارف بوقفها ففي حواشى العلامة ابن عابدين على البحر ما نصه - قواه
و قال محمد رح يجوز وقف ما فيه تعامل من المنقولات الخ - و اذا عرفت
ان وقف المنقول انما هو على مذهب الامام محمد رحمه الله تعالى راعيت
الشروط التي اشترطها في الوقف فيها ايضا ككونه مقسوما غير مشاع فيما
يحتمل القسمة متسلما الى متول و ان سقط التبايد انتهى - ثم اعلم ان كلام
الفقهاء هنا فيه ميل الى اعتبار العرف الخاص وهي طريقة في المذهب و هو
وجيه فان الفاظ الواقفين تبني على عرفهم [هذا ما تيسر و ظهر لي في جواب هذا
السؤال و الله تعالى اعلم بحقيقة الحال *]

تحريرا في ٩ محرم سنة ١٣٢٦

نمرة ١٦٧ فتاوى

ما قولكم في رجل هندي حنفي المذهب وقف قرايطس LXXXI.
و صكوكا مالية - من التي تعرف عند الافرنج بالراننت - او وقف اسهما في
وصفانيات تجارية مما تعرف في زماننا هذا في بعض البلاد فهل وقف هذا
صحيح جائز في الهند اذا جرى به التعامل في البلاد الرومية مثلا و هل يجوز
وقف الفاس و القدوم في زماننا هذا افيدونا و لكم الاجر افندم *

الحمد لله وحده و السلام على من لا نبي بعده و على آله و صحبه

و تابعیه و حزبه و بعد فانی قد اطلعت علی السؤال المذكور اعلاه و حیث ان کلا من الصکوک المالیه و الاسهم التجاریه المذكوره و الفاس و القدوم و ما شاکل ذلک جمیعہ فی المنقولات و قد صرحوا بان وقف کل منقول ان کان تبعاً للعقار فهو جائز بلا خلاف بین ابی یوسف و محمد وان کان وقفہ مستقلاً مقصوداً غیر تابع للعقار فمنعہ ابو یوسف رح و قال محمد رح بجواز وقف ما جرى فیہ ولتعامل من المنقولات و اختاره اکثر فقهاء الامصار كما فی الهدایة و هو الصحیح كما فی الاسعاف و هو قول اکثر المشایخ كما فی الظہیرة علی انه قد نقل فی المجتبی عن السیر جواز وقف المنقول مطلقاً عند محمد رح و اذا جرى فیہ التعامل عند ابی یوسف و علی ذلک فمتی کان التعامل قد جرى بوقف، تلك القراطیس و الاسهم جاز وقفها خصوصاً و انها بمنزلة الذقود و الدراهم و الدنانیر و قد قال فی المنع و لما جرى التعامل فی زماننا فی البلاد الرومیة و غیرها و بوقف الدراهم و الدنانیر دخلت تحت قول محمد المفتی به فی کل منقول فیہ تعامل و کذا القدوم و الفاس یجوز وقفهما متى جرى التعامل بذلك و هكذا کل منقول من مکیل و موزون و قیمی و مثالی و قدر و جنازة و ثیابها و مصحف و کتب لان تعامل المسلمین فیما یکون مبداه علی العرف من الاحکام حجة یترى بها القیاس لحديث - ما رآه المسلمون حسناً فهو عند الله حسن - كما رواه احمد [فی کتاب السنة و هو حدیث حسن موقوف لكنه فی حکم المرفوع] و لذلك قال فی المبسوط ان الثابت بالعرف کالثابت بالنص و الله اعلم *

کتبه

محمد بخیت المطیعی الحنفی بالازهر

LXXXII. چه میفرمایند حضرت حجة الاسلام و ملان الانام

مد ظله العالی در این مسئله شرعیہ کہ هرگاه اشخاصی جمع گشته و ملکی را بقیمتی معین بشرکت مشاعی از روی حصص خریدہ مثلا کسی دارای ده حصه و کسی بیست حصه و همچنین بتفاوت از روی حصص بخرند کہ هر ساله منافع آنرا از روی حصص سرشکن کرده بصاحبان حصص بدهند برای توضیح مسئله صد نفر بازاری را هزار حصه قرار داده قیمت هر حصه را صد روپیہ مقرر کرده خریدند - کہ منافع آنرا سالیدانه از روی حصص بصاحبانیکہ بلیت آن شرکت دارند برسانند و زیدی مثلا ده بلیت کہ ده حصه بوده باشد دارد آیا زید میتواند کہ

این حصه خود را وقف نماید که اصل بحال خود بماند و منافع آن را در جهتی که معین کرده صرف نمایند و این چنین وقف صحیح و نافذ است از روی قوانین اثنا عشریه یا نیست استعدا آنکه حکم مسئله را کاملاً آنچه فتوای حضرت عالی است معتضداً بالکتاب المعتبرة من علماء السلف قلمی فرموده بخاتم شریف مختتم فرمایند [و السلام] *

بسم الله تعالى

وقف مشاع صحیح است باتفاق شیعه و اکثر اهل سنه و جماعه از فقهاء اربعه و غیرهم مگر قول نادری از بعض عامه و اخبار کثیره صحیحه صریحه بر صحت صدقه مشاع از ائمه علیهم السلام وارد شده که مراد از صدقه یا خصوص وقف است و یا وقف اظهر افراد آن است پس صحت این وقف از جهة مشاع بودن ملک میان چند نفر اشکالی ندارد و چون قبض شرط صحت وقف است باید بقبض موقوف غلبه و یا بقبض متولی بدهد بهمان نحو که اگر حصه خود را میفروخت چگونه بقبض مشتری می آید و در وقف بقبض متولی بدهد و اگر خود را متولی وقف نموده خودش عمل بوقف نماید و این تصرف خود را تصرف متولی وقف بداند نه تصرف مالک پس اگر وقف نمود ملک مشاع را و بقبض داد صحیح و لازم است و اگر بقبض نداد میتواند رجوع نماید از وقف در حیات خود و اگر واقف مرد پیش از قبض وقف باطل میشود و الله العالم *

حرره الاحقر عبد الله المازندرانی الذجفی

۱۱ شعبان سنه ۱۳۲۵

APPENDIX II.

(سئل) فی رجل وقف جاسوساً فی بلد لم يتعارفوا وقفه ولا تعاملوا به فاذا صدر من واحد او اثنين هل يعد ذلك تعاملًا او لا ...

(الجواب ... (۱) و مقتضى قولهم غلب ذلك فى اوقافهم انه لا يكفي صدور من واحد او اثنين لانه ليس بغالب (۲) قال العلامة ابن الهمام فى التحرير [فى بحث الحقيقة] ان التعامل هو الاكثر استعمالاً *

فروع - التعامل

مذاهب الدقائق شرح مجمع الحقائق صفحة ٢١٩

[اى استعمال الناس فيما بينهم بالاخذ والاعطاء وغيرهما - اعلم ان التعارف والتعامل بمعنى واحد يذكر احدهما في بعض الكتب والاخر في بعضها وقد عطف التعارف على التعامل بطريق التفسير في المحيط حيث ذكر فيه ان توك القياس جائز بتعامل الناس وتعارفهم انتهى كذا نقل عن الشيخ زادة - في زمن الاجتهاد ان - كان اى التعامل - كليا - قال المصنف في منهواته لعله العادة الغالبة يلحق اليه اما في الاشياء العادة انما تقبل اذا اطردت او غلبت كتعامل جميع الناس في المزارعة والمشاركة - فاجماع عملي - وسكوتي اذا ادلت الشرعية اربعة والاجماع مختص بالمجتهدين فلا بد ان يكون ذلك التعامل في زمنهم راجعا الى اجماعهم كذا بينه احمد الرومي في حاشية المراجعة فيما لم يخالف الشرع ونص الفقهاء - وان - كان التعامل مختصا - لبلدة خاصة وكذا - اى فاجماع عملي - عند بعض - وفي الحاشية وهو مشايخ - و الاصح لا - اى لا يكون اجماعا - بل يعتبر - اى ذلك التعامل الخاص - فيما لا نص فيه - اى في حقه للدقائق بالكلية او لرجوعه الى نص - وكذا - الاصح ان التعامل - الكلي في غير زمن الاجتهاد - معتبر فيما لا نص فيه كالتعامل الكلي في زمنه - ولهذا قالوا استعمال الناس حجة وادرجه بعضهم في قوله عليه السلام مראה المؤمنون حسنا فهو عند الله حسن *

اما العرف الخاص - وهو ما تعارف به قوم معينين - فلا يثبت الحكم العام به اى بالعرف الخاص - وقيل يثبت - كما نقله المصنف عن البزازية *]

العقد المنظوم في ذكر افاضل الروم الموضوع بهامش الجزء الثاني من

تاريخ ابن خلكان - في ترجمة المفتي ابي السعود - صفحة ١٤٩

ولما وقع الخلاف بينه وبين المولى محمد المشتهر بچوي زادة في جواز وقف النقود الذي شاع في هذه الديار وجرى عليه التعامل في تلك الاقطار كتب رحمه الله رسالة يتحقق فيها جوازها واكثر من الدلائل والنقول الدالة مطلقا على جواز وقف المنقول اذا جرى عليه التعامل سيما من المنقول *

28. Notes on the newly-found Manuscript of Chatuhsatika
by Aryadeva.

By MAHAMAHOPADHYAYA HARAPRASAD SHASTRI.

A batch of palm-leaves came to my hand, containing fragments of four different works. One fragment of this has several colophons, purporting to say that the leaves belong to some commentary on Āryadeva's Catuḥśataka. This roused my curiosity, and I carefully examined the leaves. I found that only twenty-three leaves belong to Āryadeva and his commentator. The last possessor of the manuscript had obliterated all the original leaf-marks, except one, and had put in new leaf-marks of his own from 16 to 38, the leaf containing the ancient leaf-mark being the 15th. The leaf marked 29 by the late owner does not belong to this work at all, but to some work on grammar. So I did not count it among the 23 leaves, which really belong to Aryadeva's work.

The leaves were not in order. The first chapter ended in the 36th leaf, the third chapter in the 15th, the fourth chapter in the 17th, the eighth chapter in the 34th, the ninth chapter in the 37th, the thirteenth in the 28th, and the fifteenth in the 33rd. Instead of attempting to put the leaves in order I allowed them to remain as they were, and transcribed each leaf in a sheet of foolscap, writing the obverse side in one half sheet and the reverse side in another. I then tried to put the foolscap sheets in order. The 20th leaf came before the 18th: they are consecutive. The 24th and the 25th leaves, on examination, were found also to be consecutive. The 21st and the 19th are also found to be consecutive. The 22nd, the 34th and the 38th appear to be consecutive, but I can not be positive on the point that the last two are so. The 26th, the 27th, the 28th, the 30th and the 31st are also found to be consecutive. By reading over the sheets several times, I have given them an order of my own, and marked them from 1 to 23.

As the 3rd chapter came to an end in leaf 15, which alone in these leaves bears the ancient leaf-mark, I thought the average length of chapters to have been five leaves; and as there are sixteen chapters in this work the length would be, according to that average, eighty leaves. But as the last eight chapters are philosophical and controversial, and therefore, are likely to have been longer than the first eight which are dogmatic and religious, I would give them a leaf more each, so the length of the work would be about 88 leaves. The fragment in hand therefore is only a fourth of the whole work. But as the colo-

phons of seven chapters are to be found in these 23 leaves, there is enough to know about the ends of these chapters and the beginnings of the next following chapters. At the end of the 8th chapter there is a statement: "In the subsequent eight chapters will be treated of—how men can understand the nature of the world." "तच्च जगत्स्वभावदशित्वं यथा भवति तथा उत्तरत्र-प्रकरणैरष्टाभिः प्रतिपादयिष्यति." In the beginning of the 9th chapter there is a statement to a similar effect. "समनुक्रान्तप्रकरणजलप्रक्षालितचित्तसन्तानस्य तत्त्वामृतदेशनापात्रस्य शिष्यस्य आचार्यी-स्तः परमवशिष्टैः प्रकरणैर्यथास्थितपदार्थतत्त्वाधिगमाय तत्त्वनिश्चयमार-ब्धुकामः संस्कृतस्योदयव्ययत्वेनासारतामुद्गावयद्वाह." So from this it appears that the last eight chapters are the अवशिष्ट or the remaining chapters of the work. In the commencement of the 16th chapter there is a statement to the same effect—"समनुक्रान्तैः पञ्चदशभिः प्रकरणैः शास्त्रकार्यं पारसमाप्य शास्त्रारम्भप्रयोजनं कृत्वा अन्यशेषपरिहारश्चोपदर्शयन् षोडशं प्रकरणमारभते." From all this it is apparent that the whole work is divided into 16 chapters, and that the first eight chapters are dogmatical and religious, and the last eight chapters are philosophical and controversial.

The first four chapters treat of the means by which one may get rid of four wrong impressions. The first of these impressions is the belief in the eternity of things that are non-eternal. The second impression is that of happiness where only sorrow exists. The third is to consider that to be pure which is really impure. The fourth is to consider that to be self which is not self. And in the subsequent four chapters Buddhas are extolled as the only teachers of truth. As liberated souls they have no interest in teaching, yet for the benefit of the animated creation they constantly teach. The eighth chapter ends with a quotation from Buddhapālita, a teacher not known to Nanjio. The 9th chapter proves that in reality nothing exists. The 10th chapter in the beginning controverts a novel doctrine of there being two souls to a man. It also controverts the theory of the Sāṅkhyas. The Sāṅkhya doctrines controverted here differ in many respects from that of Iśvarakṛṣṇa, the oldest writer on Sāṅkhya known up to the present date. The 13th chapter declares that there can be neither senses nor the objects of senses. In this and in the following chapter the writer comes into conflict with the Vaiśeṣikas. In the 15th chapter he proves the non-reality of the phenomenal world. The sixteenth concludes the whole work.

In the colophons of the first and the 8th chapters the work is named as आर्यदेवीय, that is, written, by Āryadeva, बोधि-

सत्त्वयोगाचार the Yogācāra doctrine of the Bodhisattvas, and as Catuḥśataka or composed of 400 ślokas. The term Catuḥśataka may mean either a work in verse or in prose, the extent being 400 ślokas of 32 letters each. In the present case the work appears to be in 400 Anuṣṭup verses, though I am not sure that there are not some sentences in prose. But when it is named Catuḥśataka, the extent must be 400×32 letters or something approaching to it. The text is accompanied by an exceedingly lucid commentary by some writer later than Buddhapālita, the commentator of the Madhyamaka Kārikās by Nāgārjuna. The writer of the text is well known. Nanjio's catalogue contains the names of nine of his works. He is often mentioned in Hieunth Sang's itinerary. Beal in his *Caternea* speaks very highly of his works. He is said to have been a disciple of Nāgārjuna, and must have flourished about the 2nd century A.D. But we know nothing of the commentator, not even his name. Some of his words have a peculiar Bengali look. He might have hailed from Eastern India. Āryadeva was a Southerner.

In order to ascertain the verses of the texts I had to collect all the verses given in these leaves in one place. Their number is 186. Thirty verses have been marshalled into the leaves without any introduction, and they are in various metres. These are no part of the text. Thirty have been introduced with such words as "प्रतिपादयन्नाह" in 16 instances, शिक्षयन्नाचार्य आह in one, उपदर्शयन् षोडशं प्रकरणमारभते, उद्भावयन्नाह in seven instances, तमुपालभते in one, अपाकर्तुमाह in one, वक्ष्यति हि in one, तान् प्रत्यच्यते in one, and आचार्य आह in one instance. Thus in fifty-nine instances we can positively say that these verses belong to the Catuḥśataka of Āryadeva. When a verse is introduced with such words as "तथा हि," "अपि च," "अपि खलु," "अतएव," "यस्मात्," such verses are generally quoted by the commentator to support the text. Such verses may belong to other authors or other works of Āryadeva, but not to the text. The verses introduced with such words as "तथागतेनोक्तम्," "उक्तं भगवता," "उक्तञ्चाचार्य बुद्धपालितेन," and "तथागते प्रवचने" are undoubtedly quotations from known works. But when a verse is introduced with such words as "उच्यते," "इत्युच्यते," "आह चात्र," it becomes difficult to say whether they belong to the text or to some other work. But when any one of such verses is accompanied by a long commentary, it is most probably a part of the text. Taking the number to be about 30, this fragment contains 59×30 verses of the original text.

We have found, however, that 118 verses have been commented on. But some of them are undoubtedly outside the text.

In the first eight chapters of this work, the commentator often illustrated philosophical ideas by short stories which are charmingly beautiful, and throw a flood of light on the manners and customs of the people and may contribute to the already rich folk-lore of India. I will give only four instances :—

(1) To illustrate the fact that custom (लोक) is stronger than law (धर्म), he gives the story of दुहित्विवाह or marrying a daughter. A certain person went to the country of the Yavanas. He found a Yavana light a fire, and by his magical power made the fire speak. The fire said, "Your daughter will be your wife." The man had a handsome daughter at home. He thought of marrying the daughter. He implored the Yavana to give him the magical power. Armed with the magical power he went home and lit a fire. But the fire said, "You cannot marry your daughter: that is not the custom of your country."

(2) To illustrate the doctrine that things seen in the proper light appear ugly and uninteresting, he gives the story of a friar in Kāamboja. A Buddhist Bhikṣu went to Kāamboja for mendicancy. A man came to him and said, "Begging here is regarded as a very low occupation. So do not utter a word asking for anything. The Bhikṣu went on with the alms-bowl in hand without speaking a word. The people there never saw a Bhikṣu: they were experts in making machines. They thought that some expert machine-maker sent them a curious machine which can open and close its eyes like a man. And he has done so to overmatch them. They in their turn prepared a similar machine and sent it to him. He saw the fun of it. He came out and asked the Bhikṣu to speak. The Bhikṣu spoke, "Let there be no disease." The people of Kāamboja were struck with wonder and said that they had not the skill to make the machine speak. If they knew that he was really a Bhikṣu, they would have treated him with contempt.

(3) To illustrate that Buddhas are never inactive and even their very breath is for the benefit of the animated world, a story is given of a Bhikṣu sojourning in the house of a Pārāśara or a machine-maker. A Bhikṣu went to the house of a machine-maker for alms. The machine-maker invited him to remain at the house for the rainy season. He gave the Bhikṣu his food. When the Bhikṣu wanted to go after four months, the man paid a sum of money for the purchase of monastic robe, and also wanted to pay his wages. The Bhikṣu refused to accept any wages, as he had done nothing to deserve them. The man pointed out that below the room in which he lived

there was a machine which worked constantly by the pressure of his body as he moved about, and produced blades of knife, and that he was a great gainer by the sale of these. Just as every motion of the Bhikṣu was for the benefit of the owner of the machine, so every motion of the Buddhas was for the benefit of the three worlds.

(4) The Brāhmaṇas say that the man who dies in battle goes to heaven, because he sacrifices the dearest thing in the world, his life, for glory. Says the commentator, this is not proper. And to illustrate it, he gives the story of a milkmaid who offered her person to her father-in-law. The son of an old milkman was away. His wife treated the old man very badly, insulted him and gave him scanty food. On the return of the son, the father complained of her conduct, and he scolded his wife and ordered her to do everything to make his father comfortable, and to do even the hardest thing to please him. When the son was again away the daughter-in-law served her father-in-law with great attention and care. At night she made a nice bed for him, washed his feet with tepid water and prepared to lie on the bed with him. The old man said, "What are you doing?" She said, "Your son has ordered me to do the hardest thing to please you; and nothing is harder for a woman than to offer her person." The old man greatly annoyed left the house. The son on his return enquired about his father, and the wife gave him the whole story, not omitting the offer of her person. The son drove her away and entreated the father to come and live with him. She made a great sacrifice, but nobody praised her for it. So if you die only for glory, you do not do the right thing.

The work, a fragment though it is, throws a good deal of light on the life in ancient India: (1) It often speaks of curious machines as in the stories given above. (2) It speaks of the unreal nature of the caste-system; it speaks of people of other castes and other countries being regarded as Kṣatriyas on account of their Kṣatriya occupation. (3) It scouts the idea of purity on which the whole Brahminic system is based. (4) It gives expression to the extreme democratic idea that the king is only a servant of the mass, who pay the sixth part of their income as his wages. (5) It ridicules the monks who secretly drank wine at night. (6) It presupposes the existence of a literature in the Kāvya style and quotes many verses, of which later Sanskrit poets might well be proud. (7) It brings out, in bold relief, the antagonism which existed between the Buddhists and Brāhmaṇas in the story of Ācārya Saṅghasena and his pupil. Ācārya Saṅghasena asked his pupil to become an *Upāsaka*. But he demurred. But after a few days he came back and said, "O Acārya, I have become an *Upāsaka*, because whenever I meet a Brāhmaṇa, I wish to kill him."

The philosophical ideas embodied in this fragment are characterized by boldness which is rare even in works that are already published, of the Mahāyāna school. The soul, the senses and the object of senses are all declared to be phenomenal : and then all phenomena are declared to be unreal. What the reality is can not be gathered from this fragment. Āryadeva is reputed to be pupil of Nāgārjuna, the author of the Mādhyamaka or the Śūnyavāda theory. In this work, however, Āryadeva though refuting the Vaibhāṣikas does not seem to say anything against the Mādhyamkas; yet the work is called Bodhisattva-yogācāra. And the probability is that he is a teacher of Yogācāra or the Vijñāna-vāda theory. That the Aupaniṣadas and the later Vedāntists borrowed largely from Āryadeva's works is undoubted. This book, therefore, is extremely valuable as one of the earliest works on the transcendental school of thought in India.

Though Nanjio speaks of the translations of nine works by Āryadevas in Chinese, the Catuṣṣatakas is not one of them. It is said to have a Tibetan translation. The fragment, therefore, is that of a unique work, both as regards the text and the commentary.

One other work of Āryadeva in Sanskrit was found by me and published in J.A.S.B. n 1898. I could not find the name of the work. But Professor Bendall wrote to me to say that its name was Cīttaviśuddhiprakaraṇa. A tentative translation of the work appeared in the *Evangelical Review*. That book is also characterized by the boldness of its conceptions, its anti-Brahminic tendencies, and by its attempts to whitewash the blemishes of monastic life.

On the last day of his stay in Calcutta, I showed this MS. to Professor Schervetzky, and he was convinced of the genuineness of the work. He pronounced it to be a great discovery. He said that European scholars would be anxious to get it, and asked me to go to press at once. Little did he think at the time that the owner, by effacing the old page marks, had put even this small fragment of this work into great confusion. Dr. Ross tells me that Professor Schervetsky regarded the finding of this work as the greatest sensation during his stay in India.

It is not out of place to mention here that though I have paid great attention in transcribing and trying to understand the work, the difficulty of understanding a unique work in a fragmentary condition is such that my readers should accept my findings as tentative till the work is subjected to a more careful examination.

29. Folk-songs and Folk-lore of the Gehara (Kanjars).

By W. KIRKPATRICK.

Gehára, as I have stated in a previous paper, is the inter-tribal appellation of an endogamous section of Kanjars.

It will be noticed that in the following few verses prominence is given to the name of one *Mána*, each line or verse beginning and ending with this name—apparently by way of invocation. *Mána*¹ is seemingly a sort of deified ancestor common to various Kanjar tribes, and among the *Geháras* is sometimes known as *Mána Gúru*.

A well-known legend—confirmed with some slight variation by Mr. Crooke—is that *Mána* was attached to the Court of Delhi as a maker of *khas-khas tatties* (Crooke's version is that he was a brush-maker; *kūnch band*). The King of Delhi had two famous wrestlers (*péhlwán*) *Mála* and *Dána*—Crooke gives the names “*Kállú* and *Mallú*”—who were champions of the world.” Anyhow *Mála* and *Dána* were noted as athletes (Crooke: “for their skill in swinging the athlete's chain bow”; *lezám*). *Mána* apparently did not take these two *péhlwán* seriously and suggested an exchange of occupations. Crooke says: “*Mana* happened to pass by and “taking the bow plunged it so deep into the ground that no “one could withdraw it.” The Emperor hearing of *Mána*'s prowess and ambitions sent for him and made him wrestle with *Mála* and *Dána*. Needless to say *Mána* was victorious. The version of the story as given to me continues that *Mála* and *Dána* both fought *Mána* at the same time, but quickly seeing themselves outmatched they took a mean advantage—*Dána* seized *Mána*'s *chóti*³ or *chūttiá* from behind while *Mála*

¹ Mr. Nesfield says: “The man-god whom the Kanjars worship is “*Mana*—a name which does not appear in any of the lists of the Hindu “divinities. *While he lived amongst men* (the italics are mine—W. K.) “he was the model fighter, the great hunter, the wise artificer and the “unconquered chief. He was not only the teacher and guide but also “the founder and ancestor of the tribe.”

Col. Phillott has suggested to me that this use of *Mána*'s name at the beginning and end of a song or verse is in conformity with a common practice in Oriental poesy and would identify *Mana* as the ‘writer and composer.’

² Ibbetson's Punjab Ethnography in describing the *Sánsis* (a tribe closely allied to the Kanjars—W. K.) divides them into two tribes known as *Káلكá* and *Máلكá*. The *Bawáriás* also have a section called *Káلكamaliá*, not to be confused with the *Sánsis* or Kanjars however; *Káلكamaliá* with the *Bawariás* meaning simply “Black blankets.”

³ The propriety of continuing to wear the *chóti* or *chūttiá* by Hindu

made a feint in front. *Máná* dashed forward at *Málá* and in the effort had his *chóti* torn off and left in *Dáná's* hands; *Máná* eventually threw them both, "*ásmán dakháia*"¹—but the loss of his *chóti* deprived him for ever after of his virtue as a Hindu,² and in no small degree of his renown as an ancestor! A fable of this sort affords an irresistible opportunity to a tribe for explaining away their present or recently past non-Hindu state, and an excuse to hark back to an imaginary Hindu origin. In fact we here have *Máná's* claim to posthumous fame being denied him by his own people; striving as they are with the rest of the casteless millions of India to obtain a footing, even though it be on the lowest rung of the Hindu social ladder.³ And so it comes about that *Máná* is at the present day looked upon by the Kanjar community, certainly the Gehárás, rather in the light of a necessary evil—so much so, if I have been able to correctly gauge their thought, that he is disreputable enough to require propitiation, that his name may not to be mentioned except as we see it in use—as an invocation. One of my informants, a well-known Gehárá shikári, was highly amused at my expecting him to pronounce the name in ordinary tones. He had no objection to repeating the name "*Máná,*" but only in a sort of drone or chant—"Oh! *Ma-á-á-ná!*"

Máná had a wife called *Nathiyá*, a lady with even less of a reputation than *Máná*, and she is not to be confused with the Great Mother or Mother Great Queen, the female and supreme deity known as *Mári*⁴ or *Máharáni* or *Dáíá Máharáni*.⁵ *Máharáni* is the principal Kanjar deity, and her male

converts to Christianity has recently been the subject of some discussion in Missionary circles in India.

¹ *Ashmán* or "*asmán dakháiyá*" = "showed him the sky." I referred this expression to Mr. C. A. W. Sands of the U.P. Police (C.I.D.), the authority on Indian *Kūshṭī* or wrestling, and he has very kindly given me the following interesting note:—"There is a custom in parts of the Punjab (chiefly I believe in the South) of regarding it as a fall (*chit*) for a man to be supine—to see the sky. This is not generally recognized among Indian wrestlers as a fall. The ordinary fall is the '*donon shánén ke kushti*'—that of both shoulder blades touching the ground. This is the '*chit*' generally recognized throughout India."

² This is interesting, as Crooke in "Tribes and Castes," III, p. 147, says: "The Kunchbands sometimes offer the hair of an infant to Mana." The Gehárás are a section of the Kunchband Kanjars.

³ As Sir Herbert Risley puts it, "that course of development by which a non-Aryan tribe transforms itself into a full-blown caste claiming definite rank in the Brahmanical system."

⁴ Crooke. Vol. IV, p. 74, in description of *Nats*, says: "Māri is worshipped when cholera appears in the village." The Kolhates of Bombay worship among others the cholera goddess Maria—*Bombay Gazette*, XX, 186 sq.

⁵ See Vocabulary of *Pási Boli* or Argot of Kunchband Kanjars—*Journ. As. Soc. Beng.*, vol. vii, no. 6, p. 277.

companion is known as *Khetrpál*,¹ who is however of no great consequence, and, I imagine, has been introduced to the Gehará Kanjars by contact with allied tribes. *Khetrpál* is the same as *Bhumiyá* (*Bhewáni* ?), and in another form *Sáim* or *Sáyám*. Still it is interesting to note that when on rare occasions he has to be propitiated he has a special form of *puja*. A small square space is cleared and plastered over with cow-dung, and on this seven spots or *tikás* are made with *Saindoor*.² Betel and wine are then dispensed and the *hūqá* handed round. *Khetrpál* is said to have a particular shrine somewhere near Calcutta, under an *Imli* (tamarind) tree.

Máharáni Dái or *Dáiyá* has a shrine at *Miránpore* (Maháránpore ?), near Allahabad, also under a tamarind tree. The *Imli*, it has been impressed upon me, is the Kanjar's *deodar* or special sacred tree. This shrine at Allahabad is periodically visited by all the Kunchband and other Kanjars from the Southern Punjab and Western districts of the United Provinces³ and has been frequented by Delhi Kanjars for over fifty years. It will be seen that in Song IV *Máharáni* is referred to as *Pūrbéni* freely translated "Queen of the East."

Another legend connects *Máná* with *Dáná*—the wrestler who deprived *Máná* of his *chóti*—as his brother. This I think, however, is only a convenient excuse for introducing some more flim flam to show Hindu origin. *Máná* and *Dáná* it is said were both *Koli* or *Juláhás*, and had "*huqa páni*" relations

¹ *Khetr* = earth, place; *pal*—protector or owner. See Ibbetson's Census report, account of the Aheris, or Thoris or Heris who "worship specially Babaji or Kohmand in Jodhpore and Khetrpál of Jodhpore."

Khetrpál is also one of the deities worshipped by Hill Doms in Kumaon.

² *Saindur*—the red lead which is used by so many castes and tribes in India, in one of the most binding parts of the marriage ceremony—the bridegroom rubs *saindur* on the bride's head; the parting in the hair painted red is a sign of the married state.

³ In confirmation of this, Mr. Geoffrey Clarke, I.C.S., Postmaster-General, U.P., while at Allahabad this year very kindly obtained and sent me the following note:—"Miranpur is a village on the banks of the Jumna on the Allahabad city side of the Jumna Bridge, and under a small *Imli* tree about ten years old is the Mandir of the goddess *Dharáná Mai*: she is placed on a small kutchá platform and rests against a small wall. She is about a foot in height. The land on which the shrine stands was the property of Mahamdu, and some time back was purchased by Jhungri Kanjar, resident of Colonel-gunge, Allahabad. Jhungri is still alive, and appears to be the officiating 'priest.' The Mandir is well known to and frequented by Kanjars, Nutts and Badiyas. Jhungri Kanjar is not called a Mahunt, though he is the owner of the deoghar. It is well known to local Pandus that Delhi and Punjabi Kanjars pay visits of pilgrimage to the shrine and venerate the *Imli* tree. There appears to be no fixed season for the worship of the goddess. Fowls, goats and pigs are sacrificed and sweetmeats are offered and distributed by Jhungri Kanjar."

with all Sudras; but one day unknowingly *Máná* partook of some food off a leaf plate which had been left by *Dáná* as his *jhútá*. *Dáná* thereupon outcasted *Máná*, and this following upon the loss of his *choti* was the last straw! *Máná's* wife, as I have said, was *Nathiyá*; she died before *Máná's* degradation, and this is why it is explained all married *Gehárás* when they die are cremated, while the unmarried are buried—in a lying posture, face upwards—head to the north and feet to the south. When the Chowdhri or Naik of a camp dies and time and money permits he is buried in a sitting posture. I was never able to get a very definite confirmation of this practice, but it is a custom known to the *Gehárás* and in fact claimed by them, and I mention it as it is common to many of these wandering tribes.

As an example of how difficult it is to make too definite statements with regard to the folk-lore or origin of these hitherto casteless tribes, particularly now that they are so rapidly coming under Hindu influence, I had a reputable old Chowdhri of the Delhi gang disclaiming all knowledge of *Mana*; he said *his pir* was “*Rám Dijai* whose shrine is at *Ronéchá* near *Pokerji* in *riásat* *Jodhpore*,” and I believe this is all it was—*Ram Dijai* is *his* own particular saint. In a generation or two the luckless *Máná* will be wiped off the *Gehará* pantheon and *Ram Dijai* will reign supreme. This old disciple of the usurper *Ram Dijai* insisted that *Máháráni* committed *sati* on *Ram Dijai's* pyre, and that *Ram Dijai* was an incarnation of the Sufi poet *Kabir*.¹ This is the sort of story one has to “sift out,” but nevertheless there is some interest attaching to the relationship claimed with *Kabir*. Captain *Richardson* in his much-quoted article on *Nats* or *Bazegars* mentions *Kabir* as the bard of the *Nats*.

The first song, inculcating endogamy, is perhaps the only one of interest from an ethnological point of view. The *Gehárás* are an endogamous section divided up again into several distinct exogamous septs mostly of totemistic origin. I have only been able to discover one song, or as I should more correctly describe it, a proverb, with an exogamic allusion. “*Oh! Sóhnrá, kás mé ná tirná*” = “*Oh Sohnra, do not swim in the rushes!*” *Sohnra*² is the title of an eponymous exogamous sept of the *Gehárás*, the founder being one *Sóhnrá* who once when journeying came to a river in full flood, and as he could not cross over, he laid him down to sleep among the *kás* or feathery rushes on the bank. At midnight he awoke, and it being moonlight with a wind blowing, the mov-

¹ *Kabir* or *Kubeer*, a well-known Deist and *Sufi* poet of humble origin and the founder of the sect known as *Kabirpant*.

² *Sóhnrá* as a name may well be an invention, a nickname in fact; *soh ráhá* = he is sleeping.

ing grasses had the appearance of flowing waters. Under the delusion that the river had overflowed its banks and that he was surrounded by water, he struck out to save himself, going through the actions of swimming. Hence "*kás me tirná*" is now a saying applied to anyone, so to speak, groveling in the dark, or on the wrong track, or wrong scent in shikar; while the negative application of the proverb, i.e. *kás me ná tirná*, may well be used, and I believe it is applied as a warning against marriage outside one's own sept.

1. SONG INCULCATING ENDOGAMY.

Oh, Máná! Gehári karsī thó náo chálsi
*Aur kájri karsi tho náo, ná chal-bá-bro.*¹

Oh, Mana! (invocation):

(If you) take unto yourself a *Gehári* then (your) name will continue.

And (but) if you take (*kar si* = do it with) a *Kájri* (outsider; anyone not a *Gehári*), (your or our) name will not continue.

2. IN SICKNESS.

Deo méré rothéro lé jái Mánái ké ré,
Jin pakré thū né bóth ab né chalé théro Máné—bhai re!

Goddess! for the sake of *Máná* take away my troubles (pain)

Which you have (thought fit) to give me. Now you remove them—To you *Máná*!—Oh brother!

3. IN WORSHIP (Thanksgiving).

Dai, Má'rání barro gad-sī pakháro
Soná lái gadláro-jhánch
Jaggo Maggé cholná Ko kátsi
Aur Lál Miá Tar-bar! Jaggo Magge cholná
Katsi, etc., repeat ad lib.

Oh Mother! Great Queen! (invocation):

Go (thou) and bring a real (well made) spear

And bring golden cymbals.

(And) awake! and like a thread (which breaks) (your troubles) will be cut away.

And proclaim *Lalmia*² victorious.

(In the sense that *Lalmia* will prevail).

¹ *Chal-ba-bro*. This is a fanciful inflection (instead of *chalsi* in the first line) to meet the requirements of the chant. *Chalsi-chalná* to go.

² *Lalmia*—The red or "beautiful one"—a heroic title for *Máná*.

4. ORDINARY WORSHIP, PROPITIATION IN A SPIRIT OF HUMILITY.

*Mána théri ráhéné gūjargái Mána !
Théri dáin Kálká, báiin Pūrbéni
Simar ké chailo ! Mána !*

Mana! (invocation):

Your stay (addressed as to oneself) is fleeting (literally "has expired").

On your right (you have the support of) *Kálká*,

On your left (you have) the "Queen of the East."

And (supported by these) you (we) should go forward, or continue, in (our) life with proper humility—Oh *Mána!* (invocation).

Mána appears no less than three times in this song; and I read it as being an invocation, and not that the warning conveyed is addressed to *Mána*. It is, I believe, the suppliant who feels that his protestations will not carry weight unless he propitiates Mana by using his name.

30. The Stambhesvari.

By B. C. MAZUMDAR, B.L., M.R.A.S.

*Communicated with a note by R. D. BANERJI, M.A., M.R.A.S.,
Indian Museum, Calcutta.*

NOTE.

Mr. Mazumdar's paper is partly ethnological and partly antiquarian. I have nothing to say about the ethnological part of the paper, but I believe Mr. Mazumdar is right in his conclusions, as he has resided in the Sambalpur district for more than a quarter of a century and knows the Orissa Feudatory States very intimately. The modern vernacular for a pillar, the Sanskrit *stambha*, is *khāmbhā* in Hindi, *thāma* in Bengali, and *khambā* in Oriya. So a goddess, whose name in Sanskrit is Stambheśvarī, would be called Khambheśvari. During the lifetime of the late Dr. Bloch I had the good fortune of examining the Puri plates of Kulastambhadeva, and I think Mr. Monmohan Chakravarti's transcript cannot be improved.¹

I believe Mr. Chakravarti is right in assuming that the king Kulastambhadeva is descended from the Cālukyas. In a copperplate grant which I have recently received through the Superintendent, Orissa Feudatory States, from the Chief of Tālcher, Kulastambhadeva is described as an ornament of the Sūlki dynasty, who were famed in the Three Worlds :

—*dābja reṇavaḥ svasti tribhuvana-vidite Sūlki-rāja-vaṃsa-
bhūṣaṇa-rājā.*

—Obverse, l. 2.

Now Sūlki seems to be the equivalent of Solāṅki, which is certainly derived from Cālukya or Caulukya. The antiquity of the name Stambheśvarī is apparent from this plate also. In the ninth line it is mentioned that the king Raṇastambhadeva obtained a boon from the Goddess Stambheśvarī :

*Srī-Stambheśvari-labdha-vara-prabhāvo mahānubhāvaḥ Para-
ma-māheśva-*

10. —*ro mātā-pitr-pādānudhyāyī samadhigata-pañca-mahā-
śabdo Ma-*

11. —*hārājādhirājah Srī Raṇastambhaḥ*

—Obverse, ll. 9-11.

¹ *J.A.S.B.*, Pt. I, pp. 123-27.

It appears from another copperplate belonging to the Raja of Baudh, which also I have received from the same source, that the Goddess Stambheśvarī was also worshipped by the Bhañja kings:

16. —*Samadhigata-pañcamahāśabda mahāsāmanta-vandita Stambheśvarī—*

17. —*labdha-vara-prasāda Rāṇaka Śri Raṇabhañjadeva kuśalī.....*

These plates will be published in the *Epigraphia Indica*.

R. D. B.

On a site in the centre of the town of Sonpur stands a pillar which is known to be the pillar of Stambheśvarī Devī. The word *stambha* means a pillar. When was it that this pillar was raised is not known to the people. The Mahārājā of Sonpur has informed me that it is believed by the people that his ancestor Rāj Singh Deo, father of Achala Singh Deo and great-great-grandson of Rājā Madangopāl, the first Chief, brought this pillar to light, while removing a very big heap of old ruins. A slab of stone bearing an inscription of no great importance was also unearthed at that time. This inscription gives no clue whatever to the pillar or to any king who got the inscription engraved. Another account is, that the wife of Raj Singh Deo brought a little toy pillar of Khambeśvarī from the house of her father, a Raja of Kimidi. Raja Raj Sing then built a temple for Khambeśvarī to honour the goddess of his wife's forebears.

The tradition that it is a Stambheśvarī pillar is of importance; for the Goddess Stambheśvarī or Khambeśvarī, as popularly called, is not worshipped by the Brāhmins and Kshatriyas at Sonpur. The homage that is now paid to this pillar is for the fact that an old pillar once consecrated to some god or goddess has been found out in the *debris* of old buildings.

Khambeśvarī (Stambheśvarī) is now found in the Sambalpur tract, as well as in the western part of the Orissa Garjāt Mahals, to be the tutelary goddess of the Dumāl people. The Kandhs who live on the south-eastern border of Sonpur and in the State of Boad adjoining this border, do also regard Khāmbheśvarī to be their tribal goddess. The Dumāls are Hindus, and the Brāhmins drink water fetched by them. Both the Dumāls and the Kandhs set up wooden posts in their villages to represent the Goddess Khāmbheśvarī.

The Dumāls say that they originally came from Odśingā, which is in the Feudatory State of Athmallik which borders on the State of Boad to the south, and which almost touches the north-eastern border of the State of Sonpur, where this State adjoins the State of Rehrakhol. The geographical name Odśinga is of importance. For we find this name mentioned

in the copperplates of the Trikalinga Guptas. In one charter of Mahābhava Gupta Deva it has been mentioned that a Brāhman family which came from Oḍayaśṛngā (Oḍśinga) was granted a village in the Patna State (E.I., viii, pp. 138-43).

I have also been informed that some Dumāls say that they came originally from Khemri or Khemidi in Ganjam. My informer Pandit Kaśinātha Dāni gave me a couplet in Oriyā, which, he says, the Dumāls gave him in narrating their history. I have not yet been able to get the statement properly verified by any Dumāl. The couplet spoken of is as follows:—

*Khemandi rājya nija sthāna
Deda laksha Dumbā kalā bhīyāna.*

The meaning is—Khemidi was the original home which *created* or gave rise to the Dumbās or Dumāls to the extent of one lakh-and-a-half in number. If this is a genuine tradition amongst the Dumāls, I am inclined to believe that it was Raj Sing's wife of Kimidi Raj family who introduced the goddess in the State of Sonpur.

The Dumāls set up their Goddess Khambeśvarī by putting two posts of black wood in the earth. The Dumāls never wear any cloth or ornament which is black in colour. They always wear *dhutis* and *saris* having red border, and it is only red lac *churis* which they wear. It is also to be noted that their women never put the mark of *sindur* or vermilion on their forehead as all the Hindu married women do. Usually in the Oriya villages the walls of the houses are painted dark with sticky ash-coloured earth; but the Dumāls invariably paint their house walls with brown-coloured *geri māti*. They say that as their Goddess Khambeśvarī is black, they do not wear anything which is black in colour.

The Dumāl women do not wear any ornament about their feet or ankles, as usually women of other castes do. They only bore their left nostril to wear a nosering, and perforate the lobes of the ear for similar purpose. But they religiously avoid perforating the other parts of the nose and the ear. I notice these customs so that in future some clue may be obtained for tracing the origin either of the Dumāls or of their customs.

The Dumāls worship their tribal Goddess Khambeśvarī in the month of Āsvin when the Durgā Pūjā is celebrated by the Hindus. In the month of Āsvin they worship Khambeśvarī under the spreading branches of a *mahua* (*bassia latifolia*) tree. It is significant to note that the god or goddess who has his or her seat under the shade of a tree, is called *dimli* in the Sambalpur tract. May it not be the case that the name Dumāl has its origin in *dimli* owing to the fact that these people worship a *dimli* goddess?

There is a caste in the Sambalpur tract called Sudh. This term is supposed to be a contraction either of the term Sūdra or of the word Suddha (pure). There are two sections of the Sudh people, namely, the Butkā Sudhs and the Baḍ Sudhs. The Butkā Sudhs are treated still as an aboriginal tribe and are not touched by the high class Hindus. But the Baḍ (big) Sudhs are allowed to offer water to the Brāhmaṇs. The Dumāls interdine with the Baḍ Sudhs, but the Sudhs and the Dumāls do not intermarry. This shows that the Dumāls and the Sudhs are akin to each other, while the Sudhs must be supposed to have once belonged to the tribe of the Butkā Sudhs, who are considered to be of low origin.

Even where the Dumāls have their temples (called by the Telugu name *gudi* by all the Hindus of the Sambalpur tract) for their goddess, they fix in the earth two pieces of wood, one to represent Khamsiri or Khambeśvari and the other to represent Parmasiri or Parameśvari. For the Parameśvari a piece of *rohinī* wood is obtained. The word *rohinī* is in the feminine gender, and it means red-coloured goddess. The wood *rohinī* is Indian red wood which is known to the Botanists as *soymida febrifuga*. The Brāhman priest worships the Parameśvari for the Dumāls, while the Dumāls themselves worship their Khambeśvari.

It is difficult to say whether the Khambeśvari has come over to the Dūmāls from the home of the Kandhs. The Aryan form of the name points to a time of Hindu or Hinduized influence both over the Dumāls and the Kandhs, at least in the translation of the name of the goddess. The sacrificial post of the Kandhs is also known to be of black wood. Regarding this, however, I have not got yet very satisfactory information.

I now relate another account of Khambeśvari, though I cannot assert whether the Khambeśvari, I am going to describe, has any connection or not with the goddess of the Dumāls. The Goddess Stambheśvari is found to have been the tribal or family goddess of some Rājās whose copperplate grants were published by Bābu Manomohan Chakravarti in the "Journal of the Asiatic Society of Bengal" (lxiv, 1895, pp. 123-27).

It is rather unfortunate that the original plates have not been published in the Journal. The editor of the Journal has also remarked that the text published in the Journal is that given by the author, and that the plates were not available for comparison. Since Bābu Manomohan Chakravarti is not himself sure whether his reading is correct all throughout, it is difficult to rely much upon the text. Line 8 of Plate A gives us one half foot and one full foot of the Indravajrā verse. Lines 11 to 13 contain two feet of Basantatilakā. If the text could be carefully read in the light of those meters, reconstruc-

tion of some portion of the text could be attempted in spite of wrong spelling and bad grammar.

That Stambheśvarī was the family goddess of the grantor is clear from the fourth line of Plate A. Whatever may be the form of the names of men, it cannot be said that the grantor belonged to Southern India. The inference of my friend Bābu Manomohan Chakravarti that the grantor belonged to Cālukya line cannot easily be accepted. Wrong spelling of words in the plates cannot justify us in changing Śulki into Cālukya. On reference to the wrong spellings it can only be said that the plates were engraved at a time when the vowel "r" was pronounced both as "ri" and "ru" in Orissa. In the plates of the Trikalinga Guptas we get from the wrong spelling the northern "ri" sound only of "r." But in the plates of Kulastambha Deva "śatru" has been misspelt as "śatr" (line 19, Plate A front), and again "pañcariśaya" (line 4, reverse) has been engraved for "pañcaṛṣaya." The reading of the text by Bābu M. M. Chakravarti is "yaśca" for "pañca." Though the original plates cannot be obtained now for comparison, it can be easily said that "ya" could be misread for "pa" and "śca" for "ñca." This only shows that the southern influence in Orissa only commenced, and the northern linguistic influence did not till then die out. This leads us to fix the date of the plates after the time of Mahābhava Gupta and his successors.

Then again the concluding lines of the charter are the same as we get in the charters of the Trikalinga Guptas (*Epigraphia Indica*, Vol. III, pp. 323 et seq.). In the light of the text of the plates of the Trikalinga Guptas I am inclined to think that the Kāyastha officer mentioned in the plates was a Bengali Kāyastha like Kailāsa Ghoṣa, Ballava Ghoṣa, Chāru Datta, etc., of the plates of the Trikalinga Guptas.

Be that as it may, since no definite information can be obtained regarding the grantor who had Stambheśvarī for the family goddess, it is safe not to make any inference at all regarding his original home and origin.

Thus far is certain, that some time after the reigns of Mahābhava Gupta and his successors, who assumed the title Trikalingādhipati, a Rāja made a grant of lands in Kalinga or Orissa and this Rāja had Stambheśvarī for family goddess.

Referring to the Epigraphic records of Assam we find that once by about the eleventh century or a little earlier, the Rājās Sālastambha, Bigrahastambha, Pālakastambha, Bijayastambha and others established a kingdom in Assam. This Sālastambha has been spoken of as a great chief of "the *Mlecchas*" (Gait's "History of Assam," p. 27). Who can say that the Śaiva Kulastambha was not *Mleccha* to begin with, and did not belong to the *Mleccha* clan of Orissa tradition, which possessed Orissa for some time?

31. Persian letters from Jahán Árá, daughter of Sháh Jahán, king of Dehli, to Raja Budh Parkásh of Sirmur.

Communicated by MR. H. A. ROSE.

1.

عليه العالیه
شاه جهان
بذمت
جهان آرا

بسم الله الرحمن الرحيم

زبده الامائل و الاقران قابل مرحمت و الاحسان راجه بده پرکاش بالتفات
امیدوار بوده بداند عرضداشتی که درینولا با چند جانور و دالی انار تفصیل مرقوم
فرد جداگانه بطریق پیشکش ارسالداشته بود بوساطت بار یافتگان آستان تقدس
نشان رسیده از نظر مبارکه گذشت و آنچه معروضداشته بود که سفارش او را
بخدمت حضرت خدیو زمین و زمان خداوند مکین و مکان ذریعه آرامش
عالمیان نموده آید معلوم رای عالم آرای گردید چون حضرت سلاطین پناه
بمبارکی در مستقر الخلفه اکبرآباد تشریف دارند و ما بدولت درینجا ایم بدین
وجه تحصیل مطلب او در توقف ماند توجه ما را شامل حال خود داند *

بتاریخ شانزدهم جمادی الثاني سنه سیزده جلوسی

2.

زبده الامائل و الاقران لایق المرحمه و الاحسان مطیع الاسلام راجه بده
پرکاش بعنایات و التفات سرافراز بوده بداند عرضداشتی که درینولا باهلبله و انار
ترش و نربسی و مرغ زرین و نافع - بآستان تقدس نشان ارسالداشته بود رسیده
بوساطت تتق نشینان عظمت و جلال بنظر فیض اثر گذشت مرغ زرین دیگر
بهمرسانیده ارسالدارد و از راه عنایت از پیشگاه فضل و کرم خلعت برای او عطا
شده پرتووصول افکنده سعادت اندوز خواهد گردانید التفات ما را شامل حال
خود داند *

بتاریخ یازدهم شهر شوال سنه چارده قلمی شده

3.

عليه العالیه
شاه جهان
بذمت
جهان آرا

بسم الله الرحمن الرحيم

زبدۃ الامثال و الاقران لایق رحمت و احسان مطیع الاسلام راجه بده پرکاش
بعنایت و التفات امیدوار بوده بداند عرضداشتی که درینولا با نافهای مشک
و چنور بطریق پیشکش ارسال داشته بود رسیده بوساطت تنق نشینان سوادق
عظمت و جاه بنظر کیمیا اثر گذشت وجه پیشکش مذکور درجه پذیرائی یافت
و آنچه حقیقت سوندها و غیره تحویلداران خود و مال ضامن و حاضر ضامن
شدن زمینداران پرگنه سادهوره و باز گریزانیدن زمینداران مسطور آنها را
با متاع نقد و جنس و استعدا اینکه درینماده بروح الله خان فوجدار میان
دو آب و داور خان فوجدار سهند و علی اکبر امین فوجدار پرگنه سادهوره نشان
عالیشان شرف صدور یابد معروض داشته بود... رای عالم آرا گردید معلوم باد که
آن زبدۃ الاقران خطا کرد که باز آنها را باعتماد ضامنی زمینداران پرگنه مذکور
نگاهداشت چون ما درین قسم معاملات پادشاهی دخل نمیکنیم و بکسی چیزی
نمی نویسیم الحال او درین باب عرضداشت بدرگاه سلطین پناه ارسال دارد تا از
حضور لامع النور بذام هر کدام حکم صادر شود آنها برطبق حکم والا زمینداران
و تحویلداران او را بسته بامتاع نزد او بفرستند - تا آنکه این حقیقت بعرض
شرف اقدس اعلی نرسد - روح الله و غیره هرگز بسته نخواهد فرستاد *

بتاریخ بست و یکم ربیع الثانی سنه ۱۸ جلوس

4.

عليه العالیه
شاه جهان
بذمت
جهان آرا

الله اکبر

زبدۃ الامثال و الاقران بده پرکاش بعنایت امیدوار بوده بداند عرضداشتهای
متواتر که معه دو صندوق برفی بجناب قدسیه ارسال داشته بود رسید از نظر عایه

[N.S.]

گذشت کیفیت مبرهن رای عالم آزای گردید شما نوشته اید که سید شفیع و بهوری از ذخیره سرکار بر آورده ارسال داشته اند و نوشته آنها بما رسیده و برف هم بسیار چرکین و یخ مطلقاً درو نبود ازین بخاطر ما رسیده که شاید از یخدانهای ما نباشد و زمین دار گدهوال نوشته بود که من فرستاده ام والله و اعلم و دیگر آنکه معروض داشته که بعرض مقدس معلی رسانیده چنان شود که حق بحقدار برسد ما را آنچه بایست کیفیت قبل ازین بعرض حضرت رسانیدیم چنانچه حضرت مکرر ببخششیان حکم فرمودند که حسب الحکم بنویسید که هرکه تعدی و زیادتی خواهد کرد بجزای کردار خود خواهد رسید - و او اینطور عرضداشت نموده و پیش احدی پادشاهی هم گفته که من بر کسی تعدی نکرده ام این حد از قدیم از ابا و اجداد من بوده اینها به تعدی گرفته بودند الحال که من قابو یافتم حدود خود گرفتم او این طور میگوید و شما این طور میگوید - تا که بادشاه امین نخواهند فرستاد - تحقیق نخواهند نمود و نفس الامر معلوم بندگان حضرت نخواهد شد که فوج تعیین نمودن حکم خواهند فرمود - باز در این اثناء که بسمت دکن و کابل لشکر می باید عجب است که طرف دیگر فوج روانه کنند صندوق سابق هم رسیده بود هر سه صندوق سابق و حال رسیدند *

تحریراً فی التاريخ هفتم شهر جمادی الاول سنه ۲۱ قلمی شده

5.

شاه جهان
بذمت

جهان آرا

الله اکبر

علیه العالیه

زبده الامثال و الاقوان لایق العنايت و الاحسان راجه بده پرکاش بعنايت و التفات امیدوار بوده بدانند - عرضه داشتی که معه نافهای مشک و عالی آنرا درینولا ارسال نموده بودید بوساطت باریابان حجاب سرادق عظمت و جلال رسیده از نظر فیض اثر ما گذشت چون از مشک اول بسیار معظوظیم ازینجهت تاکید نموده میشود که مشک تقلیدی نفرستید در گرفتن مشک مذکور احتیاط تمام نموده اصل آنرا ارسال مینموده باشید - عنایت ما را شامل حال خود دانید *

تحریراً فی التاريخ ۲۱ شهر رمضان سنه ۲۱ جلوس والا

6.

شاه جهان
بذلت
جهان آرا
علیه العالیه

الله اکبر

زبدۃ الامثال و الاقران لایق العنايت و الاحسان راجه بده پرکاش بعنايت امیدوار بوده بدانند - عرضه داشتی که معه پیشکش باز و شهد مرسولنموده بودید رسیده از نظر فیض اثر ما گذشت باز چوز بود عوض کرده گرفتیم و شهد نیز پسند طبع افتاد دیگر از مفسدی و متمدنی زمیندار سرب نگر که معروض نموده بودید همیشه میان شما و او عناد میگردد و از بد بختی خود باز نمی آید خوب کردید که این مقدمه را بجناب مقدس معلی عرضداشت نمودید و حقیقت باریدن برف و کوتاهی نمودن عبد الرحمن داروغه در گردآوری برف و اجوره مزدوران که عرض نموده بودید معلوم رای عالم آرای گردید - عمومی ایده نشان عالیشان بتاکید تمام فرستاده شد که گردآوری برف بواقعی بکند و اجوره مزدوران موافق قرار داد میسرسانیده باشد - و اگر مثل سالگذشته کوتاهی خواهد کرد نتیجه نیک نخواهد یافت *

تحریراً فی التاريخ بهت و پنجم ماه محرم سنه ۱۳۰۳

1.

In the name of God, the merciful and compassionate.
The best of his equals and contemporaries, deserving of favour and kindness, Raja Budh Parkāsh may know that his 'arzdāsh^t together with several animals and a basket of pomegranates have been received and shown to us by the women of our holy threshold. As to his requesting us to recommend him to His Majesty, the lord of the earth and the age, master of the house and of the dweller thereof, and the means of comfort to the world, he is informed that as His Majesty, the protector of kings, is at Akbarabad, the seat of the Caliphate, and we are here, we cannot comply with his wishes at present. He may know that we shall always attend to his affairs. Dated 16th *Jumada* II, the 13th year of the *Julus*.

2.

The best of his equals and contemporaries, deserving of favour and kindness, submissive to Islam, Raja Budh Parkāsh may know that his 'arzdāsh^t together with myrobalans, some pomegranates, zedoary, a golden-winged bird, and musk have been received and shown to us by the women of our high household. We desire him to procure another golden-winged bird and send it to us. A *khil'at* has been conferred upon him and will shortly reach him. He may know that we shall always attend to his affairs. Dated 11th *Shawwal*, the 14th year of the *Julus*.

3.

In the name of God, the merciful and compassionate.
The best of his equals and contemporaries, deserving of favour and kindness, submissive to Islam, Raja Budh Parkāsh may know that his 'arzdāsh^t together with some pods of musk and a flapper (*chanwar*) have been received and shown to us by the women of our great household. The presents have met with our approval. He writes about the misconduct of Sondha and others of his *tahwildars* saying, that the *zamindars* of the *parganahs* of Sadhora at first stood sureties for them, but afterwards helped them run away with cash and property; and requesting us to send illustrious *farmans* to Ruhul-lah Khān, *Faujdar* of Mian-i-doab, Dawar Khān, *Faujdar* of Sahrand, and Ali Akbar, *Amin-i-faujdar* of the *parganah* of Sadhora, ordering them to arrest the *tahwildars* and *zamindars*. In our opinion the addressee was wrong in trusting the *zamindars*. As we do not interfere in such matters, he had better write an 'arzdāsh^t

to His Majesty, the protector of kings, on the subject. Ruhullah Khān and others will not take any action until His Majesty is informed of the affair. Dated 21st *Rabi* II, the 18th year of the *Julus*.

4.

GOD IS GREAT.

The best of his equals and contemporaries Raja Budh Parkāsh, while expecting favour from us, may know that his several '*arzdāshts* together with two boxes of snow have been received and shown to us. He writes that the snow belongs to the Royal store and that it was sent by Sayyid Shafi and Bhorī. We have not yet heard from them on the subject. The snow was very dirty and a large portion of it was melted. From this it appears that the snow was not taken from our store. The *zamindar* of Garhwal writes to say that it is he who sent the snow. God knows who really sent it. As to the addressee requesting us to ask His Majesty to do justice in the dispute between him and the Raja of Garhwal, we spoke to His Majesty on the subject. Accordingly His Majesty repeatedly ordered the *Bakhshis* to write a *hasbu-l-hukm* to the effect that whoever was aggressive, would be severely punished. The *zamindar* of Garhwal states that he has never been aggressive, that the land under dispute has been in the possession of his family from ancient times, that it was taken from him by force, and that now that he has got an opportunity, he has recovered it. How different his version of the case is from that of the addressee! Until His Majesty deposes an *Amin* to inquire into the case and is informed of the true facts thereof, he will not consent to troops being sent to settle it. Moreover, as it is necessary to send expeditions towards the Deccan and Kabul, we do not think that troops can be spared for any other purpose. Dated 7th *Jumada* I, the 21st year of the *Julus*.

5.

GOD IS GREAT.

The best of his equals and contemporaries, deserving of favour and kindness, Raja Budh Parkash may know that his '*arzdāsht* together with some pods of musk and a basket of pomegranates have been received and shown to us by the women of our high household: we were extremely pleased with the musk that he first sent us. We therefore desire him to procure some more and send it to us. He should see

that the article is genuine and not imitation. We assure him that we shall always attend to his affairs. Dated 21st *Ramazan*, the 21st year of the *Julus*.

6.

GOD IS GREAT.

The best of his equals and contemporaries, deserving of favour and kindness. Raja Budh Parkāsh may know that his '*arzdāsh*t together with a falcon and some honey have been received and shown to us. As the falcon was too young, we exchanged it for an (older) one. The honey met with our approval. As to the turbulent *zamindar* of Srinagar between whom and the addressee there is always war, the addressee has done well to bring the matter to the notice of the high and holy Presence. We have understood what he says regarding the quantity of the snowfall there, the dilatoriness of Abdu-Rahman, the *Daroghah*, in collecting snow and the wages of the labourers. An illustrious *farman* has consequently been sent to the said *Daroghah* ordering him to collect snow diligently and telling him that the wages of the labourers will be paid according to the agreement, and that if he is remiss in collecting snow, as he was last year, he shall suffer the consequences. Dated 25th *Muharram*, the 23rd year of the *Julus*.

Serial No.	Date of the Firman according to the year of the accession.	The name of the Emperor granting the Firman.	The name of the Raja to whom the Firman is issued.	SUBJECT.	REMARKS.
5	7th Jam-adi ul-Awwal 21	Jahanara, daughter of Shah Jahan.	Raja Budh Prakash.	Received two boxes of snow. The snow is not good. The Zamindar of Garhwal says that he sent them. God alone knows who sent them. Your complaint against the aggressions of the Zamindar of Garhwal was brought to the notice of the emperor. His Majesty says that the aggressors will surely be punished. He says that his ancestral property was seized and hence getting a suitable opportunity he has recovered it. So long as a special Amin is not sent the emperor cannot form an opinion. The army is required for active service in Kabul and the Deccan in these days, and hence it is difficult to send an army anywhere else.	
7	25th Muharram 43	do.	do.	Your application with peshkash, hawk and honey duly received. The hawk was young and hence exchanged. The honey is also liked. You speak of the aggressions of the Zamindar of Srinagar, but it appears there is a long-standing enmity between you and him. He does not mend his ways. You have acted rightly in bringing the case to the notice of the Emperor. We have	

Serial No.	Date of the Firman according to the year of the accession.	The name of the Emperor granting the Firman.	The name of the Raja to whom the Firman is issued.	SUBJECT.	REMARKS.
				<p>come to know about the fall of snow and the laziness of Abdul Rahman in collecting snow and paying remuneration to labourers. He has been informed that he should collect snow largely and continue to send it to us. If he acts lazily like last year, it will be not well for him.</p>	
2	16th Jamadi-us-Sani. 13	Jehanara, daughter of Shah Jehan.	Raja Budha Prakash.	<p>Acknowledges the receipt of some animals, pomegranates, etc. Informs him that the Emperor is at Akbarabad and his requests therefore could not be brought to His Majesty's notice.</p>	
3	11th Shaw-wal 14	do.	do.	<p>Acknowledges the receipt of yellow myrobolan, sour pomegranates, zedoary (a spicy plant), white cock and musk: and informs him that a Khilat of honor has been granted him. Directs him to send another white* cock. (* The original has Zarin. It may mean white or golden).</p>	
6	21st Ramzān, 41.	do.	do.	<p>Acknowledges the receipt of musk and pomegranates. Orders him to send genuine and first-class musk.</p>	

Serial No.	Date of the Firman according to the year of the accession.	The name of the Emperor granting the Firman.	The name of the Raja to whom the Firman is issued.	SUBJECT.	REMARKS.
4	21st Rabi-us-sani, 18.	Jahanara, daughter of Shah Jahan.	Raja Budh Prakash.	Acknowledges the receipt of musk and chauri. 'It appears from your letter that Sondha, etc., with the help of the zamindars of Sadhaura have absconded. We can not interfere in such imperial matters. You had better write to the Emperor. So long as the Emperor's orders are not issued on the subject, Ruh Allah Khan and others will never arrest them.'	
1	14th Zul-Hij 12			'We cannot go to the Darbar owing to illness. Your application has been sent to Jafar Khan Madar-ul-Muham for disposal. <i>Postins</i> will be sent during the winter.'	The writer's name is not known because it is half torn off. There are no seals, etc.

32. Errata, etc., in the A.S.B. Edition of Abu Turāb's
History of Gujarat, Calcutta 1909.

By H. BEVERIDGE.

Dr. Denison Ross has conferred a boon on all who are interested in Indian history by his edition of Abū Turāb's work. It is quite a new source for the history of Gujarāt. Apparently the British Museum MS. Or. 1818, Rieu, Cat. III. 967, is unique. It is one of the many manuscripts that we owe to that devoted scholar Sir Henry Elliot, the tablet to whose memory is one of the ornaments of Winchester Cathedral. Dr. Denison Ross's edition has been prepared from a copy of the B.M. MS. made for him by Hājī 'Abdul Majīd of Baghdad.

The copyist was evidently a good scholar, but as he had only one manuscript to work from, and that not free from worm-holes, some mistakes have occurred. Possibly too there are some printer's errors in the edition. As I regard Abū Turāb's work as of much importance, I have collated the imprint with the B.M. MS., and have here set down all the misreadings which are likely to embarrass a reader or a translator. I have also made a few remarks on what seemed to be obscure passages.

Page 2, l. 3. For *غلطت* read *علظت*. Page 5, l. 4. In the first line of couplet, for *شاه دنیا باد* read *شاد بباد*. The copyist has mistaken the *hamza* for a *nūn*, and Dr. Ross has justly remarked on the obscurity of the couplet. When we read, however, as we should do, *Shādīabād-i-dil* the couplet becomes quite intelligible. It was composed in praise of Bahādur Gujarātī's father Sultan Moẓaffar II, and celebrates his generosity in restoring the kingdom of Mālwa to Sultan Maḥmūd *Khiljī* after the officers of the latter had dispossessed and imprisoned him. This couplet may be translated :—

“ Thy Court is the happy home of the afflicted,
Whate'er thou takest, thou restorest.

The chronogram which precedes, yields 929 A.H., which corresponds to 1523. There is a much more difficult couplet at p. 25. The copy, however, is correct: it is only the enigmatic meaning which is obscure. It seems that *Ikhtiyār Khān*, Bahādur's governor of Chāmpānīr, had a reputation for making versified riddles. This one he is said to have made when Humāyūn offered him his choice between taking service

under him, or of returning to Bahādur. The Mirāt Sikandari, see Fazl Ullah's translation, p. 196, gives a different account of the circumstances under which the enigma was composed, but both it and Abū Turāb's work agree that the couplet contains an allusion to Humāyūn's name, and perhaps to its numerical value according to *abjad*. But neither of these works, nor the translator Fazl Ullah, explains how the *abjad* is effected, and I have failed to understand the point. I can only suppose that *Māh* "the Moon" in the second line is an anagram of "*Humā*" which is the essential part of Humāyūn's name. This view is corroborated by another specimen of *Ikhtiyār-Khān*'s enigmas which is given at p. 195 of Fazl Ullah's translation. (Page 252 of the Bombay ed. of the Persian text of the "Mirāt S.") There the enigma seems to consist of a bad pun on the name Jamāl. Garçin de Tassy in his work on "Oriental Rhetoric and Prosody," 2nd ed., Paris 1873, remarks on the obscurity of the department of oriental prosody which relates to *Mu'amma*, riddles.

Page 12, l. 21; see p. 74, three ll. from foot—*بسی* *Base*. This is the *Vasha* of Bates' Hindi dictionary, p. 661, col. 2, and the *Vasā* of Sanskrit dictionaries. It means a woman, and etymologically has the same meaning as the Arabic *ضعيفه* *a'īfa*, i.e. weak, or subdued.

Page 13, 6 ll. from foot—*چغده* *Chaghta*. Dr. Ross remarks that this word has the appearance of incorrectness. But it has been correctly copied. See *infra*.

Page 14, 10 ll. from foot—*sahsālah chapar nīz yāft*. These words occur also in the B.M. MS. and are unintelligible. Dr. Ross takes *chapar* to be the Hindi word *chapri* meaning "bran." Mr. Irvine, R.A.S.J. for April 1910, p. 511, suggests that it stands for *chhappar* "a thatch," and would translate "grass three years old from thatches." Neither explanation seems quite satisfactory. Possibly *gāh-i-sahsālah* (there is an *izāfat* after *gāh*) should be *gāh-i-sipahsālār* "the straw for the Commander-in-Chief," or, what I think is more likely, the proper reading may be *gāh-e-sah sālāh u chhappar chīz yāft*, that is, "straw three years old, and that from thatches were precious." But it is all very doubtful. See *infra*.

Page 16, 5 ll. from foot, *Farghalī* is perhaps right enough. It is the Arabic form of *Parghalī*. He was Humāyūn's Pīr and is frequently mentioned in the *Akbarnāma* and the *Tārīkh Rashīdī*. He was drowned at *Chausā*. See *Akbarnāma*, text, l. 133, where there is also the reading Pīr 'Alī.

Page 17, l. 8. A line has been accidentally omitted here. After *چتورکه* *Chitorke* there should be inserted *الحال از دست کفار* etc., "Chitor,

which has just been freed from the infidels, should be given to him in order that we may go (and bring him to terms).

Page 18, 6 ll. from foot. For اورنگی read اوزبکی Ūzbekī, "an Ūzbek"; compare Akbarnāma I, translation, p. 305.

Page 18, 3 ll. from foot. For شد read شده.

Page 18, 2 ll. from foot. After Sultan insert با.

Page 19, l. 3. For دد read دو "two."

Page 19, 4 ll. from foot. For شهران read آتشها *ātishhā*. It refers to Humāyūn's ordering that the burning of the houses in Chāmpānīr should be stopped.

Page 20, l. 11. For کمپدیوی read یکپدیوی "an old woman."

Page 20, last line. For کشته read گشته *gashṭa sirhā*. It means "in a confused state": see Vullers II, 283 col. b, and 282 col. b.

Page 27, l. 3. ون لشکر Sūn is either a mistake or a variant for سان *sān*, a well-known word for a review of troops. See Vullers II, 194a, and P. De Courteille's Dict. 341, and Bābur's Memoirs, Ilminsky ed., p. 127, 9 ll. from foot. The Hyd. ed., p. 103b, line 7, has as the word for a review *dīm*, or *vīm*. Perhaps *dīm* is the Persian word for face and so *dīm kūrḍīlār* might mean "a seeing of faces," that is, an inspection. Sūn occurs again in Abū Turāb, p. 44, l. 4.

Page 33, l. 7. For فوق read قوتی.

Page 33, last line. For بزود read برو

Page 35, l. 3. For مکر read مکرر.

Page 39, 3 ll. from foot. For اون read آن.

Page 40, top line. Insert conjunction و before *alḥāl*.

Page 40, 4 ll. from foot. Insert *hamza* after سپیدء *saped* and delete conjunction و. The passage is obscure. I do not know what *bādaped* means here.

Page 43, l. 4. For بضماء read تمام.

Page 49, l. 3. کذاله کنان unintelligible. Dr. Ross has also noted passage. Perhaps it should be کساله *kasāla* "causing affliction." The expression occurs again p. 85, l. 11.

Page 50, l. 9. سپیاء یک unintelligible.

Page 50, 4 ll. from foot. Here the copyist has deviated from his original which has quite clearly گوستش *gostash*, which I take to be for گوشش "his flesh." The passage is, I think, *goshtash ba yaz kandand*, "They tore his flesh with thorns."

Page 53, l. 7 from foot. For تامء شام should apparently be read تا سء شام *tāsa shām*, the wretched (Mīrzās).

Page 54, last line. For *بوتی* read *بولی*, that is, Ba Walī-al-Haqq; the *tashdīd* has been wrongly made into the dots of a *ta*,

Page 60, l. 14. For *ستید* read *یستید* *istīd*. Compare *istāda* just above. The passage means, “Dont you stand.”

Page 64, l. 8. Though Mān Sen agrees with original, it should be Mān Singh.

Page 75, last line. *جماعت رائیورہ* should apparently be *جماعی اینرا*

Page 83, l. 3. For *چہار جنس* read *چہار جنس*. The mistake is important for it makes a remark of A. T.'s unintelligible. What he says is that he was convinced that the siege of Ahmadabad by the rebels would be unsuccessful, for there were four discordant parties among the besiegers, viz. 1st, *Ikhtiyāru-l-Mulk* and all the Gujaratis; 2nd, the *Mīrzās* (Moghuls); 3rd, the Afghans; 4th the Abyssinians.

Page 83, l. 13. For *با خود* read *با وجود*. Also delete word after *dāshtand*.

Page 34, l. 3. For *قریب* read *قرین*.

Page 84, 6 ll. from foot. Is an important passage as it gives us the name of ‘Umar *Khān* Lodī the father of the famous Daulat *Khān* whom A. T. calls the *Vakīl* of ‘Azīz Koka. See Blochmann 502, ‘Umar *Khān* then was the grandfather of the still more famous *Khān* Jahān Lodī of Jahāngīr and Shāh Jahān’s time.

Page 99, top line. For ۹۹۴ read ۹۲۴.

Page 99, l. 3. For *کنند* read *گنبد*.

Page 99, l. 10. For *گنبد* read *گنبد*.

Page 103, l. 6. For *اوسه* read *اوبه*.

Page 108, last line. Apparently the word *basababahar* is, as suggested by Dr. Ross, a mistake for *basīhā* “woman.”

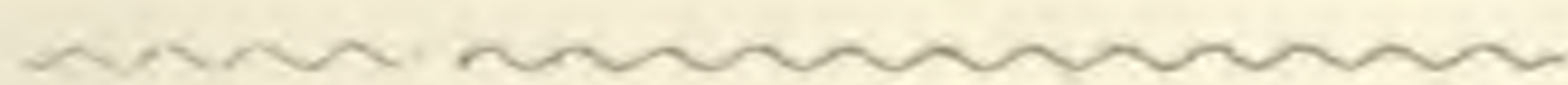
ADDENDA.

Page 32, line 16. My friend Mr. Whiteway has shown me a passage in a book on Portuguese ships in the 15th and 16th centuries in which, at p. 11, a distinction is drawn between the two Portuguese words *barca* and *barcha*. The latter is clearly the *barsha* of Abū Turāb. The book is by a Portuguese naval officer named Lopes de Mendonea and is entitled: “Estudos sobre Navios Port,” etc.

Page 13, l. 18—*چغنه*. This word has been correctly copied, and is, I think, right. It means, apparently, that the man

called Khurāsān Khān was a native of Chaghatai or Jagatai in Khurāsan. I find that in Colonel Stewart's map of Khurāsan published in the Royal Geographical Society's Journal for 1881, and reproduced, on a reduced scale, in "Through Persia in disguise," 1911, Jaghata is the name of a village in northern Khurāsān, and that also there is a range of mountains called the Jaghatai mountains.

Page 14, l. 14. It seems not improbable that Dr. Denison Ross's suggestion of *chapri* "bran" is the right one, for I see that Dr. Aitchison in his account of the Botany of the Afghan border, Transactions of the Linnean Society, 1887, says p. 5, "The fodder supplied to us for our cattle consisted of the crushed straw of wheat and barley, and of the stems of millet." *Chapri* might represent "Crushed straw." But the passage is still somewhat of a riddle.



33. *Corchorus capsularis* var. *oocarpus*—a new variety of the common jute plant.

By I. H. BURKILL and R. S. FINLOW.



On the left is the fruit of the variety here described: on the right fruit of the type for comparison. Both natural size.

We describe here a variety of the common jute plant, which was detected by one of us (R. S. F.) a year ago (1910), among the jute crops of south-eastern Mymensingh, and which has, since then, been studied in cultivation. Its local name is *Baupât* and it differs from the type in the elongation of its fruit, as figured above. It does not differ in other respects; even having the same number of seeds as has the type. It appears to be about midway between early and late¹ as regards its time of ripening, being, in the latter respect, as well as in size and colour, rather similar to the races *Barapât* and *Parbatya* of Mymensingh. The cultivators seem to keep it pure and they regard it as the best race for cultivation on higher lands, which are not deeply inundated during the rainy season.

One authority has held² that *Corchorus capsularis* so varies in fruit as to render its distinctness from the long-fruited *C. olitorius* doubtful. To that statement our work lends no support: the two species we hold are conspicuously different in fruit, as well as in flower and foliage; and though var. *oocarpus*

¹ *Vide* our "Races of Jute," in the *Agricultural Ledger*, No. 6 of 1907, pp. 80—85.

² Watt, *Commercial Products of India*, 1908, p. 406; and in *Journal of the Royal Society of Arts*, lvi, 1908, p. 264.

has a distinctly longer fruit than is usual, we do not claim it to be in any way an intermediate.

The requisite Latin diagnosis is appended.

CORCHORUS CAPSULARIS, *Linn.*, var. OOCARPUS. Capsula obovoidea, 16 mm. longa, 10 mm. diametro. Varietas. hæc in districtu Mymensingh colitur.

34. The Polarity of the Bulbils of *Dioscorea bulbifera*,
Linn.

By I. H. BURKILL.

The following brief note embodies two series of observations made to ascertain if the bulbils of *Dioscorea bulbifera* put out shoots with equal facility from any part of their surface, or possess a polarity in this respect. For the purpose a quantity of bulbils collected on the outskirts of Calcutta in November, 1910, were kept dry in a bag in my office until the end of March, 1911, when for observation they were spread upon a laboratory table.

First series of Observations.

About thirty-five bulbils were left spread on the table without water, and without any interference, exposed to the damp atmosphere of Calcutta, where they sprouted. On May 12th, 1911, they were examined and the position of the shoots determined with regard to the two poles—the adaxillary pole whereby the bulbil had been attached, and the abaxillary or apical pole. Six belts were delineated on the bulbils thus:—

- (1) the pole surrounding the scar where the bulbil had been attached in the parent axil,—adaxillary pole,
- (2) a belt next to that pole,
- (3) a belt above the equator,
- (4) a belt below the equator,
- (5) a belt next to the abaxillary or apical pole,
- (6) the abaxillary or apical pole—the pole containing the apex of the organ transformed into a bulbil.

On May 12th, twenty-eight of the bulbils had germinated,

five producing two shoots. The distribution of the shoots was found to be as in the following diagram :—

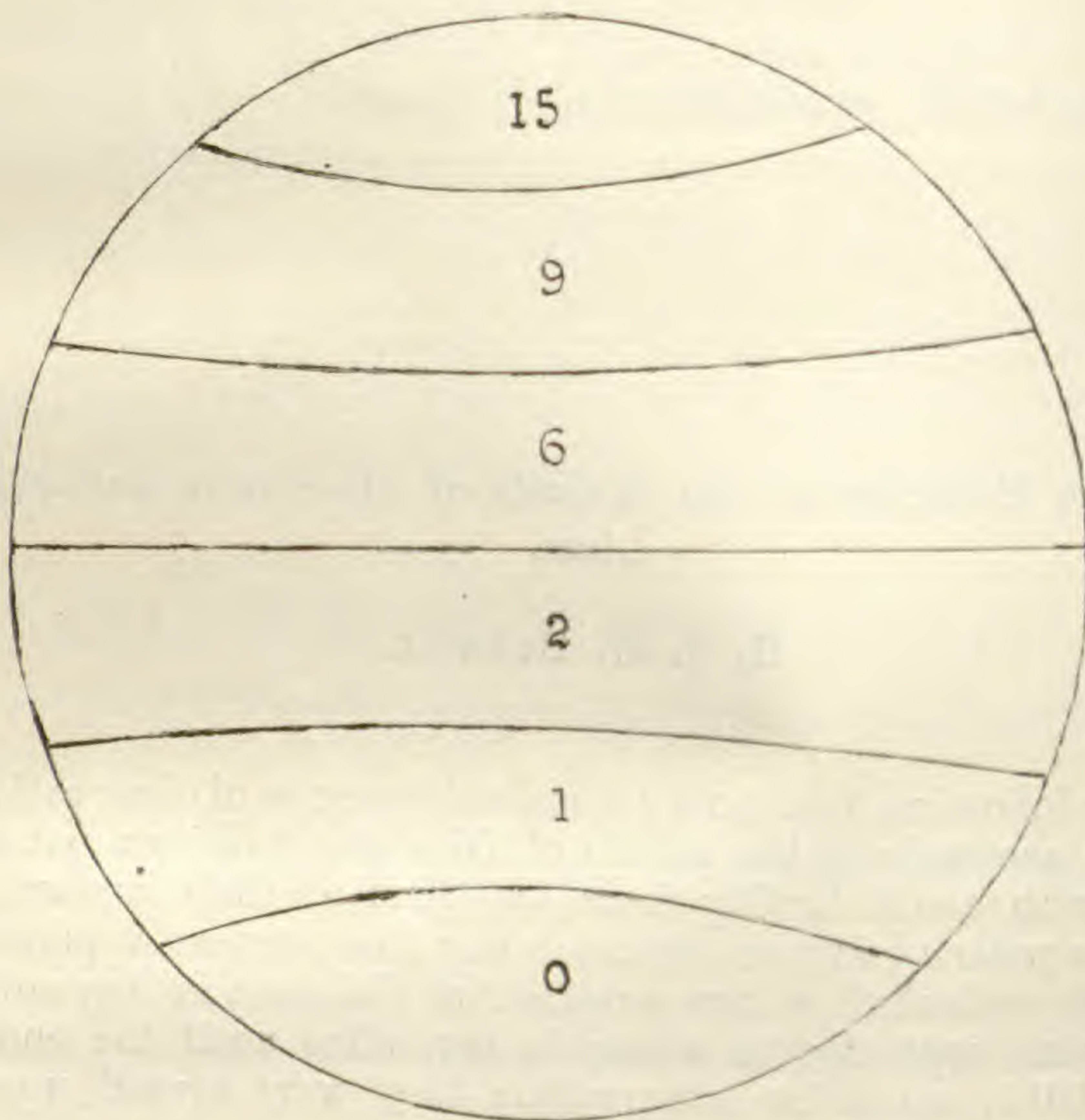


Diagram of bulbil, giving the position of the shoots, adaxillary pole uppermost.

The single shoot in the fifth belt was the second shoot on a tuber which had produced a shoot near the adaxillary pole, and so also was one of the two in the fourth belt.

Second series of Observations.

On March 29th, 1911, twenty-six of the bulbils were cut transversely at the equator into approximately equal halves, and the halves were put, the cut surface downwards, onto a porous tile standing in a little water.

On the 12th of May, eighteen of the halved bulbils had started to grow, nine of them from both halves and nine from one half only.

The 8 bulbils which had not grown at all, were among the smallest; and some of them had undoubtedly suffered from partial dessication. Of the nine which had produced shoots from one half only, 7 had produced them from the adaxillary half, and 2 from the abaxillary half.

31 shoots in all had been produced by the 27 half bulbils which had started to grow, i.e., some had produced more than

one shoot, 3 in the case of one adaxillary half, two in the case of another adaxillary half, and 2 in the case of one abaxillary half.

Thus there were :—

20 shoots from adaxillary halves,
11 shoots from the abaxillary halves.

The adaxillary halves had put out shoots more freely than the abaxillary halves.

Dividing the bulbils into belts as before, the distribution of the shoots may be represented diagrammatically thus :—

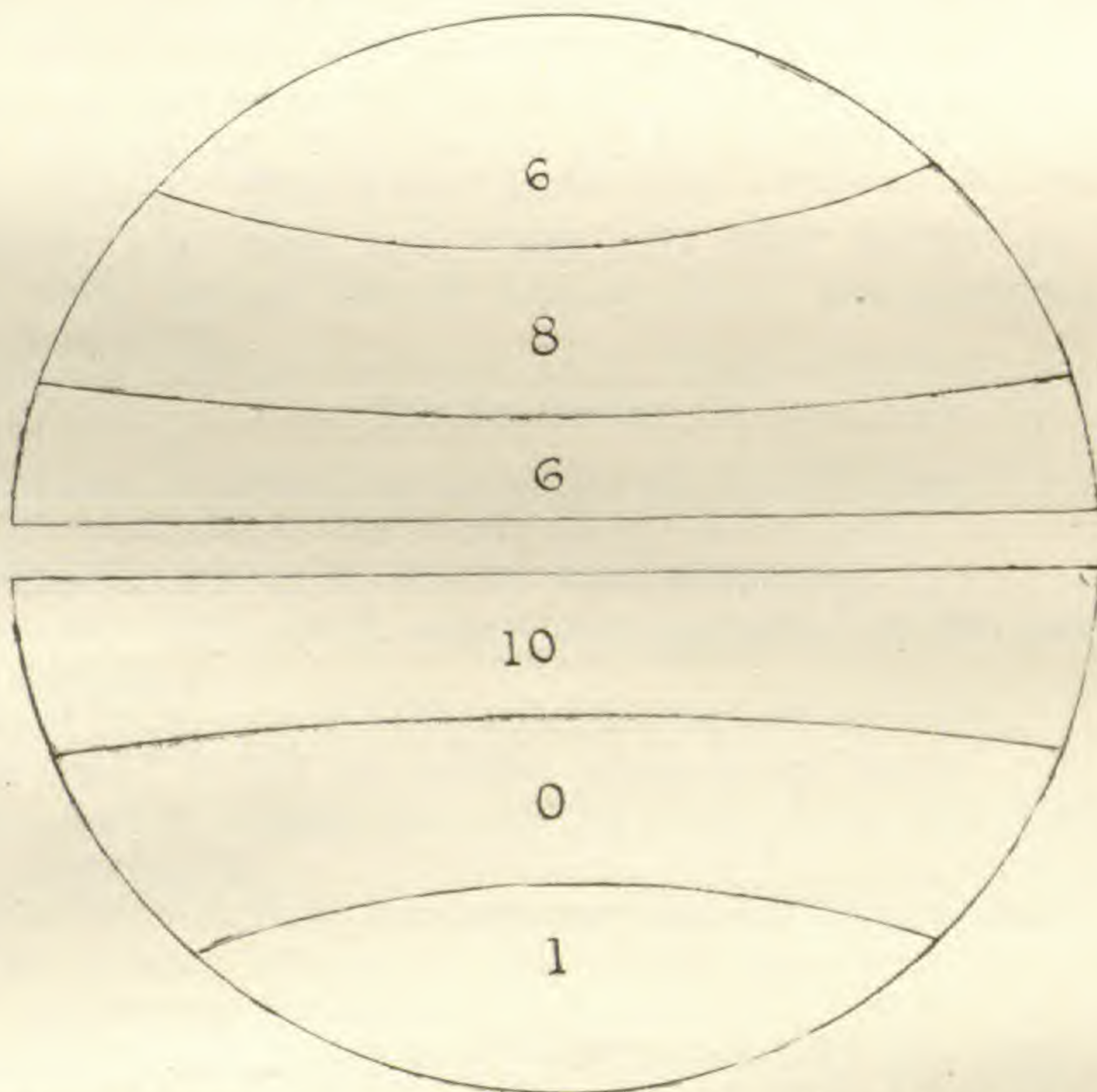


Diagram of halved bulbils, giving the position where the shoots arose, adaxillary pole uppermost.

The reader will notice how freely on the lower half the shoots were formed in the belt next to the cut surface. As a matter of fact they were generally very close to the cut. I have conducted no experiments to determine how far the moisture of the tile was responsible for this, and how far we have in it a wound stimulus. But it is evident that the bulbil has a tendency to put out new shoots from the adaxillary half, just as the terrestrial tuber of *Dioscorea bulbifera*, when starting its new year's growth, similarly puts forth its shoots close to the pole whereby it was attached to its parent.

35. Translation of an Historical Poem of the
Emperor Shāh 'Ālam II,

By PROFESSOR M. HĪDĀYAT HUSAIN.

The following poem was written by the Emperor Shāh 'Ālam II of Dehli (*takhalluṣ Ajtāb*) after he had been deprived of sight by the treacherous Rohila Chief Ghulām Qādir Khān, son of Zābiṭ Khān, and grandson of Najīb ad-Dawla. After extorting all the sums he could from his royal master, the traitor ordered his Rohilas to pluck out the impoverished Emperor's eyes. This tragic event took place on the 7th of Zī'l Qa'da, A.H. 1292 (A.D. 1788). He then placed on the throne Bīdār Bakht, son of Aḥmad Shāh, and grandson of Muḥammad Shāh.

TRANSLATION.

1. A storm of misfortune arose for my humiliation,
And scattered to the winds all my sovereignty.
2. I was the sun in the sky of royal sublimity,
But my black deeds alas! have brought it to the dusk of
decline.
3. Good it is that the Sky has plucked out my eyes,
So that I do not see another ruling in my place.
4. A son of an Afghān gave to the winds the grandeur of my
sovereignty.
Who but the Holy One can lend me a helping hand?
5. The golden wealth of this world was to me as a life-
consuming malady,
But through the Grace of God this malady has been cast
from me.
6. I must have sinned grievously to have thus been punished,
But it is ¹ known that Heaven will pardon all sinning.
7. He that destroyed me, had been my minister for thirty
years,
Swiftly have my wrongs to others reaped their reward.
8. Promises and oaths made my friends, but treacherously
they acted.
Well indeed have my friends shown their sincerity.
9. I gave milk to and nurtured the young of a snake;
In the end it girt itself to suck my blood.

¹ This refers to the promise of salvation made by the Prophet to those who suffer for their sins in this world.

10. Of my provision for my children, gathered by thirty years' toil,
I was plundered and stripped—of all I possessed.
11. Mughal and Afghān, one and all, tricked me,
Did they not suffer me to be taken into captivity.
12. This beggar's son from Hamadān (surely will he go to Hell)—
He it was who broke my heart by his cruelties.
13. Gul Muḥammad, a Marwān¹ in wickedness,
Was the instrument that brought affliction upon me.
14. Also Ilāhyār, Sulaimān, and Badal Beg the damned,
All three girt up their loins to cast me into captivity.
15. Ah! may Timūr,² who is of my blood,
Hasten soon to my assistance!
16. Madhujī Sindhiā, my "*farzand-i-jigarband*" (beloved son),
Is busy righting the wrongs done to me.
17. Āsaf ad-Dawla and the English are my counsellors;
Would it be a wonder if they came to my assistance?
18. Rājās, Rāos, and Zamīndārs, all, rich and poor,
It were iniquity did they not feel my griefs.
19. Of the beauties of my court, my fond companions,
No one save Maḥal³ Mubārak has stayed to serve me.
20. "Āftāb"! To-day I have seen misfortune from the Sky!
Perhaps to-morrow God may restore me my sovereignty.

1. صرصر حادئہ برخاست پی خواری ما
داد بریاد سرو بپرگ جهان داری ما
2. آفتاب فلک رفعت شاهی بودیم
برد در شام زوال آه سیه کاری ما
3. چشم ما کنده شد از دست فلک بهتر شد
تا نه بینیم کند غیر جهان داری ما
4. داد افغان بچہ شوکت شاهی بریاد
کیست جز ذات مبرا کہ کزد یاری ما
5. بود جانکاه زرو مال جهان همچو مرض
دفع از فضل الہی شدہ بیماری ما

¹ His full name is Marwān bin al-Ḥakam, and he died in A.H. 65 (A.D. 685). He is notorious in Islamic literature for his treacherous deeds.

² This refers to Shāh Timūr, son of Shāh Abdālī, brother-in-law of Shāh 'Ālam, and ruler of Kābul.

³ This was the title of the chief wife of Shāh 'Ālam.

6. کرده بودیم گزاهي که سزایش دیدیم
هست معروف که بخشند گنہگاري ما
7. کرده سي سال نظارت که مرا داد بباد
زودتر یافتہ پاداش ستمگاري ما
8. عهد و پیمان به میان داده نمودند دغا
مخلصان خوب نمودند وفاداري ما
9. شیرو دادم افعی بچپہ را پروردم
عاقبت بست کمر از پی خونخواري ما
10. حق طفلان که به سي سال فراهم کردیم
کرده تاراج و نمودند سبک باري ما
11. قوم مغلیه و افغان همه بازي دادند
بسکه گشتند مجوز به گرفتاري ما
12. این گدازادہ همـدان که به دوزخ برود
بانی جور و ستم شد به دل افگاري ما
13. گل محمد که ز سروان به شرارت کم نیست
چه قدر کرد وکالت پی ازاري ما
14. هم اله یار و سلیمان و بدل بیگ لعین
هر سه بستند کمر بهر گرفتاري ما
15. شاه تیمور که دارد سر نسبت با من
زود باشد که بیاید به مددگاري ما
16. مادھوجي سیندھیا فرزند جگر بند من است
هست مصروف تلافی ستمگاري ما
17. آصف الدوله و انگریز که دستور من اند
چه عجب گریزند ایزد مددگاري ما
18. راجه و راو و زمیندار امیر و چه فقیر
حیف باشد که نه سازند به غمخواري ما
19. نازنینان پري چہرہ که ہمدم بودند
یست جز محل مبارک به پوستاري ما
20. آفتاب از فلک امروز حوادث دیدیم
باز فردا دهد ایزد سرومداري ما

36. The Ghāgrāhāṭi (Koṭwālipāṛā) Grant and Three other Copper-Plate Grants.

By F. E. PARGITER, M.A.

Babu Rakhal Das Banerji has published in this Journal (Vol. VI, No. 8 for 1910, p. 429) an interesting description and reading of a copper-plate grant, which is dated in the reign of a king named Samācāradeva, and which was found in mauza Ghāgrāhāṭi in the south-west corner of the Faridpur district in 1908. Dr. Bloch brought the grant to the notice of Dr. Hoernle and me towards the end of that year, when I was at Dr. Hoernle's request editing three copper-plate grants found in the same district some years previously; and we were informed that it would be published in the Indian Archæological Report. A photograph of it was sent me by the kindness of a friend in 1909, and I read it then for the purpose of obtaining information that might elucidate the three earlier grants. My article on those grants was published in 1910.¹ The fourth grant has now been published in a fine copy and has been edited by Babu R. D. Banerji in this Journal as mentioned above²—an event that I have awaited with much interest, as it enables me to comply with the Society's desire that I should write a paper dealing with these grants. The three other grants are marked A, B and C in my article and will be cited by those marks in this paper. I may express my regret that this grant has been styled the "Koṭwālipāṛā Grant," because Koṭwālipāṛā is some two or three miles distant from where it was found. It is better to name it the "Ghāgrāhāṭi Grant," because it was found in Ghāgrāhāṭi, and presumably relates to land there as will appear further on.

I may begin by giving my reading and a translation of this fourth grant, because he has marked several words in his transcript as doubtful, and has not given us the benefit of a translation of it as he reads it. The plate published with his article and his reading of it have enabled me to correct my reading in three words, *Pavittruko* (l. 5), *caru* (l. 10) and *kṛtya* (l. 16), and the plate has enabled me to reconsider three difficult words, *voṭhyā*^o (l. 3), and *saṁsmṛīya* and *bhāvya*^o (l. 13); but in all other respects the reading that I made two years ago has not needed alteration, because the photograph sent me was an excellent one. As he makes no reference to my article on the three other grants, it seems he had not seen it

¹ Indian Antiquary, vol. XXXIX, 1910, p. 193.

² It has also been published subsequently in the Rep. A.S.I. for 1907-8; see postscript.

when he published his article on this fourth grant. I had the advantage of seeing the photograph of this grant before I published my article, and a comparison of all the grants is almost essential to an understanding of this grant.

It will be most convenient then, if I first give my reading of this grant with remarks explanatory of my reading, and a translation of the grant with notes explaining its meaning and object, and afterwards consider the validity of this grant with reference to the scrutiny which he has made of it, comparing throughout all matters in the four grants that bear upon and elucidate one another. I will give my transliteration of this grant in Roman characters, because they are more convenient than Devanāgarī letters, inasmuch as they permit of the words being separated and thus exhibited more clearly than is possible with the latter. Letters and marks enclosed in round brackets in the transcript are particulars, that have been omitted in the grant and should be added to make it correct.

TEXT.

First Side.

- 1 Svasty=Asyām=pr̥thivyām=apratirathe Nṛga-Nahuṣa-
Yayāty-Amvarīṣa-sama-
- 2 dhṛtau Mahārāj-ādhirāja-Srī-Samācāradeve prata-
paty=etac-carana-karala-¹
- 3 yugal-ārādhān-ōpātta-Navyāvākāśikāyām suvarṇṇa-
vothy-ādhiḥṛt-āntara-
- 4 ṅga Uparika-Jivadattas-Tad-anumoditaka-Vāraka-
mandale viṣaya-
- 5 pati-Pavitruko Yato (')sya vyavaharataḥ Supratī-
kasvāminā jyeṣṭh-ādhi-
- 6 karaṇika-Dāmukā-pramukham-adhikaraṇam=viṣaya-
mahattara-Vatsa-
- 7 kuṇḍa-mahattara-Sūcipālita-mahattara-Vihitaghōṣa-
śvarada(?)-
- 8 mahattara-Priyadātta²-mahattara-Janārdanakuṇḍ-
ādayaḥ anye ca
- 9 vahavaḥ pradhānā vyavahā(ri)ṇaś=ca vijñāptā³ Icchā-
my=aham bhavatā(m) prasā-
- 10 dāc=cirovasanna⁴-khila-bhū-khaṇḍalakam vali-caru-
sattra-pravarttaniya⁵
- 11 vrāhmaṇ-ōpayogāya ca tāmra-paṭṭī-kṛtya tad-arhatha
prasāda(m) ka(r)ttu-
- 12 m=iti Yata enad=abhyarthanam=upalabhya Śamth-
ōparilikhit-ā⁶⁷

¹ Read *kamala*.

³ Read *vijñāptā*.

⁵ Read *pravarttaniya*.

⁷ Some akṣaras are obliterated here, probably two.

² Read *Priyadatta*.

⁴ Read probably *cir-āvasanna*.

⁶ Or perhaps ° *likhit-ō*.

Second Side.

- 13 nyair=vyavahāribhiḥ saṁsmṛtya Sā ṣaṭā śvāpadair=
juṣṭā rājño bhāvy-ārtha-niṣphalā
14 vatsa-bhogyī-kṛtā bhūmir=nr̥pasy-aiv-ārtha-dharm-
ma-kr̥(t) Tad=asmai vrāhmaṇā(ya) dāyatām¹=i-
15 ty=avadhṛtya karaṇika-Nayanāga-Keśav-ādīn=kula-
vārān=prakalpya prāk=tāmra-paṭṭi-
16 kṛtya² kṣetra-kulya-vāpa-ttrayam³=apāsya Vyā-
ghra-corako⁴ yac=cheṣam tac=catuḥ-simā-
17 līngā⁵-nirddiṣṭam kṛtv-āsya Supratikasvāminah tām-
ra-paṭṭi-kṛtya pratipādita(m)
18 Simā-līngāni c-āṭtraḥ⁶ Pūrvvasyām piśāca-parkkaṭṭi
Dakṣiṇena Vidyā-
19 dhara-joṭikā Paścimāyām Candracampa-koṭa-keṇah
Uttarena⁷ Go-
20 pendra-coraka⁸ grāma-simā c-ēti || Bhavanti c-āṭtra
ślokāḥ Ṣaṣṭim=varṣa-saha-
21 srāṇi svarge modati bhūmi-daḥ Ākṣeptā c-ānumantā
cā⁹ tāny=eva narake vaset |
22 Sva-da(t)tām=para-dattām=vā yo hareta vasūndha-
rām sva-viṣṭhāyā(m) kṛmi(r) bhūtvā pitṛbhi(h)
23 saha pacyate || Samvatsa 10 4 Kārtti di 1.

Remarks on the reading of the Text.

I will now discuss the points in which my reading differs from Babu R. D. Banerji's.

In the first place, this inscription makes no distinction between *b* and *v*, but has *v* in every case. He transcribes the *v* sometimes as *b* and sometimes as *v*; thus for instance, he transcribes the word *vahavaḥ* (l. 9) as *bahavaḥ* as it should be in correct Sanskrit. It is always desirable that a transcript should be accurate, but apart from that, this point is of some importance. The use of the character for *v* in all cases (whether the proper sound should be *b* or whether it should be *v* in correct Sanskrit), even in the word *vrāhmaṇa* (ll. 11 and 14) shews that (subject to the qualification mentioned below) no distinction was ordinarily observed between these two letters, and that Sanskrit *b*'s and *v*'s were uniformly pronounced as *b* and written as *v*, in this part of the country when this inscription was composed. Hence it appears that two opposite changes had taken place, namely, the sound of *v* disappeared and was replaced by *b*, and the character for *b* disappeared

¹ Read *dāyatām*.

² *Kṛta* would make better grammar, but the meaning is clear.

³ Read *ttrayam*.

⁴ Read *corake*.

⁵ Read *līnga*.

⁶ Read *c-āṭtra*.

⁷ Read *uttarena*.

⁸ Read *corako*.

⁹ Read *ca*, or perhaps *vā*.

and was replaced by that for *v*. These changes characterize Bengali at the present day, for it has not got the sound of *v* nor the character for *b*, and the sound of *b* is expressed by the character for *v*. This peculiarity then must be observed in transcribing this inscription; but this conclusion must be qualified by considering the value of the character for *v* when it is the last member of a compound consonant in a single word. I do not refer to cases, where *v* beginning a word follows a word ending in *m* and the two appear as *mv* in the plate, as in *adhikaraṇamviśaya* (l. 6), because there the conclusion would not be affected. Where *v* is compounded with a labial or *r*, as in *Amvarīṣa* (l. 1), *pūrvvasyām* (l. 18) and *samvatsa* (l. 23), it had no doubt the sound of *b*; but when compounded with a dental, as in *kṛtvā* (l. 17), or with a sibilant, as in *svāmin* (ll. 5 and 17) and *śvāpadair* (l. 13), it could hardly have been pronounced as *b* and had probably the sound of *w* as in Sanskrit, for it could not have then acquired the indistinct sound which it has now in such compounds in Bengali. Thus it appears that in no position did the character for *v* have the sound of *v*, but was always pronounced as *b* except in certain compounds where it had the sound of *w* probably.

The other grants differ in this respect. The character for *b* is used in grant A in *labdhā°* (l. 2), *lappa* (l. 6) and *brāhmaṇasya* (l. 8); and in grant B in *Ambarīṣa* (ll. 1—2), *brāhmaṇe* (l. 11) and *brāhmaṇā* (l. 20). In grant C very much has been destroyed by corrosion, yet perhaps *b* occurs in *labdhā°* (l. 2). The letter *b* was therefore distinguished in grants A and B, and perhaps in C; yet the above changes were developing then, because *v* is substituted for *b* in grant A in *Amvarīṣa* (l. 1) and *pravandhena* (l. 12); and in grant C in *Amvarīṣa* (l. 1). They had become completely established at the time of this grant.

In the next place it may be mentioned that Babu R. D. Banerji does not always transcribe as double the letters that are doubled in the inscription, for instance, the words *Pavitrako* (l. 5), *sattra* (l. 10), *kṣetra* and *ttrayam* (l. 16), and *cātrah* (l. 18) appear in his transcript with the *t* single. In this connexion I may notice *suvarṇṇa* in l. 3. He transcribes it as *suvarṇa*, but reads it really as *suvarṇḍa* (p. 431), remarking there that *ḍa* (that is, *ḍa*) has two forms when occurring in the compound *ṇḍa*, namely, one form in *suvarṇḍa* and *mandale* (l. 4), and the other in (*Vatsa*-)*kunḍa* (l. 7) and *Janārdḍana-kunḍa*¹ (l. 8). This seems to me to be a mistake, for the *ḍ* in the last three words is the same (though not exactly identical, because no two written letters are ever exactly alike, and even the *ṇ* is not identical in those three words), whereas in the first word there are unmistakable traces of a second *ṇ*.

¹ He writes *Janarddaka*; probably a clerical error.

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written under the main *ṇ*, so that the letter is really *ṇṇa*. He rightly conjectures that this is what is meant (p. 434).

Some remarks may be made regarding the vowel signs in connexion with the word *dhṛtau* (l. 2.), for that is the word as clearly shown in grants A and B. Babu R. D. Banerji writes it *dhṛtām*, but there is a stroke to the left above the letter *t*, and as it is no part of *dh* or *t* it must be meant for a vowel mark, being written flat because there was hardly room to write it in its proper shape without running into the letter *stya* above it. The whole akṣara then looks like *to* with a dot over it, and the dot is not, I think, anusvāra but represents the third stroke which goes to form the vowel *au*, for the following reasons. There is much laxity in the way in which vowel marks are written in this plate. The sign which denotes *ā* is written in various ways, and its chief modifications may be seen by comparing it in the words *svadatām* (l. 22), *jā* in *rājā* (l. 2), *sīmā* (l. 20), *°opātta* (l. 3), *kuṇḍādayaḥ* (l. 8), *pūrvvasyām* (l. 18), *navyā°* (l. 3), and *vārān* (l. 15); but in one instance *dācciro°* (l. 10) it is reduced to what is practically a dot. There is a tendency, where a vowel sign consists of more than one stroke, to reduce one of the strokes to a dot. Accordingly the *ā* stroke which constitutes part of the vowel sign *o* is reduced practically to a dot in *Pavitruko* (l. 5), *corako* (l. 16) and *koṭa* (l. 19). Similarly the curl of the vowel sign *ī* is replaced by a dot in almost every case, as is clearly seen in *Supratika* (l. 5), *sīmā* (l. 20) and *Keśavādīn* (l. 15). It would be quite in accordance with this tendency then to turn one of the three strokes of *au* into a dot, and especially in *dhṛtau* since there was hardly room to make the middle stroke properly because of the closeness of the letter *stya* above it.

I will now notice the other differences between my reading and Babu R. D. Banerji's line by line.

Line 1. He writes *prthivyām pratirathe*, but the text has *prthivyām apratirathe* clearly.

Line 3. He reads *vāśyā°*, but the vowel sign over *v* consists of two strokes and cannot be *ā*. It seems to be meant for *o*, the stroke which should be turned to the left being turned here to the right, because there was hardly room to write it properly because of the closeness of the letter *tye* above it. The main part of the second akṣara is *th* and not *ś*, as will be seen by a comparison of *th* in *prthivyām* (l. 1), *artha* (l. 15), etc., with *ś* in *Srī* (l. 2), *kāśikāyām* (l. 3), etc. The word appears therefore to be *vothyā°*. At the end of the line he has omitted *ra*.

Line 4. The letter *ka* between *anumodita* and *Vāraka* is the termination of the former word. Many instances in which *ka* is added to verbal participles will be found in inscriptions, and *Vāraka* is the province; see p. 487 below.

Line 5. He reads *vyavahārataḥ*, but the *h* has no vowel

mark \bar{a} and the word is *vyavaharataḥ*. It is however probably a mistake for *vyavahārataḥ*.

Line 7. He reads *śurada*; the first letter however is not *śu* which occurs in *Sucipālita* in this line, but is *śva* as is seen in *śvāpadair* (l. 13); though perhaps it may be intended for *śca* which we find in *vyavahā(ri)ṇas-ca* (l. 9) and *pāścimāyām* (l. 19). The second letter resembles *ra*, but appears to have two dots on its left which suggest that it may be some other consonant unfinished; and further it seems to have some indistinct vowel marks above it. The third letter is much blurred; so much as is clear suggests *da*, but it may be some other consonant and seems to have *r* or *m* written over it. I transcribe it as *śvarada*, but feel certain it is really something different, though I cannot suggest any emendation.

Line 8. Babu R. D. Banerji reads *Priyadatta*, but the *d* has the vowel \bar{a} , and the word is really *Priyadāta*, though it should no doubt be *Priyadatta*. He reads *kundādaya*, but there is a visarga after it, and the reading is *kundādayaḥ*.

Line 9. I agree with him that *vyavahāṇas* is a mistake for *vyavahāriṇas*. It is merely a clerical error such as is common in grants.

Line 10. The reading is not *khaṇḍalaka* but *khaṇḍalakam*, because there is an anusvāra above and a little to the right of the *k*. He reads *pravarttanīya*, but the word written is *pravarttaniya*, for the *n* is dental and its vowel is *i* and not \bar{i} as will be seen on comparing these vowels in other words. The word should be *pravarttanīya*.

Line 11. The reading is not *brāhmaṇopayā gāyaca* but *vrahmanopayogāya ca*, for the first *y* has clearly above it a leftward stroke which with the \bar{a} stroke forms *o*, though its significance is somewhat marred in that it joins the bottom of the letter *na* in the line above. He reads *tad arham* [*ya*]*thā*, but the words are *tad arhatha*, for the *h* has only a superscript *r* and not an anusvāra in addition, and the *th* has no vowel \bar{a} . *Arhatha* is the second person plural of the present tense of *arh*. He reads the last word as *katra*, but it is *kattu*. The difference between conjunct *r* and the vowel *u* is seen on comparing *sattra* (l. 10) with *anumoditaka* (l. 4) and *catuḥ* (l. 16), but the full curve of the *u* in *kattu* is marred because it is on the edge of the plate. The whole word (if we complete it by reading on into l. 12) is *kattum iti*, which is an error for *karttum iti*. There must be an infinitive here after the verb *arhatha*.

Line 12. The reading is not *yata dhanad* but *yata enad*, *dh* and *e* being much alike. *Enad* is the accusative case singular of *etad* in the neuter. He reads *saṁ tho*, but the word is *śamtho*, the sibilant being clearly *ś*. This must be read with the following letters as *śamthoparilikhitā*, that is, *śamthā + uparilikhitā*. At the end of the line came some word, which began with \bar{a} (so as to produce *likhitā* by Sandhi), and had probably

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two akṣaras which have been obliterated, and finished with *nyair* in l. 13.

Line 13. This is the most difficult of all the lines as Babu R. D. Banerji has noted. The first two akṣaras are more than *nya vya*^o as he reads, for the *nya* has vowel marks above it and the *vya* appears to have a superscript *r*. The reading must be *nyair vya*^o; and *nyair* is the final syllable of the word which has become obliterated at the end of l. 12, and which is in the instrumental case plural agreeing with *vyavahāribhiḥ*. Still if we read *nya*, it would be compounded with *vyavahāribhiḥ*, and the meaning would be the same.

Next comes a difficult word which he reads as *samantya*, but the main portion of the second akṣara in it is the same as the first, that is *s* in both cases. The third akṣara is either *tya* or *nya* but has not enough strokes to be *ntyā*. It appears to be *tya* if we compare it with *tya* at the beginning of line 15 and the shape of *t* in *tac ca*^o (l. 16). These inferences combined give *sasatya*. It will be seen from the subsequent remarks on the grammatical construction of ll. 13 and 14, that this word must be an indeclinable past participle, and the termination *ya* shews that the root must be a compound one. The only preposition possible in this word is *sam*. Now the right limb of the first *s* is continued above the top of the letter into a small knob, which appears to represent anusvāra; hence the first akṣara is *sam̐*. In the middle of the second *s* is a thin perpendicular line which suggests that a compound consonant is intended, and if so, that can only be *sm*, and we may conjecture that the engraver erroneously incised only *s* instead of *sm*, and the mistake was corrected afterwards by inserting that middle line in order to make the character look as nearly like *sm* as was possible. Further under this *sm* there seems to be a faint trace as of the vowel *r*; but, whether that is real or not, there can be little doubt that the word intended was *samsmṛtya*. In support of this rendering it may be pointed out that no other indeclinable past participle (as far as I am aware) can be suggested which will satisfy both the script and the sense of this passage.

The remainder of this line and the greater part of l. 14 contain many difficulties, and the key to unlock them is found in the fact that the words between *samsmṛtya* (l. 13) and *tad asmai* (l. 14) compose a śloka.

He reads the first three akṣaras of the śloka as *sāpatī*, but the last is *tā*, and the form of *tī* is seen in *pattī* (ll. 11, 15 and 17). The second is not like any *p* in this inscription, for it has a bar along the whole of its top, whereas the general form of *p* is shown in the next word *śvāpadair*. This akṣara must, it seems, be meant for *ṣa*, the middle horizontal bar of which has been carelessly blended with the wedge-shaped top and so gives the appearance of a continuous though not clean-cut

line along the top. Something of such carelessness may be seen in *viṣaya* (l. 6) and especially in *chesam* (l. 16). I read these three akṣaras then as *sā ṣaṭā*, and in explanation of *ṣaṭā* would suggest that it is an irregular instrumental case of the numeral *ṣaṣ*, 'six,' declined in the singular after the analogy of the higher numerals. The correct instrumental *sad̐bhiḥ* would suit the metre perfectly, but might have been beyond the learning of the person who composed this grant, for the Sanskrit contains many errors. This suggestion has its difficulties, yet in support of it I may add that no other reading of the second character yields any sense. I may also point out that a similar irregular formation occurs in grant A in *anaiḥ* (l. 22), which is probably meant for *ebhiḥ*; and, as the correct word was apparently beyond the composer's learning, he coined *anaiḥ* from *anena* after the analogy of *śivena* and *śivaiḥ*.

The next three words are clearly *śvāpadair justā rājño*. The remainder of this line consists of three words of which the last two are certainly *artha-niṣphalā*, though the last two akṣaras are somewhat blurred. The first word which consists of two akṣaras is difficult. The first letter is certainly a soft consonant (because *rājñah* has become *rājño* before it) and appears to be *dh* or *bh* with a faint indication of the vowel *ā*. The second is a double consonant, but peculiar. Babu R. D. Banerji read it as *rmā*, but it is not like *m* and there is no *ā*; yet if so taken it can only be *rmma*. It seems to me however to be *vya*; compare it with the *v* in *vārtha* (l. 14). The two akṣaras would therefore be *dharmma* as his reading would stand then, or *bhāvya* as I take them. This word and the next then read *dharmmartha* or *bhāvya-artha*. In favour of his reading it may be noted that *dharmmartha* (or rather *dharmmārtha*, as it would have to be amended, and as he amends it) would correspond to *arthadharmma* in the second half of the śloka in l. 14; but against it are the arguments (1) that the first akṣara has traces of *ā* and the second has none, and (2) that there is no instance here in which *m* as the second member of a compound consonant is written incompletely as a subscribed character, for its right limb is always carried up to the top as in *dharmma* and *asmai* (l. 14). On the other hand *bhāvya-artha* satisfies the conditions, for it has *ā* in the first akṣara, and *y* as the second member of a compound consonant is sometimes written wholly as a subscript character; compare *saṁsmṛtya* (l. 13), *bhogyī* (l. 14) and *prakalpya* (l. 15), in all which words he agrees that there is a subscript *y*; and further it is not necessary there should be precise parallelism regarding *dharma* and *artha* in lines 13 and 14. The reading therefore appears to be *bhāvya-artha-niṣphalā*.

Line 14. He reads the first six akṣaras as *icchato vyā(?)kṛtā*. The first is puzzling, but the others are *tsa-bhogyī-kṛtā*, for the second has no *c* in it but is *t* with a subscript *s*;

the third is *bho*, the rounded left limb being characteristic of *bh* as in *bhavatā(m)* (l. 9) *vyavahāribhiḥ* (l. 13), etc.; and the fourth is *gyī*, as shewn by comparing *g* in *nrga* (l. 1), °*yogāya* (l. 11), *nāga* (l. 15), etc., and the vowel *ī* in *Keśavādīn* (l. 15), *sīmā* (l. 20), etc. The first aksara is not *i* nor *ī*, for it is different from *i* in *icchāmi* (l. 10), and neither of those vowels can with *tsa* form an intelligible word; and the word must be intelligible because it occurs in a śloka quoted. It resembles no particular letter, and the letters which it suggests, namely, *p*, *l* and *ṣ*, produce no intelligible word. We must therefore see what word is possible in this śloka, which contrasts well-cultivated land with land infested by wild animals. Now there are only two letters which with *tsa* make a word, namely, *ma* and *va*. *Matsa* is inadmissible: it is a rare form of *matsya* and makes nonsense of this passage. *Vatsa* therefore is the only possible word, and it yields a good and striking meaning. It must be admitted that the character is not *va* not even *ba*, and I can only suggest that the engraver has bungled the letter. Bungled letters will be found in grant B; see my Article, p. 199.

The next word is *bhūmir* and not *bhūmim*, for there is no anusvāra over the *mi*, and there is an *r* above the following *nṛ*. The succeeding words are *nṛpasyaivārtha-dharmma-kṛ*. Here the śloka ends, and the following words *tad asmai*, etc., introduce a new sentence. *Kṛ* cannot end a word, and it is obvious that the word intended is *kṛt*, and that the final *t* has been forgotten coming as it does in connexion with the following *tad*.

The śloka then stands thus:—

Sā ṣaṭā śvāpadair justā rājño bhāvy-artha-niṣphalā

Vatsa-bhogyī-kṛtā bhūmir nṛpasyaivārtha-dharma-kṛt.

where (as I conjecture) *ṣaṭā* stands for an original *ṣaḍbhiḥ*.

In the remainder of this line *vrāhmaṇā* is a mistake for *vrāhmaṇāya*, and *dāyatām* for *dīyatām*. The declension of *brāhmaṇa* appears to have puzzled some of the local scholars, for in grant B the dative is *brāhmaṇā* in l. 20, as it is here, and *brāhmaṇe* in l. 11. This suggests that in ordinary parlance the final *a* had disappeared, and the word was pronounced *brāhman* and was sometimes treated as a base ending in *an*. The suggestion is supported by a converse process that we find, Sanskrit bases ending in *in* are treated sometimes as if they had a final *a*, thus grant A has *svāminasya* and *adhyāyinasya* (l. 19) as genitives. Hence it seems a fair inference that the final Sanskrit *a* was generally dropped in the ordinary language, as it is at the present day.

Line 15. The reading is not *kulacārān* but *kula-vārān*, the third letter being a *v* as in the preceding *Keśavādīn*.

Line 16. The second word is not *kṣitra* but *kṣetra*, the vowel being an *e*. The third word is rightly read as *kulya*.

The next words are *vāpa-ttrayam̐m apāsyā*, the *t* being doubled with the *r* as is generally done here and in the other grants, and a superfluous anusvāra being wrongly placed over the *ya*. The remaining letters are not *vyāghracora koyacchi patacca bhuh̐sīmā* but *vyāghra-corako yac cheṣam̐ tac catuh̐-sīmā-*; the vowel over the *cch* is *e* and not *i*; the next letter is a badly formed *sa* and not *pa*, for *p* has no bar at the top of its right limb; and over this *sa* is an anusvāra which is slightly displaced to the left because the akṣara *lpya* in the preceding line prevents its being placed in its proper position. What he reads as *bhu* is *tu* formed rather carelessly, for the left limb has the curve that *t* always has in this inscription (see for instance the *t* in *tac ca* immediately preceding), whereas that limb in *bh* is always curved the other way (see remarks above on l. 14). His conjecture therefore about *patacca* (p. 434) is unnecessary.

Line 17. The reading is *Supratīka-svāminah̐*, and not *Supratīkā-svaminah̐*, though this is probably a printer's error.

Line 19. He reads *jogikā*, but the word is *jotikā* for the second letter has not the bar at the bottom of its left limb that *g* always has; and similarly his reading *koga* further on should be *koṭa*. He reads *candravarmma*, but there is no *r* over the last akṣara, and the third akṣara seems to be *ca*, for it is far more like the *ca* in the preceding *candra* and in *cātrah̐* and *piśāca* (l. 18) than the *va* in *pūrvvasyām̐* and *Vidyā* (l. 18), etc. This word is in my opinion *Candracampa*. His reading *uttarena*, though correct Sanskrit, is not what the plate has, for it has *uttarena* plainly.

Line 20. The reading is not *candra* but *cātra*; it is the same word as *cātrah̐* in l. 18. His reading *ṣasthi* should be *ṣasti*, for the second akṣara is *ṣṭ* and not *ṣṭh*, the form of which is shown in *viṣṭhāyā(m)* in l. 22.

Line 21. He reads *vā* after *cānumantā*, but it is *cā* like the *cā* in that word. It is no doubt a mistake for *ca* or perhaps *vā*. The last word is *vaset* and not *vaseta*, for there is under the *t* a line which is evidently a virāma. At the end the plate shows a single bar clearly, so that a double one has not to be supplied.

Line 22. The first word is not *sva-dattām* but *sva-datām*, as the *t* is not double; this is an error of course. His reading *vasundharām̐* should be *vasūndharām̐*, for the *s* has not only its right limb extended downwards to denote *u*, as in *Supratīka* (ll. 5 and 17), but also a curve added thereto which makes the long *ū*. This of course is another error. The reading is *viṣṭhāyā(m)* and not *viṣṭāyā(m)*; see remarks above on l. 20. He places a bar at the end of this line, but there is none in the original, and there can be none because the śloka does not end here.

Line 23. The reading is *pacyate* and not *pacyati*, the vowel mark being *e* rather than *i*. He reads *samvat*, but the

third akṣara is not a single *t* nor has it a virāma, but it contains three well-marked downward strokes which can only denote a doubled *t*, as in *pravarttaniya* (l. 10), *Jivadattas* (l. 4), etc., or the consonants *ts*. The true reading therefore is either *samvatta* or *samvatsa*. The former is inadmissible, hence the word must be *samvatsa*, and in fact there are traces of lines at the bottom of the akṣara which indicate that the word is *samvatsa*, short for *samvatsare*, the final syllable being omitted as in *Kārṭti* and *di*. This *ts* may be compared with *ts* in *vatsa* (l. 14).

The first numeral is not 30 as he reads it, but 10 as I take it and as Dr. Hoernle and Dr. Bloch also read it. It is formed like the letter *lā* with a hook (like the vowel sign *r*) beneath it. The sign for 30, when made like *la*, has no hook beneath it; whereas the sign for 10 was sometimes made like *la* or *lā* and then had the hook beneath it. The difference is clearly shown in Bühler's *Indische Palæographie*, Table IX, where the various signs for 10 and 30 are given; and this sign for 10 is figured twice in col. xiii, once in col. xvi, and again in col. xix. Precisely the same sign occurs also at the end of grant C. The reading is therefore *samvatsa(re) 10 4*, that is, 14. The word *samvatsara* shews that the year does not belong to any era, but means the regnal year of Samācāradeva. The date is given similarly in grants A and C.

TRANSLATION.

Welfare! While the supreme king of great kings, Śrī-Samācāradeva, who is without rival on this earth *and* who is equal in steadfastness to Nṛga, Nahuṣa, Yayāti and Ambarīṣa, is glowing *in majesty*, the Uparikā Jivadatta is the privy minister appointed over the suvarṇa-vothyā¹ in New Avakāśikā, which he obtained through paying court to the pair of lotus-like feet of this *monarch*. Pavitruka is the lord of the district in Vāraka province, which is caused to rejoice by that *Uparika*.

Whereas, according to this *lord's* practice,² Supratīka-svāmin informed the *district* government, wherein the oldest official Dāmuka is the chief, and the leading man of the district Vatsa-kunḍa, the leading man Śuci-pālita, the leading man Vihita-ghoṣa, *and* the local (?)³ leading man Priya-datta, the leading man Janārdana-kunḍa and other *leading men*, and many other principal men of business, *thus*—"I wish through your honours' favour for a piece of waste land which has long

¹ See remarks, p. 487 below.

² I read the emendation *vyavahārataḥ*; but *vyavaharataḥ* of the text would give the meaning "while he is conducting the business of government."

³ As regards *śvarada* (?), see p. 488 below.

lain neglected¹; and *do ye deign to do me that as a favour, after making a copper-plate grant of it to me for my employment as a brahman to be engaged in offering the bali, the caru, and sacrifices.*”

Wherefore the men of business *who are the above-mentioned*² of Śānthā, having entertained this request, *and having called to mind the verse—“That land, which is revelled in by the six kinds of wild beasts,³ is unprofitable as regards the wealth that should accrue to the king: land, when made enjoyable by young animals,⁴ produces wealth and righteousness indeed to the king;” and having decided, “hence let it be given to this brahman”; and having constituted the karaṇikas Naya-nāga, Keśava and others the arbitrators⁵; and having put aside the three kulya-sowing-areas of cultivated land which have been previously granted away by a copper-plate⁶; and having defined the four boundary-indications of the remaining land which is in the ‘Tiger’s char,’⁷ have bestowed it on this Supratīka-svāmin by executing a copper-plate grant.*

And the boundary-indications are these. On the east, the goblin-haunted parkaṭṭī⁸ tree; on the south, Vidyādhara’s cultivating-tenure⁹; on the west, Candracampa’s hut-tent¹⁰;

¹ According to the emendation *cirāvasanna*.

² I cannot suggest any word which will fit the blank where the letters are obliterated at the end of line 12.

³ Perhaps tigers, leopards, hyænas, bears, wild boar and buffaloes. The verse is a general statement.

⁴ The idea is that the land should be so safe that no danger could befall anything young.

⁵ Or referees. This word *kulavāra* is discussed in my article on the three other grants (p. 205).

⁶ This is the literal translation if we read *kṛta* instead of *kṛtya* at the beginning of l. 16; and if we retain *kṛtya*, the meaning is the same, though the construction is less elegant.

⁷ This is the translation if we read *corake* in l. 16; but, if we retain *corako*, the translation is “the four boundary-indications of what is the remainder, namely, the ‘Tiger’s char’”—which does not say what it is the remainder of.

⁸ The waved-leaf fig-tree, *Ficus infectoria*.

⁹ *Jotikā*. This is not Sanskrit. It is obviously a word formed from *jota*, and I am inclined to read *jota* as equivalent to the modern word *jot*, “the land-tenure belonging to a cultivating raiyat,” though the *t*’s are different. Some such meaning seems obviously required here. *Jot*, as it is written and pronounced in Bengali (though it is also written *yot* and pronounced *jot*), is a word of doubtful derivation. Some derive it from the Sanskrit root *yu* or *yuj*, though the connexion in meaning is difficult. The Bengali dictionary, *Prakṛiti-bād Abhidhān*, says it is a foreign word (Persian or such like), but this seems erroneous. It is probably an indigenous term; and as an indigenous *t* wavered between Sanskrit *t* and *t* (see Beames’ *Comparative Grammar*, vol. I, p. 219; Hoernle’s *Grammar of the Gaudian languages*, pp. 8–10) the original word might appear as *jota* when Sanskritized here or as *jot* in modern Bengali. Indeed I have heard the word *jot* pronounced with a *t* sound intermediate between *t* and *t*.

¹⁰ *Kota* means a ‘hut.’ There is no Sanskrit word *keṇa*, but there

on the north, Gopendra's char and the boundary of the village.

And here apply the verses¹—“Whoever confiscates land that has been granted away by himself or granted away by another, he becoming a worm in his own² ordure rots along with his ancestors.”

In the regnal year 14; the first day of Kārttika.

NOTES ON THE TRANSLATION.

The *mandala* or province was Vāraka in all the grants, and in addition to what has been said about Varendra in my article (p. 209), I may mention that Varendra was sometimes regarded as a part of Gauḍa-deśa, for at the end of the description of the *Purāna-sarvasva* MSS., numbered 143-4 in Aufrecht's Bodleian Catalogue, a notice of its author is inserted which begins thus (p. 87)—*Gauḍe Śrīvidite Varendra-visaye*, etc.

The capital of the province was New Avakāśikā as mentioned in that article (p. 211), and it is this grant which makes it clear, because the references to it in grants B and C leave uncertain what is meant by the term. At this time Jivadatta was the Uparika and ruler of the province and resided in New Avakāśikā, being a successor of the Uparika Nāgadeva mentioned in grants B and C, for I agree with Babu R. D. Banerji (as will be shown later) in placing this grant later than the three others. He conducted a special branch of the administration, for he is called “the *antaraṅga* appointed over the *suvarṇa-vothyā* in New Avakāśikā.” *Antar-aṅga* means “an inner member” and appears to denote a member of the inner council of the king. *Suvarṇa-vothyā* seems to me, not a place because it was in New Avakāśikā, but some branch of the administration, as will be seen on comparing the corresponding passages in grants B and C. In both of those the Uparika Nāgadeva had the office of “chief warden of the gate,” and in C he had been also appointed principal minister of trade (pp. 201, 205). *Suvarṇa* means gold, but *vothyā* is not Sanskrit and must be some Prakrit or indigenous term Sanskritized. I cannot explain it, and can only suggest that it may mean something like ‘exchequer,’ and, if so, that the Uparika had charge of the Revenues or Finances.

Within the Vāraka province were a number of *visayas* or districts, and Pavitruka was the lord or governor (*pati*) of the

is a word *keṇikā*, a ‘tent,’ and it is an obvious formation from a simpler word such as *keṇa*. *Koṭa-keṇa* therefore means a ‘hut-like tent’ or ‘tent-like hut,’ such as is used to this day by low wandering castes.

¹ Plural, but only one verse is cited.

² The more usual reading is *sa* or *śva* instead of *sva*. With *sa* the meaning is—“he becoming a worm in ordure”; and with *śva*—“he becoming a worm in a dog's ordure.”

district in which this grant was made, as Jajāva was in grant A (p. 195). It appears that under him the local administration continued to be, as in grants B and C, conducted by a Board of officials, in which the chief was the oldest official named Dāmuka.

The *mahattaras* were the local leading men, as explained in my article (p. 213), and this title with the word *vara* added, that is, *mahattaravara*, is I conjecture the term from which has been derived the word *mātabbar* or *mātabar*, the title now given in Chittagong and East Bengal to the headmen of a village (p. 213, note). The expression which I read tentatively as *śvarada* in l. 7 seems to imply a distinction from the word *viṣaya* in l. 6. The latter word is prefixed to the three mahattaras Vatsakuṇḍa, Śucipālita and Vihitaghōṣa, while *śvarada* (?) is prefixed to the mahattaras Priyadatta and Janārdanakuṇḍa. If one may venture a conjecture on this apparent distinction, it may be suggested that perhaps there were two classes of leading men, *viṣaya-mahattaras* and *śvarada*(?)-*mahattaras*, the latter having a more local status than the former.

This copper-plate was found, as stated by Mr. Stapleton in his Prefatory note to Babu R. D. Banerji's article, in the mauza of Ghāgrāhāṭi, which adjoins Piñjurī on the south-west and borders on the river Ghāgar, in the south-west corner of the Faridpur district. Some interesting inferences may be drawn by studying the local allusions in this grant with the aid of the Revenue Survey map of this region (on the scale of one inch to a mile).

The names of most significance are *Vyāghra-coraka* and *Gopendra-coraka*. The word *coraka* in them is an interesting one. It is clearly not Sanskrit, for the Sanskrit word *coraka* means only "a thief; a kind of plant; a kind of perfume"; and none of those meanings are appropriate here. There can be no doubt that it is the Sanskritized form of the common Bengali word চর, which is well known in its Anglicized form 'char' or 'chur,' any 'alluvial formation thrown up in or at the side of a river-bed.' Such chars are common in all rivers of any importance, and vary in size and character from a mere spit of unproductive sand to an extensive deposit of rich and fertile soil. The rivers of Bengal have always carried down large quantities of silt, and have always shifted their beds, the silt being deposited and forming chars wherever the current is slack. These chars are so important a feature of the riverine tracts that they must have had a name from the earliest times, and there can be no doubt that in *coraka* we have the Sanskrit form of the then vernacular word for 'char.' Chars, if of considerable size, are named, and the two names mentioned in this inscription are such as might be given at the present day, namely, "the Tiger's char" (in Bengali বাঘের চর or বাঘচর) and

“Gopendra’s char.” This “Tiger’s char” was a large one, because a previous grant of three “kulya-sowing” areas of cultivated land had been made out of it, and by this grant the remainder was given to Supratīka-svāmin. In the article on the other grants the meaning of a “kulya-sowing area” has been discussed, and reasons have been adduced for estimating it at about an acre or three standard bighas (pp. 214—6). Hence the “Tiger’s char” was more than thrice that size and presumably contained a good deal more than nine bighas. A char of this size could only be formed in a rather large river; hence this char and Gopendra’s char were on the side of a rather large river, which corresponded therefore to the modern Ghāgar. The map shows no trace at present that the Ghāgar was connected northwards with the Ganges, yet it may have been so in early times, because the configuration of the Ghāgar and the other water-ways near it favours this view, and it is well known that river-beds have been completely silted up and obliterated.

Sāntha or *Santha* is not a Sanskrit word, and can only, it seems, be the name of the place where this grant was made. It is stated the land was given by the *vyavahārins* or men of business who (as I read the passage) belonged to *Sāntha*. This word *vyavahārin* deserves notice, for nothing is said about villagers, and it suggests that *Sāntha* was not an ordinary agricultural village, but was rather a business place. As the chars were alongside it, it was evidently in close proximity to the river Ghāgar. Hence it seems a fair inference, that *Sāntha* was a trading centre for ships and boats, and that the *vyavahārins* were the local merchants. I do not find any name resembling *Sāntha* in the map, but, as this copper-plate was found in Ghāgrāhāṭi, one may reasonably presume it was found in its original site and that Ghāgrāhāṭi is the modern name of the old *Sāntha*. This is supported by some further considerations; hence it appears that this grant should properly be called the Ghāgrāhāṭi grant.

Ghāgrāhāṭi means “the village (or locality) of the *hāt* (mart) on the Ghāgar,” and proves that there was once a *hāt* or mart at this place, though it has apparently long ceased to exist; and the fact, that the village took its name from the *hāt* and not the *hāt* from the village, shows that a trading mart was first founded here on the Ghāgar, and that the village grew up from it. This accords well with the predominance assigned to the *vyavahārins* in this grant. A mart so situated was well placed as a trade centre for all the south-west portion of the (Faridpur) district. It was connected with the sea by a fine water-way in the R. Madhumatī and the Haringhātā estuary, and the small ships of those days could have reached it readily. Such ships penetrated further inland for they are referred to in grant A (l. 24-5, and p. 198, note).

The existing hāts are situated more northward. The present Ghāgarhāt, "the hāt on the Ghāgar," is some three miles to the north; and there are besides Piñjuri-hāt about a mile to the north-east, and Parkunā-hāt about four miles to the north. The noteworthy point here is that "the hāt on the Ghāgar" has been shifted northwards. It was originally in Ghāgrāhāṭi as the name testifies, and although this mauza still retains its name, the hāt which gave it its name has been moved to the north. What was the reason for the removal? I venture to suggest the following explanation.

The map shows that all the country adjoining Ghāgrāhāṭi on the south and south-west is now *bil* or "marsh." It is not likely that the ancient hāt on the Ghāgar would have been placed in proximity to a marsh, when excellent sites were available a little further northward. Elsewhere¹ I have adduced reasons to show that there have been local subsidences of the land in the northern middle portion of the Sundarban region, sufficient to turn land that was of ordinary elevation into marsh, and it is highly probable that some such subsidence took place in the southern tract of the Ghāgar, because a large area south and south-west of Ghāgrāhāṭi is now marsh. It may be inferred therefore that, when the hāt was established in Ghāgrāhāṭi, all the country around it was of good elevation, and that when the land subsided, the hāt with the same name Ghāgrā-hāt was moved northwards to a better situation, while the village around the old site remained with the name Ghāgrāhāṭi. If this explanation is valid, one can well understand that this copper-plate might have been abandoned, where it has been found, as being no longer of any value; and that it was really a Ghāgrāhāṭi grant.

Further, from the considerations put forward in my article on the other grants (p. 209) and from what is known of the course of Sundarban forest reclamation,² it is very probable that the Sundarban forest could not have been very far from this spot at the time of this grant; and this is supported by the pointed reference to wild beasts in lines 13 and 14. Hence it seems that Śantha could hardly have been a town, but was presumably something like what Morelganj, which is further south, was 60 or 70 years ago.

Character of the Grant.

The place therefore being an outlying mart was not one where brahmans of position would particularly choose to settle

¹ In my "Revenue History of the Sundarbans" and in an article on the Sundarbans in the *Calcutta Review* in or about 1889. I cannot give more precise references as those publications are not beside me.

² See my "Revenue History of the Sundarbans."

in. Supratīka-svāmin does not appear to have been a brahman of position, for nothing is said about his lineage or attainments, such as we find in the other grants. In A the grantee Candrasvāmin was of the lineage of Bharadvāja, was a Vājasaneyya and studied the six Aṅgas. In B and C the grantees Somasvāmin and Gomidatta-svāmin were of the lineage of Kaṇva, were Vājasaneyyas, are styled Lauhityas and are commended as virtuous. It appears from the tenor of this grant, that Supratīka-svāmin had come to this place and was willing, if he could get some land, to settle in it and perform religious rites. The matter was transacted between him and the vyavahārins who resided here. Nothing is said about the villagers taking any part in it. Information of the proposed transaction had to be given to the *adhikarāna* and the *mahattaras*, as has been noticed in my article (p. 214), but it is stated clearly that it was the vyavahārins who accepted his proposal and gave him the land. The arrangement therefore was one entirely between him and them. There was no grantor who bought the land and bestowed it on a grantee as in the three other plates; but he asked for some land as a consideration for his undertaking as a brahman to offer the bali, caru and sacrifices, and they accepted his proposal. It was no case of purchase, but a free gift by the vyavahārins on condition that he should perform priestly functions. The general terms used imply that he was to become priest to them generally, and that there was no other brahman in the place. Here then we have an instance of the way in which brahmans moved onwards and settled as priests in new places which had reached a position to need their services.

The arrangement was made with the cognizance of the *adhikarāna* and in the presence of the *mahattaras*, and the seal of the *adhikarāna* would have been affixed to this plate as it was to the other grants. The curved shape of the left-hand margin of the inscription in all the grants shows, that this plate was made to receive a round seal fastened on its front as the other grants still have, and that the triangular hole, which Babu R. D. Banerji comments on (p. 434), was made to enable the seal to be soldered through the hole on to the back of the plate. The fastening has decayed and the seal has been lost.

Supratīka-svāmin asked for a piece of waste land, and what was given him was the remainder of the "Tiger's char." As it was not bought from any one, but the vyavahārins gave it, it must have been the common property of the vyavahārins, if not of the whole village; and was therefore land somewhat similar to that in grant A, as explained in my article (p. 214). It was waste char and therefore land of recent formation; hence no reference was apparently necessary to the record-keeper as in the other grants (p. 213). As there was no purchase but the remainder of the char was given, it was

unnecessary to measure the area as in those grants (p. 213). It was presumably covered with jungle in which tigers and other dangerous animals could lurk, for so much is implied by the citation of the verse, which contrasts the benefit that accrues to the king, when land is perfectly reclaimed, with what he loses when it is infested by wild beasts. It may also be inferred from that citation that the area was considerable, because the verse would not be significant, if the area was only a small patch insufficient to offer harbour to wild animals. It seems probable therefore that the remainder, which was given to Supratika-svāmin, could hardly have been much less than what had been granted away previously.

Validity of the Grant.

Babu R. D. Banerji pronounces the grant spurious and bases his decision on three grounds, (1) that the forger betrayed himself by introducing archaic and obsolete letters in the script, (2) that the grant does not follow the formula of a regular grant as found in the majority of copper-plate inscriptions, and (3) that its purport is irregular, obscure, ambiguous and in parts unintelligible. I do not see the cogency of these grounds to his conclusion, and for the following reasons. He reads the date as the year 34 and, assigning it to the Harṣa Era, equates it with A.D. 640-1; and the gist of his criticisms on its script is to place its real period in about the last quarter of the 7th century (p. 432), that is, only some 40 or 50 years later than its professed date. If a forger wanted to make the grant appear to be only 40 or 50 years older than it really was, it was surely unnecessary for him to introduce obsolete letters and endanger his object by rendering its purport uncertain. This remark touches his first and third grounds, and the second will be considered later. See also postscript.

The true date however is the 14th regnal year of the monarch Samācāradeva. As nothing is known of him, his regnal year is no clue towards fixing the date of the grant. We must therefore estimate its period on other grounds; but before attempting that, I must first consider whether the three grounds mentioned above are really sound.

Babu R. D. Banerji says (p. 432), "the characters used in this copper-plate inscription were collected from alphabets in use in three different centuries," namely, the alphabets of (1) the 3rd and the first half of the 4th century A.D., (2) the last half of the 5th century and the first half of the 6th century of North-Eastern India, and (3) the 6th century which came into general use in North-Eastern India in the early part of the 7th century. Now it is well known that old habits persist in out-of-the-way places long after they have disappeared from more important and progressive places. Hence we ought to expect

that a document executed in this outlying region should show older styles of writing than would be found in contemporaneous inscriptions at Bodh Gaya and Ganjam with which he compares this grant. An interesting illustration of this divergence is found in grant C. In the body of that deed the letter *ṣ* is always written in its eastern form but on the Government seal attached thereto it has the western form. The western variety therefore had been introduced at head-quarters while the eastern variety was in general use among the people.

I will now consider the remarks which Babu R. D. Banerji makes regarding various letters in proof of his conclusion stated above.

The first letter he discusses is *h* (p. 430). When un-compounded *h* is always (except in one instance) written here in early western Gupta form shown by Bühler in his *Indische Palæographie*, Table IV, cols. viii to xviii, which prevailed from about A.D. 500 to 675, and even earlier in the later Brāhmī alphabet: see his Table III. The one exception is in *sahasrāṇi* (ll. 20-21), which Babu R. D. Banerji has overlooked, and there *h* has the early eastern form of a hook turned to the left. It has this form also when compounded with *m* in *vrāhmaṇa* (ll. 11 and 14). The early western shape is used in the Bodh Gaya inscription of Mahānāman which is dated in A.D. 588-9 (FGI. p. 274), and is found in this Faridpur district even earlier, for it occurs in grant A which belongs to about the year 531. Babu R. D. Banerji says—"In a previous number of the Journal I have tried to establish that the Eastern variety of the early Gupta alphabet was dying out in the early decades of the fifth century" (pp. 430-1); but that proposition must be revised in the light of the three grants edited by me. In grant A of 531 A.D. both forms of *h* are used, the eastern 9 times and the western 6 times, and it appears they were used indifferently, because both are used in the same words *mahārāja* (l. 2), *anugraha* (ll. 18 and 19) and *Himasena* (ll. 23 and 25), and both occur in line 4 and again in l. 8. There *hm* appears in the eastern form (l. 8). In grant B, the date of which is 567 at the latest, only the western form is used throughout, even in *hm* (ll. 9 and 20). But in grant C, which is some 20 years later, the eastern form is used throughout and the western form does not appear at all in the portions that are legible. Those grants show clearly that the two forms were in use side by side in this region during the 6th century, and the eastern form at least a century and a half later than he estimates, and that even then the western form had attained no ascendancy over the eastern. The fact then that in this grant the western form is used generally and the eastern once un-compounded and twice in *hm* is in full agreement with the other grants, and is no indication of falsity but rather a local characteristic of genuineness.

The next letter he notices is long \bar{i} (p. 431). I have discussed its shape partially above (p. 479), and may here point out that it tended to vary considerably. Its various forms in grant A may be seen on comparing (to give only salient instances) *Sīla* (l. 24), $^{\circ}pādanīyā^{\circ}$ (l. 22), *krīya* (l. 8), *vikrīya* (l. 11), *śrī* (l. 2), *grhītvā* (l. 8) and *kīrtti* (l. 14). The copy of grant B on plate II does not show all details quite clearly, yet the shapes of \bar{i} may be noticed in *sīmā* (l. 21), *śrī* (l. 2), *parkkratī* (l. 21) and *vikrīya* $^{\circ}$ (l. 14). Grant C is so badly corroded on its obverse that there is not the same opportunity of scrutinizing details, yet the form of \bar{i} may be seen in *vikkrītam* (l. 20), *śīla* and *sīmā* (l. 23), *sīmā* (ll. 22-3) and *pratīta* (l. 19). There was a tendency to reduce the size of the inner curl of this vowel sign, and in these last two words and in *vikrīya* $^{\circ}$ (grant B, l. 14) it has practically degenerated into a dot connected with the outer curve. To separate the dot and the curve would be a natural modification, as we find in this grant; and here the \bar{i} sign always consists of a dot or small stroke, and a curve on its right, except in *Supratīka* (l. 17) where their position is reversed. The form of \bar{i} then in this grant is no indication that it is spurious.

His third point relates to initial i (p. 431). This occurs only once, in *icchāmi* (l. 9); and his reading of *icchato* (l. 14) is untenable as explained above (p. 483). The i in *icchāmi* consists of two dots, one above the other, and a perpendicular stroke on their right. There is nothing suspicious in this form, because it is used in the same word in grant A (l. 7). It occurs in inscriptions of the fourth and fifth centuries (see Bühler's Table IV, cols. i and v), and persisted later in this outlying region.

His fourth point (p. 431), in so far as it is definite, relates to m and the bipartite y . The m 's in this grant are like those in grants B and C and are not open to distrust. I have discussed the forms of y in my article (pp. 206-7), and the form which it has in this plate is always of the third and latest style which has been figured there. The instances here present three stages in its formation. In the earliest of these the left perpendicular reaches the bottom horizontal stroke, as shown in the second y of *Yayāti* (l. 1), *viṣaya* (l. 4) and $^{\circ}yogāya$ (l. 11); and this shape constitutes a connecting link with the second form figured in my article. The second stage is exhibited in *paścimāyām* (l. 19), and the third in *ttrayām* and *yac* (l. 16). Similar stages may be traced in grant C in the words *Kāśīkāyām* (l. 3), *vikkrīya* $^{\circ}$ (l. 17) and *yo* (l. 24). This grant is therefore closely like C as regards bipartite y , and differs from it in no longer using the earlier form figured by me as the second. It thus appears that as regards both m and y there is no ground for suspicion in this grant. He adds—"The bipartite ya looks ill side by side with sa , ja and ha (when it occurs alone) in

which no acute angle can be traced"; but my scrutiny of this grant does not support this statement, and letters like these in shape are found in grant C. I need not dilate on this statement.

He deals next with the letter *la* (p. 431). Its form here is the later western shape, and it is also found in grant B, where for instance we may compare *laddhā*^o (l. 3), *kāle* (l. 4), *Gopāla* (l. 5), etc. The earlier western shape is more prevalent in grant C, in which the left limb of *l* is not carried to the top of the line, as we see in *kula* (l. 18), *śīla* (l. 19), *nalena* (l. 19), *liṅgāni* (l. 21), etc.; yet even there *l* occurs once in *Dhruvilāṭy* (l. 22) like *l* in this grant. In grant A all the forms of *l* are used indifferently; thus the eastern form appears in *labdhā*^o (l. 2), *kāla* (l. 5), *lābhaḥ* (l. 13), *abhilāṣa* (l. 14), *saṃkalpābhi* (l. 14) and *śīla* (l. 24); the earlier western form in *Kula* (l. 4); and a shape nearly approaching the later western form in *maṇḍale* (l. 3), *likhita* (l. 20) and *liṅgāni* (l. 23). It thus appears that both the eastern and the western forms of *l* were in use in this region in 531 the date of grant A, and, though the former does not occur in grants B and C, yet it may have lingered on in this remote locality, so that its use in this grant is no certain ground for disparagement.

The sixth point (p. 431) concerns the letter *da* (that is, *ḍa*) and has been discussed above (p. 478).

Seventhly, Babu R. D. Banerji refers (p. 432) to the word *parkkattī* (l. 18). He objects to the form of the *pa* as peculiar, and says, it "does not resemble the remaining ones, which are usually rectangular in form, seldom showing an acute angle." This *p* however has the same shape as that in *pravarttaniya* (l. 10), *nṛpasya* (l. 14) and *piśāca* (l. 18); and *p* in several cases varies from the rectangular shape, in *prasāda* (l. 11), *pari*^o (l. 12), *Supratīka* and *patī* (l. 17) and *pitṛbhi* (l. 22). He adds, "the earliest occurrence of this form of *pa* is to be found in inscriptions of the seventh and eighth centuries A.D.;" but the acute-angled shape is found in the Bodh Gaya inscription of Mahānāman of 588-9 (FGI. p. 274), and is figured as earlier by Bühler in his Table IV, col. ix. Most stress however is laid on the second akṣara *rkka*, which he says "consists of two looped *kas* and a superscript *ra*;" but the upper *k* is not looped as shown in the plate published with his article, and only the second is looped. Precisely this form of doubled *k* is found in the Bodh Gaya inscription of 588-9; and therefore his remark that "this form of *ka* becomes fairly common from the last quarter of the seventh century A.D. and afterwards" (p. 432) needs modification. There is nothing objectionable therefore in the forms of *pa* and *rkka* in this grant.

I have now considered all his criticisms on the script in this grant, and have shown that the features which he distrusts are to be found in other almost contemporaneous inscrip-

tions which are genuine ; so that as regards the script there is nothing suspicious in this grant.

In stating his second ground for discrediting this grant he points out that it differs from the formula found in the majority of copper-plate inscriptions (p. 432). I need not examine the formula, because he refers to grants in which the donor is a royal person ; whereas this grant is, as explained above (p. 491), not a royal grant but a grant by the businessmen of S'antha of a part of the common land of their village. Hence that formula can have no application here, and the procedure was quite different. What the formalities on such occasions were has been discussed in my article (p. 214) and noticed above (p. 491), and the same procedure was observed in this grant as in the three others. Hence his strictures on its form (p. 433) are misplaced.

One important point must be kept in mind in construing ancient grants. It is a fact well known to all Revenue Officers, that, when gifts of land were made in old times, they might be granted either subject to the land-tax due to the sovereign, or exempt therefrom ; that is, they might be (in modern Revenue language) either 'revenue-paying' or 'revenue-free.' It was no doubt to guard the royal revenues from being endangered that the parties to a grant were required to give notice to the Government. Neither the king nor his high officials could attend every small grant such as these were, and it would seem that the *mahattaras* attended as representatives of the local administration at the transaction.

Babu R. D. Banerji points out that grants might be forged, and cites an instance mentioned in the Madhuban Plate of Harṣa (Epig. Ind. VII, 155). Certainly grants were sometimes forged, but the particulars and circumstances of that case and this grant are altogether different. In that case the brahman, who held the *kūta-śāsana*, claimed a whole village under it. What he did was obviously this. He did not dispossess the inhabitants and cultivators of the village (for he could not cultivate the lands himself and certainly did not depopulate it) and they remained, but he imposed himself upon them as lord of the village. All that he would have claimed from them was the various taxes and dues payable by them and, as they were bound to pay those, he would not have interfered with their life and ways more than the sovereign's own officers who levied those demands, unless he exacted more. The position of the villagers therefore remained unaffected, and the person who suffered was the king, because the whole, or at least a part, of the revenue might have been intercepted by the false grantee. It was therefore for the king to annul the false grant, and not for the villagers to contest it.

The particulars and circumstances of this grant however were altogether different, as has been already explained. It is

incredible that a poor brahman of no position, who wanted only a parcel of waste land for his personal occupation, could have foisted himself into this village by forging a copper-plate grant for a piece of char land as having been given to him by the business-men of the village. If he attempted such a fraud, he would have set the whole village up in arms against himself, and his claim would have been instantly disproved by the inhabitants and the *mahattaras*. Further, such a deed, if forged forty or fifty years after its alleged date to support a claim to this piece of land, would have been wholly futile, because it would have been refuted by the fact, which every villager would have known, that he had not been in possession of the land during those years. In fact, this grant was a natural agreement between the people and the brahman for their mutual benefit, and its very pettiness shews it cannot be spurious. Moreover it is expressly said that the cultivation of waste land increases the king's revenue.

Babu R. D. Banerji's third ground deals with the meaning of this grant. He says the wording "is very ambiguous" (p. 433), and "The contents of lines 12 and 13 are quite unintelligible. Here and there words of Sanskritic origin are to be found mixed up with what seems to be unintelligible gibberish" (pp. 433-4). I venture to think that my reading and translation redeem the grant from this condemnation, and render it not only clear and intelligible but also remarkably vivid in its local references; and that they shew that the word *tāmrappaṭṭa* is not open to the stricture which he passes on it (p. 434).

There are certainly some words which are not proper Sanskrit, but their use, so far from being suspicious, is only what might be expected when local conditions peculiar to this outlying region had to be put into Sanskrit dress. There could not be Sanskrit equivalents for every vernacular term, and the only course open was to Sanskritize those terms. Further, it would have been surprising, if a good scholar had been found in this remote spot, and suspicious if this petty grant had been drawn up in correct Sanskrit. The peculiar words here are *voṭhyā* (l. 3), *śvarada*? (l. 7), *ṣaṭā* (l. 13), *coraka* (ll. 16 and 20), *joṭikā* and *keṇa* (l. 19). As regards *śvarada* (?) no explanation can be attempted, because (as already mentioned, p. 480) it is doubtful what word was written; still a meaning has been suggested which seems possible. *Keṇa* has a corresponding secondary form in Sanskrit. For *ṣaṭā* an explanation has been put forward which is based upon substantial grounds and is appropriate. *Coraka* is a vernacular word Sanskritized, and so I think is *joṭikā*, and probably *voṭhyā* also; and for these three words meanings have been suggested which are perfectly suitable.

Peculiar words are also found in the three other grants.

Thus grant A has *sāadhanika*¹ (ll. 7, 15), *sal* (l. 19) and *kṣenī* (l. 25); B has *kāraṇdaya* (l. 5) and *daṇḍaka* (l. 23) and probably the local title *mridhā* Sanskritized (see my article, p. 202, note 18); C has apparently *vyāpāraṇḍya* (l. 3); and *apaviñchya* occurs in all of them (A, l. 16; B, l. 19; C, l. 19).

All the grounds on which Babu R. D. Banerji has pronounced this grant to be spurious have been examined, and it appears that the particulars which he considers open to distrust are not really suspicious, and that the grant has all the marks of genuineness in the character of its script, the form in which it is drawn up, and its purport. I am therefore of opinion that it is not spurious but perfectly genuine and valid.

Date of the Grant.

There are some data to enable us to fix approximately the period in which this grant was made and in which the king Samācāradeva reigned.

First, we have the shapes of the letters *k*, *y* and *ṣ*, and the disappearance of the character for *b*.

The disappearance of this character, which is used in grants A and B and perhaps in C, has been discussed above (p. 477) and shews that this grant must be later than A and B and probably later than C also.

The shape of *y* is in Dr. Hoernle's opinion, as mentioned in my article (p. 207), an important criterion for determining the age of writings from the fifth to the seventh century A.D. Its shape in this grant is the third of the three kinds discussed in my article (p. 206) and is similar to that in grant C; but this grant is later than C, because (1) the second kind of *y* which appears in C does not occur here, and (2) the third form has almost reached its full development here.

In the body of all the other grants the letter *ṣ* is written in the eastern form, but in the government seal attached to C it has the western form as already mentioned (p. 493). The corresponding seals on A and B are too much corroded to permit of its shape being ascertained. The people therefore used the eastern form, though the western had been introduced at head-quarters, and some time would be required before the latter would oust the former from general use. In this grant we have a later stage because only the western form is used.

On these three grounds therefore this grant is later than C, and the date of C is 586 at the latest and may be five or ten years earlier.

The first inscription in which the looped form of *k* was

¹ I have to thank Babu R. D. Banerji for pointing out that *sāadhanika* occurs also in other grants in the forms *Dausāadhanika*, *Dausādhasāadhanika*, etc.

used in Eastern India is, I believe, the Bodh Gaya inscription of Mahānāman of 588-9 (FGI, p. 274), and some time must have elapsed before it reached this outlying region since it does not appear in the other grants.

These four considerations suggest that this grant must be later than 586 and 588-9 A.D. The question, how much later it was, depends on what may be considered a sufficient interval to permit of all these modifications establishing themselves in this remote locality. I do not think we can estimate a shorter period than some thirty years, and if so, this grant might be assigned to the latter part of the first quarter of the seventh century.

Next, we may consider the reference to the king Samācāradeva. Though nothing is known of him, there seems to be no good reason to doubt the genuineness of the name, because the grant is genuine; and even if it were spurious, no forger would be so foolish as to date it in the reign of a king who never existed, especially if (according to Babu R. D. Banerji's arguments) it was fabricated no very long time after its professed date. The name moreover is a possible one, being analogous to the royal names Dharmāditya and Śilāditya and personal names such as Guṇadeva.

The description of Samācāradeva suggests certain inferences. The earlier emperor Dharmāditya in grant A, though styled only *mahārājādhirāja* (l. 2), is yet alluded to as *parama-bhattāraka* (l. 13); and has in grant B both the former title and also *bhattāraka* (l. 2). In grant C Gopacandra, who may have been a descendant of the Guptas as suggested in my article (p. 208), received the same two titles, and he reigned in Bengal as an independent monarch after the dissolution of Dharmāditya's empire. Here Samācāradeva is styled only *mahārājādhirāja*. Further, it is stated in grant A that Sthāṇudatta was the *mahārāja* of this province and was subordinate to the emperor Dharmāditya. In grant B, which was later in that emperor's reign, the local mahārāja had ceased to exist; but in grant C Gopacandra appears as the local monarch when the empire broke up. Similarly in this grant Samācāradeva is the local monarch, and no one is mentioned as his superior. Hence it appears that he was an independent king of Bengal.

Now Bengal was subject to Harṣa in the second quarter of the seventh century, and Harṣa, "when at the height of his power, exercised a certain amount of control as suzerain over the whole of Bengal, even as far east as the distant kingdom of Kāmarūpa, or Assam, and seems to have possessed full sovereign authority over western and central Bengal." (V. Smith, *History*, 2nd ed., p. 366). But he could not have established his supremacy in this eastern region till some years after his accession and after he had subdued the rest of North

India, that is, probably not until about 620 or even 625. The date might be even later, because he continued fighting for many years and was engaged in a campaign against Ganjam as late as 643 (*ibid.*, p. 313). His empire lasted till his death in 646-7.¹ After his decease it fell to pieces. "After his death the local Rajas no doubt asserted their independence" and very little is known concerning the history of Bengal for nearly a century (*ibid.*, p. 366).

There were independent kings therefore in Bengal before Harṣa extended his supremacy over it, and again after his death; and Samācāradeva must be placed either in the first quarter of the seventh century before Harṣa's conquest, or in the third or fourth quarter after his empire decayed. The latter alternative is not probable, because of the character of the script in this grant. It has been pointed out that this grant exhibits the eastern forms of certain letters, which, though ousted by the western forms generally, yet remained in use in this remote locality. They might have continued till the first quarter of that century as shewn above (p. 499), but could hardly have persisted about half a century longer (till the fourteenth year of a new king after the dissolution of the empire), because Harṣa's supremacy over Bengal would have facilitated the predominance of the western forms and hastened the disuse of the eastern forms. It may be reasonably inferred therefore, that Samācāradeva reigned in the first quarter of the seventh century.

There is another consideration which supports this inference. The king of Puṇḍravardhana, that is Bengal, whose kingdom was more or less subject to Harṣa, belonged to the brahman caste, as Mr. V. Smith says (*History*, p. 329)² now this (Faridpur) district would have appertained to Puṇḍravardhana, and the termination *deva* in names often designated brahmans. In the name Samācāradeva *deva* is not a separate word or title as it often is in royal appellations, but forms a real compound with *samācāra*. Hence it seems probable that Samācāradeva was a brahman, and was a king of the Puṇḍravardhana dynasty which was reigning when Harṣa conquered Bengal.

The conclusions then which seem fairly established are, (1) that this grant was later than C which was executed in the year 586 (at the latest), and (2) that it was prior to Harṣa's subjugation of Bengal, which may be assigned to about the

¹ Mr. V. Smith tells me that this year is the correct date of Harṣa's death, and not 647-8.

² Mr. V. Smith tells me he is unable at present to cite the authority for this statement. Possibly therefore an argument may not be based confidently on it, yet the existence of a Samācāradeva, king of Bengal or Puṇḍravardhana, probably at this very time, suggests that the dynasty did belong to the brahman caste.

years 620—5, or perhaps later. These conclusions coupled with the inference drawn from the script, that the grant belongs probably to the latter part of the first quarter of the seventh century, lead me to assign it to about the years 615—20 A.D. Between the two dates 586 (at the latest) and 620—5 there is room for two or three independent kings in Bengal after the death of Gopacandra, whose nineteenth year was the former of those dates; and it seems probable that Sāmācāradeva was one of them, possibly the immediate predecessor of the Puṇḍravardhana king who was Harṣa's vassal, and that the commencement of his reign may be placed approximately in the years 601—5 A.D.

Names in the Grants.

Some interesting conclusions may apparently be drawn from the names mentioned in all these grants.

The names of the *mahattaras* in this inscription do not appear to be genuine compound words in which the component parts depend on one another, such as Dharmāditya, Sthānu-datta and Kulacandra in grant A (ll 2—4), but seem to consist merely of two separate words in juxtaposition. Hence we may with full propriety write them as Vatsa Kuṇḍa, Śuci Pālita, Vihita Ghoṣa, Priya Datta and Janārdana Kuṇḍa; and perhaps Jīva Datta may be so treated. Hence it appears that in these names we have four of the caste-surnames which are common in Bengal now, namely, Kuṇḍa (modern Kuṇḍu), Pālita, Ghosh and Datt. A caste-name *karaṇika* is mentioned (l. 15). *Karaṇika* is not classical Sanskrit, but is evidently a word formed from *karaṇa* which was the name of a mixed caste that had the occupation of writing, accounts, etc. (Dict^y.); hence *karaṇika* apparently meant a member of this caste. This caste was presumably either the same as, or closely akin to, the kāyastha caste. The position of senior member of the Board was in grants B and C held by the then oldest kāyastha named Naya Sena. As this grant is later than those, it is worthy of note that, whereas the modern name kāyastha is mentioned in grants B and C, the name used in this later grant is *karaṇika*, a title which is not used now. Where a person's caste is mentioned, the surname is sometimes omitted, as in the case of the *karaṇikas*, for, while one is named Naya Nāga (Nāg is another modern surname), the other is called simply Keśava (l. 15). It seems a fair inference that the second parts of these names were established as caste-surnames at the time of this inscription.

But in the other grants this feature is not so clear. Many persons are mentioned in A, but none can be resolved into a clear personal name and surname except Vi[na]ya Sena and Hima Sena. Sen is a well-known caste-surname in Bengal

now. In grant B few names are mentioned, and there is not much scope for scrutiny, yet two can be resolved, Naya Sena and Soma Ghosa. Grant C is so much corroded that, though apparently many names were mentioned, few can be deciphered now; yet two are divisible, the same Naya Sena and Viṣaya Kuṇḍa (?). This grant therefore shows a greater development of the caste-surname than the three earlier grants, and if that method of naming was fairly prevalent in this outlying district, it was presumably in more general vogue in the central part of the province. It seems therefore probable that the use of caste-surnames, which is universal at the present day in Bengal, was becoming generally adopted in the early part of the seventh century.

POSTSCRIPT.

After this article was in the press another reading of this Ghāgrāhāti grant was published in the Report of the Archaeological Survey of India for 1907-8, p. 255. It is by the late Dr. T. Bloch, and he pronounced the grant to be a forgery, although it appears from his article that a great deal of the inscription baffled him; for instance, he says (p. 256)—“The grammar of the inscription, especially the syntax, is in such a bad state of confusion, that it would be impossible to attempt anything like a connected and literal translation of the text.” Accordingly, while offering a transliteration of the text, he has not attempted a translation. All or nearly all his criticisms will be found practically answered in this my article. I cannot extend this article, already long, by further discussions, but a comparison of his and my articles will remove all the difficulties that he found. My article on the three other grants was published last year, and he would no doubt have entirely revised his article if he had lived to see that.

I will only add as a general remark that it is hardly sound to pronounce anything that is not readily intelligible to be a forgery, because even forgeries are meant to be quite intelligible, otherwise they would fail in their object.

37. A Hundred Modern Arabic Proverbs.

By CAPT. C. C. R. MURPHY, 30th Punjabis.

Arabic-speaking races, like other Orientals, are extremely fond of proverbs, and it is probable that their language contains a greater number of them than any other. A large collection of Arabic sayings generally was made by the writer during a stay of six months in Damascus; but in order to bring the list down to the limits of this article only those proverbs have been included which are actually current in Syria at the present day. Common ones, such as have already found their way into print, as well as those which might be considered either enigmatical or pornographic, have been omitted. It has been considered advisable to give *translations* of the Arabic proverbs rather than their equivalents, so as to preserve their national character as far as possible.

Damascus contains a larger Arabic-speaking population than any other city in the world. In fact the percentage of its 270,000 persons who do not speak Arabic is almost negligible. Since the days when Straight Street was thronged with Sun-worshippers, its inhabitants have loved proverbs. The strange thing is that, in a city of such extraordinary antiquity, anything should become obsolete. Yet many of the proverbs which one meets with in the Damascus libraries and bookshops one never hears used by the people nowadays. Only a few of these proverbs are also current in Egypt. Many of them, if a little obscure, are certainly curious. The collection may, therefore, prove an interesting one. My thanks are due to Abdo Effendi Kahil and Al-Ānisah L. Kahil, of Damascus, and also to Mr. R. F. Azoo, of Calcutta, for their valuable assistance

1. Let that profession die that does not show itself on its owner.
2. They invited a donkey to a wedding, so he said to himself :—“ What do they want, fuel or water ? ”
3. If women were told that a wedding was taking place in Heaven, they would rise up and put ladders against the skies.
4. The writer has no mercy on the reader.
5. Some people write what God alone can explain.
6. A man's paradise is his home.
7. After dinner rest awhile, after supper walk a mile.
8. He who plays with the cat must expect a scratching.
9. Live for forty days with a tribe, and you will be in it and of it.
10. A son was born to a blind couple, and they blinded his eyes by touching them.
11. If you see a blind man push him; why should you be more merciful to him than his Creator? ¹
12. Do no good and you will meet no evil.
13. Turn the jar over on its mouth, the girl grows like her mother.
14. A sparrow in the hand is worth ten in the tree.
15. A loaf for a loaf; don't let your neighbour go to bed hungry.
16. He who lightens his head tires his feet.
17. Can't dance and says the ground is crooked.
18. Rise, O Man, and I will rise too.
19. The drum beats, and away goes the foolish girl on the wings of impatience.
20. The cat and the mouse agreed to ruin the house.
21. If the mice agreed they would soon ruin the Greengrocer's shop.
22. They said to a mule, “ Who is your Father ? ” He replied, “ My Uncle is a horse.”
23. The girl without hair boasts about that of her cousin.
24. I am talking to you, Oh! My daughter-in-law, for your edification, Oh! My neighbour!
25. There was a great funeral, and the corpse was that of a dog.
26. He is behind and he only walks where there are stones.
27. Every rising has a falling.
28. Wish good to your neighbour and you will find it in your own house.
29. Whilst I am on this mat it is not too long and not too short.
30. According to the length of your carpet stretch your feet.
31. The horse you have just got off let the people ride.

¹ A very curious proverb.—C. M.

- ١ لعاش كار مايبان على اهله *
- ٢ دعوا العمار الى عرس فقال يلزمهم حطب او ماء *
- ٣ لو قيل للنساء ان في السماء عرساً لهن من لرفع السلام اليه *
- ٤ الكاتب ما يرحم القاري *
- ٥ في ناس عاينهم الكتابة وعلى الله التفسير *
- ٦ جذة الانسان بيته *
- ٧ تعشى وتمشى تغدى وتمدى *
- ٨ الذي يلعب القط يصبر لخراميشه *
- ٩ عاشر القوم اربعين يوم تصير واحد منهم *
- ١٠ جاء للعميان صبى قلعوا عيونهم باللمس *
- ١١ لو شفت الاعمى طجو (طبة) لست ارحم من ربو (ربه) *
- ١٢ خير لا تعمل شر ما يتلقى *
- ١٣ طب البجوة على فمها تطلع البنت لامها *
- ١٤ عصفور باليد ولا عشرة على الشجرة *
- ١٥ رغييف برغييف ولا يبات جارك جوعان *
- ١٦ من خفف راسه اتعب رجليه *
- ١٧ هلى ما يعرف برقص يقول الارض عوجا *
- ١٨ قوم يا عبدي فاقوم معك *
- ١٩ دق الطبل ما بقي للرعنا صبر *
- ٢٠ انفق القط والفار على خراب الدار *
- ٢١ اذا انفق الفار خرب دكان البقال *
- ٢٢ قالوا للبعغل من ابوك قال خالي الحصان *
- ٢٣ تكذت القرعا بشعر بذت خالتها *
- ٢٤ يحاكيك يا كذبة تقسمعي يا جارة *
- ٢٥ الجنازة حافلة والميت كلب *
- ٢٦ مقصر وما يمشي الا في الوعدة *
- ٢٧ كل طلعة لها نزلة *
- ٢٨ ريد الخير ليجارك تلقاه في دارك *
- ٢٩ طول ما انا على ها لخصيرة لاطويلة ولا قصيرة *
- ٣٠ عاى قدر بساطك مد رجليك *
- ٣١ الفرس التي تنزل عنها خاي القوم تركبها *

32. Let him who has no mother pitch a tent in the grave-yard.
33. Leave your spare money for a black day.
34. An olive stone will keep a jar of a hundred rattles¹ from wobbling.
35. He beat me and wept, and then went about and accused me.
36. He who has treated you like himself has not misused you.
37. A promise without fulfilment is enmity without reason.
38. Low ground drinks its own water and other water as well.
39. Many trades, few paras.²
40. Every age plays with its own age.
41. By continual use the rope cuts the curbstone of the well.
42. Food left about teaches the people to steal.
43. A cockroach looked at her daughter on the wall. So she said: "How nice is the blackness of my daughter on the white wall!"
44. Live, Oh! Mule, till the grass grows.
45. I will water you with promises, Oh! Kamoon!³
46. One more hole in a strainer won't make any difference.
47. The eye of the lover is blind.
48. Writing is two-thirds of seeing.
49. The worms in vinegar are in it and of it.
50. God gives almonds to those who do not know how to crack them.
51. Your tongue is (like) your horse; if you take care of it, it will take care of you; if you ill-treat it, it will ill-treat you.
52. Every cock crows on his own dust-heap.
53. He who makes his mouthful too big, gets choked.
54. He who carries a pack-needle will prick himself.⁴
55. Smart clothes and empty pocket.
56. A mistress and two servants to fry two eggs.
57. A bald girl with two combs; and a one-eyed one with two phials of collyrium.
58. The fly knows the face of the milkman.
59. A man is a blessing in a house even though he be a negro.
60. Who is afraid for the cat in the larder lest the mice should eat her ears?

¹ The Damascus *طب*, = 5 lb.

² The $\frac{1}{40}$ th of a piastre.

³ A plant of the fennel kind.

⁴ Pack-needles are often carried, and used as goads for donkeys.

- ٣٢ هلي ما عنده ميممة ينصب في القبر خيمة *
- ٣٣ خالي درهمك الابيض ايومك الاسود *
- ٣٤ بزررة زيتونه تسند خابية قنطارية *
- ٣٥ ضربني وبكى سبقني واشتكي *
- ٣٦ من ساواك بنفسه ما ظلمك *
- ٣٧ وعد بلا وفا عداوة بلا سبب *
- ٣٨ الارض الواطية تشرب ماءها وماء غيرها *
- ٣٩ كثير الكارات قليل البارات *
- ٤٠ ل جيل مع جيله يلعب *
- ٤١ الحبل مع التكرار يقطع خريزة البدير *
- ٤٢ الرزق المتروك يعلم الناس الحرام *
- ٤٣ الخنفسة شافت بنتها على الحيط قالت يا ما احلى سواد بنتي علي
بياض الخيط *
- ٤٤ عيش يا كديش حتى ينبت العشيش *
- ٤٥ اسقيك بالوعد يا كمون *
- ٤٦ المصفاية لا يعميقها ثقب *
- ٤٧ عين المحب عمياء *
- ٤٨ المكاتبه ثلثين المشاهدة *
- ٤٩ دود الخيل منه وفيه *
- ٥٠ الله يطعم اللوز للذي لا يعرف يكسره *
- ٥١ لسانك حصانك ان صمته صمك وان خذته خاذك *
- ٥٢ كل ديك على مزبلته صياح *
- ٥٣ اللي بيكبر لقمته ينقص *
- ٥٤ اللي فيه مسلة تذخره *
- ٥٥ قامة مسفولة والعجيبه ما فيها قولة *
- ٥٦ ست وجاريتين على قلبي بيضتين *
- ٥٧ قرعا بمشطين و عورا بمكحلين *
- ٥٨ الدبان يعرف دقن اللبان *
- ٥٩ رجال فحمة في البيت رحمة *
- ٦٠ هلي بيخاف من مونة القط الفار تاكل آذانه *

61. Take girls from the breasts of their aunts.
62. You are fit for me and I for you; the times have made us successful.
63. Look to high birth even though there be poverty.
64. Accept hospitality from the man who once had wealth, and not from the man who has acquired it recently.
65. Give the dough to the baker even if he eats half of it.
66. If you want peace, say of everything you see: "It is good."
67. A beggar, and makes conditions!
68. He killed the dead and then went to the funeral.
69. From want of men they called the cock Abu Ali.
70. From lack of horses they put saddles on dogs.
71. I love you, Oh! My bracelet, but not as much as my wrist.
72. Better an agreement in the harvest-field than a quarrel on the threshing-floor.
73. Train your dog, and he will bite you (all the same).
74. A running stream, and not a dry river.
75. They threw a pailful of *leban*¹ over a Jew, and he said: "By my Religion, I like it!"
76. The son of a dog is a pup, and that of a lion a whelp.
77. A one-eyed man is a king amongst the blind.
78. Don't live near an ignorant divine.
79. The dread of a calamity is worse than the calamity itself.
80. He who catches a fox is more cunning than it.
81. If the prayers of dogs were heard the heavens would rain bones.
82. Two dogs fight over a bone, whilst a third one carries it off and runs away.
83. A man's value is the value of what he possesses.
84. He who does not place himself above the ignorant, places the ignorant above him.
85. Time creates and time destroys.
86. The bride is at the dressmaker's, and the bridegroom is at the jeweller's. Why are the people talking?
87. If a thief gets no chance of stealing, he begins to think himself virtuous.
88. The longer the friendship, the stronger.
89. If the pitcher falls on a stone, woe to the pitcher; if a stone falls on the pitcher, woe to the pitcher; whatever happens, woe to the pitcher.
90. Curse a man for his errors.
91. Ask the man of experience, and not the man of learning.

¹ Boiled milk curdled.

- ٦١ خذوا البذات من صدور العمات *
- ٦٢ صلحت اي ولبقت لك والدهر ورفق بينذا *
- ٦٣ خذ الاصيل ولو كان عالخصير *
- ٦٤ كل من هلي كان له لا تاكل من هلي صار له *
- ٦٥ اعطي الخباز خبزة ولو اكل نصفه *
- ٦٦ بدك تستريح ايش ماشفت قول صليح *
- ٦٧ شحان ومشاط *
- ٦٨ قتل المقتول وصار في جنازته *
- ٦٩ من قلة الرجال سمووا الديك ابو علي *
- ٧٠ من قلة الخيل شدوا على الكلاب سروج *
- ٧١ بحبك يا سواربي مثل زندي لا *
- ٧٢ شرط في الحقل ولا خذاق على البيدر *
- ٧٣ وب كلبك يعقر جنبك *
- ٧٤ ساقية جارية ولا نهر مقطوع *
- ٧٥ يهودي وضربوه بعابة لبني قال وديني مشتهدا *
- ٧٦ ابن الكلب جرو ابن الاسد شبل *
- ٧٧ الاعور بين العميان مالك *
- ٧٨ لا تسكن قرب قتي جاهل *
- ٧٩ توقع الشر شر من وقوعه *
- ٨٠ من قبض على الثعلب فهو احيل منه *
- ٨١ لو يستجاب دعاء الكلب لامطرت السماء عظاما *
- ٨٢ يختصم كلبان على عظم فيهرب به كلب ثالث *
- ٨٣ يساوي الانسان قدرة ما يملك *
- ٨٤ من لم يرفع قدرة على قدر الجاهل رفع الجاهل قدرة عليه *
- ٨٥ الزمان يمشي وبلاشي *
- ٨٦ العروس عذد الخديطة والعريس عذد الصائغ ما بال الناس في ضجة *
- ٨٧ اذا لم يكن للسارق سبيل للسرقة ظن نفسه عفيفا *
- ٨٨ كلما طالت الصداقة تمكنت *
- ٨٩ اذا سقط الابريق على العنجر فويل للابريق واذا سقط العنجر على الابريق فويل للابريق فمهما حصل ويل للابريق *
- ٩٠ سب الموء بما فيه نوعجر *
- ٩١ اسال معجرب ولا تسال حكيم *

92. Don't fatten your dog lest he should eat you.
 93. Hope is only extinguished by death.
 94. Don't ask the singer to sing, nor the dancer to dance.
 95. From under the leak to under the water-spout.¹
 96. He who loves you makes you cry, and he who hates you makes you laugh.
 97. A miller will not throw dust on a lime-burner.
 98. Waste your money, but not your soul.
 99. Go near a roaring river, but not a still one.
 100. Oh! departing one, do many good things.
-

¹ Cf. the Persian :—از باران ناودان گریخت.—C. M.

- ٩٢ لا تشعم كلبك فياكلك *
- ٩٣ لا تخرج الذئب عن الأمل حتى تدخل في الأجل *
- ٩٤ لا تقل للمغذي غني ولا للمرقص ارقص *
- ٩٥ من الدنف تحت المزراب *
- ٩٦ من احبك بكاء ومن ابغضك ضحكك *
- ٩٧ طحان لا يغبر على كلاس *
- ٩٨ اهن فاسك ولاتهن نفسك *
- ٩٩ اقدم على نهر عجاج ولا تقدم على نهر هادي *
- ١٠٠ يارايح كثر صايح *



38. New and Revised Species of Gramineæ from Bombay.

By R. K. BHIDE, *Assistant Economic Botanist, Bombay.*

(With Four Plates).

I first took up the critical study of the grasses of the Bombay Presidency in 1907, while assisting Mr. G. A. Gammie, then Economic Botanist, in his work: and since then I have been steadily engaged in this study. The following note deals with some forms that seemed to me to be new or wrongly named. Dr. Stapf of Kew was good enough to examine the specimens and express opinions on them; and I am deeply indebted to him for his kind assistance. I am also indebted to Mr. W. Burns, B.Sc., Economic Botanist, Bombay, who kindly translated my original English descriptions of the following species into Latin.

Pars prima diagnostica latine.

DANTHONIA GAMMIEI, *Bhide.*

Culmi 10—20 cm. alti, nodis glabris. *Foliorum vaginæ* glabrae; laminae lineares, inferne glabrae, superne parce longiciliatae, 2.5—5 cm. longae, 2.3 mm. latae, basibus rotundis nec truncatis; ligula angustissima, truncata, fimbriata, membranacea. *Pedunculæ* et *rhachides* hirsutae. *Paniculae* laxae, racemosae, 2.5—5 cm. longae, 12—16 mm. latae. *Spiculae* paucae, breviter pedicellatae, circa 2 cm. longae (aristis exclusis). *Glumae* quatuor, quarta multo minima: prima et secunda glumae vacuae, lanceolatae, acuminatae: prima conspicue 5-nervis, dorso rotundo glabro subcoriacea, marginibus membranaces: secunda circa tertiâ parte minor, membranacea, 3-nervia: tertia (arista exclusa) florem ferens, primâ et secundâ multo minor, teres, convoluta, 7—9-nervis, in dorso ubique villosa, bidentata, dense hirsuta dorso, aristâ conspicue latâ mediali ornata, aristae columnâ aureo-flavâ torta scintillanti, aristae caudâ minute scabridâ dorso anguste 2-canalî; dentes in aristis parvis tenuibus prolongati mediae aristae columnam aequantibus basi pilis longis albis ornatis. *Palea* glumam aequans, bidentata, bicarinata, carinis superne ciliatis inferne contractis cum rhachillâ productâ conjunctis. *Gluma quarta* minima, ciliata, aristata vel non-aristata ex rhachillâ hanc loci orta est. *Stamina* 3. *Styli* 2, distincti. *Germen* compressum, glabrum. *Antherae* et *stigmata* plumosa glumae

florentis summâ extrusae. *Lodiculae* membranaceae, antherarum dimidium aequantes, oblongae, emarginatae.

In provincia Bombay, ad Castle rock, collegit G. A. Gammie, mense Octobris, A.D. 1902.

ANDROPOGON PARANJPYEANUM, *Bhide.*

Culmi tenues, erectae, 28—42 cm. longae, nodis superioribus pubescentes. *Foliorum* vaginae glabrae; ligula brevis, erecta, membranosa; laminae 2.5—7.5 cm. longae, 2 mm. latae, basi subcordatae, utrinque longis tenuibus pilis hirsutae, marginibus turgidis minute inaequaliter repandis spinuloso modo serrulatis. *Racemi* singuli, 1.25—2.5 cm. longi (aristis exclusis). *Pedunculae* tenuissimae. *Spiculae sessiles* 3 mm. longae. *Glumae* quatuor: gluma prima oblonga, obtusa, inconspicue 5—7-nervis, glabra, marginibus anguste incurvis, carinis summâ breviter ciliatis: gluma secunda quam prima paulo longior, 1—3-nervis, apiculata: gluma tertia quam prima vel secunda brevior, hyalina, marginibus ciliatis, epaleata: gluma quarta aristae angusta basis est, glumae primae dimidium aequans, obscure marginata et 1-nervis, summâ duobus obscuris lobis et interpositâ tenue tortâ scabridâ aristâ circa 2 cm. longâ ornata, bisexualem florem ferens. *Spiculae pedicellatae* circa 4 mm. longae articulis et pedicellis obscure canaliculatis oblique truncatis utrinque brevibus albis pilis ciliatis sessilis spiculae dimidium vel bessim aequatibus. Gluma earum prima oblonga, obtusa, 7—9-nervis, marginibus incurvis, carinis late alatis, alis ad summa breviter ciliatis. Gluma secunda quam gluma prima minor, oblonga, acuta, 3-nervis, marginibus ciliatis. Gluma tertia quam gluma secunda minor, hyalina, ciliata, inconspicue 3—5-nervis, epaleata, masculina.

In provincia Bombay, ad Castle rock, collegit R. K. Bhide, mense Octobris, A.D. 1909.

ENTEROPOGON BADAMICUM, *Bhide.*

Culmi 56—70 cm. longi, tenues, erecti, glabri. *Foliorum* vaginae ore et lateribus subtiliter longe ciliatae; ligulae breves, membranaceae, subtilibus pilis marginatae; laminae angustae, 10—17.5 cm. longae, 3—6 mm. latae, versus tenuem acuminationem contractae. *Spica* singula, terminalis, 15 cm. longa. *Spiculae* biseriatae et secundae in rhachide trigono plano parce scabrido, sessiles vel brevissime pedicellatae. Glumae prima et secunda persistentes, vacuae, scariosae, 1-nervis, glabrae vel minute puberulae. Gluma prima glumae secundae dimidium aequans, lateris inaequalibus, nonnunquam uno latere lobata, ovata, subacuta, summâ erosa. Gluma secunda breviter inaequaliter summâ bidentata, breviter mucronata. Gluma

tertia florem ferens, paulo longior quam secunda, bidentata summâ, 3-nervis, aristâ rigidâ a dorso ortâ glumam aequante, dorso et lateribus scabrida, ventre canaliculata, dorsali jugo in arista prolongata: canalis oppositus est. *Callus* pilis brevibus albis sericeis hirsutus. *Palea* quam gluma paulo longior, in dorso et carinis scabrida, 2-nervis, summâ paulo bifida etiamque erosa, bisexualem florem ferens. *Germen* oblongum, planum, paleam aequans. Gluma quarta glumae tertiae similis, sed minor, bisexualem florem ferens. *Rhachilla* supra glumam quartam prolongata et glumam sterilem aristatam quam glumam quartam minorem ferens.

In Provincia Bombay supra antra viculi Badami, ad castrum, collegit mense Septembris, A.D. 1909, R. K. Bhide.

TRIPOGON ROXBURGHIANUM, *Bhide.*

Planta 10—17.5 cm. longa. *Culmi* fasciculati. *Foliorum vaginæ* glabrae, marginibus hyalinis: laminae filiformes, circa 2—5 cm. longae, marginibus et ligulâ longis pilis ciliatæ. *Ligula* oblonga, lacerata, membranosa. *Spica* singula, 5—6.25 cm. longa. *Spiculae* 3 mm. longae, 1—2-floræ; rhachilla articulata et supra florem superiorem prolongata; flores in rhachide insidentes plano. *Rhachidis* internodii vicissim turgidi et tenues. Gluma prima et secunda vacuae. Gluma prima, spiculâ remotâ, semper in rhachidis parte concava persistat, hyalina, admodum obliqua vel uno latere paulo lobata, late 1-nervo. Gluma secunda admodum coriacea, turgida, late 3-nervis, circa duobus dimidiis partibus longior. Gluma tertia florem ferens, in dorso inferiore parte hirsuta, quam gluma superior vacua paulo brevior, membranosa, 3-nervis, bidentata, breviter mucronata, dentibus breviter mucronatis. *Callus* hirsutus. *Palea* glumam fere aequans, bicarinata, carinis minute scabridis. *Stamina* 3. *Styli* 2, distincti. *Stigmata* plumosa. *Germen* teretum. *Lodiculae* 2, cuneatae. *Flos* superior bisexualis, imperfectus vel neuter, si adsit inferiori similis.

In provincia Bombay ad Badami, collegit R. K. Bhide, mense Septembris, A.D. 1909.

Second part in English.

DIMERIA DIANDRA, *Stapf.*

My examination of a herbarium specimen of *Woodrowia diandra*, Stapf, in Hook. Ic. Pl. t 2447 led me to question the validity of this genus. The positions of the two outer glumes were, I think, not clearly understood. What is really the third glume seems to have been mistaken for the pale of the so-called third glume. Besides, the true third glume is often removed

during dissection, with the first glume, and actually remains enclosed in it. The fact that this so-called pale is one-nerved and not two-keeled is an indication of its true nature. The possession of four glumes therefore puts this specimen out of *Woodrowia*. It is clearly a species of *Dimeria*. Dr. Stapf considers this diagnosis correct. I thought it to be *D. gracilis* Nees; but he informs me it is *D. diandra*, Stapf.

DANTHONIA GAMMIEI, Bhide.

Collected by G. A. Gammie at Castle rock in October, 1902.

Description :—Stem 4–12 inches long: nodes glabrous: leaves linear, glabrous below, sparsely long-ciliate above, 1–3 inches by $\frac{1}{10}$ — $\frac{1}{8}$ inch, base rounded or truncate: ligule a very narrow truncate fimbriate membrane. sheaths glabrous: upper leaves very much reduced in size. Peduncle and rachis hairy: panicle lax, racemose, 1–2 inches by $\frac{1}{2}$ — $\frac{2}{3}$. Spikelets few, shortly pedicelled, about $\frac{3}{4}$ inch long excluding the awns. Glumes 3, with an extremely minute 4th. Glumes I and II empty, lanceolate, acuminate; I strongly 5-nerved dorsally, rounded, glabrous, sub-coriaceous, margins membranous. II $\frac{1}{3}$ shorter than I, membranous, 3-nerved. III flowering, (without the awns) much smaller than I and II, terete, convolute, 7–9 nerved, dorsally villous all over, 2 toothed with a stout broad median awn; column of awn golden yellow twisted and shining; tail minutely scabrid, dorsally narrowly two channelled; teeth produced into small slender awns reaching as long as the column of the median awn, with a fringe of long white hairs at the junction of the lateral awns with the glume; pale as long as the glume, 2-toothed; 2-keeled, keels ciliate above and contracted and fusing below with the produced rachilla* (?), and producing a minute ciliate awned or awnless glume (IV). Stamens 3, styles 2, distinct; grain compressed glabrous; anthers and plumose stigmas protruding from the top of flowering glume. Lodicules membranous $\frac{1}{2}$ as long as the anthers oblong emarginate. The flowering glume (III) has a densely bearded callus.

*Dr. Stapf considers it should be described as having the rachilla produced and terminating with a minute ciliate awned or awnless barren glume. Dr. Stapf does not find that this rachilla is actually joined to the back of the pale, although, as he says, it is closely adpressed to it and may perhaps sometimes adhere to it. He considers it a new species and I have, therefore, named it *D. Gammiei* after Mr. G. A. Gammie, now Imperial Cotton Specialist.

ANDROPOGON PARANJPYEANUM, Bhide.

Collected by R. K. Bhide at Castle rock, on 21st October, 1909.

Description :—A delicate-looking grass, stems slender, erect, 1–1½ foot long: upper nodes pubescent: leaves 1–3 inches by $\frac{1}{12}$ inch, subcordate at base, hairy on both sides with long slender hairs, the margins thickened and minutely irregularly repand and spinulosely serrulate: sheathes glabrous: ligule a short erose membrane. Racemes solitary, $\frac{1}{2}$ –1 inch long (without the awns), on a very slender peduncle: sessile spikelets $\frac{1}{8}$ inch long; glumes 4. I oblong, obtuse, faintly 5–7-nerved, glabrous, margins narrowly incurved, keels shortly ciliate at the apex: II just a little longer than I, 3-nerved, oblong, apiculate: III shorter than I and II, hyaline and with ciliate margins, epaleate: IV the narrow base of the awn, just a little more than half as long as I, obscurely margined and 1-nerved with two obscure narrow lobes at the apex, and an interposed slender twisted scabrid awn about 1½ inch long, bearing a bisexual flower. Pedicelled spikelets about $\frac{1}{8}$ inch long: glume I oblong, obtuse, 7–9-nerved, margins incurved and broadly winged at the keels, wings shortly ciliate towards the apex: II a little shorter than I, oblong, acute, 3-nerved, margins ciliate: III shorter than II, hyaline, ciliate, faintly 3–5-nerved, epaleate, male; joints and pedicels compressed more or less obscurely channelled (?), obliquely truncate, $\frac{1}{2}$ – $\frac{2}{3}$ as long as the sessile spikelets and ciliate with short white hairs on both sides.

Dr. Stapf agrees that this is a new species of *Andropogon* (*Eremopogon*), and I have named it *A. Paranjpyeanum* after my colleague Mr. H. P. Paranjpye, B.A., Assistant Economic Botanist.

ENTEROPOGON BADAMICUM, *Bhide*.

Collected by R. K. Bhide, at Badami, on the fort above the caves, in September, 1909.

Description :—Stems 2–2½ feet, slender, erect, glabrous: leaves narrow, 4–7 inches by $\frac{1}{8}$ – $\frac{1}{4}$ inch, tapering to a fine acumination, glabrous: sheaths glabrous, finely long-ciliate at the mouth and sides; ligule a short membrane with a fine fringe of hairs. Spike solitary, terminal, 6 inches long. Spikelets two-seriate and secund on a flattened trigonous slightly scabrid rachis, subsessile or very shortly pedicelled; glumes I and II persistent, empty, scarious, 1-nerved, glabrous or very minutely puberulous, I less than half of II, more or less unequal sided and sometimes slightly lobed on one side, ovate, subacute and erose at the apex. II shortly unequally two-toothed at the apex with a short mucro between. III flowering, slightly longer than II, two-toothed at the apex, 3-nerved with a dorsal stiff awn about as long as the glume, scabrid at the back and sides, ventrally grooved, the groove corresponding with the dorsal ridge which is continuous with the awn. Callus bearded with short white silky hairs, pale a little longer than the glume,

scabrid at the back and on the keels, 2-nerved, apex slightly bifid and erose, with a bisexual flower: grain oblong, flattened, as long as the pale. IV like III, but smaller and also bisexual: rachilla produced beyond IV and bearing a sterile awned glume which is much smaller than IV.

This specimen seemed to me to be perhaps a new species of *Tripogon*, or *Chloris incompleta*, Roth, with only one spike. Dr. Stapf, however, says it is a new species of *Enteropogon*. I have accordingly named it *E. Badamicum* after the place Badami where it was collected.

TRIPOGON ROXBURGHIANUM, *Bhide.*

Collected at Badami, by R. K. Bhide, on 10th September, 1909.

Description:—The whole plant 4–7 inches long. Stems tufted: leaves filiform, scarcely longer than 1 inch, ciliate with long hairs on the margin and at the ligule. Sheathes glabrous, margins hyaline; ligule an oblong lacerated membrane. Spike solitary, 2–2½ inches long: spikelets ⅛ inch long, 1–2 flowered, with the rachilla jointed and produced beyond the upper flower and borne on a flattened rachis, the internodes of which are alternately concave and convex. Glumes I and II empty. I always remains attached to the hollow in the rachis when the spikelet is removed; it is hyaline, very oblique or slightly lobed on one side and broadly one-nerved. II very coriaceous and thick, broadly 3-nerved, about 2½ times as long as I. III flowering, dorsally hairy in the lower part, a little shorter than the upper empty glume, membranous 3-nerved, 2 toothed with a short mucro between, the teeth are also shortly mucronate. Callus bearded, pale nearly as long as the glume, 2-keeled, keels minutely scabrid. Stamens 3, styles 2, distinct: stigmas plumose: grain terete: lodicules 2, cuneate. Upper flower also bisexual or imperfect or 0. When present it is like the lower.

This plant seemed to me to be a new species of *Tripogon*. Dr. Stapf says it is certainly a *Tripogon*, but agrees with *Lepturus Roxburghianus*, Steudel, possibly and of Fl. Brit. Ind. certainly. I have, therefore, retained the specific name and called it *T. Roxburghianum*, Bhide



R. K. Bhide, del.

A. C. Chowdhary, lith.

Andropogon Paranjpyeanum, Bhide.



R. K. Bhide, del.

A. C. Chowdhary, lith.

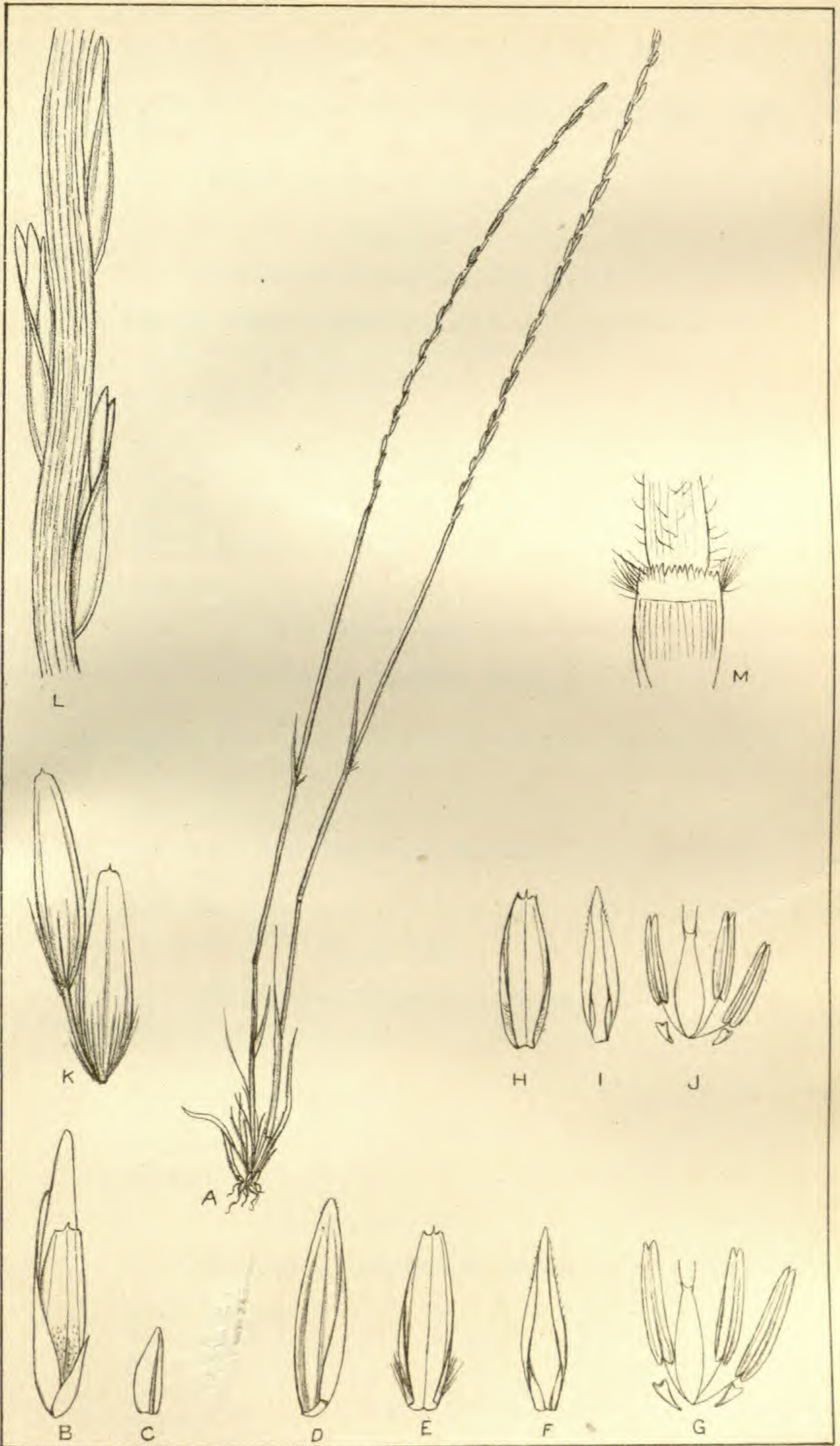
Danthonia Gammiei, Bhide.



R. K. Bhide, del.

A. C. Chowdhary, lith.

Enteropogon Badamicum, Bhide.



R. K. Bhide, del.

A. C. Chowdhary, lith.

Tripogon Roxburghianum, Bhide.

EXPLANATION OF PLATES.

PLATE V.

Andropogon Paranjpyeanum, Bhide.

- A. and B. Parts of plant nat. size.
- C. Sessile and pedicelled spikelets.
- D. Glume I of sessile spikelet.
- E. Glume II of Ditto.
- F. Glume III of Ditto.
- G. Glume IV of Do., with part of awn.
- H. Stamens, ovary and lodicules.
- I. Glume I of pedicelled spikelet.
- J. Glume II of Ditto.
- K. Glume III of Ditto.
- L. Stamens.

PLATE VI.

Danthonia Gammiei, Bhide.

- A. Plant nat. size.
- B. Glume I.
- C. Glume II.
- D. Glume III.
- E. Pale of Glume III.
- F. Stamens, ovary, styles and stigmas.
- G. Back view of pale.
- H. Spikelet.

PLATE VII.

Enteropogon Badamicum, Bhide.

- A. Part of plant nat. size.
- B. Glumes I and II.
- C. Glume III and its pale.
- D. Glume IV, its pale and Glume V.
- E. Spikelet.
- F. Ligule.

PLATE VIII.

Tripogon Roxburghianum, Bhide.

- A. Plant nat. size.
- B. Spikelet.
- C. Glume I.
- D. Glume II.
- E. Glume III.
- F. Pale of Glume III.

- G. Ovary, stamens and lodicules.
- H. Glume IV.
- I. Pale of Glume IV.
- J. Ovary, stamens and lodicules.
- K. Glume III with the rachilla produced beyond it and the upper flower.
- L. Part of spike.
- M. Ligule.

Plants of the same species as those of Plate VI, but showing the rachilla produced beyond the glume III and the upper flower. The rachilla is produced beyond the glume III and the upper flower. The rachilla is produced beyond the glume III and the upper flower.

PLATE VII

Plants of the same species as those of Plate VI, but showing the rachilla produced beyond the glume III and the upper flower. The rachilla is produced beyond the glume III and the upper flower. The rachilla is produced beyond the glume III and the upper flower.

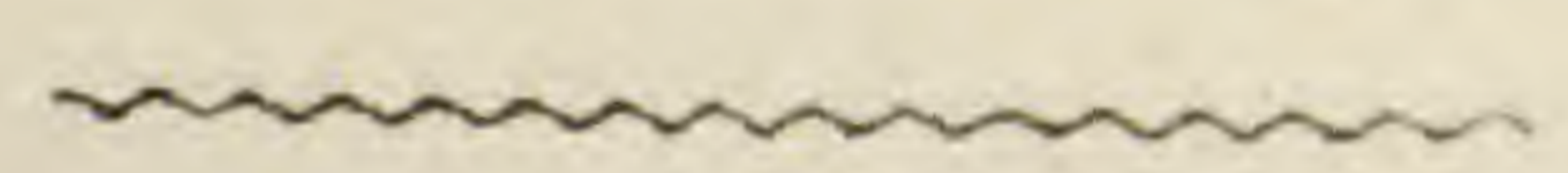


PLATE VIII

Plants of the same species as those of Plate VI, but showing the rachilla produced beyond the glume III and the upper flower. The rachilla is produced beyond the glume III and the upper flower. The rachilla is produced beyond the glume III and the upper flower.

PLATE IX

Plants of the same species as those of Plate VI, but showing the rachilla produced beyond the glume III and the upper flower. The rachilla is produced beyond the glume III and the upper flower. The rachilla is produced beyond the glume III and the upper flower.

39. Shan and Palaung Jew's Harps from the Northern Shan States.

By J. COGGIN BROWN, M.Sc., F.G.S.

(Plate IX.)

It has been shown in a previous paper that bamboo Jew's harps attain a wide range as a common form of musical instrument among certain tribes of Eastern Asia.¹

In the eastern parts of the Indian Empire the Lakher, Chin, Naga, Mikir, Garo, Kachin, Assamese and Lisu tribes are known to be acquainted with their manufacture and use, but, I have been unable to find any reference to their occurrence in the Palaung country, or amongst the Tai peoples in general, though an extensive literature has already grown up devoted especially to those branches of the great Tai family usually grouped together as the Shans of Upper Burma.²

It may be mentioned here that the Palaungs belong to the Mon Hkmer family of Indo-China, which also contains the head-hunting Was of the country east of the Salween, and the K'amus who, with allied races, stretch down into Cambodia. It is probable that tribes of this family were the first Mongolian race to inhabit Indo-China, and the Palaungs left behind in the general southerly movement of the family have preserved from the remote past many of their national customs, their language, and their characteristic female dress; and, in spite of the later influx of Tai and Tibeto-Burman races are ruled to-day in Tawnpeng (the smallest of the Northern Shan States of Upper Burma) by their own chief.³

Palaungs are also found scattered over the hilly districts of the Northern Shan States of Hsipaw, North and South Hsenwi, and in Mongmit, a Shan State which is administered as a sub-division of the Ruby Mines District. There are other

¹ "Report on a Collection of Musical Instruments from the Siamese Malay States and Perak," by Henry Balfour, M.A., F.Z.S. "Fasciculi Malayenses." *Anthropology*, Part II (a), pp. 6-7.

² "The Jew's Harp in Assam," by A. Willifer Young. *Journal Asiatic Soc. Bengal*, vol. iv, No. 4, pp. 233-237. "A Lisu Jew's Harp from Yunnan," by J. Coggin Brown. *Journal Asiatic Soc. Bengal*, vol. vi, No. II, pp. 589-592.

³ Tawnpeng (Burmese "Taung-baing") has an area of about 800 square miles grouped roughly around Namhsan, the capital of the State. This town lies approximately in lat. 23°, long. 97° 10'.

The term "Palaung" is of Burmese origin. The people call themselves "Ta-ang" or "Ra-ang" and "Ru-mai." They are known to the Shans as "Koon loi" or hill men (Shan "Koon" = man, "loi" = hill), whilst the Yunnanese Chinese refer to them as "Pong-long," which may only be a corruption of the Burmese name.

isolated villages both in this and the Bhamo districts, whilst they extend as far south as Kengtung in the Southern Shan States. Eastwards they are met with in the Chinese Shan States, but never at any great distance from the frontier.¹

During recent journeys in the Northern Shan States I have obtained various specimens of the typical forms of Jew's harps used by both Shans and Palaungs. Whilst the two types are almost identical, differing rather in size and workmanship than in design, they at the same time exhibit certain peculiarities of construction which do not appear to have been noticed before, and I, therefore, propose to record a description of them here.

Fashioned from a piece of hard fibrous bamboo, the Shan Jew's harp in my possession is 15·7 cms. long and is made up of the following sections :—

- (a) The end solid piece 6 cms. long which is rounded for facility in holding.
- (b) The chamber carrying in vibrating tongue 2·8 cms. long.
- (c) The part containing the movable central piece which is in continuation with the vibrating tongue and which is 5·4 cms. long. This part is cut away for 4 cms. in order that a maximum amount of flexibility may be imparted to the central piece.
- (d) The solid part which connects the vibrating tongue with the spur and which is 5 cms. long.
- (e) The projecting spur itself 1 cm. long, round off to join (d), and cut away to a thickness of 1 mm. at the other end. By means of this spur the vibrations are set up.

The width of the instrument is ·8 mm. and its thickness 1–5 mm. On the outer side, two movable bamboo strips (f), each 3·2 cms. long and ·3 cms. in width with a thickness of less than 1 mm., are introduced into slits prepared for the purpose. These thin pieces of bamboo are movable, and extend from beyond the edge of the vibrating tongue to where it thickens to become the central piece. The chamber in which the tongue moves can be opened or closed by moving them in or out, by means of which a variation in tone can be produced at will. The projecting piece and central movable bar are usually loaded with wax for the same purpose. A reference to

¹ For a fuller account of the Palaungs see the following papers:—
 "A Note on the Palaungs of Hsipaw and Tawnpeng," by C. C. Lewis, I.C.S., *Ethnographical Survey of India, Burma, No. I, 1906.*
 "Some Customs of the Tawnpeng Palaungs," by J. Coggin Brown, *Proceedings, University of Durham Philosophical Society, vol. iv, Pt. I, pp. 1–8.*



LISUS PLAYING JEW'S HARP AND FLUTE.
SEE, J. COGGIN BROWN. J. A. S. B. VOL. VI. NO. II.
(PHOTO. BY MRS SCHERMAN, MUNICH.)

the annexed drawing will show the relationship of these various parts and illustrate this explanation.

The Palaung Jew's harp is constructed on identical lines so that a further description is unnecessary. In most of the specimens I have seen, it is of somewhat rougher construction and slightly longer and wider, but it always bears the two movable bamboo strips, which distinguish these specimens from all other forms.

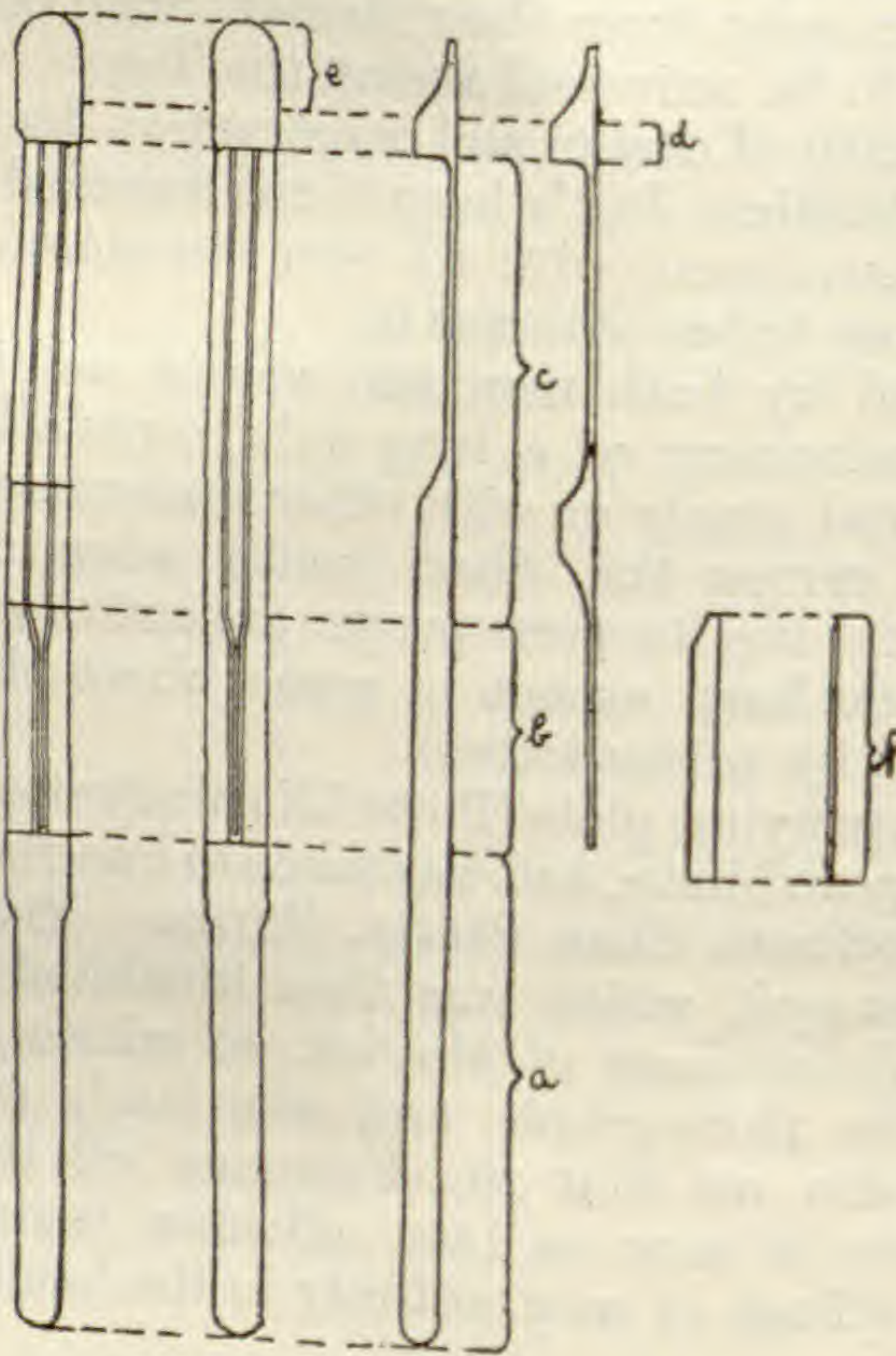
The Shan and Palaung instruments are of finer workmanship than those which have been described from Assam and certain other hill tracts of Burma, but they do not approach the Lisu harp in delicacy of construction. There is a remarkable similiarity between them and the forms obtained in the Siamese Malay States by Dr. Annandale, suggesting the idea that the Malays may have obtained the model, and learned the use of the instrument from their Siamese Shan neighbours, for its use appears to be universal among the Tais.

This similarity of design and construction also goes far to prove that the bamboo Jew's harp is not regarded as a toy, but as a musical instrument with its own recognized place in the orchestra of those tribes who use it.

It is played by both men and women, and is often made to break the monotony of a long walk, especially after night-fall, being played singly or with other instruments such as the flute. It also serves the Shan youth when serenading. I have noticed that the Burmese proper are entirely unacquainted with the bamboo harp except in areas where they adjoin hill tracts inhabited by wilder tribes.

The accompanying plate (Plate IX) illustrates Lisus playing their Jew's harp and flute, and was taken in Panghsa-pyé, Tawng-peng State, Northern Shan States, Burma. Five years ago I visited Panghsa-pyé, which was then inhabited by Palaungs. Dr. and Mrs. Schermann of Munich, to whose kindness I am indebted for the photograph, and who lately passed through the place, inform me that the Palaungs left the village and settled elsewhere as soon as Lisu influence became dominant, and that the village is now entirely in the hands of the latter tribe.

A Shan Jew's Harp.



40. Notes on the Ethnography of the Bashahr State,
Simla Hills, Punjab.

By PANDIT TĪKA RĀM JOSHI, *some time Private Secretary to the Rājā of Bashahr*; edited by H. A. ROSE, C.S., Punjab.

The object of these notes is to reproduce the substance of some notes in the ethnography and folklore of the Bashahr State, received from Singhi and Devi Laru, two employés of that State. These notes are embodied in Part I. Part II deals with the Kanâwar valley, a dependency of Bashahr and which is divided into Upper and Lower Kanâwar. Upper Kanâwar included the *pargana* of Shuwa and that part of the Inner Tukpâ *pargana* which lies on the left or south bank of the Sutlej; while Lower Kanâwar includes *parganas* Alhârabîs, Rajgaon, part of the Inner Tukpâ *pargana*, and part of Pandarahîs *pargana*. Outer Tukpâ *pargana* lies in the Bâspâ valley of Kanâwar, but strictly speaking it forms no part of Upper or Lower Kanâwar. Bhâla *pargana* lies in the Thang valley towards (s)Piti. The notes in Kanâwar are by Paṇḍit Tika Râm Joshi, the author of the *Kanâwari Grammar and Dictionary*.

H. A. ROSE.

Birth.—During pregnancy the *kuldeotā* is worshipped, if necessary, and between the seventh and eighth months the Ashtam Râhu is also worshipped,¹ but these observances are confined to the twice-born castes and to the better class of the Khash Kanets. Brahmans predict the child's sex by counting a handful of almonds, odd numbers indicating a boy, even a girl. The birth of a girl passes unnoticed, but that of a boy is the occasion for festivities and almsgiving. As a rule the midwife is a woman of low caste, but sometimes *Karân* women are so employed. During the last five months of pregnancy the midwife massages the woman at the end of each month to keep the foetus in position.

The *gontrâlâ* is observed by Brâhmans, Râjputs and Vaisyas after 11, 13 and 15 days respectively. Some of the Khash also observe it. On the expiry of this period the family is deemed clean again, and other families of the tribe can eat with them. The mother is also purified after the *gontrâlâ*. The impurity only lasts three days among the menial tribes.

The ceremony of feeding the child for the first time is called

¹ Simply by making gifts to priests and other Brâhmans.

lugrû, and is observed at an auspicious moment, with worship of Ganpatî and the nine planets, and various festivities.

The child is named at the *annodak*,¹ and as usual given two names. This is done when it is five or six months old as a rule. *Nâtwa* is observed among the three higher castes, and since recent times by some of the Khash.

Women whose children die prematurely have recourse to various charms, but the favourite remedy is the worship of the Ashtam Râhu, especially in cases of *ashtamrâh*² or falling sickness, to which children are liable.

The first tonsure (locally called *kanbâl*)³ is done at the *kul-deotâ*'s temple alone. It is observed by the twice-born castes on a day fixed by a *purohit* or *pudhâ*: other castes with the *deotâ*'s permission.

Marriage.—Ritual marriage is confined to the ruling family and to some Darbârîs, Brâhmans and Bâniâs of Râmpur town. Amongst them a betrothal once made is irrevocable, except on account of leprosy, constant ill-health or apostasy on the bridegroom's part, or in the event of his committing a crime.

As soon as the date of the wedding is fixed the preparations for it are begun on an auspicious day.

The commencement of the wedding is called the *sarbârambh*.⁴

A *kangnâ* is tied round the bridegroom's wrist, and after that he must not go outside the house. Ganpatî is then worshipped, and *batnâ* is rubbed on the bodies of both bride and bridegroom for three to five days, according to the family.

Worship of the *Kuljâ*, *i.e.*, the boy's family god, is then performed. When the marriage party sets out, the bridegroom is garlanded,⁵ but those of his family who are under the influence of *gharastak* (Sanskrit *grihastak*, "family") must not see the garland or it will bring them bad luck. The cost of the garland as well as the expenses of the *graha shântî*⁶ are borne by the bridegroom's maternal uncle.

After the departure of the wedding party the women observe

¹ At which the child is fed for the first time on grain and water. (From Sanskr. *anna*, grain, and *udak*, water.)

² *Ashtamrâh* or *asht mrâhû*, that is, the planet Râhu (the eighth *grâhs*) is at the eighth place from the *lagnâ* in which the boy was born, bring sickness to him; and to avert this Râhu must be worshipped. Since the eighth place from the *janma lagnâ* (birth *lagnâ*) is that of Death, there is danger of sickness if it is occupied by Râhu, Shani and Mangal (*grahai*).

³ *Kanbâl* from Sanskrit *karnavedhâ*, meaning boring of ears, is the ceremony in which the ears are pierced for the insertion of earrings. The *Kuladevatâ* and Ganpatî are worshipped.

⁴ From Sanskrit *sarb*, all, and *ârambh*, commencement.

⁵ *i.e.*, a *shehrâ* is placed on the bridegroom's head. Children by a former wife are forbidden to see their father put on the *shehrâ* on the occasion of his second marriage; throughout the Hills, children by a former wife are not allowed to see their father in the guise of a bridegroom.

⁶ *Graha shântî* or worship of the nine planets.

the *parohâ* or *parowân*,¹ but this is not known in the villages. This custom, general throughout the Hills, is confined to the women because all the men have gone on the wedding procession. The women perform the wedding rites at the bridegroom's house, one representing the priest, others the bride and bridegroom, and so on, with songs and dances.

When the bridegroom reaches the bride's house the parents meet first—an observance called *milnî*—and the bridegroom must not see his parents or sister-in-law until the *lagan pherâ* rite has been solemnised. At this rite he recites *chhands*.² After it come the *sir-gondî*, *menhdî* and oiling of the bride.

After worshipping *Ambikâ* and performing *jaljâtrâ*³ the bridegroom's *sihrá* is untied by his best man, who must be a relative.

The wedding concludes with the untying of the bride's *kangná* by a man who is regarded as a great friend of the bridegroom.

The bride returns to her father's house three weeks or a

¹ *Parohâ* or *parowan* appears to be derived from *paurânâ*, to send to sleep.

² Some of the *chhands* recited by the bridegroom are given below:—

1. *Chhand pakáúñ chhand pakáúñ,*
chhand pakaigá bírá,
Barát áí chándní Jamái,
áyá lárá hírá.
2. *Chhand pakáúñ chhand pakáúñ,*
chhand pakaigá khurmá
Tumhári betí ko aisá rakhúñ,
Jaisá áñkhóñ meñ surmá.
3. *Chhand pakáúñ chhand pakáúñ,*
chhand pakaigá rorá,
Dúsrá chhand tab kahúñ,
Jo saurá dewe ghorá.
4. *Chhand payágá chhand payágá,*
chhand payágá tháli,
Dúsrá chhand tab kahúngá
Jab saurá degá sáli.

I recite a metre like the betel leaf,
The wedding procession has arrived, the canopy is pitched,
The bridegroom is like a diamond.

I recite a metre sweet like a sweet,
I will keep your girl as well
As (women keep) lamp-black in the eyes.

I recite a metre as hard as a stone,
The next metre will recite
When the father-in-law gives me a horse.

I recite a metre as fine as a metal dish,
The next metre will recite
When the father-in-law gives me my wife's sister also.

Chhand means prosody; but they recite some poetry or *doha*.

³ This "pilgrimage to a spring" is made on the fourth day after the wedding.

month after the wedding. This is called the *dwirágaman*, and sometimes costs one-fourth of the amount spent on the actual wedding.

Only among the twice-born castes does a bride receive dower, *stri-dhan*. This includes the presents made to her by her father and husband, and the gifts made to her by her mother-in-law and others at the end of the wedding ceremony.

Dower.—The Basháhr State has recently bestowed two villages on the two Deís of Basháhr who were married to H. H. the Rájá of Káshípúr. The income of these two villages will go to the two Deís at Káshípúr, and to their offspring after their death. Occasionally the chief or a *rânî* gives dower to a Bráhmán girl. She is then called a *kankorî*, and is regarded as the donor's own daughter. Even poor men give a daughter some dower according to their means. Locally this is called *sambhâl*, a term which includes any present made to a married daughter on certain occasions.

Formal marriage is not, however, universally observed even by Bráhmans or Rájputs, on the one hand: while on the other even Bâniás in townships observe the rites in vogue among Bráhmans of the higher classes. Bráhmans in the villages only observe the *lagan phera*. Among the Rájputs the Thákurs who live in villages and marry in their own class omit the *lagan phera*, as do the agricultural Khash, but Thákurs who aspire to Míári status, and the upper classes among the Khash, do observe it. In brief, formal marriage is confined to families resident in a *bázár* or township or connected with the State *darbâr*.

Customary marriage.—Customary marriage is usually observed by the Thákurs and Khash, who perform no *lagan vedî* rites, but simply worship the *dwâr-matrî*,¹ hearth, and the nine planets. Collectively these observances are called *sank-bharî*.² These are the binding ingredients in the rite, although if a girl is being married to several husbands, the attendance of one only is indispensable.

Another form of customary marriage with a maid, who is wooed and won from a fair or a place of pilgrimage, is prevalent among the Khash and Karân. It is solemnised by worship of the door and hearth, and by the *andarera* or *andrela*,³ and the pair are regarded as bride and bridegroom.

¹ The *dwâr-matrî* are seven Nymphs, who reside in the doors; their names are as follows: Kalyânî, Dhanadâ, Nandâ, Punnyâ, Punyamukhî, Jayâ or Vijayâ. The whole group is called *Dwâr-matrî*.

² From Sanskrit *shâkhochhâra*, the recitation of the bride's and bridegroom's *got*, *shâkhâ* (whence the name), and *parvara*. Hence this rite corresponds to the *gotrachâr* of the plains. Bráhmans are paid for this recitation. Twice-born castes observe the *Shâkhochchâr*, while the fourth class, that is Kanets, call the wedding ceremony by the name of *Shankh-bharî*.

³ Said to be the Sanskr. *vadhû-pravesh*, the observance by which a

If the girl's parents have a husband in view, but she is forcibly carried off from a fair, etc., by another man, they will nevertheless go to her wedding and give her a dower in money, clothes, etc., while the bridegroom gives his mother-in-law, father, or brother-in-law a present of cash.¹

The consideration paid by the bridegroom to the bride's guardians is called *dherî*, and if from any cause the marriage is dissolved this sum must be refunded to the bridegroom. The man who abducts or seduces a married woman is liable for the payment of the *dherî* to her first husband. Moreover, if she has a child by her first husband and takes it with her, the second husband becomes liable for this child's maintenance; but it does not inherit its step-father's property.

An unmarried woman who gives birth to a child is called *bahbî* or *bahrî*, and the child, who is called *jâtû* or *jhâtû*, has no rights whatever, if she marry, in her husband's property.

Death.—The alms given at death are called *khat-ras*,² *deva dân*, *gau dân*, *baitarnî dân*, and *panch ratn*, and are offered by all castes.

A *mâlî* or *nachhatrî*, called the *ashânti*, can predict the fates of those who accompany the bier. The *mâlî* is a worshipper of ghosts (*mashân* and *bhût*). He is not a Bráhmán, but a Kanet, or even a man of low caste; and he predicts after consulting his book of divination (*ginne kí kitáb*).

In the villages of Basháhr are men who can foretell deaths. Such a man is called a *máshanî*. They differ from the *mâlî*.

Chelás (lit. disciples) in Basháhr are called *mâlís* of the *deotá*;³ and in order to ascertain if a man, woman or child is under a demon's influence, the demon's *mâlî* is called in. Taking some rapeseed in his hand he predicts the period within which the patient will recover. If the latter does regain his health, a *bali* is offered to the demon.

*Bakrá sundhá*⁴ is performed after 13 days among Bráhmans.

lawfully married wife enters her husband's house at an auspicious time, with music and singing.

¹ Customary marriage is not permissible among the twice-born castes, and if such a marriage occur, the issue are only entitled to maintenance, or to a field or shop (for maintenance) without power of alienation: but such issue may succeed in default of fully legitimate issue or agnates.

² *Khatras dân*, generally called *dashadân*, the gift of ten things, viz., (1) a cow, (2) land, (3) sesamum, (4) gold, (5) clarified butter (*ghi*), (6) a cloth, (7) unpounded rice, (8) sugar, (9) silver, (10) salt. *Ant-dân* is a gift made, given by the son on his father's breathing his last. *Dev-dân* is to offer some gift to the deities. Those who receive the death-bed gifts from Bráhmans and Rájputs are called Achâraj or Mahâ-Bráhmans, and those who receive the death-bed gifts from other castes are termed Krishan Bráhmans.

³ The *mâlís* are exorcists as well, and also give oracles.

⁴ *Bakrá* means a goat, which is sacrificed after 15 days of one's death.

15 among Rājputs, while Kanets perform it after 15 days or even after ten days. If the proper day chances to be inauspicious the observance is held a day earlier or later. The Bráhmán *bhojan*, or feast given to Bráhmans, is called *dharmshântî*, and after it the twice-born castes are considered purified.

The *mâski* is a *shrâdh* held one lunar month after the death. The *chhe-mâski* is held six months after it.

The *barashwâ* is held on the first anniversary, and on it alms, including a *shayyâ*,¹ a palanquin, horse, etc., are given to the family Achâraj or, in villages, to the Krishna Bráhmans. A similar *shrâdh* is held on the second and third anniversaries. On the fourth is held the *chau-barkhî*. The soul goes through three phases, *prânî*, *pret*, and *rishet*,² and on the completion of the fourth year it is purified and becomes a *pitar deotâ*. In addition the *pârbanâ*³ and *kâniâgat shrâdhs* are observed for four or five generations.

The deceased is also worshipped among the twice-born castes as a godling *satî*, *pâp* or *newá*; and among others an image is made of stone or of silver, for which some grain is set apart at each harvest, and sometimes a he-goat is sacrificed and liquor drunk, the belief being that omission to keep up the worship of the dead will end in disaster.

Bráhmans and Rājputs observe the *sapin-dana*, *sapindî shrâdh* and *karchhû*. In the latter rite *khir* (rice, milk and sugar) is prepared, and a Mahá Bráhmán fed with it. Then the corpse is put in a shroud and carried out to the burning ground. On the road *pind*s are given to ensure immunity to the deceased, and an earthen vessel is also broken. A lamp is kept burning till the *kiriá*, to light the soul in its dark road, and the *dharm-ghata* to quench its thirst.⁴

The temples in Basháhr are of undoubted antiquity, and those of Nirt, Nagar and the Four Therís are said to date back to the Tretá-yug; Kharáhan, Sûngrá in Bhâba *parganá* and Chügáoñ in Kanâwar to the Dwâpar-yug; and most of them were constructed in those periods.

And *sundhá* means assafoetida, which is never eaten until the ceremony called *bakrá* (and) *sundhá* has been performed.

¹ *Shayyâ* means bedding. In the *shayyâ-dân* the following articles are given; a cot, bedding, quilt, bed-sheet, cooking vessels, dish, male and female attire, and ornaments,—all according to one's means.

² For one year after death one is called *pret*, and from the second year to the fourth one is called *rishet*, from *rishi*, a sage.

³ The *pârvan shrâdh* is that which is performed on a *parbî*, such as an eclipse. The 8th and 14th of the dark half of a month, an *amâwas* and a *pûranmâsí*. And the *kshayáh* or *ekodist shrâdh* is that which is observed annually on the date of the death.

⁴ A person of the same name and *râshi* as the deceased must not accompany the bier, and should perform a *graha-dân* for his own protection.

[N.S.]

The temple servants are the *kârdâr* or manager, *pujârî*, *bhandârî*, *tokrû*, *mâth*, *kâyath*, *mâlî*¹ and *bajantrî*.

In the villages the term *pujârî* or *deotû*² is applied to those who carry the *deotâ*'s car or *rath*, as well as to those who accompany the *deotâ* to their villages.

At Shuñgrá, Chügâon and Grâmang in Kanâwar are the temples of the three Maheshras. Grâmang is a village in Bhâbâ *pargana*, also called Kath-gâon.

The *bajantrî* are drummers or musicians and get grain, a he-goat (and sometimes a shroud at a death) for their services. Others offer a cloth, called *shârî*,³ to the temple for the decoration of the god's *rath*.

The *pujârîs* ordinarily belong to the first class of Kanets. The *bhandârî* is the store-keeper. The *tokrû*'s duty is to weigh, and the function of the *mâth* or *mâthas* is to ask oracles of the deity on behalf of the people.

The gods of the village-temples are subordinate to the god of a Deo *mandir* or "great temple," and they perform certain services for him, e.g., at a *yâg*⁴ and at fairs, in return for the fiefs (*jâgîrs*) granted them by him.

Similarly the temples at Sûngrá⁵ and Kharâhan contain subordinate *deotâs*, and a Deo *mandir* usually possesses one or more *bîrs*⁶ to whom food and sacrifice are offered, and who are worshipped.

Further, in the temple of a village-god will generally be found two cars, one for the presiding god, the other for his subordinate, or *kotwâl*.

The Kâlî *pîjans* are called *kheriâ-kârî*⁷ in Bashâhr, and include the Pret Pûjâ, Tekar, and Sarvamandal *pûjan*. They are observed in Sâwan or Phâgan, and the *yâg* or observance is paid for from the *jâgîr* of the deity or from funds supplied by his *deotûs*⁸ (devotees), who also give grain, *ghî*, oil and he-goats. On an auspicious day chosen by a Brâhman as many as 50 he-goats are sacrificed, and the people of the neighbourhood are

¹ Here *mâlî* means the man called *dîñwâñ* in these hills, *grokch* in Kanâwar.

² *Deotûs* are those who worship the deity; they are also called *pujârîs*. *Deotûs* are especially those who carry the *rath* of the deity, and cause him to dance.

³ *Shârî* a *dhoti*-cloth or piece of cloth attached in the car of the deity.

⁴ Sanskrit *yajna*, a sacrifice.

⁵ In turn Maheshwar of Sûngra is subordinate to Bhîmâ Kâlî at Sarâhan.

⁶ *Bîr* is *par excellence* the deity Mahâbîr, that is Hanûmân; Bhairab is also termed a *Bîr*. Lânkurâbîr too is a Bhairab deity.

⁷ So called because some *khîr* (rice boiled in milk) is offered to the deity Kâlî. Pret-pûjan is the worship of ghosts, Teâkar and Sarbamandal-pûjan is the worship of all the deities at one place.

⁸ *Deotûs* here are the persons to whom the *Deotâ* belongs, not the *pûjârîs*.

feasted, the priests and *deotûs* receiving the goats' heads and fee, with some grain and *ghî*.

*The Shând*¹ *yâg*.—In Basháhr the Shând *yâg* is celebrated where there has been a good crop or an epidemic is raging. Sometimes 108 *balîs*, sometimes less, are offered, and sacrifices are also made to the ten *dishás* or quarters. The gods of the four *therîs* and the five *sthâns*² (temples) also assemble at it and other gods from the country round attend the *yâg*. The expense incurred is considerable. In Basháhr the people also perform the *shând* for their own villages.

A minor *yâg*, called Shândtu or Bhâtpur,³ is also observed every third year, but not universally. Bráhmans perform worship and are feasted.

Less important *yâgs* are the *jâgrâs* and *jatâgrâs*⁴ which are observed annually or every third or fourth year. The biggest, that of Maheshwar of Sûngrá, is held every third year at Nachâr temple, with the following rites :—

Balîs (sacrifices) of he-goats are offered on all four sides, and at night a combat takes place between the villagers and the *gawâls*,⁵ who are armed with large wooden clubs "having fire burning at the ends." The combat lasts all night. The women sing, dance and make merry, and are feasted in return.

In Basháhr the Diâoli is observed in Maghar. It is the special festival of the peasantry, and held only in the village temples. Women observe it by visiting their parents' homes and there eating cold viands.

The Khâppâ, held on the 15th of Poh in Basháhr, resembles the Diâoli in that State. It is probably the festival called Khwâkchâ in Kanâwar.

The Jal Jâtrâ⁶ held in Jeth in Basháhr is the occasion on which the *thâkurs* are bathed in the rivers with songs and music, for which the performers are rewarded.

In Basháhr at the Jal or Ban Bihâr the *thâkurs*' chariots are carried out into the gardens, and alms given to Bráhmans, musicians, etc.

¹ From *shântî*, peace.

² These are enumerated in the couplet: Lândsa, Dândsâ, Singar, Saner, Nirt, Nagar, Nirmand, Kâo Mamel. 'The villages of Lândsâ, Dândsa, Singrâ and Sanerî are the four *Therîs*; and Nirt, Nagar, Nirmand, Kâo and Mamel are the five *Sthâns*.' Kao and Mamel are both in Suket, Nirmand in Kullû, and all the rest are in Basháhr. Kâo has a temple of Devi, Mamel one to Mahâdev. Nirmand has two temples, one of the goddess Nrimunda, and the other of Parâsrâm. In Nirt is a temple to Sûraj (the sun).

³ So called because boiled rice (*bhât*) is offered to the deity.

⁴ *Jatâgrâ*, a small *jâgrâ*.

⁵ Cattle-grazers.

⁶ Jal Jâtrâ, a visit to a spring. Here *thâkur* means "deity" or "deotâ."

[N.S.]

The Râm-naumi is called Dharm-koṭhî¹ in Basháhr, and is the occasion for general rejoicings, the *thákurs*' thrones being decorated with heaps of flowers, and many thousands of rupees spent.

In Basháhr the Baisâkhî is called Lahôl, and the girls who marry their dolls in Pârbatî's name are given money by the State or from the bazar.

Caste.—The Bráhmans of Basháhr are divided into three grades :—

- (i) Uttam, who do not plough.
- (ii) Achâraj, who receive the *ashubh dâñ* or impure alms of the other Bráhmans and Râjputs. They take daughters in marriage from
- (iii) Krishana, who plough.

Like the other two twice-born castes most of the Bráhmans in Basháhr are *sirtorás* and not of pure descent. Those that are of pure blood may be divided into two grades :—

- (a) The State *purohits*, who intermarry, and eat *kachhî* with the Râñwî² *purohits* and Bráhmans as well as with those of Dwârch and Singrâ.
- (b) Bázár *purohits*.

All the twice-born castes will eat *pakkí* with one another, and even from the Khash and Karân Kanets; but they never do so with the Krishna group.

The Kanets appear to be divided into two hypergamous sub-castes (groups) :—

- (i) The Khash.
- (ii) The Karân, or Ráhu, from whom the Khash take daughters but do not give them brides in return, and
- (iii) The Ganeshas, so called because they adore the deity Ganesh. The Kanets were originally Thákurs, but lost status by adopting widow re-marriage.

If a part of a field is left while being sown, worship is made on the spot and a he-goat sacrificed because it is unlucky to leave a bit *bejindir* (*banjar*, uncultivated).

As in the Simla Hills, generally, the abandonment of land is called *sog* or *mandokri*. When a house or field is believed to be occupied by a demon it is regained by sacrificing a he-goat in the name of his mane. But even then a cultivated field so regained cannot be ploughed, and must only be used for pasture.

An oath in Basháhr is termed *dib*.³ It is administered when

¹ It is so called because on this occasion the *Dharm-koṭhî* or 'store-house of charity' remains open to all, and everyone is given food from it for a week or so.

² Râñwî is the name of a village of Bráhmans who are priest to the Râjá.

³ Sanskrit *divya*, divine pronouncement.

it is impossible to find out the truth of a case, and there is no reliable evidence. One party agrees to take the oath. First he has a cold bath. Then he goes to the temple and says that if he is in the right he ought to be successful, but if unsuccessful, in the wrong. Two balls of kneaded flour, one containing a silver coin, and the other a gold piece, are put in a narrow vessel full of water, and the man is bidden to take one ball out. It is then broken, and if it contains the silver, he is supposed to be successful, and if the gold, he is deemed to have failed.

A man can be released from an oath by the *thâl darohí*, which consists in making a present to the Râjâ and also performing a *yag*, *i.e.*, sacrificing a he-goat in honour of the god.

The 14th of the dark half of *Bhâdo* is termed *Krishan chaudas* or *Ḍagyâlî-chaudas* (from *Ḍag-wâlî-chaudas*); and on that day the worship of *Kâlî* is observed. It is a general belief in the Punjab hills that some women are *Ḍâgs* or *Ḍâins*, that is to say, that a sight of them is not lucky, or in other words they know some incantations by which they can assume the form of a tiger or vulture, and that any beautiful thing which comes into their sight is destroyed. The 14th of the dark half of *Bhâdo* is their feast day, and they then assemble in the *Biâs Kund* in *Kullu*, or at some other place, such as the *Karol* hill, which lies between *Solan* and *Kândâghât*. Some mustard-seed is thrown on to the fields so that the *Ḍâg* may not destroy the crops. On that day no man goes out from fear of the *Ḍâg*, and on each house door some thorns are stuck with cow-dung, so that the *Ḍâg* may not enter.

CUSTOMS IN KANÂWAR.

In the *Kanâwar* valley Buddhism is the dominant faith, but the social customs of the people generally resemble those of the Hindus, though the observances bear Tibetan names, and the ritual, etc., is conducted in that language.

Birth customs.—During pregnancy the following chant is sung :—

Om täre tutäre Täre swáhá
Om patá láge náchungná támí
hadkí Ḍowá Ḍol Ḍolmá kharché
sheksú ládang lání chat paṅgí
shyábgi pádmo ládukté fángmo
kulná dobzadmá Ḍolmá yumlá
chhák-chālo.

Translation.

“ O goddess *Târâ*, I bow down to thee, be pleased to bestow on this woman thy choicest blessings.” And a charm written on a bit of paper or birch-tree bark is tied round the woman’s neck.

On the birth of a son the goddess *Dolmâ* is adored, and the chant called *Bhum chung*, which runs: *Om tâyathâ gâte gâte pârá gâte swâhâs* ('may God bless the child') is sung. The old women of the family perform the midwife's functions; and for a fortnight the mother lives apart, being debarred from touching anything. At the end of that period she and all she possesses are sprinkled with cow's urine mixed with Ganges water, as among Hindus. The child's horoscope is cast by a *lâma*, who also names the child when it is 15 days old, or on any other auspicious day. It is generally brought out of the house for the first time at the full moon and, if possible, at an auspicious moment, when one or two months old. Charms for its long life are also made by the *lâmás*.

A boy's head is shaved when one year old, the *lâmás* performing a *hom*,¹ *pûja*, or *pâth* sacrifice. As the Kanâwarís only rank as Shúdras they are not entitled to wear the sacred thread, so they wear instead a *kañthî* or² necklace from the age of 8.

Marriage customs resemble those of the Tibetans. Brothers marry a joint wife, the *lâmás* solemnizing the wedding by chanting certain hymns and worshipping the gods or goddesses, goats also being sacrificed.

The nuptial rites in Kanâwar are peculiar. In the first place the amount of the *dherî* is unusually high, varying from Rs. 100 to Rs. 1,000.³ The custom as to dower is also different. Many people give the bride as many pewter vessels as there are in the bridegroom's family, but ornaments, he-goats, cows etc., are also given. The wedding is thus solemnized:—

One of the brothers, most usually the one who is the bride's equal in age, goes with some of his relatives to her father's house on the day fixed by the *lâma* (priest). There the party are well entertained, and the *lâma* solemnizes the wedding by reciting some chants in Tibetan after the Tibetan manner. Next day they return to their own house with the bride richly dressed and adorned. On reaching home the bride is made welcome, especially by her mother-in-law. After a religious ceremony, the bride's right hand is held by all the bridegroom's brothers,

¹ *Hôm* is a rite in which flames are fed with clarified butter mixed with barley and sesamum seed; if possible almonds and dried grapes are also mixed in it. *Pûjâ* is an offering to the deity of a lamp fed with butter, water, flowers, sweetmeats, fruit, etc., while *Pâth* consists in reading or reciting the Tibetan scripture called *Chhas* or *Chhoss*.

² The *Kañthî* is an ordinary necklace made of *tulsi*, the holy basin (*Ocimum sacrum*). These *kañthîs* are generally made in Hardwar, Brindaban, Ajudhya, and Benares.

³ The *dherî* prevents a woman's going to another man, as only he who takes on himself the responsibility for it is entitled to keep the woman. It is a sum paid to the bride's guardian by those of the bridegroom, and must be refunded to the latter if the marriage turns out badly, e.g., if the wife leave her husband and go off with another man, he has to refund the amount to them.

and then all of them are deemed to have married her. A feast is then given to all who are present, and the *lâmas* and musicians are fed. This marriage is a valid one. The child of an unmarried girl is called *puglang* (bastard), and has no right to anything by way of inheritance. Such children live by service and marry with some one of their own class, *i.e.*, with a *puglang* or *puglakch*.

The right of inheritance.—In case all the brothers have only one joint-wife, there can be no question as to the right of inheritance. However, just as the bride's mother-in-law is mistress of the family, so on her death the wife succeeds as its mistress. Thus the movable and immovable property of a family remains in the house and is never divided. But the custom of polyandry is nowadays declining by degrees.

As the trade and wealth of Kanâwar increase and its people come more in contact with India, they are rapidly abandoning the old customs, such as *dûbant* (plunging), *phukant* (burning), *bhakhant* (eating), etc. This method of disposing of a dead body was formerly observed only by the inhabitants of Hângrang *ghorî* who are called by the Kanâwars Nyâm, and by the Kochî or Pahârî people, Zâr or Jâr, Zâḍ, or Jâḍ.

The *lâmas* used to consult their scriptures and advise as to the disposal of the dead according to the time, etc., of the death, but now the Hindu *shrâdhs* and so on are observed. The only old custom which survives is the annual *shrâdh* called *phulaich*¹ in which a he-goat, reared in the dead man's name, is dressed in his clothes, sacrificed and eaten by the members of his kindred.

At a death-bed, grain is distributed among all those present, and the *lâmas* read from Buddhist writings. The body is burnt on the same day, or at latest in the next. Drums, *sanâis*, *karnâls*² and conches are played when the corpse is carried to the burning-ground. Some of the bones are picked up, and sent either to Mânasarowar in Tibet, to Rawâlsar in Mandi State, or to the Ganges.³ In the deceased's room a lamp is kept burning for seven days from the death, and incense is also burnt in it. The *chholpa* (Hind. *kiria karm*) is performed from the eighth to the tenth day; all the deceased's clothes are given to the *lâmas*, with other gifts. The *panchaka* or group of five constellations⁴ is

¹ Fulaich or Phulaich, from Hindi *phûl*, flower, is so called because Kanâwaris do not wear new clothes till one year after a death in the family, but after performing the *dújang* they may wear flowers and new clothes.

² The *sanâi* and *karnâl* are both musical instruments used in the hills. The former is made of wood and is about a foot long, with seven holes on which the fingers are placed while playing, and its sound is like that of an *Algojá*; the latter is made of brass and is like a long horn with a round broad mouth; in sound it resembles the conch.

³ Taking the bones to the Ganges is said to be quite a recent innovation—only dating back two or three years.

⁴ The five *nakshatras* are Dhanisthâ, Shat bhishâ, Purvâbhâdrapadâ, Uttârabhâdrapadâ, and Rewatî.

inauspicious for the family of one who dies under it, and to avert the evil, images of roasted flour are made and burnt with the corpse, to the accompaniment of Tibetan chants.

After 15 days the *lâma* does *hom*, *pûjâ*, and *pâth*, reciting Tibetan chants of purification. This ends the period of mourning. After a year the *phulaich*¹ is observed, by giving food and clothes to a *lâmá* in the deceased's name; and until this is observed the family must not wear any new clothes, etc. The *shrâdh*, called *dújang* in Kanâwari, is also solemnized by the *lâmá*. The burning grounds are haunted by Mashân, Râkshas, Shyûná, and Khar-shyûná, of whom the first two are conceived of as evil spirits or demons, and the two latter as Jack-o'-lanterns or ghosts.²

The following chant is repeated by the *lâmá* more than a thousand times to exorcise an evil spirit from a man or woman: *Om bâjrâ kilâ kilâyâ ðîmo shakchâ uchâ thayâlâ jat*. Any one bitten by a mad dog is healed by repeating the following chant more than a thousand times: *Om khu-khu râchâ khâ-thâm dewâ châng-ghî dwîshok*.

MONASTICISM.

Kanet girls, who do not marry, but devote their time to the study of the Tibetan scriptures, are called *zomos* or *jamos*. They live in nunneries. The two principal nunneries are at Kánam and Sunnam, and in these a great number of *zomos* live. Besides this, every village has a few *zomos*.

Kanet boys, who learn the Tibetan scriptures, and are well versed in the Buddhist doctrines, are called *lâmás*. They live in monasteries and are looked upon as very holy. In fact they are the priests of all of the Kanets. There are several monasteries of these *lâmás* in Kánam, Sunnam, and other villages.

Lâmás are either Gyôlang or celibate, like the Brahmachârî or Dugpû, who marry but never shave the head.

The *lâmá* is consulted regarding every important undertaking. Thus he is asked to name an auspicious day for beginning to plough or sow, and at the time ascertained he recites chants like the one beginning: *Om akânî nikânî ambitâ mandâtê mantâlê swâhâ*, 'May the gods bestow on us abundance of grain.'

When a new roof is put on a temple, which is called *shânt*,³ the *lâmás* perform a ceremony, reciting charms and performing

¹ Phulâich is also the name of a fair held in October every year at Brâling, near Ropâ. See Ukhyâng fair in the list of fairs attached in the footnotes.

² Mashân and Râkshasa are of course Sanskrit terms. The other two are Kanâwari, possibly corruptions of Tibetan words. It is worth remarking that Mashân, Shyûná and Râkshas are also septs of Kanets, found in Mellam, Âsrang and Rîrang villages respectively.

³ From Sanskr. *shânti*, peace.

hom, with the sacrifice of sheep and goats. This is called *parestāng* (Sansk. *pratishthā*, consecration).

When a new house is ready the lāmá fixes the time auspicious for its occupation, and the owner dressed in new clothes is then taken into it with his wife, who rings a bell. This is called *gorāsang*.¹

New grain is first offered to the village-god and may then be eaten.

An alphabetical list of the deotās in Kanāwar, together with the name of the village in which each is located.

1. Badrînāth, at Kām̄rū or Mone village.
2. Bhîmākālî, at Kām̄rū or Mone village. (Also at Sarāhan.)
3. Chhākoling Dām̄bar, at Lābrang village, in *parganā* Shûwâ.
4. Chañdikâ, at Ropâ village, in Shûwâ *parganâ*, Gañgyul-ghorî. Also at Yâwring village, Shûwâ *parganâ*.
5. Chhwedung, at Chāngo village in Shûwâ *parganâ*.
6. Dablâ, at Kānam, Dābling, Dūbling, Lîo, Spûwâ or Poo, Shyāsho. U.K.
7. Deodum, at Nāko, in Shûwâ *parganâ*.
8. Gyāngmāgyum, at Jāngî, in Shûwâ *parganâ*.
9. Kāsūrājas, at Rîrang or Ribbâ, in Inner Tukpâ *parganâ*.
10. Khormo, at Pîlo or Spîlo, in Shûwâ *parganâ*.
11. Kulyô, at Richpâ or Rispâ, Inner Tukpâ *parganâ*.
12. Mahêshras, at Shuñgrâ or Grosnam in Thârâbîs *parganâ*, at Grāmang or Kathgaoñ in Bhâbâ *parganâ*, and at Chügaoñ or Thôlang in Rajagaoñ *parganâ*.
13. Mār̄kālîng, at Khwāngî in Shûwâ *parganâ*.
14. Māthî, at Chhitkul in Outer Tukpâ *parganâ*.
15. Milāk̄yum, at Ākpâ village in Shûwâ *parganâ*.
16. Nāges, at Bārang, Brûang, Chāsang, Chhotâ Kāmbâ, Kilbâ, Mewar, Mirû, Sānglâ, Sāpnî or Rāpang villages.
17. Nāgin, at Barî village in Thârâbîs *parganâ*.
18. Narāyan, at Barsering village in Outer Tukpâ *parganâ*.
19. Narenas, at Āsrag, Chînî, Shohāng, Urnî, and Yûlâ villages; and also at Chügaoñ, Grāmang and Shungrâ, with the three Maheshras.
20. Ormig, at Mōrang or Ginam village in Inner Tukpâ *parganâ*.
21. Pāthoro, at Rārang and Punnam villages, Shûwâ and Rajgaoñ *parganâs*.
22. Rogshû, at Rogî village in Shûwâ *parganâ*.
23. Shañkras, at Pwârî or Por village in Inner Tukpâ *parganâ*.
24. Shañshras, at Rākchham village in Outer Tukpâ *parganâ*.
25. Shêshêring, at Pāngî village in Shûwâ *parganâ*.
26. Rāpukch, at Thāngî village in Inner Tukpâ *parganâ*.

¹ From Sanskr. *grihapravatishtha*, entering in a house: it is called *gharāsnî* in the Simla Hills.

27. Shûwâng Chañdikâ, at Kostampî or Kothî village in Shûwâ parganâ.
28. Târâsang, at Trâñdâ village in Thârâbîs parganâ.
29. Têras, at Rûpî village in Pandrâbîs parganâ.
30. Tungmâ Dâmbâr, at Gyâbung village in Shûwâ parganâ.
31. Úkhâ, at Nachâr and Barâ Kâmbâ villages, Thârâbîs and Pandrâbîs parganâ.
32. Yulshâ, at Sunnam village in Shûwâ parganâ.

Nâges *deota* in Sânglâ village is thus addressed by the *pujyâres* in worship :—

Ja bitinglâ, jaa kharaklâ, jaa pátulâ, jaa thorâshaa, jaa chhâlimchô, jaa dañkhechô, dâlecha upâbocha, chí pâbocha, jaa barja, jaa shing khâmbling, jaa shyâng, brâling, jaa shyâng khâmbling.

Translation.

O thou, who livest within the wall, be victorious,
 O thou, who livest in the holes, be victorious,
 O thou, who canst go into a vessel, be victorious,
 O thou, who canst swiftly run, be victorious,
 O thou, who livest in the water, be victorious,
 O thou, who livest on the precipice, be victorious,
 O thou, who livest upon the trees, be victorious,
 O thou, who livest in the waste-land, be victorious,
 O thou, who livest among the meadows, be victorious,
 O thou, who hast power like the thunderbolt, be victorious,
 O thou, who livest within the hollow trees, be victorious,
 O thou, who livest among the rocks, be victorious,
 O thou, who livest within the caves, be victorious.

The Rev. R. Schnabel informs me that Poo should be spelt Phu and that it means 'the upper extremity of a winding vale.' As regards Dablâ, the local god of Phu, he adds :—

Unsre Tibeter sagen "Dablâ Spun dgu"—Spun = Geschwister, Bruder, Schwester and dgu = 9 (zahl), und *tatsächlich verteilt sich diese "Geschwistergottheit" auf 9 Dörfer in Upper Kanáwar, nämlich: Phu, Kánam, Dábling, Dábaling, Lid, Shasu, Khab, Namgya und Kang. Ihre 9 Namen sind folgende:—*

1	Zu Phu	..	Dabla	Dromomin (weiblich).
2	„ Kánam	..	„	Chagsdrul (männlich).
3	„ Dábling	..	„	Pallen bzangmo (weiblich).
4	„ Dábaling	..	„	Chōla bzang rigpa (männlich).
5	„ Lid	..		(mir augenblicklich entfallen, kann ihn noch mittsilen).
6	„ Shasu	..	„	Lubrngtrashî (männlich).
7	„ Khab	..	„	Futidungmo (weiblich).
8	„ Namgya	..	„	Serjen chenpa (männlich).
9	„ Kang	..	„	Maggi dponpo („).

Diese, wie sie von den Tibetern bezeichnet wird, *indische* Gottheit, drang sogar in dem eigentlichen Tibet ein und wird scheinbar nur in einem Dorfe, *Sarkhung*, genannt, als, “*Dábla Mag dpon*,” verehrt. Mit ihrem Erscheinen hörten die Menschenopfer auf, die auch hier in grauer Vorzeit von unsern Tibetern dargebracht wurden. Sie kennen ein Sprüchlein, das lautet:

“dasipor nga rgyagar nas zong tsa na,
“glangtrug lo gsum, gispa lo brgyad,”

und hat diesen Sinn:

“Als ich zuerst hierher (ins obere Suttlejtal) kam, da opferte man einen dreijährigen Ochsen sowohl wie einen achtjährigen Knaben. Ganz in der Nähe Phus, auf steilem Bergabhänge im Westen, sieht man noch heut die Spur einer ehemals sehr tiefen Grube, in welcher ein riesiger Skorpion hauste und die Umgegend in Furcht und Schrecken versetzte, wenn man ihm nicht die oben genannten Opfer alle drei Jahre darbrachte.

Mr. Schnabel has added the Tibetan forms in the above list, and as regards the Khyimpa he observes:—Hier hat ja jedes Haus seinen Namen, wie z.B. in Vhu “*Khyimpa*” eins der vornehmsten Häuser und zugleich eins der ältesten ist. Die zwei Besitzer (Brüder) genannten Hauses tragen den Titel, “Lempo” oder “blonpo” unter ihren Landsleuten, was “Minister” bedeutet, und wünschen, ja beanspruchen sogar, in den ersten Grad der “Kanets” versetzt zu werden. Wieweit sie dazu berechtigt wären, weiss ich allerdings nicht. Ausser “Lempo” kennen unsre Leute nur noch den Ehrentitel “Zo” Heer, Gebister, adliger Herr Edelmann, der jedoch hier nicht soviel besagt wie beispielsweise in Lahoul, wo sie (die Zos) ein viel grösseres Machtbefugnis haben. Jedenfalls sind diese zwei Titel der “befehlenden Klasse” eigen. So bliebe denn vielleicht noch die Eklärung des Wortes “Khyimpa” und selbige ist einfach genug:

མི་མང་ Khyien = Haus, nicht sowohl als Gebäude, sondern als Wohnung, Heimwesen; und མི་མང་པ་ Khyimpa = einer, der ein solches hat.

THE KANET SEPTS OF KANAWAR, ACCORDING TO THEIR GEOGRAPHICAL DISTRIBUTION.

1ST GRADE KANETS.

Rajgáoñ parganá.

Name of Sept.	(Tibetan form).	Village.
Bairyán	Chugáoñ or Thólang.
Skám̄tas	Sápní or Rápang.

<i>Name of Sept.</i>	<i>(Tibetan form).</i>	<i>Village.</i>
Wángmo	Kilbá.
Thángar	Do.
Dámes	Urní or Urá.
Mcelas	Mírú or Mirting.
Saná	Do.
Shwál	Yúlá.
Dapráto	Mellam or Yáná.
Bitaryán	Púnang.
Sakhán	Chugáoñ or Thólong.
Rokérú	Do.
Dérán	Do.
Dalyán	Do.

Parganá Shúwá.

Bóres (s) Pores	.. ..	Jáñgí and Sunnam.
Ranshyán	.. ..	Ywáring.
Dhanshyán	.. ..	Brelé.
Farakpá	.. ..	Kothí or Kostampí.
Pálsar	.. ..	Tailing.
Aldang, Angldan	.. ..	Lábrang.
Chhugpó, Chhugpo	.. ..	Kánam.
Khádurá	.. ..	Rárang.
Barjí	.. ..	Lippá.
Shyáltú	.. ..	Do.
Tholpá, Tholpâ	.. ..	Ropá.
Loktas, Loktas	.. ..	Kánam and Sunnam.
Pángtú	.. ..	Páñgí.
Shuryán	.. ..	Rogí.
Láspá, Láspâ	.. ..	Lábrang.
Silí	.. ..	Kánam.
Gyólang	.. ..	Píló or Spíló.
Thármí	.. ..	Tailang.
Puán, Puāng	.. ..	Lábrang.
Makalá	.. ..	Ropá.
Mispon or Mishpon, Mispon	.. ..	Jáñgí.

Parganá Inner Tukpá.

Bist	.. ..	Pwárí.
Kállam	.. ..	Richpá or Rispá.
Ráthú	.. ..	Rírang or Ribbá.
Nyokché	.. ..	Tháñgí.
Dhañgch	.. ..	Mórang or Ginam.

The Outer Tukpá parganá.

Répáltú	.. ..	Sánglá.
Chethá	.. ..	Do.

<i>Name of Sept.</i>	<i>(Tibetan form).</i>	<i>Village.</i>
Chángkung	...	Kámru or Moné.
Fanyán	..	Sánglá.
Dúdyán	..	Kámru or Moné.

Pandarâbis parganá.

Yulán	..	Nátpá.
Choglá	..	Bará Kámbá.

Thárâbis parganá.

Tyúras	..	Shuñgrá or Grosnam.
Jogtó	..	Pánowí.
Zintú	..	Barí.

2ND GRADE KANETS.

Inner Tukpá parganá.

Brálbang	..	Rírang or Ribbá.
Chámápo	..	Richpá and Rírang.
Káthú	..	Richpá or Rispá.
Mojrang	..	Rírang and Rispá.
Páñkar	..	Rírang and Rispá.
Rákshas	..	Rírang.
Shyáli	..	Mórang or Ginam.
Sothá	..	Bárang.
Ungyá	..	Rírang and Rispá.

Parganá Shúwá.

Kharyán	..	Pángí.
Shyúná	..	Ásrang.
Turkyán	..	Chíní.
Khinpá, Khyimpâ	..	Poo or Spoo or Púwé.

Parganá Rajgáoñ.

Anchhán, Angchan	..	Chugáoñ or Thólang.
Mashán	..	Mellam or Yáná.

3RD GRADE KANETS WHO WORK AS POTTERS.

Wángchhán, Wángchhân	..	Mórang, Inner Tukpá <i>par.</i>
Wázá	..	Chugáoñ, Rajgáoñ <i>par.</i>
Méwar	..	Ropá, Shúwá <i>parganá.</i>

TITLES OF OFFICIALS.

1. Cháres, the hereditary headman of a village (in each village.)
2. Grokch, the hereditary *kárdár* of the village deity, who speaks on his behalf: found in every village of Kanáwar where there is a deity.
3. Máthas, the hereditary *kárdár* of a deity. His duty is to petition the deity on behalf of the public: found in every village where there is a deity.
4. Pujoyáres, whose hereditary duty it is to worship the deity: found in every village where there is a deity.
5. Bathungrú, an official like the *dafádar* of the State.

Caste.—Besides the Kanets and Jâds the only two castes in Kanáwar are the Chámang,¹ who make shoes and weave, and the Domang,² who are blacksmiths and carpenters.

Water or cooked food which has been touched by the lower castes is not used by Kanets, nor are people of these castes allowed to enter a Kanet's house. If a Kanet eat such food inadvertently he applies to his Rájâ who bids him make expiation (*prâyaschitta*) and pay some *nazrâna* or forfeit. This custom is called *sajeran* or *sacheran*.

The Hindu salutations are in ordinary use, but when a woman bows down before an elder man saying *dhálang*, the man replies: *Rábarshang rungshi rain*, i.e., may you live for a century.

The *grokch* of Badrináth at Kámru thus addresses the people:—

Satí jugú nyumch Tretá büshid, Tretáú nyumch Dwápar büshis, damyá rágú chú rág shingú chú shing take, damyá árko-lang lí nirmání hácho take; hun jú Kalí jugo nirmání lí árkolang hácho dú, tá lí jáp tháp láyátak, thí kashtang háchmá tá wárkyo shoṭhyátak.

Translation.

“After the *satya jug* came the *treta jug*, and after the *treta jug* came the *dwápar jug* (golden age), at that time a spade was called a spade, at that time the false even became the truth; now in this the *kali jug* (Iron age), the truth often becomes false, and the false becomes true; however I will do my best to give you every happiness and will remove all your grievances.”

The *grokch* of Shúwáng Chañdiká in Kostampí village thus addresses the people:—

Thá-rayiñ, roñch-rayiñ, Kothí Máthas, Ranshyán, Dhan-shyán; dwápar-shúl muluk máṭí thatí zikyák, Láñká máryák,

¹ The Chamárs of the plains doubtless.

² The Doms of the plains.

dash-Rában kháñchyák, Bánáshur háryák, bág bántho Ropá gomjá chumak, jú muluk matī thátī Skyálkharú shong Rogiú thud té'g tége dútá pretá Ráná Thákrá máryák, rákhul shukhul lán lán Káñchí nagarích bát chháng ká ká, Saráṅang raj pát zikyák. Deoráji-pang thü átí arzí lánó duyíñ ?

Translation.

“ O Koṭhī máthas, O Ranshyán, O Dhanshyán,¹ wait a little, hear: after the *dwápar jug* I created the earth and its countries, I destroyed Lañká and killed Rában of the ten-heads. Bánáshur was defeated by me, and taking my share I came up to reside in the temple of Ropá village; this country of the world, from Shyálkhar down to Rogí village, was inhabited by goblins, ghosts, Ránás and Thákars, who were destroyed by me. I established peace and prosperity, and having brought a young Bráhman from Káñchí city, I established my throne at Saráhan. Say, what do you wish to ask the deity ?

A chronological list of the Buddhist Religious observances in Kanáwar.

(1) The Kángso, a religious ceremony, in which the *hóm*, *pújá* and *páth* are performed by the *lámás* and *zamos* (nuns): observed in every temple throughout the Kanáwar valley on the 8th, 10th, 12th and 14th of the bright half, as well as on the full moon and *amáwas* of each month.

(2) The Zinshok, celebrated in Kánam on the 8th of the bright half, as well as on the full moon, of each month, including the *amáwas*.

(3) The Torgyá, performed at Kánam, once on the 14th of the bright half and again on the full moon of Phágun.

(4) The Toná, also celebrated in Kánam village on the 11th of Chait for one day.

(5) The Tíbangmá, performed in Kánam village on the 20th of Paush.

(6) The Kutimf, also celebrated in Kánam village on the 15th of Phágun.

(7) The Námgang, also observed in Kánam village, for two days from the *amáwas* of every month. *Hóm*, *pújá* and *páth* are performed by the *lámás* and *zamos*.

(8) The Shibrát (fr. Sanskrit Shivarátrí), the birthday of Shib or Mahádeo), is a religious ceremony not only of the Hindús, but also of the Buddhists. It takes place on the 14th of the dark half of Phágun, on which day the people adore Shib, whom they call Lófan, and distribute food among relatives and friends.

¹ Ranshyán and Dhanshyán are both septs of Kanets residing near Koṭhí or Koṣṭampí village.

(9) The *Shoṇetang* (fr. Sanskrit *Shrāvanārchana*, meaning 'worship of *Sáwan*') is celebrated in *Grámang* or *Kathgáoñ* village in *Bhába parganá* on the full moon of *Sáwan*. About a dozen young men, taking with them cooked food for three days, go out to gather wild flowers and plants from the loftiest snow peaks. They pass two nights there, collecting various kinds of wild flowers and plants, and on their return they are received with joyous music by the villagers. The garland which they bring from the forest is offered to the deity, and they then, together with women, dance and sing songs.

(10) The *Lámá-pazá*, a Buddhist religious rite observed in *Lábrang* village, *Shúwá parganá*, on the *amáwas* of *Chait*. The *lámás* and *zamos* devote themselves to the worship of the deity called *Chhákoling Dambar*, while dancing and singing are performed by men and women with great rejoicings.

(11) The *Jágro* (fr. Sanskrit *Jágarāṇa*, a vigil) is also a religious ceremony, observed throughout the *Kanáwar* valley on the 20th of *Bhádo*. The night is spent in singing and dancing to music, and the worship of the deity is performed in all the temples.

A list of the fairs held in Kanáwar, with a brief description of each.

(1) *Lósar*, or New Year's Day, is observed at *Kánam* for three days, from *Paush shudí* 13th till the full moon of *Paush*. All the people assemble to ask the *lámás* about their gains and losses during the coming year. It is the most characteristic fair of the *Kanáwar* valley. Feasts are given to friends and relatives, but dancing by men and women to music is the chief function.

(2) The *Kángyur-zálmo* (fr. *Kángyur*, library and *zálmo*, a visit) takes place on the 15th *gaté* of *Hár* (*Āshárh*) at *Kánam*. People visit the Tibetan Library called *Kángyur-tángyur*, in the large village of *Kánam*.

(3) The *Menthakó* fair also takes place at *Kánam* village on the 20th *gaté* of *Bhádo* (August) and lasts two days. The chief event at this fair is a pony-race, feasting, drinking, dancing to music and singing.

(4) The *Khwákchá* fair takes place at *Kánam* village and lasts for 5 days from the 20th *gaté* of *Mágh*, ending on the 25th of the month. The nights are passed in dancing and singing to music before the temple of the deity called *Dábla*.

(5) The *Gáñgá* fair takes place in *Chángmang* forest above *Lippá*, a village in the *Shúwá parganá* on the full moon of *Kátik*. Men, women and children climb up to the *Changmang* forest, and eating, drinking, dancing and singing songs are features of the festival.

(6) The *Jokhyá-kushimig* and *Jokhyá-chhugshimig* at

Kánam are important festivals, at which visits are paid to relatives and friends, on the 13th and 14th *gaté* of Mágh (January).

(7) The Ukhyáng (fr. *ú*, a flower, and *khyáng*, a sight of) is the most remarkable fair of the Kanáwar valley. The people go to the high ranges to gather wild flowers and leaves, and offer a large garland of them to the deity. Men and women in rich attire also dance and sing the following song:—

¹ *Jugli ukhyáng Rupí Terasú, Rupí Terasu sái bhádre,
Bárang ukhyáng nijá bhádrang, bangshyá pábang bangshyá
ú.*

*Hátú nígyo loshgar muñdyál ? Kinú nígyo Bárang Náges.
Shú-minu ukhyáng shopché pábang, shopché pábang ú tá
mádu.*

*Há-lá-sá lán-te, hé hálá-sá lán té.
Ráchukánang muñdyál hátú ránté ?
Ránim ránté Márkáling shú-pang,
Shishyurú muñdyal hátú ránté ?
Ránim ránté Gandrápású bálé.
Dágchis dugchis ukhyáng Yáná Mellamú bálé.
Bhába Maheshrasú ukhyáng bang-gé golchháng,
Rájá bánthas Shumshér Singh Rájá,
Shú banthasí Bhába Maheshras,
Shú bánthiní Shúwíng Chañdiká,
Zgui kulang-tí Tukpá khunangó,
Í kulang-tí Shúwáng patannangó.*

Expanded Translation.

“The fair called Ukhyáng is held first at Rupí village² (in Pandarabís *parganá*) in honour of the village deity, named Teras,³ on the 10th of Bhádo (August).

In Bárang village⁴ of the Inner Tukpá *parganá*, it takes place on the 20th *gaté* of Bhádo, when the upper forests are full of wild flowers and plants.

For whose sake is this monkish garland⁵ O Náges⁶ of Bárang ’tis for your good sake.

The Ukhyáng fair of the Shúwá *pargána* people takes place when the forest is dry, in the dry forest there are no flowers.

What is to be done then? Again we say, what is to be done?

¹ This song was said by Gurampati of Bárang village in 1904.

PANDIT TÍKÁ RÁM JOSHI.

² Rupí is a village in Pandarabís *parganá*.

³ Teras, the deity of Rupí village.

⁴ Bárang, a village in Inner Tukpá *parganá*.

⁵ Loshgar, the monkhood flower.

⁶ Náges, the deity of Bárang village.

Behold a garland of *ráchúkánang*;¹ to whom are we to offer it?

It must be offered to Márkaling.²

Again, to whom should we offer a garland of *shishyur*?³

We must offer it to the deity of Yáná or Mellam, by name Gandrápás.⁴

Where is the remainder of the fair held?

The fair of Maheshras,⁶ the Bhábá *parganá*⁵ deity, takes place when the autumn moon is full.

A handsome Rájá is Rájá Shumsher Singh,

And Maheshras, the deity of Bhábá,

Like Shúwá Chañdiká,⁷ is beautiful.

In Tukpá *parganá* there are nine water channels,

But Shúwá *parganá* has only one.”

(8) Shogch fair is held at Chíní village, and lasts for 5 days, from Mañgar *shudí* 10th to the full moon of that month. People from all the surrounding villages assemble to dance and sing, and a great deal of merriment results.

(9) Ráthin fair is also held in Chíní on the 1st of Paush and is celebrated by dancing and singing.

(10) The Agtarang fair at Richpá or Rispá village in the Inner Tukpá *parganá* lasts for one day. All the people of the surrounding villages assemble, and dancing and singing before the temple of Kulyó deity are the features of the fair.

(11) The Máng fair is also observed at Richpá and lasts for about a week from the 18th of Magh. The *lámás* and *zamos* (nuns) devote themselves to the worship of Buddha, men and women dance and sing to music with great merriment till the end of the fair.

(12) The Yungnas or Jungnas fair is also held at Richpa in Paush, the exact day being fixed by the *zamíndárs* to suit their own convenience, and it lasts for five days. Worship of Buddha is observed with general rejoicings. Eating, drinking, dancing and singing are the principal features of the fair.

(13) The Sherkan fair is held in Kánam village on the 3rd of Katik and lasts but one day.

¹ Ráchú-kánang, a plant which has leaves like a calf's ears, whence its name.

² Márkaling, deity of Khwángí, a village in Shúwá *parganá*.

³ Shishyur, a plant found on the snowy peaks.

⁴ Gandrápás, the deity of Yáná or Mellam, a village in Rajgáon *parganá*.

⁵ Bhábá is a *parganá* in the Wáng valley.

⁶ Maheshras (2nd), the deity of Bhábá *parganá*.

⁷ Shúwang Chandiká, the goddess of Koṭhí or Koṭampí, a village in Shúwá *parganá*.

(14) Dumgyur-zálmo fair takes place at Kwálda, a village in Shúwá *parganá*, on an auspicious day appointed by the zamindars in Hár (Áshárh). *Dumgyur* means a Buddhist praying-wheel, and *zálmo*, a visit. The people visit the huge praying-wheel, and turn it round to the right as many times as they may be allowed.

(15) Kailás-zálmo, or 'the visit to the Kailás mountain', celebrated in Pílo or Spílo, a village in Shúwá *parganá*, on any auspicious day in Hár fixed at the will of the zamindárs, and lasts one day. Worship of the Kailás mountain is performed with great rejoicings, dancing and singing being the main features of the fair.

(16) The Khepá fair is observed, throughout the Kanáwar valley, for three days from Maᅅgar *badi saptami* to Maᅅgar *badi dasmí*. The people bring thorns and put them on the doors of their houses in order that no evil spirit may enter therein, and on the 3rd day they take all the thorns outside the village and burn them, as if they were burning an evil spirit. Dancing and singing with music are main features of the fair.

(17) The Rás-káyang (*rás*, fr. Sanskrit *ráshi*, a zodiacal sign, and *káyang* fr. Sanskrit *káya* body) is the day on which the sun reaches the zodiacal sign of Aries. In India it is generally known as the Meshí-sañkranti or Vishuva-sañkranti. Throughout the Simlá Hill States it is called Bishú. This fair is celebrated throughout the Kanáwar valley and throughout the Simlá Hill States on the 1st of Baísákh. The houses are well white-washed and decorated, and dancing and singing with great rejoicings are the main features of the fair.

(18) The Lábrang-zálmo fair takes place at Kánam village on the 17th of Jéth. At this fair people visit the temple of the god Dáblá, and dance and sing there with great rejoicings.

(19) The Chhokten-zálmo fair is held at Lábrang, a village in Shúwá *parganá*, on the 15th of Hár. People visit the temple called Chhokten at Lábrang. Singing and dancing to music are its main features.

(20) The Suskar fair is observed in Kothí or Kostampí village, as well as elsewhere, about a week from the 9th of Phágun. Two parties, one of young men, and the other of young women, fight with snow-balls until they are tired. Singing and dancing to music before the goddess Shúwáng Chaᅅᅇdika are the main features of the fair.

(21) The Jagang fair also takes place in Kothí village on the 3rd of Mágh, and lasts for a day. Dancing and singing songs to music, and worship of the deity, are performed with great rejoicings. *Jagang* is derived from Sanskrit *yajna*, meaning sacrifice.

(22) The Bishu fair is the same as the Rás-káyang, which

takes place on the 1st of Baísakh. In Upper Kanáwar, people call it Rás-káyang, and in Lower Kanáwar, Bishú.

(23) The Bang-káyang fair is held in Grámang or Kathgáoñ, a village in Bhábá *parganá* on the full moon of Paush. All the people of Bhábá *parganá* assemble in the temple of Maheshras and worship him. Dancing and singing are the main features of the fair.

Mr. Schnabel points out how the so-called Buddhists are by no means free from—

“ Furcht vor vielen Naturgottheiten, Dämonen und Gespenster. Der eine grosse Hebel der lamaistischen Frömmigkeit ist der Wunsch, die Seele vor den Höllen zu erretten und dem Paradiese zuzuführen, während der andere, ganz anders wirksamere Hebel die Furcht vor den bösen Geistern ist. Diese zwingen unsere Talbewohner, ihnen Opfer darzubringen, vermöge ihrer geheimnisvollen Macht die Leben, den zu peinigen und ihnen allerlei Unheil zuzufügen. Aller Dämonen und Teufelsdienst wurzelt in der Furcht. Der Geisterdienst mit der ihm zugrunde liegenden Furcht füllt das religiöse Leben unsrer Tibeter völlig aus. Bei *Geburt, Namengebung, Brautschau, Heirat, Hausbau, Aussaat, Ernte, beim Bäume fällen, im Streit und Kampf, beim Feldbau, Handel* etc. wollen die Geister oder Lhas berücksichtigt sein und haben wir in unserm Dorf allein *drei* Personen, auf or in welche sich verschiedene Lhas versenken aber jeder dieser drei Orakelmänner hat seine ganz bestimmten Lhas. Z.B. heisst einer von ihnen *Sadnam(b) zangpa*, in den sich *Dabla, Dsodum, Ābi Man, Besara* einsenkt oder niederläfst; ein anderer, namens *Nomphal*, spricht das Orakel nur vom *Kesar rgyalpo* und der *Kali*, während der dritte, *Chōphel* genannt, es mit *Dani kyung s'ru, Vor kyung s'ru* und *Nying kyung s'ru* und keinen anderen Lhas zu tun hat.

Am Schlügs machte ich bloss noch das ལྷ་འབབ་བཞུ། ལྷ་འབབ་པ། *lha a babpa* und *lha zhugspa*, der zerabrtesegen einer Gottheit auf oder in einen Menschen, da dern dann Perakal duerselben ausspricht, schildern, was besi vielen mehr tutiresse erwecken dürfte.” Mr. Schnabel then goes on to describe the Lhāpā, for an account of which reference must be made to the *Glossary of Tribes and Castes, Punjab*, s. v.

I.—WAZÍR MANSUKH DÁS' SONG.

The following song relates to Wazír Mansukh Dás, grandfather of Wazír Ran Bahádur Singh, who was a very able man, and who died of illness at Simla when he had come down to a Darbár there.

29. *Khóná Rámpúrá, Tukpáú wazírí,*
Tukpáú wazírí Mansukh Dás Wazír.

Mansukh Dásas lótask, áng káyathas hám tan ?
Áng deháng dám máe, í káglí ché-rayiñ.
Ché-mig tá ringtóyiñ, byóra thü shenmig ?
Byóra tá sherayiñ, ámájiú dhálang,
áng deháng dám máe, Shankras tólyá-rayiñ.
Áng kanésá nyótang, ráting láe lán-rayiñ.
Shupá punmá shúpái tólyáyiñ, som punmá somí tól-
yáyiñ.
Rái dyáro, máñjó, de-li-ú Púwári.
Wazírú thud thápen, anenú ámá jiú.
Hálásá lonmig, anenú ámájiú ?
Anenú ámájiú, Relanú bistániú.
Báho-chú parmí, Biranú bistániú.
Bistánis dakk lótask, áng sañgiú kanésá,
thú-lí búchañyáñ ? Fói tá mání,
Wazír pírang paréshid ; gud kuló krábgyos.
Relnú bistánis lótask, sachí-ú úrkólang.
Thü pírang paryásó, thí-dá-thí lánté.
Dámbar tólyáté, shelmánu gunkar lánté.
Chil-chilí zarmig bérang, Dámbarú deorangó,
Shankrasas lótask, thü lí tólyá-cha-yiñ ?
Kimó chályá-rayiñ, gróhang gü nétak.
Palyatá bútask, khóná Rámpúra.
Wazíras íshid, Dámbar thü lóshid ?
Dámbar tá lóshid, kimó chályá-ra-yiñ.
Zílá Sáhibas lótask, kí kimó thá bí-yiñ,
shelmánu gunkar lánté, shong shong chályáté.
Simalé Darbárá, man ban thí man ban ?
Zílá Sahab man ban, gun má lágyádo.
Stish púri, shell ke-ké, rái dyáro máñjó,
rái dyáro máñjó, júú lí dúbyá-gyos,
bañgyó bishárang, anenú kanésáú ;
hálá lonmig ámáú, hálá lonmig parmíú ?
Lonmig gyátó íchú, arkolang nirmání.
Rái dyárá májang, deliú Púwári,
bistánis dakk loshid, thú buyiñ sañgiú kanésá ?
Fói tá mání, wazír dú-byá gyos.
Wazírú bístání, tul-túli mig-tí.
Gud kul-kul krábgyos anenú ámá.
Hálásá lánmig ? Áng zángú díwang,
pachis má paréch, ku-ku má thásto.
Pazírú bennang, stish tíhang zálgyos,
stish tíhang zálgyos, darsan má parás.

Translation.

In the plain of Rámpúr dwells the minister, the Wazír Mansukh Dás, who said:—'Where is my clerk? I am not feeling well. Write a letter.'—'You ask me to write a letter,

but what am I to say in it ?'—'First give greeting to my beloved mother, and say I am not well, and that she should pray to Shankras,¹ the *deota*. O my friends ! Both of you should pray to the *deota* in the evening if you arrive in the evening ; and in the morning, if you arrive early.' Within a week they had reached Pwáří. The minister's mother was in the upper storey of her house, but how could they give her their tidings ? His mother's name was Relanú bistáni,² and his well-loved wife's Biranu bistáni. The latter said : 'O comrades of my husband, why have you come ?'—They replied :—'Not without a purpose, for the minister is ill.' Hearing this she began to weep and wring her hands : and the aged mother asked :—'Is it true or false ? We must do something to cure him. What disease has he ? We will consult his *deota*, and try to heal him with drugs, etc.' Next morning, near Shankras' temple, the *deota* said :—'Why do you consult me ? Bid him come home and I will do him good.' So they went back, and on reaching Rámpúr the minister asked them what Shankras *deota* had said.—'Shankras has said : Why are you asking me ? Tell the minister to come home, and then he will be safe.' The Deputy Commissioner of Simla looked after him like a father, with more than a parent's care, and gave him seven pills. But a week or so later the minister breathed his last, to the deep regret of all. His companions were much distressed, and said : 'What shall we say to his mother, and to his wife ?' A week later they had reached Pwáří, and the minister's beloved wife asked why they had come. They replied :—'Not for pleasure, but in sorrow, to tell you that the minister has gone to Heaven.' They (the women) began to weep and wring their hands. His mother said : 'What now can be done ? Where is my beloved son, who was like a golden lamp ?' Love for her son made her say : 'I cannot get such a worthy son now.' She made a pilgrimage to the seven sacred places, but could find no peace.

II.—THE SONG OF LÁPCHO BIST.

The following song describes the late Tíká Raghu Náth Singh's marriage. On the return from Mandí cholera broke out and more than 1,500 people, both of Mandí and Basháhr, succumbed. Wazír Jwálá Dás and Wazír Dewá Sukh Lápcho Bist also perished. The latter died at the spring, between Gaurá and Gopálpur, about 80 miles from Simlá, called the Physician's Spring (*Baid kí bawří*). It is so called because a physician (*baid*) who had come up to the hills to cure the sick,

¹ Shankras is the name of the deity of Pwáří village in the Inner Tukpá *parganá*.

² Fem. of *bist*, the Kanáwari for *wazír* or minister, and used as the title of his wife or mother.

reached this spring, drank its water, and thinking that in a country which had so fine a climate, there was a little hope of finding any sick, turned back.

14. *Mahárájas lótask, Lápcho bist háam tan ?*
Jilyújí maháráj, Lápcho bist jwá máech.
Gyámig kí tonmá, áryá-mí shé-té.
Nyótang házrí bí-gyos, khoná Lábrangá,
Khoná Lábrangá, Lápchoú duwáre.
Lápcho-ú pé-rangá, Negí tashá máesh ?
Negí ton tá tashá, chhatkangú ampí ;
chhatkangú ampí Yum-póthí silo.
Jú káglí jí-ra-yiñ, Lápcho bistu gudó.
Bistas tá lótask, báho chhángá bánchyáñ-yiñ,
báho chháng tá lótask, bápú kí bán-chyáñ-yiñ,
gü tá mí-né-tak. Da káglí kumo, byorá thü dush ?
Byorá tá lonmá, bistú shong chámmig,
Bistánis dakk lóshid, “ kí shong thá bí-ra-yiñ
taúlá díyáiro, “ maháráju wáng den, bímig tá ggá-tak,
Mandí byáhang bímig. Man-banú tá pyúshim,
duwíré nérang ;
báho parmiú pyúshim, bairang kañkaní dená,
brálmig má chál chál, tul-tulí mig-tí
Mig-tí twán má-gyách, gü shyúris bútak.
Dakk shong shongí bí-má, khoná Rámpúrá ;
jilyújí maháráj, thü áryá-cha-yiñ-yáñ ?
Foi tá-lí mání Mandí byáhang bímig.
Mandí byáhang bímá, kanes hát kétayiñ ?
Kanes tá kétak, Chángpáú Lámá Delíá.
Bí mig tá lótask painan thü kétayiñ ?
Painan tá kétak réshamú chhúbá.
Lápcho bistú tánges, pálgí bunyá gyos.
Ring bunmigú bérang, pírang paryá-gyos ;
ring ringí bunmá, rágú báyé dená, rágú báyé dená ;
Lápcho bistas lótask, “ Chángpáú Delíá Lámá,
áng shíshó ló kárayiñ, áng múrtí khítak,
múrtí khímá khímá, múrtí mailá háchis ;
ádang láyé beró, Lápcho dú-byá-gyos.

Translation.

The Rájá of Basháhr asked :—‘ Where is the Lápcho minister, Dewá Sukh by name ? ’—‘ Sire, the Lápcho minister is not here ; but if Your Highness wants him, we will send for him. Two attendants went up to the level lands of Lábrang village to the Lápcho minister’s door (asking) : ‘ O kinsman of the Lápcho,¹ is the minister here or not ? ’—‘ Yes, there he is, in

¹ Lápcho, a sept of Kanets found in Lábrang village : probably from Lábrangpá, ‘an inhabitant of Lábrang.’

front of his temple, reading the Buddhist scripture.'—'Take this letter and deliver it into his own hands, we pray you.'—The minister said:—'Dear son, read me the letter.' But his son replied: 'You must read it, dear father, as I do not know how to read.'—'What is the purport of the letter?' 'Its purport is to bid you to go down, so that you may go to Mañdí with the wedding party.' The minister's wife said:—'As it is very hot, you ought not to go down.'—'Under the Rájá's orders it is imperative that I should go down, for we shall have to go to the wedding of the heir-apparent.'—So his parents accompanied him to the doorway, and his dear wife escorted her husband as far as the gate of the village, and even beyond it; in her grief at parting, tears rolled down her cheeks. 'You must not weep, for I shall soon be back.' So going down and ever down he reached Rámpúr, and said:—'O victorious king! Why have I been summoned?'—'It was not for amusement, but because we have to go to Mañdí for the Tíká Sáhib's wedding.' 'Who then will be my companion?'—'Deliá, Lámá of Chángo¹ village.'—'What about my dress?'—'O, as for dress, you will get a silk robe.'—A palanquin stands ready for the Lápcho minister, Dewá Sukh by name. On his return from Mañdí the Lápcho minister fell ill of the loathsome cholera. Journeying up and ever up at the spring called the Physician's Spring,² the Lápcho minister said:—'O Deliá, Lámá of Chángo, bring me my looking-glass, that I may see my face.' Looking at his face again and again the Lápcho minister breathed his last at midday.

III.—WAZÍR FATÉ JÍT'S SONG.

A Historical Song.

The following is an old song of the Gurkhá War time, when Wazír Faté Jít or Faté Rám, great-grandfather of Wazír Ran Bahádur Singh, an able minister of the Basháhr State, after holding a great assembly of the seven *parganá*s of Kanáwar, got rid of the Gurkhás in a very ingenious way. They say that his plan was to put stones from the bed of the Sutlej into a number of boxes, and hand them over to the Gurkhás without the keys, saying that it was all the treasure of the State, and that they could take it and quit Basháhr. This they agreed to do and left the country.

*Morathú thusko Kyálkharú yor,
 Dum lángyo khoná Rámpúra,
 Stish khunangú májang, khunangú ball Ginam,
 Í káglí cheshid, Karam bistú chhángas,*

¹ Chángpá, of Chángo, a village in Shuwá *parganá*.

² Which lies about 1½ miles north of Gaura bungalow.

*Karam bistú chhángú, námang thú dúgyos ?
 Námang tá dúgyo, Fate Jít bist,
 Dagolyú dang hát dú ? Negí Dhangchú chháng.
 Námang thú dúgyo ? Zambud Rám námang.
 Dagolyú nyumch hát tó ? Pujoyáresú chháng.
 Námang thú dúgyo ? Námang lonmá Shipat.
 Shipat káglí fígyo, ring Kanóring desháng,
 Da káglí bánchýáo, cheí stish khunang,
 Káglio cheshid thú dú ? káglio cheshid nú dú,
 Ukhyángú bí-mo, Ormig shú shérayiñ,
 Ormig shú shérayiñ, Ginamú Ormig shú.*

Translation.

From the ridge of Maleutí¹ up to Kyálkhar² (from all Kanáwar)

A grand assembly is to be held at Rámpúr.

Ginam is the chief of the seven *parganá*s of Kanáwar.

The son of Wazír Karm Sukh wrote a secret order.

What is his name ? He is called Wazír Fatè Jít.³

Who is his companion ? A son of the Dhañgch, the *negí* of Ginam.

What is his name ? He is called Zambud Rám.

Who is his companion ? His companion is a son of the Pujoyáres.

What is his name ? His name is Shipat.

Who carried the letter up to Kanáwar ?

That letter was read by all the officials of the seven *parganá*s.

What was its purport ? It was written in it that All the people should come down to the Lawí fair at Rámpúr,

And that the village deity of Morang, by name Ormig, should also be brought down.⁴

(The rest of this song cannot be procured.)

IV.—KALAN PUR NEGI'S SONG.

The following song dates from the time when Negi Kalan Pur was imprisoned on some charge by the Rájá of Basháhr. He was afterwards released by Zorú of Rushkhalang *ghori*. The song is in the Shumchho dialect.

¹ Morathú is the Kanáwar name for the Maleutí ridge between Saráhan and Tráñdá, where the Kanáwar valley begins.

² Kyálkhar is the Kanáwar name for the Shyálkhar fort, where the Tibetan frontier commences.

³ Dhañgch is the name of a sept of Kanets found in Morang or Ginam, a village in Inner Tukpá *parganá*.

⁴ Ormig is the name of the deity of Morang or Ginam village.

*Jetháro Lawípa Loktasú chháng Zorú,
Loktasú chháng Zorú, chhé khabarí dúgyo ?
Heđ tá chhé khabarí, giraú ácho tugótash,
Tálingshyá Kárgyut Acho Kárgyut lotash,
Ang báiche Kálan, kinú hát má sheshchak ?
Hán tak má hán tak, gyálboú arbá lántak,
Kálan bañdwá khólyáyíñ, paisá sililí shétak.
Tálingshyá Kárgyut, kañchhá Gañgyulpáú chháng,
Haló chhuló zabán nang, gyábting marjyád má-lán,
Marjyád má lánmá, thág-tug tungú chhé-lámá.*

Translation.

- “ O Zorú, son of Loktas,¹
What’s the news from the Lawí fair at Rámpúr ? ”
“ What other news is there ? Your eldest brother
Kárgyut of Táling village is coming up.”
And his brother Kárgyut said,
“ O brother Kálan Púr, who does not know you ?
If I can, I’ll petition His Highness for your release.”
“ O victorious king, I have a request, be pleased to
release Kálan Púr, I’ll pay the fine.”
But the tongue of the Gañgyul² man’s younger son,
Kárgyut,
Is not staunch, for afterwards he did not keep his
word.
If a man does not keep his word, it is useless for
him to eat and drink.

V.

A Historical Song.

The following song describes the late Tíká Raghunáth Singh’s escape from Basháhr to Sirmúr in 1883, owing to his dislike of the proposed matrimonial alliance with Mañdí, which he was afterwards induced to accept, Wazír Ran Bahádur Singh being then his trusted adviser. His attendants were not thrown into jail, but were sent by the Superintendent of the Simla Hill States to Jungá, where they were received by the Rájá of Keoñthal as his guests.

*Tíká Sáhibas lotash, áng hushyáí hám tan ?
Hushyáí loshímá, Tukpáú wazírí,
Tukpáú wazírí, Ran Bahádur Singh,
Ran Bahádras lotash, thú ringtoyíñ maháráj ?*

¹ Loktas, a sept of Kanets, found in Kanam, a village of Shuwá pargana.

² The name of a *ghori* as well as that of a dialect.

*Ringmig tá thú ringtak, payiñ banbás bíté,
 Mañdí byáháng losho, áng má khushí budá,
 Námang má zúshé, nú Mandiú Rániú.
 Ran Bahádras lotash, nú bátang má-ní,
 Kin bápújí kocháng, ángú roño shechó.
 Kinú roño shenmá, ángú shechis bróbar.
 Dái pór má sángstang, áng pálgí tólyáyíñ,
 Áng chální hám toyíñ ? Áng chhariyá hám toyíñ ?
 Áng pálgí tólyáyíñ, áng chhari tólyáyíñ.
 Dái pór má sángstang, Tíkó máesh lósho,
 Bañgyó bishárang, anenú bápú jiú.
 Dak nesh neshí bímá, Sirmóring darbáro,
 Sirmóring darbáro, Rájá Shamshér Pargás,
 Shamshér Pargás lotash, hám bímó kí budá ?
 Ran Bahádras lohid, nishí shelí bushid,
 Kisí shéli mání, kisi banbás lósho,
 Mañdí byáháng loshó, Tíko má khushi lángyos.
 Mañdí byáháng má lánmá, áng deíjí firayíñ.
 Tíká Sáhibas lohid, bápújí-pang íták.
 Simlé sáhibú hukam, Sirmóring darbáro,
 Tíkáu Simlé shérayíñ, mánimá muluk jáfat,
 Rái dyáro májang, Tíká Simlé pushid,
 Simlé darbár háchis, an bápú lí bushid.
 Bulbulí sángmig beró, Simlé darbár háchis,
 An bápús dak lohid, sái mí roño shenmig,
 Palbarú majángo, sái mí roño shéshid.*

Translation.

The Tíká Sáhib said, "Where's my clever official?"

(By the clever official he meant the minister of Tuk-pá parganá,

By name Ran Bahádur Singh.)

Who, presenting himself before the Tíká Sáhib, said:—

"What is Your Highness' order?"

"What else can I say, but that we should go into exile.

They talk of the Mañdí marriage, but I do not like it."

I do not care even to hear the Mañdí Ráni's name.

Ran Bahádur Singh replied: "No, it is not good, For Your Highness' father, the Rájá Sáhib, will take it ill, and he will put me in irons."

The Tíká Sáhib said: "If you are imprisoned, then it is as if I were imprisoned.

Have my palanquin ready at midnight.

Where are my palanquin bearers? Where are my gold and silver stick holders?

Hold up the sticks and go on.”

It was known to all before daybreak that the Tíká Sáhib was not there,

And this news greatly surprised the Rájá.

Going straight down, the Tíká Sáhib reached Náhan, And the palace of Rájá Shamsheer Prakásh of Sirmúr, Who inquired why the Tíká of Basháhr had come.

Wazír Ran Bahádur Singh replied, “We have come down for pleasure.”

“No, no, not for pleasure, you are said to have escaped from Basháhr,” replied the Rájá of Sirmúr.

Wazír Ran Bahádur Singh said: “There is talk of the Tíká Sáhib’s alliance with Mañdí, but the Tíká Sáhib does not approve of it.”

“If he dislikes the Mañdí match, then he may make an alliance with Sirmúr,” added the Rájá of Náhan.

To which the Tíká Sáhib replied that he would ask his father about it.

An order from the Superintendent of the Simlá Hill States reached the court at Náhan that

It would be better for the Rájá of Sirmúr to send the Tíká of Basháhr at once up to Simlá.

After a week the Tíká Sáhib came to Simlá.

The Rájá of Basháhr also arrived there.

Next morning was held a *darbár* of the Superintendent of Hill States,

In which the Rájá of Basháhr asked the Superintendent to imprison the ten servants of the Tíká Sáhib,

And in a trice they were thrown into jail.

VI.

A Historical Song.

The following song was composed in praise of the late Tíká Raghunáth Singh, C.I.E., after the settlement of the State, when he came to Simla to attend a Darbár.

Tíká Sáhibú qáidá, beqáidá mání,
Beqáidá mená, zábteú thoring qáidá,
Zábteú thoring qáidá, zulum thachchí máech,
Tíká Sáhibas lotash, áng hushyári hám tan?
Hushyári májangó, nyótang házri hám tan?
Hushyári tá lonmá, Akpá Chárasú chháng,
Ngá rupayá tátá, Tíkáu mujró lángyos.
Tíká Sáhibas lólash, “Yá Sanam Sukh házrirí,
Hun tá bímig háché, Simlé Darbar hácho.”

Sanam Sukhas lóshid, "Áng bolás tá mání."
Kín bolás má nímá, hátú bolás nító?
Jilyújí Mahárájá, kí lí bímá bútak.

Translation.

There is no misrule under the government of the
 Tíká Sáhib,
 All the regulations are most just,
 There is no oppression in any thing.
 The Tíká Sáhib said, "Where is my worthy pair of
 attendants?"
 "And of the pair, Where is the clever attendant?"
 (By the clever attendant he meant the *cháras*¹ of
 Akpá² village, named Sanam Sukh.)
 After presenting Rs. 5 he humbly proferred saluta-
 tion to the Tíká Sáhib,
 Who said to him, "O Sanam Sukh,
 Now we have to go down, there's a *darbár* at
 Simlá."
 Sanam Sukh replied, "O my Lord, it is not in my
 power."
 The Tíká Sáhib replied, "If you won't go, then
 who would?"
 "O my Lord, if Your Highness will go, then I must
 attend."

VII.

A Historical Song.

The following song was composed in 1891, when the late
 Tíká Raghunáth Singh, C.I.E., established the tahsíl at Chíní,
 and appointed Negí Jítbar as its Tahsildár.

Tíká Sáhibas lótask, áng hushyári hám tó?
Hushyári tá lonmá, Negí Jítbar Kharyán.
Jítbar Kharyán Negi, Chíní bímig gyátó,
Chíní bímig gyátó, tahsíl béshyámó.
Negí Jítbar lótask, áng bólás tá mání.
Nú rákshasú muluk, Shuwáng Chañdiká kócháng.
Kin bolás má nímá, hátú bólás nító?
Bíbí tá lótask, munshí hát kétayín?
Munshí tá kétak, Múrat Singh munshí.
Munshí tá kétayín, káyath hát kétayín?
Káyath tá kétak, Répáltú chhángá,
Répáltú chhángá, Hirdá Rám káyath.

¹ *Cháras*, a headman.

² *Akpá*, a village in Shúwá parganá celebrated for its grapes.

*Káyath tá kéréyíñ, buthuñgrú hát kétayíñ ?
Buthuñgrú tá kétak, Sáñglá-ú dekhra,
Sáñgláú dekhra, Thákur Dás Negí.
Jítbar Negí lótask, bagár thwáyámig,
Dái nijá bagár, dái nijá khazán.
Rái dyáro májang, Rushmaulú¹ Chíní,
Farañgíú kóthí, hunakchú tahsíl,
Hunakchú tahsíl, Jítbar bunyágyos.
Múrt Singh munshí lótask, thú jágá dúgyo ?
Shong káchyáng khímá, sámneú tíhang,
Kailás parbatí, kansang Saránang.
Jítbar Negí lótask, kisáng shéli bíte,
Kisáng shéli, bíte, májang Kostampí.
Dak shong shongí bímá, Chañdikáú deorangó,
Chañdikáú deorangó, Chañdiká shárshim gyátó.
Chañdikás tá lótask, “ Thú shárshim gyátó ?
Thú shárshim gyátó ? Huná á dang láyé ?
Jítbar Negí lótask, “ Hukum kí lán-rayíñ,
Chíní tahsíl loshó, khúshí má khúshí.
Shúwáng Chañdikás lóshid, áng niráj budá,
Jítbar Negí, lótask, niráj bun má gyách,
Nú shongchú húkum, sáring kém gyátayíñ,
Sáring kém gyátayíñ, bagíchá bunyámo.
Dak Chañdikás lótask, gu sáring mā kék,
Gu sáring má kék, áng paimáshú niráj,
Gu Rámpúr jábtak, Tíká Sáhibú ampí,
Tíkáu jabáb rántak, áng má khúshí budá,
Áng má khúshí budá, jimí nápyapá.
Jítbar Negí rángyos, ngá rupayá nazar,
Ngá rupayá nazar, Shúwáng, Chañdikáu tánges.
Yá Shúwáng Chañdiká, jas bág dám lánrayíñ.
Dak ring ringí bunmá, Rushmaulo Chíní,
Rushmaulo Chíní, tahsílú ampí.*

Translation.

The Tíká Sáhib said, “ Where is my clever man ?”
The clever man is Jítbar Kharyán² Negí.
“ O Jítbar Kharyán Negí, you must go to Chíní,³
And establish a tahsíl there.”
Negí Jítbar replied : “ It is beyond my powers,
The people of the country are worthless, and the
goddess Chañdiká⁴ is against (us).”

¹ A term for Rogí, Chíní, Ywáring, Bréle, Dúni, Kostampí, Kosmé and Khwángí villages.

² A sept of Kanets in Pángí village in Shúwá parganá.

³ A village in which the *tahsildár* of Kanáwar lives.

⁴ The name of the deity of Kostampí village, also called Shúwáng Chañdiká.

“ If it is beyond your powers, then within whose powers is it ?”

Negí Jítbar said : “ If you order me to go, whom will you make my *munshí* ?”

“ Munshí Múrat Singh shall be your *munshí*.”

“ You have given me a *munshí*, but who shall be my writer ?”

“ Your writer shall be the son of the Repáltu,¹ Hirdá Rám.”

“ You have given me a writer, but who will be my *dafádár* ?”

“ Your *dafádár* shall be the young man of Sángle,² Thákur Dás.”

Negí Jítbar said : “ Despatch the kit.”

Fifty coolies and Rs. 5,000 in cash

Within a week reached Chíní,

Where there was an English bungalow.

There Negí Jítbar Kharyán now built a fine *tahsil* building.

Munshí Múrat Singh said, “ What a place it is !

If we look, there's Kailás mountain, the sacred place of the Hindús,

Like the younger brother of Saráhan.”

Negí Jítbar said : “ Let us go for a walk

Towards the village of Kothí or Kostampi.³

Then walking down and down, he reached the temple of Chañdiká,

And said that he would like to ask something of Chañdika.

Chañdiká said : “ What do you want to ask of me at midday ?”

Negí Jítbar replied, “ Your order is required

To establish the *tahsil* in Chíní; are you pleased or not ?”

Chañdiká replied, “ I am not pleased.”

Negí Jítbar said : “ You should not be displeased :

It is an order from the plains.

Will you be pleased to give me the field at Chíní,

To make a garden ?”

The Shúwá Chañdiká replied, “ I will not give the field,

I am not satisfied with the settlement operations.

I will go down to Rámpúr before the Tíká Sáhib,

And will give him an answer,

I am not pleased with the survey of the land.”

¹ A sept of Kanets in Sángle, a village of Outer Tukpá *parganá*.

² A village in Outer Tukpá *parganá*.

³ A village in Shúwá *parganá* where Chañdiká's temple is.

Thereupon Negí Jítbar placed before Chañdiká
Rs. 5,

As a present, and prayed :

“ O Shúwá Chañkidá, be kind and bestow upon me
glory and good fortune.”

Then coming back up and ever up,
He arrived before the *tahsíl* of Chíní.

VIII.

A Historical Ode.

The following ode is said to have been composed in 1888, when the late Tíká Raghunáth Singh, C.I.E., was sent for by his father-in-law, the Rájá of Mañdí. Thence he paid a visit to Rawálsar.

*Títhang náyam bíte, sámneú títhang,
Sámneú títhang, Rawálsórú thóring,
Rawálsórú thóring, dóbar láye béró,
Dóbar láye béró, Mañdí Rájá tukto,
Mañdí Rájá mání, Basháhro Tíká Sáhibá,
Basháhro Tíká Sáhibá, rupayá chhárbá túré.*

Translation.

We may go to bathe in Rawálsar,¹
The famous sacred place,
At midday.
Is that the Rájá of Mañdí who is coming down ?
No, not the Rájá of Mañdí,² but the Tíká Sáhib of
Basháhr,
Who is coming raining coin.

IX.—THE SONG OF WAZÍR RAN BAHÁDUR SINGH.

The following song was composed in 1897, when the late Tíká Raghunáth Singh, C.I.E., summoned the late Wazír Ran Bahádur Singh to stand his trial for sedition in Doḍrá Kwár.

*Yochálo den tá, nyótang chaprásí,
Nyótang chaprásí déliú Pwári,
Déliú Pwári, wázírú, thud thápen.
Wázírú bistání, wázír tashá má-esh ?
Wázírú thu lótyiñ ? Hed tá thu lótak,*

¹ Rawálsar, a sacred place in Mañdí territory.

² The name of the late Rájá Mañdí was Bijay Sén, and the late Tíká Sáhib of Basháhr was his son-in-law.

*Wazírú shong chám-mig. Bistānis dak lóshid,
Gu chángé máshék, táto díyáro,
Táto díyáro, nyásí thwáyácho.
Dak shong shongí bunmá, khoná Rámpúra,
Khoná Rámpúra, májang ka-cha-río,
Májang ka-cha-río, taktú den Tíká Sáhib,
Gílimó den wazír, Ran Bahádur Singh,
Milái láno, Shrí Tíká Sáhibú ampí.*

Translation.

There arrived at Pwāri,¹ at the minister's abode,
Two *chaprásís* of the Rámpúr court,
And in the upper storey of the house they asked:
“ O honourable wife of the Tūkpā wazír, is the
wazír at home or not ? ”
“ What have you to say to the wazír ? ” she
asked.
“ What else can we tell him but that he is sum-
moned to Rámpúr. ”
“ I won't send him down, because the weather is
hot,
He will get ill, ” replied the minister's wife.
Then coming down and ever down, they reached
Rámpúr
And the court of the Tíká Sáhib ;
Taking a seat on a chair, granted a carpet to sit
on, for Wazír Rán Bahadur Singh,
He proves himself to be innocent,
Before Tíká Raghunáth Singh.

X.—THE SONG OF NEGI NÁRÁYAN DAS.

The following song was composed in 1899 when Negi Náráyan Dás, of Rópá village in Upper Kanáwar, was murdered by his own brothers, who were at feud with him. Only one brother, who remained neutral in the quarrel, is alive, by name Rasbír Dás Lámá, of Rópá.²

*Nárán Dásas lotash, hun bímig háche,
Kásáú Breling úkhyáng, rwáshis toyáñ má toyíñ ?
Dóbar láé beró bairí shárshígyos,
Náráyanú bái band, roníng báyággos.
Májang omó man ban, Mewáru chhángá,
Mewáru chhángá, Chhattar Maiñdup báiyár.*

¹ A village in Inner Tūkpá parganá on the left bank of the Sutlej.
² This song was sung at Lábrang village on the 25th of July 1900 by two girls by name Yángchen Dólmá and Sanam Zangmó.

Wazírú bistání, Charan Dásí bánthin,
Charan Dásí bánthin, tul-tulí mig-tí.
Chhattar Maiñdupas lotash, mig-tí twán má-gyách,
Mig-tí twán má-gyách, ijap Tahsíló bitak.
Chíní Tahsíló, Munshí Hirdá Rám,
Munshí Hirdá Rám, Repáltuú chhángá.
Hirdá Rámas lotash, Maiñdup dám toyíñ yáñ ?
Maiñdup dám toyíñ yáñ ? Thú lí búchayíñ yáñ ?
Í arziú táwá, khúniú mámalá,
khúniú mámalá, ráting chályátté.
Tahsildáras lotash, bist chángé má dúbyás,
Gañgyulpá jálí, khúniú lágyátté.
Chhattar Maiñdupas lotash, arkólang mání,
nirmání tonmá, shong khabarí sheté.
Shongchú hukum budá, yá Chíní Tahsildár,
yá Chíní Tahsildár, mauká khyám kí derayíñ.
Tahsildár dakk bígyos, Khágó chú Rópá,
Khágó chú Rópá, Thólpáú puziró.
Náranuú bistání, tul-tulí mig-tí,
Tahsildáras lotash, mig-tí twán má gyách.
Shonglí chályátté, krigurú chháng hám to ?
i sandúk bunyárayíñ, palbarú májangó, sandúk bun-
yágyos.
Dakk shong songí bunmá, Jáñgí deshángó,
Jáñgí deshángó, Misponú goríng den.
Tahsildáras lotash, murdo júkyárayíñ.
palbarú májangó, murdo júkyágyos.

Translation.

Náráyan Dás said, " Now we must go to the temple-yard
 Of Breling to celebrate our annual fair; are you
 ready or no ?"
 At midday, in the fair, his enemies arose,—
 The brothers of Náráyan Dás,—and killed him with
 a stone.
 At midday, the Mewárú's son, by name¹
 Chhattar Maiñdup, gave parental aid
 To the widowed wife of the minister, the beautiful
 woman,
 By name Charan Dasi, rolling down tears in
 mourning.
 Chhattar Maiñdup said, " You should not weep,
 I will go at once to the tahsíl."
 At Chíní tahsíl, the tahsíl clerk Hirdá Rám,
 The son of Répáltú, inquired,—

¹ Mewár is a sept of Kanets living in Rópá village, Shúwá parganá.

“ Are you well, Chhattar Maiñdup,
 Why have you come down ?”
 He replied : “ I have come down to report the murder of Náráyan Dás,
 For that I am coming by day and night. ”
 The Tahsildár replied : “ No, not so, I believe that Náráyan Dás is all right,
 The people of Gañgyul bring down false reports.”
 Chhattar Maiñdup replied : “ No, 'tis not false.”
 “ If it be true, I must report the matter to Rámpúr.”
 An order came from Rámpúr saying, “ O Jítbar, Tahsildár of Chíní,
 Go at once to enquire into the case on the very spot.”
 The Tahsildár then went up for the enquiry to Khágo,¹
 And at Ropá in the Tholpá's² house,
 Where the widow was weeping for her husband.
 The Tahsildár then said, “ You ought not to weep.”
 “ We will go down together. Where's the carpenter's son ?
 Make a coffin for the body.” In a short time the coffin was ready.
 Then going down and ever down, they came after two days
 To the village of Jáñgí,³ the Mishpon's⁴ house.
 The tahsildár then gave order to cremate the body,
 And in a short time the cremation rite was done.

XI.—THE SONG OF SANAM GURÚ SHÁHUKÁR OF LIPPÁ.

The following song gives an account of the Chíní tahsildár Jítbar Negí's asking the rich man of the Lippá village, by name Sanam Gurú, to lend him two ponies for bringing down the revenue money of the Chíní Tahsíl.

*Yocháló den tá, í káglí budá,
 da káglí budá, márkhoná Lippá,
 márkhoná Lippá, baktábarú goré ;
 baktábarú betá, námang thü dugyos ?
 Jesmang-shyá yungzé, Sanam Gurú Sháhukár,
 kansang-shyá yungzé, Sanam Rám sháhukár,*

¹ Khágo means a saddle between two hills.

² Tholpá is the name of a sept of Kanets living in Ropá village in Shúwá parganá.

³ Jáñgí is a large village in Shúwá parganá.

⁴ Mishpon is a sept of Kanets living in Jáñgí village in Shúwá parganá.

*Da káglí budá, Sanam Gurú gudo,
 áchó tá lótask, báya kí báncháñyiñ,
 bayá tá lótask, áchó kí báncháñyiñ.
 Áchos tá báncháshid, poshbángú den tá-tá,
 nú káglí kumó, byoró tá thü dush?
 byoró tá lonmá, Tahsildárú byoró,
 Tahsildárú byoró, rám rám sháhúkár,
 nyótang táwá kánayó skyó-ráng dánh gonmá;
 shum barshangú thurú, káchuk má-toyi gonmá.
 Rupayáú bbarang skyubmó, Sanam Gurú sháhñkár,
 Sanam Gurú sháhúkár, gereó thoring jetaké,
 lumshis gereó thoring, gyábtén rupayáú bbarang.
 Dakk shong shongi bunmá, Chí-ní-ú Tahsíló,
 Sanam Gurus lótask, rám rám Tahsildár;
 Tahsildár lonmá, Kharyán bhandári,
 Kharyán bandáriú, námang thü dugyo?
 Námang, tá lonmá, Jítbar Tahsildár.*

Translation.

From down country, there came a letter.
 The letter arrived at the plain of Lippá,¹
 In the house of the rich man, and of
 A rich man's son. What is his name?
 The elder brother is called Sanam Gurú,
 And the younger Sanam Rám.
 The letter was handed over to Sanam Gurú.
 The elder said: "O younger brother, read it,"
 And the younger said, "O elder brother, you may
 read it."
 The elder read it, placing it on his knees.
 What is written in it?
 It contains the message of the Chíní tahsildár:—
 "Good morning to you, O rich man,
 Please send a pair of ponies, a male and a female,
 A male of three years and a mare that has not
 foaled.
 O Sanam Gurú *Sháhúkár*, they are wanted to carry
 down the revenue-money."
 Sanam Gurú, riding on a mule,
 And putting the money behind him,
 And then coming down and ever down, reached
 Chíní tahsíl,
 And did obeisance to the tahsildár.
 The tahsildár is of the Kharyán² sept, formerly a
 store-keeper.

¹ Lippá is the name of a large village in Shúwá parganá.

² Kharyán is a sept of Kanets in Pángí village in Shúwá parganá.

What is his name ?
His name is Jítbar tasildár.

XII.—NEGÍ SHAMBHÚ RÁM'S SONG.¹

Composed in 1899 in the Shumchho dialect.

*Hun bímig háché, rígen Chángmang, sántangó,
Rígen Chángmang sántangó, Shambhú Rám Negí,
Shambhú Rám Negí, shum koldung káyang,
Shum koldung káyang, girángú láekú shyará.
Zaú dúré hát tash ? Zaú dúré tashá,
Zaú dúré tashá, Shambhú Rám Negí.
Ang chháng Shambhú Rám, girángú Lábrang thá-
janá.
Girángú Lábrang thájanhá, áid parmí bútó,
Áid parmí bunmá, garbanú á'b shwáshó,
Ulpáú hanzáru garban, gárban nish háché.*

Translation.

Now must we to go to the temple courtyard called
Chángmang.²
Where is Negí Shambbú Rám,
Whose body is very fat,
And who is one of our worthy sons ?
Who is first in the dance ?
First is the son of Loktas,³ by name Shambhú
Rám.
O my son Shambhú Rám, you should not go to
Lábrang,⁴
Because if you go there, a second wife will come for
you,
And if she comes, the house will be divided,
And there will be two in one home.

XIII.—THE SONG OF THE PANDIT.

*Basháharó minchhat, Tíká Rám Pandít,
gyálboú khásgí, Tíká Sáhbú gúru.
Námang tháshis také, múrtí tángshis máké,
múrtí tá khyámá mameú sánga golchháng ;
zángú mulú muchhhé, darí shú minchhat.
Basháharú shyáná, héli darsan pares gyách ;
omskó dhálangsmig sansár, nyumskó dhálangsmig-des.*

¹ Shambhú Rám Negí is the son of Rám Parshád Loktas of Kánam village in Shúwá parganá, and headman of that village.
² Chángmang is a forest some miles above Lippa village.
³ Loktas, a sept of Kanets found in Kánam village.
⁴ Lábrang, a village in Shúwá parganá in front of Kánam.

*Tíká Rám Pándit, arak thú má tung-tóyiñ?
arak tá gü tungmá, ilim bó-shió;
ilim boshió, áng hanzárú ilim.*

Translation.

Well known in Basháhr is Pándit Tíká Rám,
The Rájá's private secretary and the late Tíká
Sáhib's spiritual father.
We had heard of him, but had not seen him.
When we see him we find him to be like the full
moon,
Having a golden and silvery moustache, and
remarkable for his beard.
He has tact in Basháhr: we should like to see him
again ;
Everyone in this world is saluted to his face, but
he is worthy to be saluted even behind it.
“ O Pándit Tíká Rám, why do you not take wine ? ”
“ If I use wine, then I shall lose my knowledge,
Which is worth thousands of rupees.”

THE SONG OF JWÁLÁMUKHÍ.

*Thi namanná namanná, Jwálámukhí títhang,
Jwálámukhí títhang rágó mé baró,
Rágó mé báskyáng, tío mé baró.*

Translation.

What a wondrous spot is the sacred place of Jwálámukhí!¹
Where fire burns in a stone ;
Besides burning in the stone, it burns into the water.

SUNNAM ZAMÔ'S SONG, IN THE SHUM-CHHO DIALECT.

The following is a song in the Shum-chhó dialect. Though the name is not known as to say whose it is, but it seems to be of any of the nuns (*zamó*) of the Sunnam village, as will be known from the subject of the song.

*Hun bímig háché, bul-búli sáng tá,
thau-sháng chhasórang, zon-bá dum-mig.
Ángú pyúshim bútó, shum-zanángú báskí.
Dakk ring ring bí-má, Loktasú Shárting,
í rátí béshí, Tábé maidánó.*

¹ Jwálámukhí is in Kángrá district. It is considered a great pilgrim place of the Hindús.

*Dakk ring ring bí-má, Yángxhuk dáníú den,
Yángxhuk dáníó dwánmá, áú chí chháró.
Da áú kúmó, tánfó tosh-ra-yiñ,
zamó chunmá chand, zamó chunmá májang,
Zamó chunmá májang, áng í patak riñgzé.
Dak ring ring bunmá, Rúṅang káñđeró,
Rúṅang káñđeró, kesá jáyul shestó,
Kesá jáyul shesmá, Tanam maidáno,
Áng pazirú kumo, áng Zaras kim-shú,
Loktasú kim-shú, Tássíhombar memé.*

Translation.

Now, at break of day, we have to go
To offer Divine worship, taking with us the Scripture of
the Buddhists.

The music of the three villages will escort us.

Then going up and ever up we arrived at Shárting,¹

And lodged for a night on the level land called Tábé.²

Then proceeding again up and ever up, we reached the
peak called Yángxhuk,

Thence we hallooed down to say :—

“ O you nuns of Kánam, may you live in peace ” ;

Among all the nuns there,

Is a sister of ours !

Then going up again, we reached the peak of Rúṅang,

Whence we see our native land

In the meadows of Tanam.³

There is our home, and there our family god deity called
Zarshú,

And Loktas Negí's family deity is called Tássíhombal or
Tássíhombar.⁴

DUMIG LÁMÁ'S SONG.—(*Love Song*).

*Dumig Lámá bió, Gyálchhá thang Kánam,
Santánú thusko nyótang, gulbáshí bánthin,
gulabáshí bánthin, chhwá lán-lán keyiñ ;
chhwá lán-lán báskyáng, migisí má khyách.
Dumig Lámá, argáú shapthang thá láyiñ,
kinú má shiját, nú wazírú bétí,*

¹ Shárting is the name of a hamlet belonging to Loktas Negí of Kánam.

² Tábé is the name of a level land in Shárting. Yángxhuk is a peak near Sunnam village. Rúṅang is also the name of a hill above Lippá village in Shúwá parganá.

³ Tanam is a meadow near Sunnam village. Zar-shú is the name of a deity in Sunnam.

⁴ Tássíhombal or Tássíhombar is the family deity of the Loktas sept of *kanets*.

*Hálé má shiját ringtoyíñ? Bángkhonú yutung yobchen ;
átth ánáo yobchen, hálé má shiját ringtiyiñ?
Kyólang Dumig Lámá, hálam sálam má-ní,
hálam sálam mání, gyálbóú Dumig Lámá ;
gyálbóú Dumig Lámá Kanshyákch thoñch Lámá.*

Translation.

Dumig Lámá proceeded from Gañgyul¹ to Kánam.
In the upper part of the village is a place called Sántan.
There dwell a pair of beautiful maidens of rosy complexion.
O beautiful maidens, please prepare food for me.
Oh! they do not even favour me with a glance, then what
hope is there of a reception.
O Dumig Lámá, don't sound your pony's little bells,
You are not worthy of these minister's daughters.
Tell me why not? Is not a stirrup always under the
feet?
Stirrup, which costs eight annas, is worthy of the feet.
I, I the Rájá's Dumig Lámá, am not an ordinary Lámá,
For, I have learnt the holy book called Kañshyákch² by
heart.

LOCHÁ LÁMÁ'S SONG.

The following song was composed in 1897, when the Rim-
bóchhé³ Lochá Lámá was invited by the late Tíká Raghu-
náth Singh, C.I.E., of Basháhr, from Tássílumbó,⁴ which is
about three marches this side of Lhássá,⁵ to consecrate the
Buddhist temple called Dumgyur at Rámpúr. Lochá Lámá
has a monastery at Kánam⁶ called the Locháu-lábrang. He
stayed at Rámpúr more than a year and was respected by all
the Kanáwar people. Kanáwar is his native land, and he is
said to be an incarnate Lámá.

*Thochálo shong tá, sárpá yúne zargyos,
Mí tá lí loshó, nú hátú caháyang?
Nú chháyang chháyang, Rimbóchhéú chháyang,
Shong shongí bunmá, khoná Rámpúrá,
Khoná Rámpúrá, Tíká Sáhíbú ampí,
Tíká Sáhíbas loshid, búchayíñyáñ Rimbóchhé,
Kí Rámpúr toshíyiñ, gomfá búnáté,
Lochá Lámás lólash, gurú jiú wáng máemá,
Gurú jiú wáng máemá, kí Rámpúr tóshíyiñ*

¹ Gyálchhá or Gyálshá is a term for Bashahr territory, used by the Tibetans, as well as by the Kanáwar people.

² Kañshyákch is a Tibetan scripture of the Buddhist.

³ A title of the Tibetan Lámás.

⁴ A place in Tibet.

⁵ The capital of Tibet.

⁶ A village in Shúwá parganá.

*Kí Rámpúr lóshrayiñ, gomjá búnáte,
Gomjá búnáté, úshángú kárkhánang.*

Translation.

From the upper country (Tibet) hath arisen a new sun.
All men are saying, "Whose light is this?"
This is the light of the glory of the Rimbóchhé Lámá, by
name Lochá Lámá.
Coming down and ever down, he arrives at Rámpúr,
Before the Tíká Sáhib,
Who asked, "Welcome holy Lochá Lámá, art thou
arrived?"
Be pleased to stay in Rámpúr: we will make a monastery
for thee here."
And when Lochá Lámá replied that he had no order from
his Spiritual Father to remain there for ever,
The Tíká said, "Thou mayest live at Rámpúr as long as
it pleases thee,
We will build a temple,
Like that of Lhássá."

The following song in the Shumchho dialect is sung in the
Shúwá parganá of Kanáwar :—

*Toling shong baná yungzá, hanzáru shekhí,
Hanzáru shekhí, pále má ech také,
Pále má ech také, ju Kaljugo dyáro.
Báiyár cheí zámmit, Khártá báyú den,
Báiyár zámmit beró, í ruzá mémé,
Ruzá memepang lonmit, kí tí kán bírayiñ,
Kí tí kánmit bírayiñ, lum fárú shyá kétak,
Lum fárú shyá má yák, tí kán lí má bíg,
Tí kán lí má bíg, gu ruzá mémé,
Tí kánmit má bímá, shing kánmit bírayiñ,
Shing kánmit bímá, poltung shyá kétak,
Shing kánmit má bíg, poltung shyá lí má yák,
Zunmit-shyá sañgí, nyotang Makáláú chhángá,
Nyotang Makáláú chhángú, námang thú dúgyos?
Námang tá dúgyo, Chanú rang Zabán,
Chanú rang Zabán, í ámáú chhángá,
Yá zunmitshyá sañgí, nú Shumchhó gítang,
Nú Shumchhó gítang, kí ring chályá rayiñ,
Kí ring chályá rayiñ, gunchhá Márkañdé,
Gunchhá Márkañdé, kí shong chályá rayiñ.*

Translation.

This year brotherhood was entered into with one
Who is very proud, and has no money at hand,

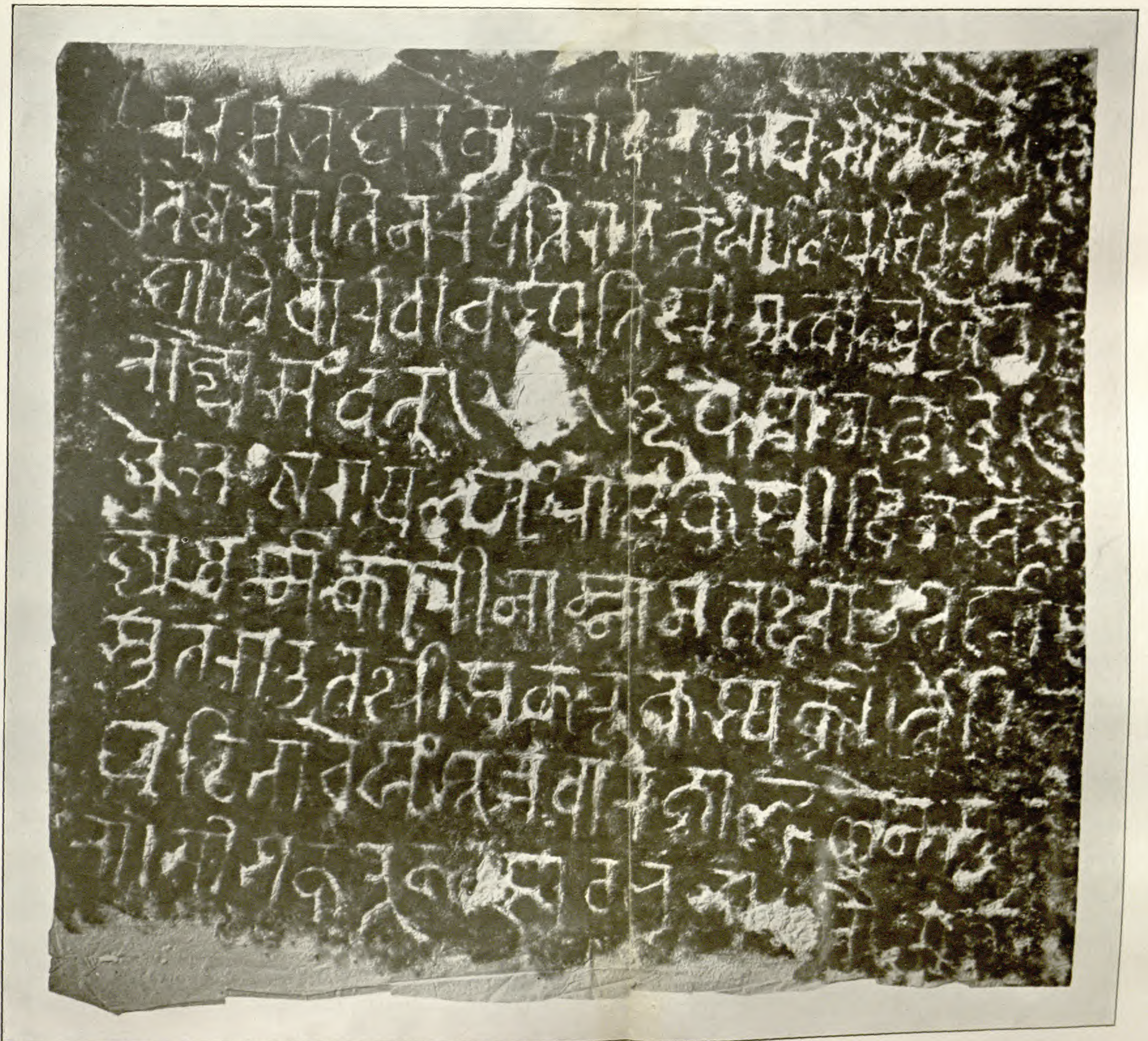


Photo.-Engraved & printed at the Offices of the Survey of India, Calcutta, 1912

The Belkhara Pillar Inscription.—*Vikrama year 1253.*



Photo. Engraved & printed at the Offices of the Survey of India Calcutta, 1919.

INSCRIBED PILLAR AT BELKHARA.



Photo.-Engraved & printed at the Offices of the Survey of India Calcutta. 1912

THE MACHLISHAHR GRANT OF HARIS-CHANDRA.

V. E. 1257,—*u.* 21—25.

In these days of the iron age,
All the friends gathered at the water-pool of Khártá.¹
At the time of the friendly gathering, there is an old man,
the grandfather.
Tell the grandfather to go and fetch water :
He will be given the best of the meat.
The old man replied, " I'll not go to fetch water, nor do I
want meat,
For I am old and a grandfather."
" If you will not go and bring the water, then go and fetch
fuel,
I'll give you some more."
" I won't go, nor do I care for meat."
There are two dear friends, the sons of Makálá² :
What are their names ?
They are Chanú and Zabán,
The sons of one mother and father.
Oh dear friends, carry this Shumchhó³ song
Into the upper country,
And in winter,
Down to Márkañḍe (in Biláspúr State).

THE SONG OF CHHEÚ RÁM.

The subject of the following song, which is said to be an old one, is the adoption of a man (by name Chheú Rám) by his father-in-law. Chheú Rám repents and praises his brother Palsukh Rám, who is living happily at home.

*Hed chen li búdash, báiyár muldung má bush,
Báiyár chéi-nu kañsang, íjap chílim tólyáyíñ,
Íjap chílim tólyáyíñ, dam tamákú tungté.
Hed chen-nú birtí, Chheú Rámú zabán,
Chhesmí dácho sañsár, chhwáng mí dácho bígyos.
Chhwáng mí dácho bígyos, Yulchhung bandéro.
Chheú Rámas lódash, áng karam kócháng,
Áng karam kócháng, áng bágin kócháng.
Bágin lohímá, Palsukh Rámú bágin,
Gúrá báláng ípang, jigich urchhú ampí.*

Translation.

" All others will pay me a visit, but never the dear willow tree!
Oh my youngest brother, take up the pipe,
And we will have a smoke."

¹ A pool in Shumchhó *ghorí*.

² Makálá, a sept of Kanets found in Pílo.

³ Shumchho, the dialect of three villages Kánam, Lábrang and Pílo.

Every one else's treasure is equal to the word of Chheú Rám,
 For, in this world, a bride is brought home by her husband,
 But never the husband by his wife, as in Spilo¹ village.
 Chheú Rám said, "My fate is a bad one,
 And my luck is also too bad,
 But lucky is the lot of my brother Palsukh Rám,
 Who has nine hundred cattle, at a place near the small
 grain-box.

MIÑDUP CHHERING'S SONG.

*Sántan teteú fintan, áng chá Miñdup Chhering,
 Áng chá Miñdup Chhering, bánthinú lálchú thá láyíñ,
 Bánthinú lálchú thá láyíñ, bánthinas gar-ban mátolyá.
 Ulpáú bátang roñchmá, aulisú chímet fírayíñ,
 Aulisú chímet ken-nang, páñdup-dup-shyá nang,
 Páñdup-dup shyá nang, kirshání nító,
 Kirshání nímá, gar-ban chályátó.
 Aulis táng jítas, prálab íshid má-ech.
 Miñdup Chheringas lotash, áng tégshyá báwá,
 Áng tég-shyá báwá, nú thu bátang ringtoyíñ,
 Nú thu bátang ringtoyíñ, ide parmí gáñdú,
 Ide parmí gáñdú, chúlí bínyáté.*

Translation.

The message of grandfather Sántan² is:
 "O my dear Miñdup Chhering,³ don't be hankering after
 a pretty woman,
 Because beautiful maidens are unfit to carry homely duties.
 If you hearken to our advice, take a poor man's girl,
 Of dark black complexion,
 If you will have such a wife, the cultivation will prosper,
 And by the prosperity of the land, the business of your
 home will go right.
 Riches and poverty depend on chance."
 Miñdup Chhering replied: "O my grandfather,
 Why do you say so?
 Some damsels are no good, so we must pick them out like
 apricots!"

THE SONG OF MIÑDUP AND ZABÁN PATÍ.

*Sáñkú yá Barjé, bairang tá dwáyíñ-yáñ,
 Bairang tá dwáyíñ-yáñ, yungzú shapthang búto,*

¹ A forest near Spilo, a village in Shúwá parganá.

² Sántan was grandfather of Miñdup Chhering.

³ Miñdup Chhering lives at Pílo or Spilo, village in Shúwá parganá, Shumchho ghorí.

*Yungzé yá yungzé, kí kumó járayĩñ,
Ringzé yá ringzé, gu khrá khrá tachá.
Aláchár aláchár, Sántanú chháng Miñdup,
Dak shong shongí bímá, khoná chú Rámpúra,
Khoná chú Rámpúra, bairang bazáro,
Yá bhagwán thákur, jé hálá pú-she?
Jé hálá pú-she? Amá máe shokrang.
Gu tíhang bitak, Jwálámukhí tíhang,
Jwálámukhí tíhang, má tángmig tángshid.
Tío díwang zudó, báyú mé baro,
Rágo mé báskyáng, tío mé baro.
Yungzé yá yungzé, parmí hát dúgyo?
Parmí tá lonmá, Pánchárasú chimet,
Pánchárasú chimetú, námang thú dúgyos?
Námang tá lonmá, Zabán Patí bánthín.*

Translation.

O Sáñkú Barjé,¹ just go out and look,
I hear my adopted brother's voice.
O my brother, come in, come and take a seat.
O my dear sister, 'tis getting late for me.
I've no time, said Miñdup, the son of Sántan,
Then going down and ever down, he reached the level
land of Rámpúr.
And stayed outside the town:—
“O my God, how did you arrive here?
You who have no mother or father, and are an orphan?”
“I have to go to the sacred place, called Jwálámukhí.
O marvel! I have seen what I never saw before!
There's a lamp in the water!
Besides the fire in the rock, there is fire in the water!
O dear brother, who is your wife?
My wife is the daughter of Pán-cháras.²
What's her name?
Her name is Zabán Patí, the beautiful.

The following song is on parting:—

*Panchó báiyár zom-mig, yálú rátingó,
yá-lú rá-tingó, zom-migú bérang brálmig;
Zommigú bérang brálmig báskyang, má-zommig také;
má-zommig také, omchú bérango dená.
Játá bérangó, brálim má chál chál,
tul-tulí mig-tí, mig-tí twán má gyá,
gu haches butak, dái golu nyumchá.*

¹ Barjí, a sept of Kanets found in Lippá village.

² Pán is the Kanáwar name for Pánowí village, and cháras means the head-man of a village. So pán-cháras means the headman of Pánowí, a village in Thárábís parganá.

*Bímigú bérangó, í gomjá nesh hás gomjá ló.
Hás gomjáú nyumchá, gom jájá bíggyos.
Gom jámig má hánmá, da mor-chháng má nársh,
gom jámig má hánmá, da chhesmí má nársh.*

Translation.

During the short nights, friends and others assemble together.

There is parting after meeting with friends ;

'Twere better not to meet in the first place,

Than to be tortured by parting.

They are unwilling to part,

She rains down tears. You ought not to weep dear,

I'll come soon again, after ten weeks.

At the time of departure, one step is forward and another backward.

After the next step, he goes away patiently, saying:—

“One who has no patience is not deemed the son of a brave man,”

She, who does not have the patience, is never esteemed as the damsel of a brave mother.

The following song is about Negí Anzin Dás of Pwárí, a village in Tukpá *parganá*, who fell in love with a maid named Hírá Maní of Tháñgí, a village in *parganá* Tukpá.

*Yá panchó báyar, parmí tángmig bíté.
Kin báho parmí hát tó? Áng báho parmí toá ;
koe Pángsá chhechá, koe Thángsá chhechá,
Thañgreú chímet, Hírá Maní bánthin.
Hírá Maní bánthin. námang o-chá-shé ;
námang ocháshé, dhálang ocháshé.
Anzin Dásas lótask, “ áng námangó tóshi-yiñ,”
Hírá Manis lótask, kin námangó má-tosh ;
kin páló lámas, áng órang ghátes.
orang ghátes tonmá, orangú gom já-ra-yiñ ;
áng tángshis parmí, zguí gom güs játak
zguí gom güs játak, í gom kí járayiñ.
Yá zunmíg sañgí, bíte bíte ringtoyiñ,
kin kimó parmí, kimó káshis parmí,
áng káshis mání, áteú káshis parmí,
áng báho má-buch. Áteú káshis tonmá,
da lí parmí nárshó, da lí parmí nárshamá,
juti mul mul kétak, stákuch mul mul kétak.*

Translation.

O all you friends, let us go to search for a wife.
Who is your dear maiden? My hearty maiden is

Either of Páňgí or of Tháňgí village,
The daughter of the Thaňgrí sept, by name Hírá Mañí, the
pretty maid.

Her name is very pleasing to my ears,
I may beseech her.

Aňzin Dás¹ said: "You may live in my name."

Hírá Mañí² replied: "I won't remain in your name;

Because you are a rich man, and I a poor man's daughter.

You may have to be patient for only one thing,

Whereas I shall have to be patient for a good many things,

You may have to be patient for only one thing.

O my dear friend, you promise to take in,

But you have another wife at home,

She is not brought by me, but by my elder brother,

She is not welcome to me,

If not welcome to you, she is reckoned as a wife of yours,

If so, then I'll cut off her braid, or cut off her nose.

A LOVE-SONG IN THE SHUM-CHHO DIALECT.

Yá-lú-chú jamó, shib-jiú bátang hálá?

Shibjiú bátang hálá? Chulí shó má shó?

Má-shó-má báskyáng, dáshó tólú gosrang.

Ulpáú zamá páulí, áshá láí khuchí;

ashá lá-ú má-lá-u, chángé má khéré.

Gánthang tiú táré. Shibjiú lagyátí parmí,

sanísh barshang shuňgré. Hunzúr thuráré,

basílá gyunmá, sháhúkárú basílá,

zulum chhebé má; zulum ringí-tonnang,

foní chámátté. Tahsilú pítang jotté.

Translation.

O you rosy nun, how are your private affairs?

Are the apricots ripe or not?

Instead of ripening they are fallen down on the ground.

There are many who long for our beauty;

But we'll keep it for the sake of virtue.

Those who want salvation, must ring bells and do Divine
Service,

I'll wait for twelve years to fulfil my desire, and will try
again and again,

If there will be the want of help, there's the rich man to
help,³

¹ Aňzin Dás is an inhabitant of Pwári village in Inner Tukpá parganá. His sept is Fanyán.

² Hírá Mañí, daughter of a zamindár of Tháňgí, a village in Inner Tukpá parganá. Her parents' sept is Thaňgrú.

³ The rich man to help is Sanam Gurú Shyáltú by a sept of Lippá village in Shúwá parganá.

There is no oppression, if any one will do it,¹
I'll beat him with shoes, and will break the door of the
Tahsil (for justice).

The following is a song showing Chhasu maiden's love for
a minister's son, and her disappointment :—

*Chhasú bánthin lotash, áamá yá áamá,
Gü Tikrang bitak, póshák dhóyámó.
Póshák dhóyáitak, gü játrang bitak,
Gü játrang bitak, Grosnam thánang-chó.
Dak shong shongí bimá, Shotúú kimo den,
Ang kansang náné, Gyále bánthiní.
Náné yá náné, gü játrang bitak,
Grosnam deshángó, nilú ú kerayíñ,
Nilú ú kerayíñ chhatróling kerayíñ,
Lágé-tí thápchad, póshák khó-yá-tó.
Dak nesh neshí bimá, Kot dhárangú den,
Báiyár chéi lóshó, “nú hátú chhesmí?”
Núgo tá lonná, Jwálá Négiú chhesmí,
Chhasú bánthiní, Bórasú chímet,
Bórasú chímet, Shúwáng bistú bánjí.
Chhasuú manang cháltó, bistú chháng chumtak,
Kinú má sinjyátó, nú té'g miú chháng,
Chhasuú manang suñchtó, bistú tangó yunmig,
Kinú má sinjyátó, bistú tangó yunmig.*

Translation.

The pretty maid Chasú² said: “O mother, O mother,
I'll go to Tikrang³ to wash my clothes.
Because I have to go to the dancing fair,
In the court-yard of Shuñgrá village.”
Then going down and ever down, she arrived at Shotú's
house,
Where there was her younger aunt by name Gyále.
O dear aunt, I'll go out to dance,
In Grosnam⁴ village, please give me a blue flower,
As well as an umbrella,
For, if it rains, my dress will be spoiled.
Then she went out straight to the ridge called Kót,⁵
All persons said: “Whose comrade is she?”

¹ If any one will oppress us then we'll beat him with shoes, and will go to the Tahsil of Chiní for justice.

This song is also in Shum-chho dialect.

² Chhasú, maiden of Barí village in Thárábís parganá, Rámpúr Tahsíl.

³ Tikrang, a water-pool near Barí village.

⁴ Grosnam is another name of Shuñgrá village in Thárábís parganá, Rámpúr Tahsíl.

⁵ Kót is the name of a ridge near Shuñgrá or Grosnam village in Thárábís parganá, Rámpúr Tahsíl.

Some of them replied that she is the darling of Jwálá Negí,¹ and
The daughter of Boras sept,² by name Chhasú,
And her maternal uncle is the minister of Shúwá *parganá*.
Chhasú thinks in her mind, to choose the minister's son
(Jwálá),
But she is not worthy of the great man's son.
She has a mind to walk over the verandah of the minister
(Jwálá Negí),
But she is not so fortunate as to walk over the verandah.

DÉBÁ AND NING DOL'S SONG.

The following song is about Débá of Pú, who fell in love with a damsel Ning Dól by name, whom he abducted and took to his home, but was afterwards obliged to pay Rs. 1000 as compensation for her.

*Khinpáú chháng, Débá, kí goṭió má-gyoch,
hár-márú gom báskyang, hañzárú gom já-gyos.
Báhó parmí Ning Dól, bánthin thiná-manná,
Sántanú chímet, Ning Dól, ugomá sángá golchháng ;
khi-khi má-grik-shak, táng tángi má-grikshak.
Báho-chú parmí, ijap khím gyáshak.
Hun bímig háché, shong Darbár jám-mig ;
Shong Darbáro májangó, thü dumsí lán-te ?*

Translation.

O you son of Khinpá,³ Debá by name, you are not less in any way.
Besides trouble in securing Ning Dól, you've to pay a thousand rupees for her sake.
How wonderfully beautiful is your wife Ning Dól,
The daughter of Sántan⁴: her face of rosy complexion resembles the full moon.
I can never be satisfied with gazing at it.
O dear wife, I want to see you once more.
Now we've to go down to the court at Rámpúr.
On arriving there, I can't say how the case will be decided?

¹ Jwálá Negí is the name of Lachhmí Dás Negí's son in Shuñgrá village. His sept is Tyúras.

² Bóras is a sept of *kanets* living in Barí village.

³ Khinpá is a sept of *kanets* living in Poo or Spoo village in Shúwá *parganá*.

⁴ Sántan is the name of Ning Dól's father.

BÁBÚ BHÚP SINGH AND SEMBÁT'S SONG.

The following is a song of Bábu Bhúp Singh of the Forest Department, who fell in love with a woman of the Lippá village named Sembát, whom he left when transferred from Basháhr Division, and took all the ornaments from her; she gave them back saying that they are worth of her two fields' price.

*Yochálo den tá, Bhúp Singhá Bábu,
 Bhúp Singh Bábu lotash, májang Jañgrámo,¹
 májang Jañgrámo, "ijap Lippá bí-tak,"
 Dakk nesh-neshí bímá, markhoná Lippá,
 mánechú dená, "Lippá Mukhiyá hám tan?"
 Deró hám kétayiñ? Deró tá kétak Barjíú dwáre.
 Barjíú morabo kumo; Barjíú nyotang chimet;
 Barjíú nyotang chimet, Sembát dang Naryáng;
 bánthin tá Naryáng, báhó tá Sembát.
 Bhúp Singh Bábu lotash, chhatkang zalmig bitak;
 chhatkang zalmig berang, yútung Sembát táng-gyos;
 yútung Sembát táng táng, Thákur zalmig boshi-gyos.
 Toling Chángmáng sántang, Sembátú gare dakhat.
 Omstá také Barjíú chimet, hun tá háchis tarzíú chimet.
 Bhúp Singh Bábu kóchyáng, marjyád má lán-gyos;
 marjyád má lán lán, gudó dhágulo kholyá-gyos.
 Sembátas dakk lóshid, dhágulo fímá fírayiñ,
 dhágulo fímá fírayiñ, shum dóriú mólang;
 dhágulo hé lí shetak, Sembátú prálab ton-má.*

Translation.

From down country came a Bábu, Bhúp Singh by name,
 who, in the middle of the Jángí village, said,
 "I'll go first to Lippá village."
 Then going straight up, he arrived at the level lands of
 Lippá,
 Near the Máne cairn, and said: "Where's the *mate* or
mukhiyá?
 Where am I to put up?" "There in the house of Barjí,
 Near the arch of the house," replied *mukhiyá*.
 Barjí has two daughters named Sembát and Naryáng.
 Sembát and Naryáng are both very pretty.
 Bhúp Singh Bábu said, "Let us go and see the temple up
 in the house."
 When going up to the temple, he saw Barjí's daughter,
 Sembát.
 Seeing her he forgot to look at the temple.
 This year, near the court-yard of the temple of Chángmang
 at the fair of Chángmang, rumours of their friendship
 spread.

¹ Jañgrám is the name of a *ghorí* in Shúwá parganá.

Sembát was first Barjí's daughter, but now she is become a groom's girl.

Bábú Bhúp Singh is not a good man, because he did not keep his promise ;

He takes away her ornaments.

Sembát then said, "You may have the ornaments back, They are worth my two fields' price,

If I'll have good fortune, I can get good many ornaments."

THE SONG OF TÁNZIN DARZE OF GAŃGYUL IN THE UPPER
KANÁWAR VALLEY.¹

*Kin deskí beté, Máthasú chháng Tánzin,
háchis háchis fáyuló, áng parmí táng-tó-yiñ ;
parmiú íché ló-rayiñ, í tenját jí-rayiñ.
Parmiú íché lórayiñ, shong tong tong kárayiñ.
Rái dyároró májana, kátyároró Lawíó,
pármis tá lólash, sukh-sambál tó-yiñ-yáñ ?
Báho-chú parmí, khushí-shé rází,
kánang rang ú-rang, khákang rang gítang.
Yá zunmig sañgí, deró hám chumté ?
Deró tá chumté, májang bazároró,
májang bazároró, piplú botangú yutung.
Yá zunmig sañgí, payiñ shéli bí-té,
payiñ shéli bí-té, bazár tamáshó tángté.*

Translation.

"O you son of Máthas,² by name Tánzin,³ who are like a brother,

Should you happen to go to our native land and see my wife,

Please give her my well wishes, and hand over to her this present as a token of love,

And bring her down to Rampur for the winter fair of Lawí."

After a week, she arrived at the fair of Rámpúr Lawí.

The wife said: "Are you quite well, my dear?"

(Tánzin replied): "Yes, my dear, I am quite well, Having flowers on the ears and song in the tongue."⁴

The wife inquired: "O my dear, where are we to put up?"

¹ This song is in Gañgyul dialect.

² Máthas is a sept of *Kanets* living in several villages of Shúwá and *Tukpá parganá*s. It is also an official post of a village deity.

³ Tánzin Darze is the son of Gañgyul Máthas.

⁴ In mourning they never wear a flower on the ears and do not sing a song. To wear a flower and to sing a song are the signs of happiness.

Tánzin answered: "In the centre of the town,
Beneath the large tree of Pípal" (a species of fig).
"O my dear husband, let us go out for a walk,
As well as to see the pastime of the bázáár."

KHÁLCHÚ LÁMÁ'S SONG.

The following song is about Khálchú Lámá and Yáng Patí, who was abducted by the Lámá. Khálchú Lámá's parents paid the compensation due for Yáng Patí.

*Yáng bánthnas lotash, Khálchu Lámá hám tan?
Khálchu Lámá hám tan? omchú bátang hálá?
Khálchu Lámás lotash, "áng tá bolás mání,
áng tá bolás mání, hár-már rang bátang;
hár-már rang bátang, Gyolangú shum rá rupyá.
Man-ban lóshímá, Khálchu Lámáú man-ban,
Khálchu Lámáú man-ban, hár-már sántyágyos.*

Translation.

Yáng Patí, the pretty maid, said: "Where is Khálchú Lámá?"

What about the promise made before?"

Khálchú Lámá replied, "'Tis not in my power,
To take away another man's wife,
And pay Rs. 300 to Gyólang." ¹

Khálchú Lámá's parents are praiseworthy,
For they settled the matter by paying off the compensa-
tion of love (Rs. 300) for Yáng Patí.

THE SONG OF BUTICH.

The following song is about a remarkable dame of Jángí, a village in Shúwá parganá, Chíní Tahsíl, Butich by name.

*Shyára láekhu tashá, yutung Khádurá chhángá,
yutung Khádurá chhángá, Hwáňgyál Chhering báyar.
Chías láekhu tashá, Jáňgich Butich bánthin,
Jáňgich Butich bánthin, minchhat-lái chías.
Hwáňgyál Chheingú tenját, thu-chú ring-chú chádar,
thu-chú ring-chú chádar, Butich bánthinú gudó.
Butich bánthinú tenját, Ladák-chulíú khalap,
Ladák-chulíú khalap, Hwáňgyál Chheringu gudo.
Anenú man-banas lólash, bairang parmí shothyáyiň,
bairang parmí shothyímá gudó dháguló kétak;
gudó dháguló báskýáng, kánango dotú kétak.*

¹ Gyólang is a sept of Kanets living in Pílo or Spílo, a village in Shúwá parganá. And it also means a lámá who leads a celibate life.

*Hwáňgyál Chhering lótask, nú bátang gü má-háňk,
nú bátang gü má-háňk, zabán-chhushid narchháng,
zabán-chhushid narchháng, dagóú sharáp bútó;
páisá págshis rándiú, dagóú bímá bim-sheyiň,
dagóú bímá bím-she-yiň, dagóú sharáp má buch.*

Translation.

Khádurá Negí's son, by name Hwáňgyál Chhering,
Of Khádurá¹ village under Jáňgí,² is a handsome youth.
And so is the worthy maiden of Jáňgí village,
By name Butich, a remarkable maid.
A Tibetan blanket, as a token from Hwáňgyál Chhering,
Is in the hand of the fair pretty Butich.
And a bit of apricot from Laóákh, as a present
From Butich, is in Hwáňgyál Chhering's hand.
His parents said: "Put away the out-land woman.
If you turn her out, we'll give you a pair of bracelets,
And gold earrings for your ears besides."
Hwáňgyál Chhering replied, "No, no, I can't do it,
For I have faithfully pledged my word to her,
And she will curse me.
Let my other wife go away, if she go away,
There is no fear of a curse from her, as she has been paid
for."

MANÍ AND PATÍ'S SONG.

The following song relates to the two damsels of Jáňgí village named Maní and Patí, who fell in love with a youth named Mishpon Zabán Dás of the same village.

*Maní rang Patí, yor-chandó salak,
yor chandó salako, Zabánú chám pánó.
Zabánú tukři jáó, foí rampring dú-gyo;
foí rampring dú-gyo, tángmig má-ech yúné.
Zabán báyáras lotash, Maní Patí hám tan?
áng dang shong já-rayiň, khariú má-zun budó,
khariú má-zun budo, í morál tá shéra-yiň;
í morál tá shé-ra-yiň, manangó lagyátí morál.
Morálú nyum dotári bájó, dotári nyum khanjari bájo.
Mishpan Zabán báyar, parmí duiň yá má-duyiň?
Bátang sachí gyáshó, áng tá parmí toá,
Pángí Pángtu chímet, Gyálchhan Patí bánthin.*

Translation.

There below the road, Maní and Patí are spinning the
wool,

¹ Khádurá is the name of a village under Jáňgí, in Shúwá parganá.
² Jáňgí is a large village in Shúwá parganá.

Belonging to Jabán Dás Mishpon.¹

And there the latter is eating a bit of bread,
And wasting his time. When it became dark,

The friendly Zabán Dás said: "Where are Maní and Patí?
O Maní and Patí, come down to me, I am very uneasy
about you."

Please sing a song,

A song that may be an attractive one.

With the song the flute and tambourine are also played.

"O you friendly Zabán Dás Mishpon, are you married or
not?"

"I must tell the truth, yes, I have a wife,

The daughter of Páňgtú² Negí of Páňgí³ village, beautiful
Gyalchhan Pati."⁴

The following song was composed in Gaňgyul, when Lámá
Rasbír of Rópá village enticed away the wife of Jwálam of
Brélé, a village near Chíní.

*Tholpáú chháng Rasbír, hár-márú góm jágyos,
hár-már dāng hár-már, thínammáná hár-már,
táwá tá má-tash, giró bánkhonas yunmig.
Bánkhonas yunó Gaňgyuló; Chhering Patí bánthin.
Májang syá kháshyá, páo khán-do-má.
Thármíú chháng, Jwálam, mahárájú, ampí,
nish gud joryáó, jilyújí maháráj,
Thü ringtoyíñ hushiár? Jwálam báyar lódash,
Tholpáú chháng hám tan? Ang páisá krá,
áng batwá krá, áng páisá shen-mó.*

Translation.

Tholpá's son, named Rasbír, is suffering much
From his wonderful feat in abducting another man's wife.
"There is no pony here, so you'll have, dear, to go on
foot."

The beautiful damsel, Chhering Patí,⁵ went on foot to-
wards Gaňgyul.

She has a small black mark on her forehead, otherwise she
would closely resemble the Celestial Nymphs.

Thármí's⁶ son, Jwálam by name, joining his hands before
the Rájá, requested,

¹ Mishpon is a sept of *Kanets* living in Jáňgí village in Shúwá parganá.

² Páňgtú is a sept of *Kanets* living in Páňgí village in Shúwá parganá.

³ Páňgí is a large village in Shúwá parganá.

⁴ Gyalchhan Patí is the name of Zabán Das' wife.

⁵ Chhering Patí is the second wife of Rasbír Tholpá Lámá.

⁶ Thármí is a sept of *Kanets* residing in Tailang and Brélé, villages of Shúwá parganá.

“ O victorious king, where’s *T̄holpá*’s son ? ”
“ What do you say, O clever man ? ” *Jwálam* replied,
“ Where’s *T̄holpá*’s son ? Please order him to pay me the
marriage expenses,
I must fill my money bag with the money.”

A LOVE SONG.

NEGÍ SANAM DÁS’ SONG.

The following song has lately been composed :—

Thochálo shong tá, Gañgyúlo dekhra chá,
Gañgyúlo dekhra chá, hát dām míú chhángá ?
Hát dām míú má lon, Lippá Shyáltú chhángá,
Lippá Shyáltú chhángá, Sanam Dás báiyár.
Dak shong shongí bímá, Sholdang gárang cho,
Sholdang gárang cho, Baré Zintú zamo,
Sanam Dásas lotash, yá Baré Zintú zamo,
Yá Baré Zintú zamo, nú chhesmiú bólyá-yiñ,
Hátú lo jái, hátú lo bánjí ?
Hátú lo má lon, Tyúrasú jái Jogtúú bánjí,
Jogtúú bánjí, Nílá Patí bánthin,
Zintú zamos lotash, jú aldo kámchik,
Ang bólás tá má-ní, hár márú bátang,
Sanam Dásas lotash, paisás bólyátak,
Paisás bólyátak, kí dokhá thá gyá-yiñ,
Dak shong shongí bímá, Chóra bañdero,
Chóra bañdero, Sanam Dásas lotash,
Ang nyumsí thá jáñ-yiñ, gu hunái má fíchak,
Gu hunái má fíchak, ring bímig béro fíchak,
Paltyatá buchá, Nílá Patí bánthin.
Sanam Dás Negí, khoná Rámpurá,
Yúlánú chhángas lotash, áng morchháng thú fíyos ?
Sanam Dásas lotash, kin paisá kí chumrayiñ,
Yúlánú chhángas lotash, paisáu goyá áng má-ech,
Paisáu goyá áng má-ech, morchhángú goyá áng to,
Tyúrasú chhángú izzat, ní-rá rúpayá,
Ní-rá rúpa-yá, nish rángú bécháng.

Translation.

A youth of *Gañgyul*¹ came down from the upper country.
Whose son is he ?
Don’t ask whose ! He is *Sanam Dás*,
A worthy son of the *Shyáltú*² family of *Lippá*.
Coming down and down, he arrives at *Sholdang* stream,

¹ *Gañgyul* is the name of a *ghorí* in upper *Kanáwar*.

² *Syáltú* is a sept of *Kanets* in *Lippá*, a village of *Shúwá parganá*.

Where lives a nun, Zintú¹ *zamo* of Barí² village.
 Sanam Dás said: "O Zintú *zamo*,
 Will you talk with that pretty girl?
 Whose daughter is she, and where is her mother's
 brother?"
 "Don't ask whose! She is a girl of the Tyúras family,
 Jogtú is her maternal uncle,
 And her name is Nílá Patí, the beautiful damsel"—
 Said Zintú, the nun of Barí: "'Tis a delicate matter not
 in my power."
 Sanam Dás replied, that he would remove all difficulties
 by the aid of money,
 And that she should not be afraid about the maid.
 Then coming down to the forest of Chorá,
 Sanam Dás said,
 "Don't follow me, my dear, I will not take you with me
 now,
 But will take you with me on my way back home."
 The fair maid Nílá Patí turned back,
 And Negí Sanam Dás arrived at Rámpúr.
 The son of Yúlán³ said: "Why did you abduct my fair
 and lawful wife?"
 Sanam Dás replied: "Take your marriage expenses, that's
 all you'll get!"
 Yúlán's son replied: "I've no desire for money,
 But my desire is for my darling."
 The honour of the Tyúras⁴ family was held to be worth
 Rs. 200,
 The price of two ponies!

THE SONG OF PÁLÚ RAM⁵ BORES⁶ OF LIPPÁ.

The following song is in the Shumchho dialect, which differs somewhat from Manthánang, the language of Kanáwar.

*Nápá jis tures, Boresú barjí yungze,
 Boresú barjí yungze, Pálú Rám Bores,
 Pálú Rám bígyos, krigarú pántháng cho,
 Krigarú pánthang cho, yá krigarú chimet,
 Yá krigarú chimet, ijap shárshim gyáto,
 Ijap shárshim gyáto, palbar gofná lán-te,*

¹ Zintú is a sept of Kanets in Barí, a village of Thárábís *parganá*.

² Barí is a village in Thárábís *parganá*.

³ Yúlán is a sept of Kanets in Nátpá, a village of Thárábís *parganá*, and perhaps immigrants from Yúlá, and so called Yúlán.

⁴ Tyúras is a sept of Kanets in Shúňgrá, a village of Thárábís *parganá*.

⁵ Pálú Rám is a man of respectable family in Lippá, a village in Shúwá *parganá*.

⁶ Bores, a sept of Kanets in Lippá.

*Adang rátingo gofná, kí hátí toyáñ ?
Ning táli toyáñ, Pálú Rám Bores,
Pálú Rámas rángyos, láye ngá rupayá,
Láye ngá rupayá, rátingú í doluk,
Pálú Rám Bores, omchú lí minchhat,
Omchú lí minchhat, gyábtíngchú lí dákat,
Yá pancho báiyár, bekáidá ring toyíñ,
Bekáidá ringmá, dúwáre tahsíl.*

Translation.

There comes the second (middle) son of Bores !
By name Pálú Rám Bores.
Pálú Rám went to the carpenter's house and said :—
“ O you workman's damsel, get up for a little while !
We will sing a song.”
“ Who are you, to bid me sing a song at midnight ? ”
“ I am Pálú Rám Bores, a son of the Bores family.”
Pálú Rám gave five rupees for a day,
And one sheep for a night.
His family is famous from old for its generosity,
And well known at present too !
O friends, you do not say rightly !
If we are not right,
Then the Tashíl door at Chíní is always open.

The Song of Loktas Negí of Kánam, named Zindup Darze or Zindup Rám Loktas, the eldest son of Hírá Dás Loktas, a very wealthy man in Kanáwar.

The following song is in the Shumchho dialect :—

*Yá pancho báiyár, toshimig Yulchhung¹ dám dú,
Khariú mázun budo, khariú mázun bunmá,
Sukhzankras já-ra-yíñ, shirná hirim budá,
Hirim tá má bunmá, dálang má rú-lyás.
Zindup Darze bígyos, Shíliú² multhango den,
Shíliú multhango den, shúshúri bájo,
Shúshúriú kumo, byorá thú dúgyos ?
Byorá tá lonmá, kansang kanichú prál lon,
Sherkhan táshpá táshgyos ? Kátyáng shum damyá,
Thi namanná dúgyo, má zam nang gúzam,
Shumchho chhángá zámgyo, Shumchho chhángá májang,
Baktábarú betá, Zindup Darze báiyár,
Multhangú den thuredo, yen káchyáng khyágyos,
Yen káchyáng khyámá, sháhukárpo gurbái.*

¹ Yulchhung is another name of Spílo or Pílo, a village in Shumchho ghorí.

² Shíli, a sept of Kanets living in Kánam village.

Translation.

“O all you friends, 'tis better to live in Pílo,
But I feel much unhappiness” — “If you feel unhappiness,
Then come up in safety, the wind is blowing gently.
If the air does not blow, the boughs of the trees will not
shake.”

Zindup Darze went to Shílís' house,
And there he plays his pipe.

What is the theme he sings to his pipe ?

To his pipe he is singing his young friend's message :—

“When will the Sherkhan fair¹ at Kánam take place ?”

“On the 3rd of Kátik.”

What a wondrous and crowded gathering it is !

All the youth of Shumchho *ghorí* assembles there, and
among the Shumchho youths,

The rich man's son Zindup Darze is running here and
there.

Looking down from the verandah of the house,

He finds his father's adopted brother there.

The Story of Rájá Nal and his queen Damayantí in the
Kanáwar language.²

Í gyálbo Nal rang gyálmo Durmandí takesh. Som gyálboú shúshim bímigú bero gyálmó cháto toshis tatash. Toshishí kháú lánó tatash. Í melingú den chá puno tash, áe melingú den nyorá punotash ; í melingú den rot lánotash, áe melingú den ráll pádotash. Gyálbo Nal shúshim bíbí pyá chumtatash. Pyáú námang thú dú ? Námang tá chyúti dú. Chum chum cháto káshid dush. Gyálbos anú gyálmopang loshid, yá Durmandí, kháú lán lán jupang bháduo sheyíñ, bháduo she-she melingú den pái, melingú shing sheyíñ ; shing she-she khwáchim sheyíñ. Dak gyálbo he lí airango bishid. Í pántig káshid, da lí anú nárú khwáchmo ránshid. Kháú zázá gyálbos shelí bishid. Gyálmos kimú kámang lánshid. Sanish barshang-stang hodeí jángalo toshishid. Dak kimo bíbí anú báyá rang júwá lán-lán cheí ráj pát gyál-gyál he lí anú deshángo dám ráj lánshid.

Translation.

There was once a king Nal by name, and his queen was called Durmandí (Damayantí). The exiled king went in the morning to bathe, and the queen stayed at home in the wood. She began to cook for the king. In the four stoves she cooked tea, flesh, bread and rice. The king caught a bird while

¹ Sherkhan, the fair that takes place in Kánam on the 3rd of Kátik.

² From Mahábhárat and Nalodaya.

bathing. What is its name? It is a blackbird. Having caught it he carried it to his dwelling, and said to his queen. O Durmandí, be pleased to cook it in a vessel, and put it on the fire, so that it may be well cooked. Again the king went out shooting, and got a pheasant and gave it also to his wife to cook. Having taken food the king went out for a walk, while the queen remained at home to do the work of the house. After living for twelve years in the forest in this manner, he returned home, and regained his kingdom from his brother, whom he worsted at play, and began to rule as before.

LOVE SONG.

The song of *Sautingú*¹ *Dámbar* (also called *Chhákoling Dámbar*), the deity of *Lábrang* village, and his *grokch* or *diñwáñ*, who was also called *Chhákoling Dámbar*, and who fell in love with a damsel, but was forbidden by his parents to marry, and who went on a trip with his beloved by the *deotá's* order.

*Sautingú Dámbar bígyos, Thongling*² *gomfáo,*
Thongling gomfá kumo, shum dyári beshí,
Bátangú ángláng má toyi, shum dyári damyá,
Man-banú jabák túre, ronú lo gánthum.
Parmio jabák báskyáng, man-banú jabák túre,
*Sautingú Dámbar lotash, Puánú*³ *chháng hám tash?*
Ijap kimo bírayiñ, nyotang táwá kánachí,
Nyotang táwá kánachí, kyo sháng dǎng gonmá.
Kyo sháng dǎng gonmá, wárió cháláte,
*Nesh neshí bímá, Khárchung*⁴ *dánio den,*
Khárchung dǎnio den, sámná sunchyá gyos,
Chhákoling Dámbar, shumjap dhálang gyos,
Shumjap dhálang gyos, doshang thá lán rayiñ,
Ijap shelí bítak, háches palthyá tak.

Translation.

Sautingú Dámbar went to the temple of *Thongling*,
 Where he stayed three days.
 No reply about the matter came in three days,
 But he got his parents' reply, which was as hard as a knot
 of iron.
 Instead of his darling's reply, he got his parents' answer.
Sautingú Dámbar said then: "Where is *Puán's* son?"

¹ *Sautingú Dámbar* or *Chhákoling Dámbar* is the deity of *Lábrang*, a village in *Shúwá parganá*. The *grokch*, in whose body the deity 'play,' is also named *Sautingú Dámbar* or *Chhákoling Dámbar*.

² In *Lábrang*.

³ *Puán* or *Puwán*, a sept of *Kanets* found in *Lábrang*.

⁴ In *Lábrang*.

Go home at once, and bring a pair of ponies,
A pony-stallion and a mare,
Then let us be gone.”

Going straight down, they reached the ridge of Khár-
chung,

Where they thought of home and said,

“ O Chhákoling *deotá*, we bow to thee thrice,

Be not angry with us,

We are going on a trip, and will soon return.”

A LOVE SONG.

¹ NEGÍ GAŃGÁ SAHÁYA'S SONG.

The following song was composed in 1890, when Negí GaŃgá Sahái was appointed by the late Tíká Raghunáth Singh, C.I.E., to be *patwári* of Inner Tukpá *parganá*. There he fell in love with a damsel called Naryum Patí, daughter of Nyokché, Negí of TháŃgí, a village in Inner Tukpá *parganá*.

Tíká Sáhibas lótask, áng hushyári há m tan ?
Hushyári tá lonmá, Pángi Pángtu chháng,
Pángi Pángtu chhángá, áng paimáshí bírayiñ,
Pángtu chhángas lótask, gu Tukpá má bíg,
Gu Tukpá má bíg, gu Shúwé bitak.
Tíká Sáhibas lótask, áng hukum má roñchis,
Áng hukum má roñchis, né hálá ringtan ?
Dak ring ringí bí má, khonáchú TháŃgí,
Khonáchú TháŃgí, Nyokché Négiu gore,
Nyokchéú jái, Naryum Patí bánthin.
Naryum Patí bánthin, ywáksi dháling gyos,
GaŃgá Saháy munshí, thwáksi jirjyá gyos.
Naryum bánthin lótask, gu kin rang bútak,
GaŃgá Saháy lótask, kí áng rang thá jáyíñ,
Áng parmí kócháng, Yúle Shwálú chímet,
Kinú tong tong kétó, wárkyó tópás lánchak.

Translation.

Tíká Raghunáth Singh asked, “ Where is my clever man ? ”

The clever man is said to be the son of Pángtu Negí² of Pángi village.

“ O Pángtu Negí's son, go to my new settlement work as a *patwári*,” said the Tíká Sáhib.

“ I will not go to Tukpá *parganá*, but to the Shúwá *parganá*,” declared GaŃgá Sahái.

¹ Negí GaŃgá Saháy, a resident of Pángi village in Shúwá *parganá*, by sept a Pángtu, is now *patwári* of the Inner Tukpá *parganá*.

² A sept of Kanets found in Pángi, a village in Shúwá *parganá*.

The Tíká Sáhib replied, "Do you not hear my order?
What do you say?"
Then going up and ever up, he reached the plain of
Thángí¹ village,
And in Nyokché² Negí's house
Is the daughter of the Negí,
By name Naryum Patí,³
And she greeted Gañgá Sahái from below.
And Gañgá Sahái gave her his salutation from above.
Pretty Naryum Patí said, "I will go with you,"
But Gañgá Sahái said:—"No, not so, don't come with
me;
Because my wife, a girl of Yúlá⁴ village of the Shwál⁵
sept, is not a kind woman:
She will beat you: you must not come with me, but I will
take care of you from afar."

A LOVE SONG.

PADAM⁶ DÁSI'S SONG.

The following song was composed at the time of the settle-
ment of the Basháhr State by the late Tíká Raghunáth Singh,
C.I.E., in 1889:—

*Toling shónang damyá, nawá naklu káchyá,
Hármálche losho, jimí paimásh láno,
Tíká Sáhibú munshi, Lobhá⁷ dāng Brindában,
Jimi paimásh láno, Tanam⁸ maidáno.
Padam Dási bánthin, thu chhañdol mañdol,
Gáchhyāngo zedpug rang, bóringo botal dāng.
Padam Dásís losho, Lobhá munshí hám tan?
Payiñ Gyámbung⁹ bíte, Sunam¹⁰ ba-sá-te.
Lobhá munshis lodo, gu Gyámbung má-bug,
Ang hanzárú garban, áng báho parmí,
Ang báho parmí, áng nyótang páji.
Bennang bódyadá, Padam dāng Lobhá,*

¹ A large village in Inner Tukpá parganá.

² A sept of Kanets found in Thángí, a village in Inner Tukpá parganá.

³ The name of Nyokché Negí's daughter of Thángí village.

⁴ A village in Rajgáoñ parganá.

⁵ A sept of Kanets found in Yúlá, a village of Rajgáoñ parganá.

⁶ Padam Dási, daughter of Tapdan Chhering of Táling village, is now the wife of Zór Púr, grokch of Lábrang.

⁷ Lobhá munshí of Urní village is now a patwári of the Outer Tukpá parganá.

⁸ The name of a level place near Sunam.

⁹ A village in Gañgyul ghorí near Sunam.

¹⁰ A village in Shúwá parganá.

*Padam Dásiú muñdí, Lobhá munshiú gudó,
Lobhá munshiú muñdí, Padam Dásiú gudó.
Ju chhebó milan dáhí, háś chhebó mílté,
Dargáú rájo ampí, Dharam Rájo ampí.*

Translation.

In July of this year, a coined news came,
And every one said that a new settlement was to be made,
and the land was to be measured.

The Tíká Sáhib's two *munshís*, named Lobhá and Brin-
drában,

Began to measure the land at the plain of Tanam, near
Sunam.

Pretty Padam Dási, of a self-willed temper,
Secretly taking with her a bottle and some roasted
wheat, cried:—

“Where are you Lobhá *munshí* ?

Go on, we will go to Gyámbung or live in Sunam.”

Lobhá *munshí* replied:—“I'll not go to Gyámbung, because
I have landed property worth more than a thousand rupees,
And at home is my dear wife, who has two sons.”

The Padam and Lobhá's love increased day by day,
Padam Dási's ring is on Lobhá's hand,

And Lobhá *munshí*'s ring on Padam Dási's hand ;

But there is no hope of their meeting in this world,

Yet they will meet in the next, before its king, whose
name is Dharm Ráj.

The following song is in praise of the pretty daughter of
the well-known plutocrat Hírá Dás¹ of Kánam village:—

*Baktáwarú chímet, Umar Dási bánthin,
Umar Dási bánthinú gudó, sanish zung dháguló ;
sanish zung dháguló májang, togotshé dháguló,
togotshé dháguló nyumá, kot-bang tánang,
kot-bang tánang nyumá, nijáú ngá kanthí.
Dáyang lóshímá, rá-pyáú dáyang,
láning lóshímá, khyun-pyáú láning ;
bánthin lóshímá, Umar Dási bánthin,
man ban lóshímá, Umar Dásiú man ban.
Baktábarú betá, Zindup bayará,
Zindup bayará, Kyálkhar banderó ;
Kyálkhar banderó, lachhú pachim dé-rayiñ.*

¹ Hírá Dás Loktas of Kánam has two daughters: viz. Umar Dási and Gyálé. The latter has become a nun. He has four sons: viz. Ziñdup Rám or Ziñdup Darzé, Amír Chand, a student in F.A. Class at Lahore; Guláb Jit, at home; Sanam Jit, a student in Simla Government School.

Translation.

The pretty Umar Dásí¹ is a rich man's daughter,
She has on her hands twelve pairs of armlets,
And in the midst of them a rare armlet.
She has a box full of ornaments,
And besides this twenty-five necklaces.
To speak of a flock, 'tis a flock of wild pigeons,
To speak of a line, 'tis a line of cranes,
To speak of beauty, it is the beauty of Umar Dásí,
And to speak of parents, it is Umar Dásí's parents.
O you wealthy man's son, dear Zindup,²
Will you please go to the forest of Kyálkhar?³
To bring down the large leaves of the plant called Lachhú?⁴

THE SONG OF SÁNTAN AND YÁNKAR MAṆÍ.

The following song describes the love of Sántan of Lábrang village for Yánkar Maṇí of the same village :—

*Yochálo den tá, í káglí budá,
da káglí kumó, byorá thü dushá ?
Byorá lonmá, nichhal bayáru byorá,
Kánam Lóshar járayiñ, Kánam lóshar má bunmá,
Lochá zálmig járayiñ, Lochí zálmig má bunmá,
Kailású zálmig járayiñ, Kailású zálmig má bunmá,
da báyar má nársh, roteú khárij háchó.
Dakk ring ring bunmá, Láspáú goring den,
Lápsaú chháng Sántan, báho parmí hát tó ?
Lábrang grokchú chímet, Yánkar Maṇí bánthin.
Báho-chú parmí, gü Rámpúr bitak,
kí Rámpúr bímá, gü maitang bitak ;
kí bímá bírayiñ, gü kimó tóshak,
bímigú bérango, pírang parétó.*

Translation.

There came a letter from the down country.
What's the subject in that letter ?
It contains a message from the sincere friend :—
“ Come, please, to see the Lósar⁵ fair of Kánam,”

¹ Umar Dásí is the name of Hirá Dás Loktas's daughter of Kánam village in Shúwá parganá.

Loktas is a sept of kanets living in Kánam and Sunam or Sunnam, villages in Shúwá parganá.

² Ziñdup or Ziñdup Rám is the name of Umar Dásí's brother.

³ Kyálkhar is another Kanáwarí name of Shyálkhar, a place of Bashahr near Tibetan Frontier. It is also called Skyálkhar.

⁴ Lachhú is a kind of snowy plant having very large leaves in which they keep butter.

⁵ Lósar (New year's Day) is the name of an annual fair held at Kánam village.

If not for fair, then come to visit Lochá¹ Lámá,
 If you do not like to see him, then come to witness the
 beauty of the Kailás² mountain,
 If you do not come, you will lose a golden opportunity, and
 will not be considered as a true friend.
 Coming up and ever up, the son of Láspá,³ Sántan⁴
 By name, arrived at his father's.
 Who is his darling?
 Yáñkar⁵ Mañí, the beautiful daughter of Lábrang Grokch.⁶
 O my dear, I'll go down to Rámpúr.
 If so, then I'll go to my paternal home.
 You may go if you are inclined to go, I'll live at home.
 At the time of departure, they are both very uneasy.

1898.⁷—THE SONG OF SANTÍ LÁL PATWÁRÍ.⁸

*Yochálo den tá, Rájáu patwári,
 Rájáu patwári, Santí Lál Negí.
 Santí Lálas lotash, Rogé⁹ sántangó.
 Yá pancho baiyár, arak tungmig chálshé.
 Arak tungmig nyumchá, gofná shenmig chálshé.
 Arak tungmig chálmá, Nespáú¹⁰ bráñdí,
 Nespáú bráñdí, rupayáu nish bótal.
 Dak nesh neshí bímá, Shúryánu¹¹ góring den,
 Shúryánu jái, Bagatí¹² bánthin.
 Bagatí bánthin lotash, "ámá yá ámá,"
 kumping tálang hám to? Arakú bótal twátak,
 Arakú bótal twátak, palbar gofná bitak,*

¹ Lochá is the name of a very respectable Lámá of Tássilumbo in Tibet. In 1898, he was sent for by the late Tiká Raghu Ntáh Singh, C.I.E., of Basháhr State, to consecrate the new Buddhist Temple at Rámpúr. The Lámá has also a temple at Kánam called "Lochá Lábrang." Lábrang means a temple, but there is also a village of this name in Shumchho ghorí.

² Kailás is the name of a very beautiful snow mountain situated opposite the Chíní village across the Sutlej river in inner Tukpá parganá.

³ Láspá is a sept of Kanets living in Lábrang village.

⁴ Sántan, a youth of Láspá sept of Lábrang village.

⁵ Yáñkar Mañí is the name of a girl of Lábrang.

⁶ Grokch is a sept of Kanets, as well as a post of village deity's official, Díñwáñ in Paháří.

⁷ This song was composed in 1898.

⁸ Santí Lál Patwári, afterwards Qánúngo, was an inhabitant of Dúní village near Chíní, and he is now dead.

⁹ Regí, a village near Chíní, is celebrated for its grapes, of which they make wine. Rogé is declined from Rogí.

¹⁰ Nespá is an abbreviation of Nésánpá, meaning an inhabitant of Nésánpá village, in Inner Tukpá parganá. They speak the Tibetan language there.

¹¹ Shúryán, sept of kanets living in Rogí village.

¹² Bagatí or Bagtí is the name of Shúryán's daughter.

“ *Amá jí dak lotash,*” *áng báhó Bagtí bánthin,*
Áng báhó Bagtí bánthin, ban yungzú náckhí shétayin?
Chéi péranu yág yág, Bagatí bánthin,
Nákich chám pánó, nákich yánglukú tánges,
Nákich yánglukú tánges, shum toprú shé-shé.
Santí Lálás lótask, áng zunmigshé sañgí,
Áng zunmigshé sañgí, bairang má dwáyíñ-yáñ?
Bagatí banthin lotash, gü bairang má büg,
Kí kumó jarayíñ, palbar gofná shété.

Translation.

There comes from the down country
The Rájá's *patwári* named Santí Lál Négi.
Santí Lál said, in the temple court-yard of Rógí,
“ O you my dear friends, I wish to take some wine,
And after taking a cup of wine, I wish to sing a song.”
If you wish to drink wine, here's *bráñdí* made by the
Nésang people,
The rate is two bottles per rupee.
Then going straight to the house of Shúryán,
There's the pretty daughter of Shúryán by name Bagatí.
Bagatí the pretty maid said: “ O mother, O mother,
Where's the key of the grain box?
I'll take out the liquor bottle, and go out for a singing
dance.
The mother then said: “ O my dear pretty Bagatí,
Will you disregard the honour of your parents?”
When all the family members are asleep, the pretty
Bagatí
Is spinning wool for a little blanket,
With three stripes on it.
Santí Lál said: O my dear companion,
Will you not come out for a while?
Bagatí the pretty maid replied: “ I won't come out,
But you should come in, we'll sing a song.”

A LOVE SONG.

Junmig sañgiú tánges, ráng dání chálshé,
Ráng dání báskyáng, dání lí maidán,
Dání lí maidán, jañgal lí mañgal,
Jañgal lí mañgal, thánang lí títhang,
Thánang lí títhang, nayang lí kúlang,
Nayang lí kúlang, kúlang lí báyú,
Ajar farak báskyáng, chhirap farak dúgyó.

Translation.

For the sake of a dearly friend, the peak seems to me
like a ridge,

And a ridge like a plain country,
 A forest like the city,
 A house like a sacred place,
 A river like a small channel,
 A channel like a small pond,
 I think there is no difference now, but a very little difference.

TIBETAN MORALS.

1. “ *Ponpó dāgpó yodnang, misar chig chig khor-mi-yong ;
 Ponpó zámpó yodnang, misar mángbo khor-yong :
 Dí máshenang, sángo-lá toyé.* ”

“ *Chhú dāgpo yotsá lá, nyá chig chig khor-mi-yong,
 chhú zámpo yotsá-lá, nyá mángbo chhág-yong.* ”

If a governor is hard, none of the subjects go near him,
 And if he is mild, all of the subjects approach him ;
 If you do not understand this, see in the river,
 No fish live there where there is current water,
 Many fish live there where the water is still, or quiet.

2. “ *Ráng-lá medpai tá-zon sang,
 sem khotak chhotpai káng tháng gá.* ”

If you have to go and no pony to ride, then you
 should go there by foot.

Compiled by Pandit Tíká Rám Joshí, Retired Secretary
 of Basháhr.

PROVERBS AND RIDDLES IN THE KANÁWARÍ LANGUAGE.

1. “ *Dám mí rang shímo lí bímig,
 Kocháng mí rang jámo lí má bímig.* ”

It is good to go with a good man, even to death,
 But it is not good to go with a wicked man, even to
 a feast.

2. “ *Khórang khású den rá húlas.* ”

To sacrifice a hundred sheep for the sake of a lame
 ewe. (Penny wise and pound foolish).

3. “ *Chorasú báll den chám púnang.* ”

There is a bit of wool on the thief's head :
 (i.e. he is ashamed of himself).

4. “ *Í rángú den nish gá* ”

Two saddles on one horse.

5. “ *Nish nárú dách sutanú posh bróbar.* ”

The husband of two wives is like bedding made of
 trousers, i.e. he is as uncomfortable as if he slept in
 his trousers.

6. “*Nish chin májangú í rig.*”
A louse between two nails : (i.e. at death’s door).
7. “*Banṭhin chhesmí stingú nár, ḍhankhangó fó migú shyá.*”
A beautiful woman is a fair sight to every one,
But a deer on a precipice is only to look at, not to eat.
8. “*Fó ḍhañkhangó bánṭhó oms.*”
The deer on the rock is like a share reckoned on before-
hand. (First catch your hare).
9. “*Shyon má néné sántan kher.*”
Not knowing how to dance, he says the courtyard is
uneven. (A bad workman quarrels with his tools).
10. “*Sachá demo Kánam, bánṭhin chías Sunam.*”
The soil of Kánam is fine, the maidens of Sunam
beautiful.
11. “*Chháche pyáchú omoí wá, lanṭhan miú bátangí chókhas.*”
A tired bird’s nest is on the road, and a lazy man uses
sharp words, i.e. a tired bird will roost even on the
road, and a lazy man speak.
12. “*Khul bár bár tág.*”
The skin bag once broken, out comes the barley.
13. “*Kumo nangí, bairang angí.*”
Hollow inside, pretty outside.
14. “*Heradas shó kotya-tá anú báll den.*”
The bull, having dug up the mud, puts it on its head.
15. “*Jítasú ráng, ḍáldishú báng.*”
The rich man’s horse, and the poor man’s leg are
equally useful.
16. “*Brássú báll den fupot.*”
Bráss with flowers on its head. (*Bráss* is a kind of
hill grain, which when uncultivated becomes stunted,
and its flowers decrease in size).
17. “*Fó dále rang mó, or Fó dál dál kuí.*”
He discharges his arrow, after the deer has fled.
18. “*Desháng ghátochú bré tég.*”
In a small village, the grain measure is large.

19. “*Yáňgpá kuí wár na pár.*”
The dog of Yáňgpá village is neither beyond the Wáng river nor on this side of it.
Cf. Dhobí ká kuttá ghar ká na ghát ká.
20. “*Kulang khyá khyá nár fímig,
kúlang khyá khyá tí tungmig.*”
After seeing her family, a wife should be chosen;
Water should be drunk, seeing the spring.
21. “*Dú bunmá chhommig, bar bunmá bó-mig.*”
To catch an eatable, to escape from a rolling stone.
22. “*Yágim yámá kuí tuámig, toshim yámá pérang tuámig.*”
If you want to sleep, feed your dog,
If you want to live, help your kith and kin.
23. “*Jedk sargang zustang, gu áng kimo pútak.*”
I’ll get home before the sky clouds over.
24. “*Shítak chálmá tá páltang thú lántak?*”
Had I known that I must die, why should I have undergone so much toil for the land?
25. “*Tepang kumpí, mí árolyámig.*”
The cap is under his own pillow, yet he bothers people in vain (by asking where it is).
26. “*Hud bátang unchis nyód, daú púrá máech.*”
Words instigated, and begged food, do not satisfy.
27. “*Chháng krábmá krábim sheyiñ,
dáchú kocháng thá lórayiñ.*”
Let the son weep if he will, but don’t speak ill of the husband.¹
28. “*Om id kájang nish, or Omm id kájáng² nish.*”
One road, two purposes. (To kill two birds with one stone.) Cf. Ek panth dó káj.
29. “*Oms dwánmá jyú den, nyums dwánmá dāṅang.*”
Risk of life onward,
Fear of fine backward. (Fine, i.e. punishment).
Cf. Áge jáúñ tó Rávan máre,
Píchhe rahúñ tó Rám máre.

¹ A woman is supposed to say:—I don’t mind if my son is unhappy, but I will hear no ill of my husband.

² *kájang* = business: from Hindi *káj*.

30. “ *Mí ghátochú bátang tég.* ”
The man is little, but his words are long.
31. “ *Hur-hur fáshang.* ”
Tickling the itch. (It means that the itching increases
itch).
32. “ *Pon tá tá shyálesú, kui tá tá thárrú,
Nár tá tá hár, jáss tá tá hedu.* ”
Unused shoes are for the jackal, an unfed dog for the
leopard, an unloved wife will never stay, and stale
food is for others.
33. “ *Pyúú shím, pishíú khélang.* ”
The mouse’s death is the cat’s play.
34. “ *Shyádpe Lámá shyádpe, há-migo Lámá.* ”
The Lámá preaches to others, but never practises what
he preaches.
35. “ *Hab játak néo, hub.* ”
The ass went to get horns, but lost his own ears.
Cf. No. 50.
36. “ *Láye káyang, shupá upáshang.* ”
Dancing by day, and fasting by night.
37. “ *Jámig gháto, unmig bodí.* ”
To eat little, and ask much.
38. “ *Shú deorango shyáre, munring práye shyáre,
Láng khurango shyáre, shímig anú kimo shyáre.* ”
The village-god looks handsome at his temple,
Maidens look pretty at their husband’s houses,
Cows look handsome at the cattle stall,
To die at one’s own home is good.
39. “ *Fochú bergá shell, rángú chámbak shell.* ”
The remedy for an ass is the cudgel, and for a horse
the whip.
40. “ *Kágg chháryará pájiú chummig, or
Páji chháryará kágg chummig.* ”
Having let go the crow to catch a hawk, or having let
go a hawk to catch a crow. Cf. A bird in hand is
worth two in the bush.
41. “ *Háñdí firí Wángtú.* ”
Wandering here and there, and back again at Wángtú
Bridge. (Wherever one goes, one gets home at last).

42. “*Blech páno gud.*”
In slipping the hand lights upon a stone. (It never rains but it pours).
43. “*Nóling shím, tóling kráb.*”
Dead last year, mourn this year.
44. “*Kágg shúshis lí má shúshis lí rokkí.*”
The crow, washed or unwashed, is still jet black.
45. “*Shí mí rang kráb.*”
A lament over a corpse. (’Tis no use weeping before a dead man, for he can not hear).
46. “*Bándras gudó norel.*”
A (cocoanut) pipe in a monkey’s hand.
47. “*Shoryáshis chhángú meling kotagó klí.*”
The favourite son’s urine in the fire-place. (Even those we love trouble us).
48. “*Nárú roshanges chhángú kulim.*”
Angry with his wife, and beating his son.
49. “*Nákich pyáchú motas títýáng.*”
The bird is small, but it sings a loud song. Cf. No. 28 above).
50. “*Imyá zub, áemyá krub.*”
At one time eating too much, at another time fasting.
51. “*Jámig bodí, golang nákich.*”
Plenty to eat, but a narrow throat.
52. “*Mángsarang fó, rut untak ringo, kánangí góshob.*”
An ibex of Mángsarang (a forest above Morang village) asked for horns, but lost its ears. (Cf. No. 33).
53. “*Nyár omchí bátlas, chó omchí chókhas.*”
The grain of a pea is naturally round, and a thorn is naturally sharp.
54. “*Rigú tánges khur rásmig.*”
To sharpen one’s knife for the sake of a louse. (To crush a fly on the wheel).
55. “*Bájnyách gañthang, wárkyo shapthang.*”
A ringing bell’s sound goes far.
56. “*Pyá lí zob, wá lí zob.*”
The bird was burnt, and so was its nest.

57. “*Aiú thu tod, báyáú da tod.*”

The sickness from which grandmother suffers, is also the younger brother's. (Six of one and half a dozen of the other).

58. *Shingú bángas hóhab.*”

Fallen—owing to his wooden leg.

59. “*Miú amí Khágpá mí.*”

The men of Khábo village are the enemies of mankind. (Khábo village is in Tibetan territory).

60. “*Shingú ashíng shyáru shing.*”

Shyáru wood makes bad fuel. (*Shyáru* is a kind of tree).

61. “*Yunegó yáng, golchhángo rig sán.*”

Sleeping by day, and killing lice moonlight.

62. “*Pandítú omsko kathá má-támig,
Kágú omsko mó má-chháyámig.*”

No tale should be told before a learned man,
No arrow should be shot at a crow.

63. “*Miú bishang leó, sápesú bishang preó.*”

Man has poison in his tongue, the snake in its tail.

64. “*Búringú ball zgom, bicháru ball den.*”

The bribe-taker hangs his head down,
The man of lofty thoughts holds his up.

65. “*Ban pishís kim pishí byon.*”

A wild cat will expel a tame one.

66. “*Lis tís peṭing pang : or Lis tís peṭang pang.*”

To fill one's stomach with cold water.

67. “*Gárr toshtang wánmig, mig toshtang khyámig.*”

So long as there are teeth to smile, and so long as there are eyes to see.

68. “*Jámig gháto kastang bodí.*”

So much toil, and so little to eat. (Much ado about nothing).

69. “*Miú pírang, ronú khóyang.*”

Pain to man and rust to iron.

70. “*Námang rásk, fyá páshk.*”

A great man, but an evil fate.

71. “*Kuí kunmá, shyáles tháscho.*”
If we call the dog, the jackal will hear.
72. “*Kuíú ku-ku, rágas chílyám.*”
To throw stones at a dog, after having called him.
73. “*Soko shí-shí, puchhnang den.*”
The scorpion is dead, but its tail strikes up.
74. “*Spug gwá-gwá lí dangí, rig sikya-kyá lí dangí.*”
The flea jumping at the same spot,
The louse creeping at the place. (Cf. No. 79)
75. “*Pishí khu-shede rang, túshang pachim.*”
A cat looks for straw, when going to stool.
76. “*Kárr má chástang, joll chám.*”
Before a sheep dances, the wool of its hind legs dance.
77. “*Jonmyánmig nyums, dingyámang oms.*”
One’s birth happens afterwards, but one’s fate is settled beforehand.
78. “*Rále káyang, bále dánang.*”
He is dancing at Rále (a place below Bárang village),
but does not know of the fine imposed on him.
79. “*Spug gwá-gwá khurangó, nyárr gwá-gwá khalangó.*”
The flea jumping in the cattle-yard,
The pea jumping in the farm-yard. (Cf. No. 74).
80. “*Fóchú puchnang téjap rinmá lí rin-bang.*”
Measure it as often as you will, the ass’ tail is only
a cubit.
81. “*Fóchú téjap tongmá lí purchyúling.*”
As often as you beat an ass, dust will come out.
82. “*Yáguí shyá, yaguí theló.*”
He cuts the *yák*’s flesh upon its flesh.
Cf. *Usí ká jútá usí ká sir.*
(Thelo, the piece of wood in which meat is cut).
Lit: For cutting up the *yák* meat, he used the *yák*
meat as a block.
83. “*Zann táng táng chóres.*”
Seeing his ragged clothes, they call him thief.
84. “*Nyod má ní má, kan kang nyod.*”
If there are no supplies, then wheat is our diet.

85. “*Gáss má nímá, kapráú gáss.*”
If there are no woollen clothes, there are clothes of cloth.
86. *Choresú byángas zákhrangó, zákhrangó ngá chores.*”
Into a bush in fear of a thief, but in the bush there were five thieves.
87. “*Omsko máechú, nyumsko.*”
If not forward, then backward.
88. “*Má-jáñch málá, fóchú gondrang.*”
An ass’s urine is worthless.”
89. “*Tora dá thwáksi, talá dá ywáksi.*”
Up by the selfish, down by the fortune.
90. “*Talá máech míú, záng serkháo bimá, zang shyo.*”
If an unlucky man goes to a gold mine, it will give out.
91. “*Kágas dálango, pyús dábrangó.*”
The crow takes to a bough, and the mouse to a hole.
92. “*Rugchú tánges jánn pongmig.*”
To burn a rag for the sake of a louse’s eggs.
93. “*Ángú kemá máthas, ángú má kemá má máthas.*”
If you give me something, then you are a great man, but if you do not, then you are not a great man.
94. “*Koeháng omo fóchú nesh tukmá, ló tukchó.*”
On a bad road if an ass is pushed on, he will shove back.
95. “*Bátang rórói sár, dalmang folfolí sár.*”
It is excellent to talk a thing out, the flavour of a pomegranate is only got after it is broken.
96. “*Wáskyár maechú, wáshang bodí.*”
Not a good height, but a long moustache.
97. “*Ano ano khul thongmig*
To knock the grain bag of skin, owing to hunger.
98. “*Márr mí kotya-tá rólang, kuí khu kotya-tá gánam.*”
You will stir up a quarrel by teasing a bad man, and stench by meddling with a dog’s excrement.
99. “*Pyá gor-gor má shích, mí rungshis má shích.*”
A bird is not killed by falling, a man does not die from disgrace.

100. “ *Práchas thán-thán lí đomang,
krúchas thán-thán lí đómang.* ”
Whether touched by finger or elbow, he is of a low
caste.
101. “ *Pyá pákhangas té'g, mí tonangas té'g.* ”
A bird is strong on account of its wings, a man is
powerful by his kith and kin.
102. “ *Khyámigú mi, kánmigú rut.* ”
A man in looks, but a brute in deeds.
103. “ *Đáldishú khágó, jítasú áyó.* ”
A wicked man is proud, and a rich one gentle. (Cf.
Chhoté se utpát, bare se kshamá).
104. “ *Koñkañeú pal, pal chírang dashá.* ”
The ant gets wings at the time of its death.
105. “ *Migú sukhang, stingú an kálang.* ”
Good crops to look at, but a famine at heart.
106. “ *Kuíú thu lá'j, thákurú lá'j.* ”
The dog has no shame, but it brings shame to its
master.
107. “ *Mó nímá zukto, chhá nímá tákto.* ”
An arrow will pierce, but not salt.
108. “ *Bándrasú kámang má-erang, shí zunám.* ”
A monkey having no work, will shake a tree.
109. “ *Brin miú den látang.* ”
Kick the man who is down.
110. “ *Báyá báyá fáiyá.* ”
Hanging up and saying brother.
111. “ *Đáldishú chhángú shónang fátan.* ”
A poor man's son will survive in July.
112. “ *Mogg máechú shogg.* ”
A bird's belly without the grain.
113. “ *Sharmas sharmas stish poglang.* ”
Shame, shame, an unmarried woman with seven
sons!
114. “ *Donas lish, kílang zó'm.* ”
The master, who is mild, is like a nail, which is hot :
i.e. he can be turned whichever way you will.

115. “*Málá má sheshch Rin-mí, pársí má néch Mon-mí.*”
A thing is not recognized by the men of Rirang village, and the men of Kámru¹ or Mone village do not know Persian.
116. “*Máthas² kushim, chág churshim.*”
He goes to call Máthas, as well as to grind the barley. (To kill two birds with one stone). Cf. No. 28.
117. “*Mon-mí bátang líg líg, bálbálsho thíg thíg.*”
The words of Kámru villagers are weighty, and the wild strawberry is very sweet.
118. “*Stó pujérang máe, puchhnang pujérang to.*”
He was not present at the right moment, but is now present when he is not wanted.
119. “*Dangí mogg, dangí shogg.*”
There’s the belly and there’s the grain.
120. “*Kágg báskyáng kágg chháng dīngas.*”
A crow’s nestling is cleverer than the crow.
121. “*Báng báyátak ringo, stó laso.*”
In saving one’s food, to get one’s face in the mud.
122. “*Kággú báng dālango, shyónang khúo.*”
The crow’s foot is on the bough, but his beak is in the excrement.
123. “*Khákango káge, manango sángkó.*”
Gentle of mouth, but hard of heart.
124. “*Prách ránmá, krúchí zob.*”
Giving one’s finger, and getting one’s elbow burnt, i.e. incurring heavy loss in helping another in a small matter.
125. “*Táng nyámu batyámá batyámá kumoí.*”
A low caste man of Tángo³ village enters affably.
126. “*Sto má-khyámig miú báng khyám.*”
He chanced to see the foot of one whose face it was not desired to be seen.
127. “*Bándras sá-sá khul na ball.*”
When you kill a monkey, neither its skin nor its head is of use.

¹ A village in Outer Tukpá parganá, also called Mone.

² A sept of Kanets found in Bárang and other villages.

³ A village in Tibetan territory.

128. “*Khású hámyái peṭing dwái cháthang.*”
Wherever the sheep gets food there it dwells.
129. “*Man chhitalé, chháng bánthas.*”
The mother is plain, but the son is comely.
130. “*Proshimá, dengá lí bánthas.*”
The root of a tree, if well ornamented, will be handsome.
131. “*Manú shoryáshis chimet, zus tanshid yune.*”
A mother’s pet daughter, and the sun when clouded over, are no use.
132. “*Da cháng háamá da tig dangí.*”
Wherever there is green grass, there is the pheasant.
133. “*Chámangú iháll anú káchyáng dábch.*”
The weaver’s comb pulls to his own side.
134. “*Ráll kulmá kul, mánimá nyámú rétak.*”
Pound away at the rice, or I’ll sell you to a Tibetan.
135. “*Pyú té’g, puchhnang gháto.*”
The mouse is big, but its tail is short.
136. “*Chummá chikchó, chháryámá bóto.*”
If I catch it, it will bite; and if I don’t, it will run away.
137. “*Kháú báskyáng chhob bodí.*”
Food is scarce, but there is too much pulse.
138. “*Desháng nónó tálk, khul nónó kolas.*”
By oppression a village becomes hard,
By rubbing skin becomes soft.
139. “*Jáchas máechú páchas.*”
Little food and much toil.
140. “*Mí bínyáchú mí sál, shyá bínyáchú pá²chi.*”
He, who picked his man, got a rogue,
He, who picked meat, got the knuckle-bone.
141. “*Rokk zedú peṭingo chhas.*”
A black goat has fat in its belly.
142. “*Gomjá oms, longstám nyums.*”
The step forward, but the thought backward.

143. “ *Man totat shokrang.*”
Mother is ill, therefore an orphan.
144. “ *Ráng den má pustang áú-shen,*
Ti dang má pustang pon sall.”
To halloo before reaching the summit,
To put off one's shoes before reaching the stream.
145. “ *Rá'ch má-estang, rá'chú chhu-rid.*”
A rope for tying up the calf before its birth.
146. “ *Chhogáú bérang bágé, zánđeú bérang dúré.*”
Last in learning, but first in eating.
147. “ *Kháss rang bíma pábangó,*
bákhor rang bíma đhañkhangó.”
You will find a meadow, if you go with the sheep,
But a precipice, if you go with the goats.
148. “ *Petíngú tánges jampring.*”
To die for the stomach's sake!
149. “ *Petíngú tánges sannýám shýo.*”
Charity lost for the belly's sake!
150. “ *Fóchú chháng melckas dathú.*”
Day by day the young of the ass gets uglier!
151. “ *Fóchú wálang fángs.*”
It is useless to give an ass hay.
152. “ *Fóchás sángá golchháng máekstang, golchháng má nésh.*”
The ass does not recognize the moon till it is full.
153. “ *Tháng mí dalá ukhyángí shó.*”
The fair was spoilt by the Thángí¹ men's delay.
154. “ *Tété shí-shí méchánang.*”
He got a tinder box after his grandfather's death.
155. “ *Ho ho shapthang rái upáshang.*”
He calls “ho-ho” and fasts for eight days.
156. “ *An urchho, mángo fyurcho.*”
He, being on a grain box, was cast away in a dream.

¹ A village in Inner Tukpá pargana.

157. “*Mé kuchu puchu big, tí kuchu puchu dagg.*”
The fire, if stirred, will be put out,
And water, if stirred, will decrease.
158. “*Kutí rá má nót, chherá nót.*” (In the Shumchho dialect).
The envious man will harm no one but himself.
159. “*Chályalá túshang, khán khán dóshang.*”
Sifting husks, inquiring into defects.
160. “*Khalú ubalang, chhesmiú sting brobar.*”
Boiling oil cakes and a woman’s mind are equal.
161. “*Chárang nyám, batyás má-ne-ne, stish-jap dánang.*”
A Tibetan of Chárang¹ village, not knowing how to speak, was fined seven times.
162. “*Jángpá mí má nársh, játegá shing má nársh, botí kholá jáss má nársh, lowá shyá má nársh.*”
The inhabitants of Jángí² village are not reckoned as men,
Shingles are not reckoned as fuel,
Cheese and roasted flour are not regarded as food,
And the lungs are not regarded as flesh.
163. “*Tukpákpáú tuk sting, Shúwángpáú shum sting.*”
The inhabitants of Tukpá parganá have six minds,
while those of Shúwá parganá have only three.
164. “*Shúwe miú chhángá shiérang, rín choras dwáto.*”
On a son’s death among the Shúwá parganá people,
heavy debts come to light: i.e., It is a pity that a son should die, but a greater pity that one should have to pay his debts.
165. “*Nyám thukpá próbang ém, dám chháng ní má idí dám.*”
A cupful of the Tibetans’ curry is delicious,
If dutiful, one son is quite enough.

PROVERBS IN THE TIBETAN LANGUAGE.

166. “*Gongmo nyál mishená báláng nang dá, Nángmo long mishená khyí nang dá.*”
He, who does not get to sleep early, is like a cow,
And he, who does not get up early, is like a dog.³

¹ A village in Outer Tukpá parganá.

² A village in Shúwá parganá.

³ Cf. Early to bed and early to rise,
Makes a man healthy, wealthy, and wise.

167. “ *Chhugpoi tá zonnang, medpoi gó chom.*”

If a poor man ride a rich man's horse, he will break his neck.

PROVERBS IN THE KANÁWARÍ LANGUAGE.

168. “ *Yál dang bíbí chershim, prá den bíbí chholshim.*”

He, who goes near a wild rose, gets pricked,
And he, who goes into court (lit. fort) will have to pay something: i.e., will get fined.

169. “ *Ráng má nímá fochí lass.*”

If there is no pony then an ass will do.

170. “ *Jásho má jásho nú chipurú shyá, sángá tolá dánang.*”

Whether you eat it or not, this is the liver for which you had to pay a fine of Rs. 15.¹

171. “ *Mí má gothanchú ráng gothanch.*”

He, who has never ridden a pony, wishes to cross a hill.

172. “ *Dúchis dáchis í chháng, da lí zwású kháe.*”

He had a cherished son, but he too was taken away by death. (God was so displeased with him).

173. “ *Gudo shang tonmá tá kágá lí zábto*”

If there is boiled rice in one's hand, the crows will come down.

174. “ *Nyám chháng shwí táng táng kráb-gyo.*”

Having seen blood, the Tibetan boy cried out.

175. “ *Chanálasú ball den shwíg tépang má-shá.*”

A red cap does not look well on the head of a basket-maker.

176. “ *Kin chháng ywá táyíñ, áng chháng tólyáyíñ.*”

Put your own son down, and carry mine.

177. “ *Pánú den kin, melingú áng.*

Cooked for me, uncooked for you.

178. “ *An é má spon ém.*”

If hungry, a dog will even eat shoes.
Cf. Bhúkh mīhí ki bhójan.

¹ A man had stolen some goat's liver, and when it was cooked he could not eat it, so his friends said this.

179. “*Kháring sojaso bré-bang bogress.*”
In a maund of rice or wheat, there is always a sér of inferior grain.
180. “*Rungshimig miú omó khólgang.*”
He who speaks evil of any one, will get his deserts.
181. “*Bodí jáchú bodí an, bodí fogshichú bodí liss.*”
He suffers much hunger, who eats too much,
And he endures much cold, who wears too much.
182. “*Mordú bátang, rágú rékhang.*”
The word of a wise man is like a line on a stone.
183. “*Krámmú dǎng wánnú lí madd gyámig.*”
There is a time for weeping and a time for laughter.
184. “*Chhetkang toshtang, poshbángú thu thád.*”
A servant has no power in his master’s presence.
185. “*Unchich miú bok dú.*”
The beggar’s food is warm.
186. “*Sud nímá bud.*”
Where there is union, there is wisdom.
187. “*Rokerú mǎmá anú nár dǎng siyáno.*”¹
Uncle Rokerú, the mother’s brother, is wiser than his wife.
188. “*Chámangú dǎgí lonmo lí sukhang.*”
It is easy to know a shoe-maker—that he is of a mean caste.
189. “*Yun má nemá, gorab gárab.*”
He who knows not how to walk, will tumble down.
190. “*Khulú jogás chhu-rid pachim gyámig.*”
A strap ought to fit a bag.
191. “*Tepang tonmá págú paráchí.*”
If one has a cap, a piece of cloth for it is easily found.
(In Kanáwar a black cap made of wool is worn, and to it is sewn a bit of cloth).
192. “*Kocháng áshás golang ruyám.*”
Never rely on vain hopes.

¹ Rokerú is a sept of Kanets of the higher class found in Chugáoñ or Tholang.

193. “ *Kólas shyáo khur.*”
A knife for tender meat.
194. “ *Nádas bíú má-ringch, chhesmis járá má-ringch.*”
A place never says “go away,” and a woman never says “come here.”
195. “ *Rókerú áte kher panchí-shyá.*”
Brother Rokerú has lost his case. (Cf. No. 187).
196. “ *Bótó tí shyáo khur.*”
Water in the curds, and a knife in the meat: i.e., mix as much water as you can with curds, and stick your knife into the meat as far as it will go.
197. “ *Nukrí lán lán tukrí.*”
Only a bit of bread after hard service.
198. “ *Wábang pángatas zampring.*”
There is death in evil company.
199. “ *Mí khyámpos desháng fyontó,
kuí khyámpos desháng rungto.*”
Immigrants ruin a country, but a dog watches a village.
200. “ *Rok kágú májang thog kág.*”
A white crow among the jackdaws.
201. “ *Tud krábgyo, thid wádo.*”
Debts weep and credit laughs.
202. “ *Chháng manú dá boltó, rín hedú dá boltó.*”
A child thrives with its mother, and a debt grows against the debtor.
203. “ *Manú zúyá chháng den, chhángú zúyá pán den.*”
The mother’s heart is with her son, and the son’s with his bread.
204. “ *Mí rínú yóthang má shích,
Pyá pomú yóthang má shích.*”
A man does not die under his debt, or a bird beneath the snow.
205. “ *Shyálik-chú dúrang.*”
The first place to a jackal.

206. “ *Rámpúr shaudo Nogrí gá'n.* ”
 Buying at Rampur and making out the bill at Nogrí¹
 river: i.e., have your bill made out at once.
207. “ *Jámú kágshim skótó, pírang kágshim má-skó.* ”
 An eatable can be divided, but not a pain.
208. “ *Wángpó² chhechánú peting fármó,*
Shum kárú shyás má grig-gyó. ”
 The stomachs of the Bhábá parganá women should be
 broken, for they were not satisfied with the flesh of
 three sheep.

TIBETAN MORALS.

209. “ *Yod-pái dúi-sú kun-kyán nen,*
Gál-thé gun-ná kun-kyáng dá,
Ring chen ling dú sui kyáng dud,
Chho-kampálá sui kyáng pong. ”
 If you are rich then every one will respect you,
 But if poor, no one will like you,
 Because diamond mine is coveted by every one,
 But a dry well by nobody.
210. “ *Kháipá jitar tháb-duk kyáng,*
Lunpo juk-pái lám-mídó,
Chá-id jiú khá kom kyáng,
Sálá báb-pái chhú mí-thung. ”
 If a wise man makes a mistake,
 He never persists in his folly,
 Because the air-drinking bird never
 Comes down to the earth to water.
211. “ *Ráng lá ngán semp med chahité,*
Fá rol zán lá hid mí-tan,
Rí dak gyun dú semp záng kyáng,
Chhé bá chán nam zahi sú ngom. ”
 Don't tell any one that
 Your heart is pure,
 For even the clean wild animals
 Are attacked by a leopard.

Akpá is a hamlet in Shúwá parganá, celebrated for its
 grapes: there is an old rhyme which runs:—

212. “ *Deshángú námang Akpá,*
Posh shennig pákpá,

¹ The name of a rivulet near Rámpúr.

² Wángpó, a term for the inhabitants of parganá Bhábá.

*Jamigú thukpá,
Gáchhyásming thákpá,
Bistú námang Dákpá."*

The village is called Akpá,
The skin of an animal for bedding,
A woollen rope for one's dress,
And the name of the minister is Dákpá (an uncomplimentary term for Dágí).

Asrang is a village beyond the high range above Rárang¹ in the Shúwá *parganá*, and about a mile or so further on is the hamlet of Tokhto where there is a fine praying wheel. At Asrang is the home of a family named Shyúná, or 'Ghost,' regarding which an anecdote is told, which runs :—

213. "*Asrang Shyúná,*² *Mellam*³ *Mashán,*⁴
*Rírang*⁵ *Rákshas,*⁶ *Ginam*⁷ *Shyáli.*⁸

Once on a time four persons of the four villages of Asrang Mellam, Rírang, and Ginam or Mórang, bearing the titles of Shyúná, "ghost," Mashán, "goblin," Rákshas, "demon," and Shyáli "jackal," respectively, met one dark night near the Wángtú Bridge, when travelling on business. One of them asked, "Who are you?" The reply was, "Asrang Shyúná." Then the other inquired, "Who are you?" The reply was, "Mellam Mashán," meaning, "the goblin of Mellam." Then the third man was asked who he was. His reply was, "Rírang Rákshas," meaning, "the demon of Rírang." When the fourth was asked, he replied, "Ginam Shyáli," meaning, "the jackal of Ginam." On hearing these words, all the four persons were so much struck with terror that not one of them could move, but stood still till day-break, then when they found that they were the men bearing the titles of Shyúná, etc., and not the ghosts, etc., as suggested by them, they thanked God for escaping danger, and proceeded joyously to their destinations.

¹ Rárang, a village in Shúwá *parganá*.

² Shyúná, a sept of Kanets in Asrang village.

³ Mellam, a village in Rajgáoñ *parganá*, a sept of Kanets called Mashán lives there.

⁴ Mashán, a sept of Kanets in Mellam village.

⁵ Rírang, a village in the Inner Tukupá *parganá*, where a sept of Kanets known as Rákshas dwells.

⁶ Rákshas, a sept of Kanets in Rírang village.

⁷ Ginam or Mórang, a village in the Inner Tukupá *parganá*, where a sept of Kanets termed Shyáli resides.

⁸ Shyáli, a sept of Kanets in Ginam or Mórang village.

RIDDLES.

1. “*Májang sak-tió bát-bang khirang.*”
In the middle of the stream, there’s a dish full of milk.
(The moon).
2. “*An lí má jách, ángú lí má kéch.*”
He neither eats himself, nor lets me eat. (A lock).
3. “*Shum nudbású í pág.*”
Three friends with one turban. (A cooking tripod).
4. “*Páldar má máú gáchhyángo zed-pug.*”
Uncle Páldar has roasted wheat in his pocket.
(A musk-deer).
5. “*An tá rulá, bándras khelyá.*”
It shakes like a monkey’s play. (A bunch of grapes).
6. “*Kub kub khwángchó thó-ráll.*”
White grains of rice in a deep vessel. (The teeth).
7. “*Dániú nud yod nish nudbás,
má tángshimig má chhugshimig.*”
Two friends one on each side of a ridge, cannot see nor
visit each other. (The eyes).
8. “*Rin-bang rim-chó, kod-bang bíyang.*”
In a field as broad as one’s hand are two sers of seed.
(A written paper).
9. “*Dúdú jángalo zángú díwang.*”
Golden lamps in a dark forest. (Jack-o-lanterns).
10. “*Man chhitale, chháng málíkan.*”
A wicked mother’s beautiful child. (The edible pine).
11. “*Rokk khulchó shwig chhurí.*”
A red knife in a black skin. (A black bird).
12. “*Mulú bátichó zángú tiknang.*”
A golden eye in a silver cup. (A narcissus).
13. “*Sái mordas í mord frálmig.*”
Ten men cause a man to fall. (Bread).
14. “*Stupchó nangch, kotichó má nangch*”
It can be carried in the hand, but not put in a box.
(A gun).
15. “*Oms rokk, nyums shwíg.*”
Black at first and red afterwards. (Fire).

16. “*Ghátich khwángchó em jáss.*”
Sweet food in a tiny vessel. (A walnut).
 17. “*Kyushonú jáll thoshim máskó.*”
A handsome whip which cannot be lifted. (A snake).
 18. “*Pátle d́ámas daňyáshim máskó.*”
A spotted ox that cannot be trained. (The leopard).
 19. “*Shyáng-ráles rim hesim máskó.*”
A stony field that cannot be ploughed. (The sky).
 20. “*Rokk jánchó shipí rug chá.*”
In a black sheet there are countless louse's eggs.
(The sky).
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41. Dīnājpur Pillar Inscription.

By RAMĀ PRASĀD CHANDA, B.A.

Communicated by the HON. MR. JUSTICE MUKERJI.

The stone pillar, 8'—4" in height, that bears this short inscription in three lines, embodying a single stanza in *Sārdulabikrīditā* metre, now stands in the garden in front of the palace of the Mahārājā of Dīnājpur. The pillar was brought to Dīnājpur by Mahārājā Rāmnāth in the eighteenth century. The inscription was published by Westmacott with Dr. Rājendra Lāla Mitra's translation and comments, and a crude lithograph in the *Ind. Ant.*, Vol. I, pp. 127-128. Dr. Mitra's translation was criticised by Dr. R. G. Bhandarkar in a letter published along with Westmacott's paper, which drew forth a reply from Dr. Mitra, and a rejoinder from Dr. Bhandarkar. The controversy rested there, and the inscription slipped out of the memory of the scholars, for it finds no place in Dr. Kielhorn's list of Inscriptions. It is briefly noticed by the late Dr. Bloch in the Annual Report of the Archaeological Survey, Bengal Circle, for the year 1900-1901, where he wrongly reads *Gauḍapati* as *Sidapati*. Drs. Mitra and Bhandarkar failed to come to any agreement as to the meaning of the compound *Kuñjaraghatāvarṣeṇa*, the former taking it in the sense of "in the year 888", and the latter as an adjunct of the subject *Gauḍapati* and meaning "he who pours forth an array of elephants." But whatever the real meaning of *Kuñjaraghatāvarṣeṇa* may be, there can be no doubt about the purport of the inscription. It records the erection of a temple of Śiva by a Lord of Gauḍa, belonging to the *Kāmbōja* family; and it is possible, with the help of the letters and historical data furnished by other documents, to approximately ascertain the date of this unknown *Gauḍa* king, and thereby recover a forgotten chapter of the early history of Bengal.

The letters are very carefully and beautifully incised. While discussing the peculiarities of the letters of the *Khālimpur* grant of *Dharmapāla*,¹ Dr. Kielhorn notices the following peculiarities:—letters like *pa*, *ma* and *sa* are mostly open at the top, and the lower part of *ma* throughout is formed by a straight arm, pointing in a forward direction to the left, and shows nowhere a loop or round knob. He then observes in a note:—"In the Ghōsrāwā inscription of the time of Dēvapāla (*Ind. Ant.*, Vol. XVII, p. 309, plate) the *m* with the loop is still

¹ *Ep. Ind.*, vol. iv, p. 243.

the exception, but in the Badāl pillar inscription and in the Bhāgalpur plate of Nārāyaṇapāla it is used throughout." In the Dinājpur pillar inscription *ma*, *pa* and *sa* are not open at the top, and it shares these peculiarities, as well as the loop or knob of *ma*, with the Badāl pillar inscription.¹ Nārāyaṇapāla is the great-great-grandson of Dharmapāla. Therefore the Dinājpur inscription cannot be assigned to an age much earlier than that of the Badāl pillar inscription. The other limit may be roughly fixed by comparing the letters of our inscription with those of the *Devapādā* inscription of Vijayasena.² Speaking of the development of the Eastern varieties of the Nāgari alphabet, Bühler writes in his *Indian Palæography*:—"Towards the end of the eleventh century the Nāgari inscriptions of Eastern India show such distinct traces of changes leading up to the modern Bengali writing, and these changes become so numerous in the twelfth century, that it is possible to class their alphabets as Proto-Bengali. An approximate idea of the Proto-Bengali may be obtained by comparing the characters of the following documents, represented in our plates:—(1) of the Deopārā Praśasti of about A.D. 1080-90 [pl. v., col. xviii], which includes Bengali *e*, *kha*, *na*, *ta*, *tha*, *ma*, *ra*, *la*, *sa*."³

Of these letters *ta*, *tha*, *ma*, *ra*, *la* and *sa* occur in the Dinājpur inscription; and a comparison of these with those of the *Dēvapādā* inscription forces upon us the conclusion that the Dinājpur inscription belongs to an earlier epoch. The use of the superscript *r* indicates that it cannot be placed later than the tenth century. It shares with the Badāl Pillar inscription, the superscript *r* in all cases where *r* forms conjuncts with letters that follow it. Thus we have *rbb* in line 1, *rgg* in line 2, and *rṣ* in line 3. The superscript *r* is also used in the Nālandā inscription⁴ of the eleventh year of Mahipāla and the Sārnāth inscription⁵ of Samvat 1083 (A.D. 1026) of the same king. But in the Dinājpur grant of Mahipāla, the Gayā inscription of the fifteenth year of his son Nayapāla, and in the Āmgāchi grant of Nayapāla's son Vighrahapāla III—in fact in all inscriptions executed in Bengal in the eleventh century, "*r*, preceding another consonant, is often written by a short line, sideways attached to the right side of the *akṣara* of which it forms part, not by the superscript sign."⁶

With the help of the historical data furnished by other inscriptions it is possible to fix the date of the *Gaudapāṭi* of the foreign Kāmboja family with greater precision. In the

¹ *Epi. Ind.*, vol. ii, p. 160.

² *Epi. Ind.*, vol. i, p. 305.

³ *Ind. Palæography*, *Ind. Ant.*, vol. xxxiii, app., p. 58.

⁴ *J. and P. A.S.B.* of 1908, plate vi.

⁵ *Arch. Surv. Ind. Rep.* 1903-4, p. 222, and plate lxiv, 4.

⁶ *J.A.S.B.* of 1892, Part I, p. 78; *Cunningham's Report*, vol. iii, plate xxxvii; *Ind. Ant.*, vol. xxi (1892), p. 97.

Dinājpur grant of Mahīpāla I, whose Sārnāth inscription is dated in Sam. 1083 (A.D. 1026), it is said of the donor:—

“ हतसकलविपक्षः सङ्गरे बाह्यदर्या-
दनधिकृत-विलुप्तं राज्य मासाद्य पित्र्यम् ।
निहित-चरणपद्मो भूभृतां मूर्ध्नि तस्मा-
दभवदवनिपालः श्रीमहोपालदेवः ॥ (verse 11).”

“From him (Vigrahapāla II) has sprung the protector of the earth, the illustrious Mahīpāladeva. In the pride of his arm having slain in battle all opponents, and having obtained his father's kingdom which had been snatched away by people having no claim to it, he has put down his lotus foot on the heads of princes.”

The “people having no claim” who deprived Mahīpāla's father or grandfather of his kingdom, was no other than the Lord of Gauḍa of the Kāmboja family mentioned in the Dinājpur pillar inscription. In the Pāla period of the history of Bengal, from about A.D. 800 to 1100, there is only one epoch, that between the reigns of Nārāyaṇapāla and Mahīpāla I, of which we have not as yet found any memorial in Varendra (North Bengal). Before this epoch, reigned in succession the first five Pāla Kings—Gopāla I, Dharmapāla, Dēvapāla, Vighrahapāla I (*alias* Surapāla) and Nārāyaṇapāla. Of Bengal, before Gopāla I and of that king himself, Tārānāth writes (quoted by Cunningham, Arch. Sur. Ind., Vol. XV, p. 148):—

“In Orissa, Bengal, and five other provinces of the East, every Kṣatriya, Brāhmaṇa and merchant (Vaiśya) made himself the chief of the districts; but there was no king ruling the whole country.

“The widow of one of these departed chiefs used to kill every night the person who had been chosen as king, until after several years Gopāla, who had been elected king, managed to free himself and obtained the kingdom. He began to reign in Bengal and afterwards conquered Magadha.”

A line in Dharmapāla's Khālimpur grant (verse 4) confirms Tārānāth's version of the way in which Gopāla obtained the kingdom. The line runs:—

“मात्स्यन्यायमपोहितुं प्रकृतिभिर्लक्ष्म्या करं ग्राहितः ।”

“He was elected king by the people to put an end to anarchy (the condition of the fishes).” This confirmation of Tārānāth's account of the rise of the Pāla dynasty by an almost contemporary record warrants us to hold that the uncorroborated portion of his narrative, that Gopāla “began to reign in Bengal and afterwards conquered Magadha,” may not

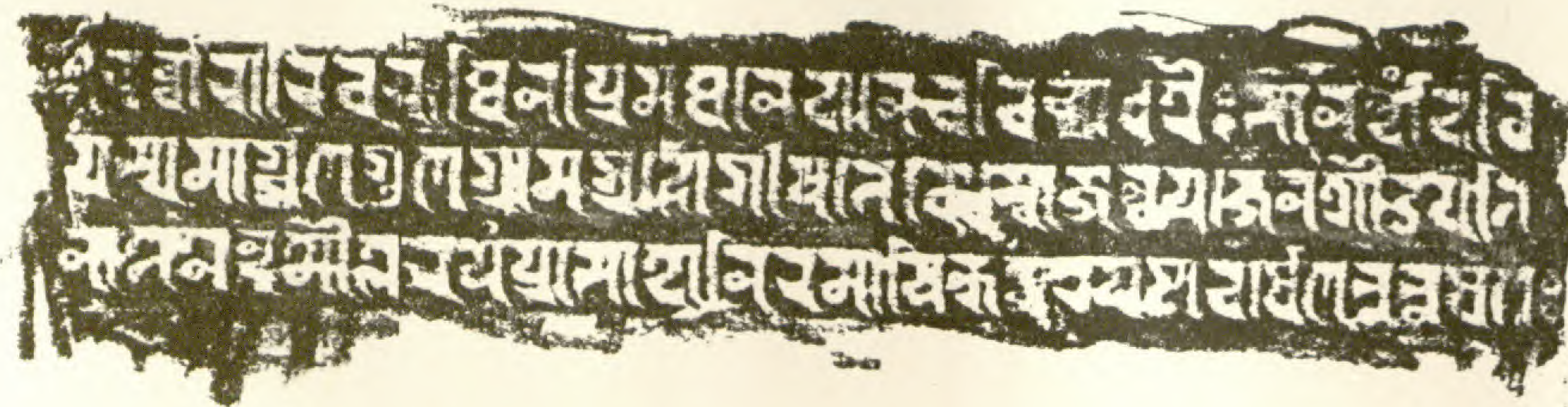
be baseless, and that Gopāla was a native of Bengal. Mr. V. A. Smith in his well-known *Early History of India* (Second Edition, p. 367) accepts this part of Tārānāth's account as genuine history, and the only possible objection to it based on the Nālandā and Bodh Gayā inscriptions of Gopāla is untenable, for it has been shown¹ that on palæographical grounds these inscriptions cannot be pushed back to the time of Gopāla I, but must be assigned to the time of Gopāla II, grandson of Nārāyaṇapāla and the grandfather of Mahīpāla I.

If Gopāla began to reign in Northern Bengal, it goes without saying that his mighty successor Dharmapāla, who could unmake and make kings in far-off Kānyakubja, retained possession of this province. The memory of Dharmapāla's son, and successor Devapāla, and his daughter Bimalā, is traditionally connected with Yogigophā and a neighbouring village, within the jurisdiction of thānā Pātnitalā, District Dinājpur, and not far from Bānnagar, the place where our inscribed stone pillar was originally found. A few miles to the east of Yogigophā, in a village called Haragauri after a temple of Haragauri situated on a mound in it, stands the so-called Badāl pillar of Bhatta Gurava, minister of Nārāyaṇapāla. The vast ruins still called *Dewānbāri* and the numerous big tanks in the vicinity of the pillar indicate that the hereditary ministers of the early Pāla Kings had their home there. Of the three succeeding kings, Rājyapāla, Gopāla II, and Vighrahapāla II, son, grandson and great-grandson respectively of Nārāyaṇapālā, no memorial has as yet been discovered in Dinājpur; but of the later Pāla Kings, Mahīpāla I and his successors, memorials abound in the district. No less than three copper-plates, viz. of Mahīpāla I, Vighrahapāla III and Madanapāla, have been discovered in Dinājpur, donating lands in the Kotivarsa Viṣaya, which, according to Sanskrit lexicons, is synonymous with Devikote and Bānapura (Bannagar). These and other records, such as the Sārṇāth inscription of Kumāradevī, wife of King Gobindacandra of Kanauj (A.D. 1114-1154), whose maternal grandfather Mahana was king Rāmpāla's viceroy in Anga,² Sandhyānkara Nandi's Rāmpālaṣarita, and the grant of Vaidyaḍeva of Kāmrupa,³ prove that the later Pāla Kings retained possession of Varendra with only a short intermission owing to the rebellion of the Kaivarta chief Divyoka till the rise of the Sena Kings. It may, therefore, be safely concluded that the Kāmbojas conquered Varendra in the interval between the time of Nārāyaṇapāla and Mahīpāla I, very probably in the reign of Vighrahapāla II, and that their power was overthrown by Mahīpāla I early in the eleventh century or a little earlier. If we take *Kuñjaraghata-*

¹ Journal and Proceedings of A.S.B., 1908.

² Ep. Ind., vol. ix, p. 311.

³ Ep. Ind., vol. ii, p. 350



THE DINAJPUR PILLAR INSCRIPTION.

SAKA YEAR. 888.

varsena of the inscription in the sense of Śāka 888 (=A.D. 966) it fits in well with the data of history and palæography.

One other question that suggests itself in connection with this inscription is, who were the Kāmboja conquerors of *Gauḍa*? What country was then known as the land of the Kāmbojas? According to Foucher, Nepalese tradition applied the name *Kāmboja-deśa* to Tibet.¹ The Gaudapati of the Kāmboja family probably came from Tibet, Bhutan or some other Himalayan country at the head of a Mongolian horde, who are now represented by the Koch and the Paliyas of Northern Bengal, also known as Rājbaṅsis. These Koch-Rājbaṅsis of Varendra must be distinguished from the Rājbaṅsis living on the eastern side of the Karatōyā, who form a caste quite distinct from the Koch caste of that region. That these Koch are not late comers to Varendra, but were settled here even in the beginning of the thirteenth century A.D., is evident from Minhajuddin's account of Muhammad Bakhtiyār's journey to and back from Tibet and Kāmarupa.²

The inscription is very skilfully engraved at the base of the pillar and covers a space 1' 1" by 2"; the letters, on an average, are a little over $\frac{1}{2}$ an inch in length.

Text.

(L. 1) ओं

दुर्वारारि-वरुचिनी-प्रमथने दाने च विद्याधरैः
सानन्दं दिवि-

(L. 2)

यस्य मार्गण-गुण-ग्रामग्रहो गीयते ।
काम्बोजान्वयजेन गौडपति-

(L. 3)

ना तेनेन्दुमौले रथं
प्रासादो निरमायि कुञ्जरघटा-वर्षण भूभूषणः ॥

Translation.

This temple of the moon-crested [Śiva], an ornament of the earth, was built [completed] in the year 888 by that king of Gauḍa of the Kāmboja family, whose ability in subduing the irresistible forces of the enemy, and whose discrimination of the merits of the suitors in giving gifts are sung by the Vidyā-dharas in heaven with delight.

¹ Smith's Early History of India, 2nd Ed., p. 173.

² Tabakat-i-Nāsiri, Raverty's Translation, Bib. Ind., pp. 560-572.

42. Two Buddhist Stone-images from Malda.

By A. K. MAITRA, B.L.

The interesting image-relics, recently discovered in the District of Malda, include two stone-images, in fairly excellent preservation, one of which has an inscription on its pedestal.

The find-spot is locally called Mahibhintā (literally the site of the homestead of Mahi), which may be connected with the memory of king Mahipāla, whose name is still associated with many places in North Bengal, such as Mahigunj in Rungpur, Mahipāladighi and Mahisantosh in Dinājpur.

Mahibhintā is not far from Pānduā, which was once a metropolitan city in Eastern India. The neighbourhood was undoubtedly an important centre of Tāntric Buddhism of the Mahāyāna school, which received a great impetus from the Pāla kings of Bengal.

The first find that attracted attention was the uninscribed image. After it had been brought to Englishbazar, the discovery of the inscribed image was reported. It was, however, mysteriously missing for a time, until it came to be accidentally recovered after information had been lodged with the Police.

The inscription is only a record of the well-known Buddhist votive formula, carefully incised on the pedestal, in three lines of unequal length. It runs thus:—

“ Ye dharmmā hetuprabhavā hetum = teṣām =
tathāgato ”

“ Hyavadat = teṣām = ca yo nirodha evam-vādi Mahā-
çramaṇah. ”

It appears to have been a custom to have this votive formula inscribed not only on Buddhist images but also on *Caityas*, and Mr. Westmacott, a former Collector of Dinājpur, discovered it incised on a stone *Caitya* found near Patnitalā within his jurisdiction.

The formula in question purports to notify the superiority of the teachings of Buddha by alleging that “Tathāgata (Buddha) explained the causes of all that proceed from a cause, and that he, the Mahāçramaṇah, further expounded the causes of the cessation of all existence.”

The principal figure in this interesting stone-image has only two arms. The right arm is stretched out in the gift-bestowing posture called the *Varada Mudrā*, while the left holds a lotus-stalk. The right leg dangles down from the lotus-seat, in the well-known posture of *Lalitākṣepa*. The

head is adorned with a crown of clotted hair, in the midst of which is visible an image of Buddha, seated in meditation. On the left side is a female image with two arms. On each side of the halo there is a votive stupa, while on the top of the shrine is a piece of decoration, which seems to represent an umbrella. The lotus-throne is supported by two lions and the pedestal contains, besides the inscription, four images, apparently of four votaries.

It is clear that the principal image is not of Buddha himself, but of a Bodhisattva, and the presence of an image of Buddha, within the clotted hair, goes to show that the principal figure represents Bodhisattva Lokanātha. The description of Lokanātha, quoted from a *Sādhanā* by Monsieur Foucher, in his "Etude sur L'Iconographie Boudhique de L'Inde," agrees fairly well with the principal figure in every material particular.

Namo Lokanāthāya

Purvavat krama-yogena Lokanātham ṣaṣi-prabham

Hrihkārākṣara-sambhūtam jatāmukuta-manditam

Vajradharma-jatāntastham = aṣṣa-roganāṣanam

Varadam daksine haste vāme padma-dharam = tathā

Lalitākṣepa-samstham = tu mahāsaumyam = prabhāsvaram.

Lokanātha, according to this description quoted from the *Sādhanā*, has a crown of clotted hair, in which is situated Vajradharma (Buddha), and has *Varadamudrā* in the right hand and a lotus in the left, and the posture in which he is seated is called Lalitākṣepa.

The decorations, including the umbrella on the top of the shrine, and a stupa on either side of the halo, are not, however, noted in the *Sādhanā*. The lotus-throne supported by two lions and the pedestal containing the images of four votaries are similarly not notified therein. In these respects the artist might have been left free to use his discretion or adopt the local custom or taste. But the situation of a female image, to the left of the principal figure, constitutes a noticeable difference. If the female image is to be identified with Tārā, it should be placed to the right, instead of the left. But in this respect the sculptors often introduced a confusion between the right and the left of the principal figure and those of the artist, which Monsieur Foucher has not failed to notice.

These points of similarity as well as of dissimilarity make the Mahibhintā-image of Lokanātha an interesting iconographic specimen, as it may supply a clue to differences in the styles of sculpture, which found favour in different parts of India or the Buddhist world.

The uninscribed stone-image is that of Buddha himself. He is seated on the lotus-throne called Vajrāsana, in the posture of Vajraparyanka-samsthitam, without an attendant on each

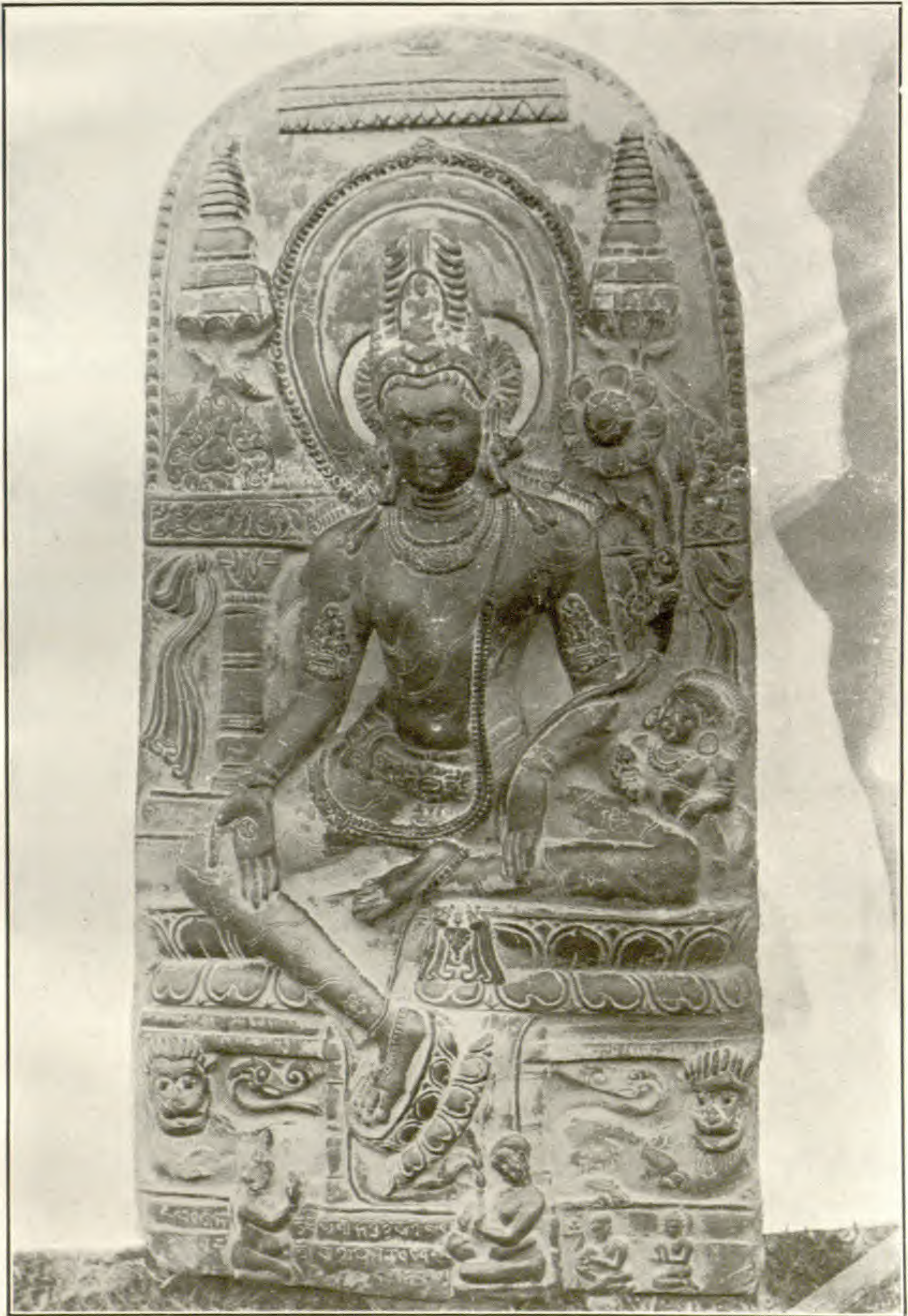


IMAGE OF BODHISATHVA.

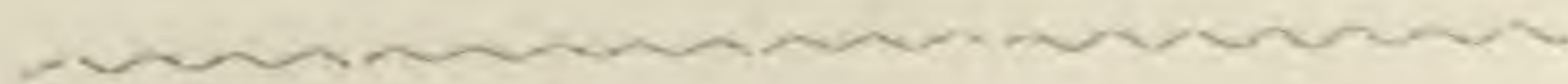


IMAGE OF BUDDHA.

side, but with a stupa on each side of the halo, together with a tree decorating the top of the shrine. The attendant figures on the pedestal appear to be those of the Bodhisattvas, Lokeshvara on the left, and Maitreya on the right.

The right hand of Buddha is placed in the posture which is called *Bhumisparṇa Mudrā*. The lotus-throne and the pedestal of this image offer certain peculiarities. *Vajrāsana Buddha*, according to the *Sādhanā*, should have four evil spirits (*Māras*) named *Skandha*, *Kleṣa*, *Mṛtyu* and *Devaputra*, to fill the vacant spaces on the front part of the throne. But they are not visible here. This image is, therefore, of some interest to students of Buddhist iconography.

I am indebted for the photographs to the kindness of Sri-man Jadunandana, son of Babu Krishna Lāl Chaudhuri, Zemindār of Englishbazar.



43. Freshwater Sting-Rays of the Ganges.

By B. L. CHAUDHURI, B.A., B.Sc.

In the *Memoirs of the Indian Museum*, Vol. III, No. I, Dr. Annandale, while describing a marine representative of the species *Trygon fluviatilis* (H.B.), reserved further remarks for a future occasion. He also exhibited full-grown specimens from fresh water of the same species and embryos of another freshwater sting-ray at the ordinary meeting of the Asiatic Society of Bengal held on 6th July, 1910 (*Proc. As. Soc. Beng.*, Vol. IV, No. 7, 1910, p. cxxiv). But owing to other pressing work Dr. Annandale is unable to take up the matter for the present, and, to avoid delay, it is thought desirable that I should draw up an additional note on the subject as I had some personal share in the investigation which took place in 1910.

Considerable doubt has existed as to the species of sting-rays that inhabit fresh water in India. These rays were first noticed in the Ganges by Hamilton (Buchanan), who was, not unnaturally, a good deal surprised to find them as high up as Bhagalpur. He was engaged in an elaborate statistical and economic survey of some Bengal districts from 1807 to 1814. After finishing his work in Rungpur, Dinajpur and Purneah he arrived at Bhagalpur in the beginning of the rainy season of 1810. It is in his notes on the fishes of the district of Bhagalpur that he first mentions freshwater rays. From Bhagalpur he proceeded up to Behar, Patna, and Shahabad, at each of which places he noticed the rays. In 1813 he went up the river viâ Allahabad to Agra and came back to Gorakhpur. During this journey also he found rays as far up as Cawnpur. In his "*Account of the Fishes of the Ganges*," which was published in 1822, he names two species:—(1) *Raia fluviatilis* and (2) *Raia sancur*. Of the first he could not give any description beyond stating that it resembled *Raia lymma*, and he explained his inability to furnish a description by saying: "I always deferred taking a description until I had an opportunity of having it drawn, and that opportunity never occurred. I cannot therefore give its specific characters." Thus only a name was left, without any description or drawing, and it is no wonder that in later times, after various fanciful conjectures, the very existence of the species was doubted. Of the second species Buchanan gave a description, but as his drawing, unfinished as it was, had to be left in India, several mistakes naturally crept into the description.

In later days, when Hamilton's original drawings were discovered in the possession of the Asiatic Society of Bengal

and were more widely known, the British Museum, etc., having been supplied with copies, the unfinished and unnamed drawing No. 65 was taken by Francis Day to represent *Raia fluviatilis*, which was therefore thought to be identical with *Trygon sephen* of the British Museum Catalogue (*Proc. As. Soc. Beng.* 1871, p. 203), though many years before Edward Blyth correctly identified *Raia sancur*, H.B., as *Trygon sephen* (Forskäl) (*Proc. As. Soc. Beng.* of 1860, p. 37). The principal mistake made by Buchanan in the description of his *Raia sancur* was his statement that it lacked a "prickle on the tail." The spine is, however, conspicuously figured in drawing No. 65, and the omission must have been due to an insufficiency of notes. His statement that he had not seen *R. sancur* above where the tide reaches might have been due to inadvertence. This last statement, however, further misled Francis Day in causing him to conclude that none of the Batoidei were really freshwater species. He thought that all the cartilaginous fishes were marine, but that some went up the rivers in quest of prey and thus were caught in fresh water. In his "*Freshwater Fish and Fisheries of India and Burma*" (1873), p. 24, para. xlii, he says: "In the sub-class *Chondropterygii*, order *Plageostomata*, there are some species which ascend rivers for predaceous purposes." On the same page, a few lines later, he adds, "neither breed in the rivers." In the appendix to the same work (p. cccv, para. 430) he named only two "Trygons" which thus went up the river:—"*Trygon narnak*¹—Sakash uriya—ascends river often above tidal influence," and "*Trygon sephen*—this species is also frequently captured above the influence of the tide."

In 1877, however, in editing Hamilton's notes on fish and fisheries for Hunter's *Statistical Account of Bengal*, Day tacitly corrected his mistake about drawing No. 65 and recognized it as a figure of Hamilton's *Raia sancur* (*Statistical Account of Bengal*, Vol. XX, p. 73). In his *Fishes of India*, which came out in 1878, the name *Raia sancur*, H.B., occurs as a synonym of *Trygon sephen*, but the fish's power of adapting itself to fresh water is not recorded. Indeed, in this work, Day threw considerable doubt on to the existence of *Raia fluviatilis*, H.B., by including its name, with a note of interrogation prefixed, in the synonymy of *Trygon walga*.² This is a small fish and cannot be *Raia fluviatilis*,

¹ This "*Trygon narnak*" is in all probability *Trygon gerrardi*, which has been often confounded by Day with *T. Uarnak*. (See Annandale, *Mem. Ind. Mus.*, Vol. II, No. I, pp. 24 and 25.) *T. gerrardi* is often noticed in estuaries and is captured in the rivers of Orissa within tidal influence, but this fact has no bearing on the question of Hamilton's freshwater sting-rays.

² *Trygon walga* has been sunk by Annandale as a synonym of *Trygon imbricata*. (*Mem. Ind. Mus.*, Vol. II, No. I, p. 32.)

(H.B.), because *Raia fluviatilis* is stated by him to be a bigger fish than *Raia sancur*, which, by his own measurements, is 3 feet in diameter.

In the volume in the *Fauna of British India*, which came out in 1889, none of the *Trygons* are stated to have freshwater representatives, though some are said to approach shore during the monsoons. Moreover, although another Batoid (*Pristis perroteti*) has been included by Boulenger in the *Catalogue of the Freshwater Fishes of Africa* (1909), no reference is made to the existence of any *Trygon* in the rivers of that continent. When, therefore, a large number of sting-rays were met with at Buxar, Patna, Rajmehal, Bhagalpur and other places far above tidal influence, it became evident that the existing information about them was extremely defective. At the instance of the Superintendent of the Museum a systematic investigation was instituted and Rajmehal, Manihari Ghat and Bhagalpur were visited. As only mutilated specimens were as a rule to be had in these places, considerable difficulty had to be encountered in order to secure un mutilated live specimens, which established beyond doubt the occurrence of two species of freshwater sting-rays. The fish-dealers of the above places, who only deal in mutilated and cut-up fish, recognize only one kind of ray, the local name for which is *Sankach* (or *Sankchi*)—in Santali *Sankar*¹; but the actual fishermen (Banpārs) distinguish two distinct kinds, both growing to a large size. The larger of the two is described as flat and thin, while the other is distinguished as high and deep. The flat species is termed by the Banpārs of Bhagalpur *pátál máriá* (or *pātter* at Rajmehal), whereas the high and deep species is named *metia* at Bhagalpur and *telia* at Rajmehal. The name *pátál máriá* indicates the habit of the bigger and flatter species, which prefers the deeper part of the river—and thus, being difficult to catch, is the rarer of the two. The name *metia* means earthy, probably having reference to the dull brown colour of the dorsal surface of the fish. In February, 1910, two adult males of the smaller species were caught by hook and line near Udhua nalla, only a few miles beyond Rajmehal, and a full-grown foetus of the same species, cut out of its mother, was secured at Rajmehal. In June two full-grown specimens, male and female, were caught by hook and line in the bed of the Ganges below Bararighat near Bhagalpur. This smaller species is undoubtedly *Hypolophus sephen* (Forskäl), which is identical with the *Raia sancur* of Hamilton. The

¹ All these names are derived from the Sanskrit name *Sankar*, which means mongrel, and the fishes are probably so called because of a fancied resemblance to tortoises, the rays being supposed to be mongrels between fish and tortoises.

discovery of a foetus proves finally that this fish not only lives in fresh water very high up above tidal influence but also breeds in fresh water—a fact which was denied by Francis Day and used to be doubted by many others.

The bigger species (specimens of which were caught in the bed of the Ganges below Bararighat near Bhagalpur) may now be recognized as *Trygon fluviatilis*, in consequence of this form being the larger of the two freshwater species alluded to by Buchanan, and having the tail without a hanging fold of skin, but provided with spines. *T. fluviatilis* occurs also in the sea, specimens having been taken by the "Golden Crown" in the Bay of Bengal. The marine specimens were received deprived of their tails, but their shape and measurements at once singled them out as belonging to a hitherto undescribed species. Though Hamilton did not provide either drawings or descriptions, there is no room for doubt that this is the species which he named *Raia fluviatilis*.

The following measurements will show how closely a freshwater specimen resembles a marine one in all important proportions. The tail of the former is nearly one and a half times as long as the length of the disk. The measurements quoted are from the specimen from Bhagalpur (which has been mounted [F $\frac{4611}{1}$]), and of the marine specimen [F $\frac{4120}{1}$], of which the skin has been preserved in spirit. In both cases the measurements were taken on the fresh specimen:—

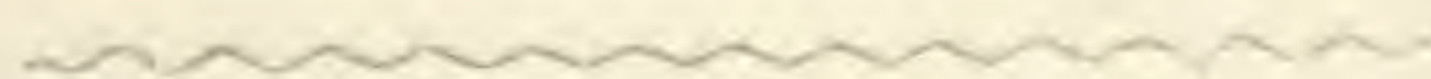
	<i>Specimen from the Bay of Bengal.</i>	<i>Specimen from fresh water.</i>
	<i>cm.</i>	<i>cm.</i>
Breadth of disk	.. 138·75	126·25
Length of disk	.. 135·0	120·0
Breadth between eyes	.. 20·0	16·0
Length of snout	.. 50·0	43·125
Breadth of mouth	.. 12·5	11·25
Length from mouth to vent	83·75	78·75
Length of tail	.. Wanting	176·25

T. fluviatilis also breeds freely in fresh water, for young ones are caught in the nets in August.

The adults of both species are most frequently caught by line, the bait being either a bivalve (*Novaculina gangetica*, Bens., var. *theoboldi*, Bens.) or, more frequently, a small freshwater eel (suspected to be a new species) locally called *Andharia Sâp* and *Andharia Machhi*; both animals being found in numbers in the mud of the bed of the Ganges. *Trygon fluviatilis* is captured in largest numbers in November (*i.e.*, soon after the subsidence of the floods) and in May, when the

river falls down to its lowest level. The seasonal variation in the numbers caught in this case does not indicate either the presence or absence of individuals in any particular locality or their migratory habit, but only shows that the mode of capture proves more successful at certain seasons.

In the Ganges we have therefore freshwater representatives of at least two species of Batoidei, viz., *Trygon fluviatilis* (H.B.) and *Hypolophus sephen* (Forskäl). These species are not only found one thousand miles above tidal influence, but also breed freely in fresh water.



44. Note on the Dark Monday Somavati.

By RAI B. A. GUPTA, BAHADUR.

Somavati is the name of the Monday on which a dark night or *amāvāsya* falls. It is observed as a fast. The story¹ begins thus:—

While Bhishma the old grand-uncle of the Pāndavas was laid up on his death-bed, he was interrogated by Dharma, the eldest of the Pāndavas. He said, “O sir, the principal chiefs of the Kaurava force have been destroyed by my brother Bhima, and others by Arjun. Through the wickedness of Duryodhan our family has been reduced in number. Excepting old people and young children there remain no kings on earth. In the great family of Bharat we five brothers alone survive, and therefore the Empire of which I have just become the Ruler does not give me any pleasure. While alive, one has to bear nothing but blame, and even after death, there is no salvation in store. I feel depressed at seeing the wholesale massacre of the family to which I have the honour to belong. Ashvaththāma has through his enchanted weapons (*astra*) killed even the foetus Princess Uttara bears. I am therefore doubly grieved at the prospective extinction of the race. O grand-uncle! What can I do? What will grant me long-lived sons?”

Bhishma replied, “Listen, O King! I shall describe that *Vrat* which will grant long-lived progeny. O Dharma! on a dark night falling on a Monday, one should go to an *ashvatha* tree (*Ficus religiosa*) and there worship Janārdan (Vishnu). He should offer to God 108 jewels, or coins, or fruits, and go round the tree as many times (108). This *Vrat* is much appreciated by Vishnu. Let Uttarā your brother’s daughter-in-law perform this *Puja*, and her foetus will regain life. That child, when born, will be virtuous and reputed.”

Dharma said, “Pray describe in detail this king of all *Vratas*. Pray tell me who introduced it first, and how it became known on earth.”

Bhishma replied, “There is a celebrated city called Kānti. All the Brahmans, Kshatriyas, Vaishyas and Shudras of that city are pious. It contains beautiful palaces, and well-dressed men, and women. It is a lovely place. It also contains many good-looking and intelligent dancing girls. It is as rich as Alakā the capital of Kuber, the Treasurer of the Gods, and

¹ It is taken from the Bhavishottar Purān.

as beautiful as Amarāvati the capital of Indra. It is as brilliant as Mahāpuri the capital of Agni, the God of Fire. It is full of gems. Over this city there once ruled King Ratnasen. There lived in it during his reign a Brahman named Devaswāmi. He had a virtuous wife named Dhanavati. She was as rich as Goddess Laxmi. She gave birth to seven well-behaved sons and one beautiful daughter named Gunavati. The sons were married. The girl was waiting to be married. At this juncture there came to his house a Brahman guest. He was a bright young man. He came to the door and poured out blessings. The seven daughters-in-law of Devaswāmi, after paying their obeisance to him offered him alms. He conferred on each the blessing of life-long matrimonial felicity (*Saubhāgya*). Dhanavati then addressed the Brahman and said, 'O Sacred Brahman! pray listen to me. When my daughters-in-law bowed unto you, you conferred on them such blessings as would grant happiness, sons, and long marital life, but when my daughter bowed down her head you merely said, "Be pious." Pray enlighten me as to why you differentiated thus.' The Brahman Saint replied, 'Listen, O Dhanavati! you are a devoted and pious lady. You have gained good reputation. I have conferred on your daughter the most appropriate blessing because, while performing the *Saptapadi* in her marriage, she is fated to become a widow. Let her live a saintly life.' Dhanavati became alarmed at this pronouncement, she repeatedly bowed unto him and begged, 'O Brahman! if you know how to counteract the impending calamity, pray describe it to me. O Ocean of Mercy! What can I do if there be no remedy?' The Brahman replied, 'If you can induce Somā to come to your house, her presence would evade the destiny of widowhood that hangs over your daughter's head.'

Dhanavati said: 'Who is this Somā, of what caste is she? Where does she live? Pray tell me at once, there is no time to lose.' The Brahman said: 'Somā is a Dhobi woman by caste. She lives in Ceylon. If she comes to your abode, there is hope.'

Saying so the Brahman disappeared. Dhanavati then addressed her sons and said that their dear little sister was in danger. He who had respect for his father and mother would start at once for Ceylon to bring Somā here. Her sons said that she had always been thinking of her daughter alone, and only of her welfare. She always loved her more than her sons, and that was why she had been forcing them to go to a country too difficult to travel to, to a country situated in the midst of an ocean! It was impossible to go there. They were unable to do so. When their father Devaswāmi heard this, he said that in spite of the fact that he was the father of seven sons he had to count himself a man without male issue! He would

[N.S.]

himself go to Ceylon, and bring Somā who could save his daughter from the impending danger.

At these angry words, his youngest son Shivaswāmi rose and said most reverently: 'O father, do not be so angry. As long as I am alive, who else has the courage to undertake the voyage?'

He then bowed unto his father and started forthwith with his sister. He reached the sea. He was thinking of swimming across the great ocean, but a large tree attracted his attention. In its hollow the young ones of a vulture were perching. The brother and sister rested under that umbrageous tree for the day. They saw the vulture returning to its young with some food for them. It offered it to them but they would not take it. It asked them the reason, and they said that it was inhospitable to do so while two travellers were starving under the tree. The vulture turned towards the pilgrims and asked them to name their desire. One of them, the brother, replied that they wanted to cross the ocean to prevent his sister from becoming a widow. The vulture promised to take them to the island the next morning, and did so. They went to Somā's house and swept and mud-washed the frontage [of her house] every morning for a year. Seeing this Somā enquired of her sons and daughters-in-law as to which of them was so dutiful. They denied all knowledge. Somā therefore carefully watched the place one early morning and discovered that a Brahman girl was sweeping, and her dutiful brother mud-washing the open space in front of her house. She asked them who they were, and when they told her that they were the children of a Brahman, she expressed her horror at seeing those sacred people doing such menial work for her—a low caste woman. She cried, 'O Brahman! The daughter of the impure washerman's caste that I am, what makes you do a thing that will hurl me down to hell?' Shivaswāmi replied: 'This, madam, is my unmarried sister. She is destined to become a widow while performing the *Saptapadi* or fire worship in her own marriage. But I am assured that the evil can be evaded through your kindness, and therefore we have volunteered to serve you as menials.' Somā told them to desist. She said: 'I will obey you O sacred Brahman! and accompany you to your house.' She then addressed her daughters-in-law and told them to preserve the body of any one that may die in her Raj, during her absence. No one should, on any account, be cremated. She took the Brahman pilgrims across the ocean, through the sky, and reached Kāntipur in the twinkling of an eye.

Dhanavati the Brahman woman was delighted. She worshipped the Dhobi woman. Shivaswāmi the dutiful son left for Ujjein in search of a suitable husband for his sister, selected Rudra and brought him down. Somā the washer-

woman made all preparations for the marriage. During the festivities the bridegroom died as soon as he commenced the *Saptapadi*. All the relations began lamenting the loss! Somā alone was calm. She stood erect and, in the midst of the wailings, held the sacrificial cup in her hand, and gave away to the girl her own credit for having worshipped the *Vrat Rāj* or King of *Vratas*! Wonder of wonders! The dead man was brought to life! Somā the washerwoman returned home. She learnt that the giving away of the merit of her worship of the *Vrat-Rāj* caused the deaths of all her sons, her husband, and even her son-in-law. Fortunately for her a *Dark Monday*, *Somavati*, befell while she was returning home. That *Somavati* the life-giving *Puja*! On that day she met an old woman carrying a load of cotton. She was groaning under the weight she had to carry. Somā asked her what the contents of the baggage were. Its nature was explained to her, and she was asked to help the woman to put it down. Somā could not comply with the request as the touch of cotton was proscribed on a *Dark Monday*. Somā, next, met a woman carrying a load of radishes. In this case also she could not touch the vegetable. Somā then went to an *ashvath* (*Ficus religiosa*) tree that stood on the bank of a river. She bathed herself and worshipped the tree. She then took some sand in her hand, and went round the tree 108 times. As soon as she performed the 108 peregrinations her lost husband, her sons, and her son in-law came to life again! The city and her house teemed with wealth. When Somā reached home, she was glad to see her own son-in-law come to life again. Her daughters-in-law enquired how all the male members came to life again. Somā replied that when she parted with the accumulated credit of the worship all of them died, but as soon as she refused to touch either cotton or radishes on the first *Dark Monday* after the event, and performed the *Vrata*, they came to life again. *Ashvath* (*Ficus religiosa*) is the abode of Vishnu the Protector. If he be worshipped on that day there shall be no widowhood in the family. Every woman will be blessed with happy married life. She then made her daughters in-law follow her footsteps as regards the *Vrata*. She lived a long and happy life, and in the end reached Vaikunth, the Heaven of Vishnu." "I have," said Bhishma, "thus described this *Vrata* for your benefit."

Dharma asked Bhishma to describe it more fully and was told that on the *Dark-Monday* the worshipper should rise very early and bathe herself in the river or in the sea, should wear a silk dress, should observe silence, should go to the religious fig tree, should worship the tree in the usual way, should meditate on the power of the All-pervading, visible and invisible Creator, Protector, and Destroyer, the Origin, Centre, and End for the universe.

The following is the *mantra* of the *puja* :—

“ At thy root lives Brahma, in the stem lives Vishnu, and at the top lives Shiva, I bow unto thee O *Ashvath*. ”

“ Flowers and fruits of sorts should be offered to the sacred tree. ” The next prayer is, “ O *Ashvath*, thou the *abode of Agni* the God of fire and the asylum of Vishnu, I bow unto thee. ”

“ Then the 108 perambulations should be performed. The offerings should consist of pearls, gold, diamonds, and other jewels, copper and brass, and pots full of food stuffs. All the white coins and other offerings placed before the tree should then be handed over to the Brahman preceptor. In order to please Somā a married Brahman woman should be worshipped under the tree. Brahmans should be fed well. Finally, the devotee should take her meal observing silence all the while. ”

“ Oh King! Ask Draupadi, Subhadrā and Uttarā to observe this *Vrata*. It will result in the foetus of Uttara regaining life. ”

But, out of consideration for the poor, Dharma enquired, how could people without means perform such a costly Puja?

Bhishma said that by offering fruits, flowers, food, clothes and whatever one can afford.

“ O King! ” entreated Bhishma, “ do perform the *Vrata* as quickly as possible! ”

Dissertations on the Dhobi.—The Social position of a Dhobi is given in the following couplet :

Rajak-scharma-karasya

रजक शर्मकारस्य ।

Nato Barud-evacha

नटो बरुड एवच,

Kaivartā Med-Bhillāshch

कैवर्त मेदभिष्ठाच,

Saptaite chānyantjah smritah ¹

सप्तैते अन्यजः स्मृता ॥

[*Yama Samhita*] in *Shabda Kalpadruma*, vol I, p. 55.

The Dhobi is untouchably classed with Chamārs, Nats, (Doms), Baruds, Kaivartas, Meds, and Bhils. That a woman of this caste, even if pious, was worshipped by a high-class Brahman woman, shows the elevation of the depressed classes under certain conditions.

On the sanctity of the tree.

The origin of the sanctity¹ attributed to the *Ashvath* tree seems to have been recorded in this *Pothi*. It shows that in primitive days, when there were no lucifer matches or flints invented, fire was made by friction of dried wood. Pimpal or Pipal was then used for that purpose along with *Shamī* (*Prosopis specigera*) and *Udumbar* (*Ficus glomerata*). The Namdubri² Brahmans of the Malabar Coast still make fire with pieces of the wood of the Pipal and Jackfruit trees. The maternal grandfather of the writer of this note died in London in 1861, and as his body could not be brought to India for cremation, an effigy made of flour had to be cremated in the course of the obsequies. The fire made at *that time* had to be produced from friction of the dry branches of the *Pipal* and the *Shamī* trees. This use possibly accounts for the origin of the sanctity of this tree.

On Sanitary motives.

The *Ashvath* produces fire, fire is a purifier, it is indispensable in a Dhobi's house. The Dhobi or washerman washed away all disease-germs from dirty linen, and therefore the presence (or services) of a Dhobi woman in a Brahman family secured cleanliness and ensured longevity. When there was no coinage, when services had to be exchanged, the Brahman was perhaps obliged to render some kind of service in exchange for the work done by the washerman. It may be, therefore, that this story records *that* early exchange of labour or mutual co-operation.

On the name of the Vrata.

Somā means the Moon, Monday is sacred to that luminary, and a dark night sacred to it must have been considered inauspicious like the day of an eclipse. The fast and the prohibition against touching cotton or radishes—both white—may have been designed to intensify the feeling of the loss of the white moon. Somā, again, is said to be the name of the Dhobi woman, and it is natural that the dark night on which she fasted was called after her because she was black and untouchable! The mention of Ceylon, which is near Madras, and the names *Devaswāmi* and *Shivaswāmi* signify that the story was written in that Presidency, where *Swāmi* is a usual affix,—not in use in other Provinces.

¹ For sanctity see *Cyclopædia of India*. By E. Balfour, vol. II, p. 138, second edition.

² *Journal of the Royal Society of Arts*, vol. 57, p. 422, April 1909.

45. The Rubā'iyāt of Abu Sa'id ibn Abu'l Khayr.

(No. II.)

Edited by MAULAVI 'ABDU'L WALI.

In a late issue of this Journal (Vol. V, No. 11 [N.S.], for December, 1909, pp. 421—456) I published 228 Quatrains of Shaykh Abu Sa'id ibn Abu'l Khayr from the only manuscript of the Society, No. 1398 old (62 O(a) new). With a few exceptions, all the Rubā'iyāt were correctly published from sources noted in the preface

After the publication of those verses Mr. H. Beveridge, C.S. (Retd.), informed me of the existence, in the British Museum, of a copy of the Quatrains of the saint. At my request Mr. Beveridge was kind enough, with the permission of the Museum authorities, to send me a transcript of the Quatrains made by a Persian medical student now residing in London. The British Museum MS. Add. 7822 is noted in Rieu's Catalogue, Vol. II, page 738*b*. This MS. and the Rubā'iyāt of Saḥābi, Mahvi of Ardabīl and of Bābā Afzal-i-Kāshī are bound in the same volume. The MS. of Abu Sa'id's Quatrains was written in A.H. 1065 (A.D. 1653).

I have compared these Quatrains with those published in the Journal of the Asiatic Society of Bengal. Like the Society's MS., the British Museum MS. includes many well-known Quatrains commonly ascribed to others. The B.M. collection contains here and there certain words and phrases which *primâ facie* are inaccurate. These I have removed as far as possible by collating with certain biographies of the saint. A few Quatrains are common in both the MSS. and the rest are new or not quite similar. I have arranged the latter alphabetically according to the last letter of the distiches and have numbered them consecutively, commencing from No. 229, as the previous edition of the Quatrains ended with No. 228.

Twenty-two of the Quatrains are common or almost similar in both, and they have been excluded from the present text.¹ The following Rubā'iyāt already published in the Journal, A.S.B., are also to be found in the British Museum Codex, Nos. 17, 25, 28, 32, 45, 58, 65, 69, 70, 83, 120, 122, 123, 146, 161, 168, 176, 190, 193, 197, 207, 212. Of these Quatrains

¹ A few Qat'as and Quatrains written on the margin of the MS. have also been excluded.

No. 65 occurs twice in the B.M. Collection. In the first line of it the word حیوان is wrongly copied as حیوان.

In some of the other Quatrains minor variations occur, excluding such variations as the same scribe would commit if he were to write the same verse or passage more than once, e.g. این and وین ; وی and آی ; وز and از etc. I need only mention the following variants :

The British Museum MS. is indicated by B.M., and the Asiatic Society of Bengal's MS. as already published in the Journal for 1909 by A.S.

Quatrain 17 of A.S., line 2, runs as—

شیرین سخنی که شهید در شکر اوست

In B.M. it occurs as

شیرین دهنی که شهید در پیکر اوست

Quatrain 25. In the first line of A.S. for سر تا سر the B.M. has اندر همه ; in the second line for برو in A.S. the B.M. has در او in the fourth line B.M. has غمت for غمش in A.S.

Quatrain 69 of A.S. text has for *qāfiyās* زندگی - جنگی - سنکی but B.M. has عاری - گاری - خاری It appears that the disciples of the *Shaykh* in committing the following two quatrains into memory mixed up the words and *qāfiyās* of one Rubā'ī with those of the other ; or it may be that the *Shaykh* himself used different rhymes on different occasions.

They are copied below for the purpose of comparison.

No. 25, A.S.

سر تا سر دشت خاوران سنکی نیست	کز خون دل و دیده برورنگی نیست
در هیچ زمین و هیچ فرسنگی نیست	کز دست غمش نشسته دلتنگی نیست

B.M.

اندر همه دشت خاوران سنکی نیست	کز خون دل و دیده دراورنگی نیست
در هیچ زمین و هیچ فرسنگی نیست	کز دست غمت نشسته دلتنگی نیست

No. 69, A.S.

اندر همه دشت خاوران سنکی نیست	کش با من و روزگار من جنگی نیست
با لطف و نوازش وصال تو مرا	در دادن صد هزار جان زندگی نیست

B.M.

اندر همه دشت خاوران خاری نیست کش با من و روزگار من کاری نیست
با لطف و نوازش وصال تو مرا در دادن صد هزار جان عای نیست

In Professor Valentine Zhukovski's edition of the *Asrār'ut Tauhid fi Maqāmat'ish Shaykh Abi Sa'id* the latter Quatrain is the same as in the B.M. Manuscript; only the former has *جانا بزمین* for *اندر همه دشت* of the latter.

Quatrain 32. Lines 1 and 2 in A.S. edition run thus:—

از کفر سر زلف وی ایمان میویخت و گوش و لبش چشمه حیوان میویخت

The position of the lines is reversed in B.M. thus:—

از نوش لبش چشمه حیوان میویخت وز کفر سر زلف تو ایمان میویخت

If *تو* in l. 2, which is not quite accurately used, be changed into *او*, the B.M. text is preferable.

The words *گوش و لب* in A.S.'s text is meaningless: cf. No. 49 A.S.

L. 4 in B.M. is *میرفت و ز خاک مقدمش جان میویخت* for *میرفت* in A.S.

Quatrain 45. Ls. 1 and 2 in A.S. run thus:—

از گل طبقی نهاده کین روی منست وز مشک خطی کشیده کین موی منست

B.M. has:—

گل بر طبقی نهاده کین روی منست بر شب گرهی فگاده کین موی منست

The first line (with *گل بر طبقی*) is nice, but the second line (with *بر شب گرهی فگاده*) has a far-fetched meaning.

Quatrain 58. In lieu of l. 2 in A.S., B.M. has *ای رازق رزق*, and in l. 3 for *بیچاره* in the former B.M. has *دلخسته*, and in l. 4 for *رحمی* in A.S., B.M. has *لطفی*

Quatrain 70. The B.M. has the *Rubā'i* in the form of a *tarāna*, thus:—

چشمی دارم همه پر از صورت دوست بادیده مرا خوش است چون دوست دروست
ز دیده و دوست فرق کردن نه نکوست یا اوست بجای دیده یا دیده خود اوست

The Lubābu'l-Albāb of 'Aufi attributes this Rubā'ī (as it occurs in B.M. MS. with the word دیده for دوست in l. 2) to Rashīdī of Samarqand.

Quatrain 83. B.M. has it thus—

در دوزخ اگر زلف تو در چنگ آید از ناز و نعیـم جـنـتـم نـزگ آید
ور بی تو بصحرای بهشتـم خواندـم صحـراـی بهشت بر دلم تنگ آید

Although both the texts convey almost the same sense, the difference in l. 2 is considerable.

Quatrain 120. In l. 3 for شاد باش in A.S., B.M. has سهل باشد, which has very little sense and is probably a clerical blunder. سهل باشد means "may be easy" but if read with the context may mean "'tis easy," but such an archaic use is uncommon.

Quatrain 123. This is ascribed to Shaykh Abu Yazīd Bistāmi (died in 261 A.H.). In l. 1 for قرب and خوشخو, B.M. has مهر and دلجو respectively. Also in l. 2 for بر جمله خلق in A.S., B.M. has پس و پیش خلق بس

In the Haft Iqlīm, where the Rubā'ī is attributed to Shaykh Abu Yazīd Bistāmi, the words صادق الوعد occur for صادق القول, used both in A.S. and B.M. MSS.

Quatrain 146. Apparently in l. 2 the word طعنه is incorrectly copied in B.M. MS. for كعبه.

Quatrain 161. The last two lines in B.M. are written thus—

من دل بقوداده ام برای دل تو * تو دل بکسی مده برای دل من

Quatrain 168. In l. 1 for درد in A.S., B.M. gives چرخ. [Note : In the Society's Edition an و is left out in print after در in l. 3.]

Quatrain 176. This Rubā'ī is quoted in the اسرار التوحید فی which as well as the B.M. copy has ز for تو in l. 1 A.S. L. 2 in B.M. has نا خورده می وصل تو مستی کم کن, but A.S. tallies with the Asrar'ut Tauhid.

Quatrain 190. In l. 2 for هر B.M. has در.

Quatrain 193. In l. 3 for دگران B.M. has همه کس.

The former is rather preferable as the same word occurs twice, once in l. 3, and again in l. 4 in B.M.

Quatrain 197. *رسانی* in B.M. for *سدانی* in A.S. is incorrect, and probably a clerical error.

Quatrain 207. The difference in B.M. is great. The Quatrain as written there is as follows :—

در کوی تو میدهند جانی بجزوی جانی چه بود که کاروانی بجزوی
از عشق تو یک جو بجهانی ارز این چیست که صائیم جهانی بجزوی

Quatrain 212. L. 2 in B.M. is rendered as *آنرا چه کنم که نفس* کافر داری, and in l. 3 *نماز* is put down for *سجود*.

I have done with the variations in the *Rubā'iyāt* that are common in both the collections, and have been excluded from the present text.

In the Preface to the *Rubā'iyāt*, already published in the J.A.S.B. for 1909, I had stated my belief that owing to the absence of a complete text of the *Rubā'iyāt* no complete collection of the same was issued from the European Press. Since the above was written, I am convinced that neither the Quatrains already printed nor those now being printed can be said to be a complete collection of *Shaykh* Abu Sa'id ibn Abu'l *Khayr*'s verses. As a scholar and *Ṣūfi* of great reputation, he had occasion to discourse on various topics, all leading to the mystic theme—the Doctrine of the Unity of Divine Being. In the course of his musings and communions with the Eternal Soul, and sermons to the selected circle of disciples, he used to improvise verses in Arabic as well as in his native Persian by way of illustration or emphasis. Sometimes he would utter a whole *Tetrashich* or ode, at another, only a distich or a hemistich. Not a poet who is judged by the number of his verses, but a poet of poets who would either utter his own or other's verses, appropriate to the theme of his discourse, to emphasize his inner thoughts regarding life, soul, and esoteric meanings of the holy-writs. The *Asrār'ut Tauhīd fi Maqāmātī'sh Shaykh Abī Sa'id*, and also the *Hālāt o Sukhanān-i-Shaykh Abu Sa'id* and other books have fortunately preserved for the student numerous instances of the *Shaykh*'s utterances, which if carefully studied will give the inquirer an insight into the inner life of the man.

Such being the state of his verses, which I daresay he composed off-hand, not with a view to their publication to the world, it is rather fortunate that students of antiquities, now and then, come across a few Quatrains of the saint. Some students, some scholarly disciples, probably committed to memory, or noted in their *bayāz* or memoranda, such of the Quatrains or other verses of the saint that interested them. In this way, and in this way only, have these priceless pearls come down to posterity. But this mode of collection of the verses has many drawbacks.

1. The same verses are differently worded : One distich or hemistich of a Rubā'ī in one collection is mixed up with that of another. Words and phrases have in the same way been changed and distorted by less intelligent scribes in the second, third, and subsequent copies.

2. In many instances, verses not specifically noted or prefixed by *لَا أَدْرِي* or *لَا أَعْلَمُ* have been attributed to *Shaykh* Abu Sa'id, because they were so Abu Sa'id-like ; though their authorship might be claimed by others.

The *Diwāns* of Sa'dī, *Khusrau*, and *Jāmī* ; the *Mathnavīs* of *Maulānā Jalal'u-d-Dīn Rumī*, *Farīd'u-d-Dīn 'Attār*, *Nizāmī* of *Ganja* and others were probably collected during the lifetime of their authors. But the tetrastiches of Abu Sa'id ibn Abu'l *Khayr* and many other saints, like those, I believe, of *Khayyām* of *Nishāpūr*, who was a philosopher and mathematician, stand in a different category. The more bulky is their collection of Quatrains the less genuine they are. Sprenger, in his *Oude Catalogue*, in noticing the Asiatic Society's copy of Abu Sa'id's *Rubā'iyāt*, MS. No. 1398 (New No. O(a) 62), remarks that " these of course are not all the *Rubā'iyāt* of the poet." Such is also my opinion regarding a large number of the Quatrains, which I have traced out among the *Rubā'iyāt* of other writers.

The text of the *Rubā'iyāt* copied from the British Museum also contains verses attributed to other eminent personages.

Without making an attempt to determine the authorship of many of the Quatrains contained in the British Museum Codex ascribed to the *Shaykh*, I was rather puzzled to find some of them attributed to other writers. Unless any one of these Quatrains can be traced to a genuine old *Diwān* or Anthology of any poet, and unless also the evidence as to their being collected by or under the supervision of those writers has been fully gone into, we cannot positively say who were their real authors. When such a well-known *Diwān* as that of *Hāfiz* in the past, or of *Hakīm Q'ānī* of our own time, may contain poems of others, it is to me a thankless task to search for the genuineness or otherwise of the Quatrains of Abu Sa'id, who never wrote a word of which with his own pen, or of *Khayyām-i-Nishāpūrī*, who had hardly time or inclination to collect his masterpieces.

The following among other *Rubā'iyāt* of the present text are attributed to others :—

No. 289 is attributed to *Shāh Sanjān Khāfī* (d. 599 A.H.).

No. 295 is attributed to *Khawāja Hasan* of *Qandahār*.

No. 392 is attributed to *Maulānā Ya'qūb Charkhī* (9th century A.H.).

No. 368 is attributed to *Shaykh* Abu'l *Hasan Khurqānī* (died 425 A.H.) and also to 'Omar-i-*Khayyām* of *Nishāpūr*.

No. 314 is found in *Jāmī* exactly with a slight variation in

l. 2 (چون صبح شود ز اشک ریزان صبی باش) which gives a better meaning. It is difficult to suggest who the real author of this Rubā'ī was.

It is a well-known fact that when a poet composes a good piece, there arises a host of imitators. There are really more imitators, in Persian, than original composers. Some of the imitations are so close, that it becomes difficult to say whether the particular verse is the original or an imitation.

'Imādī-i-Shahryārī's verses (died about 582 A.H.) noted below is apparently in imitation of Rubā'ī No. 358 of the text and is indeed a beautiful imitation.

فریاد و فغان زین فاک آیدند گون کز خاک بچرخ برکشد مَشْتَمی دُون
ما منتظران روزگاریم کز مَن تا خود ولک از پُردِه چه آرد بیرون

Cf. *Khayyām's* Rubā'ī noted below with No. 282 of the text. The imitation is so close, that it cannot be definitely stated if it is an imitation or the same stanza with variations.

قومی ز گزاف در غرور افتادند قومی ز پی حور و قصور افتادند
معلوم شود چو پُردِه—ما بردارند کز کوی تو دور دور افتادند

Tāju'd-Dīn Ismā'īl Bākhārzi's Quatrain quoted by 'Aufi in the *Lubabu'l-Albāb* is the same as No. 375 of the text, the only variation being in the first line.

ابرست که جز بلا نبارد غم تو

Amīr Fakhru'd-Dīn Mas'ūd Kirmānī's Rubā'ī on the same strain is as under—

ای برتن من نهاده باری غم تو وی در دل من فگنده باری غم تو
گفتی که مگر غم صفت چونین کرد آری غم تو غم تو آری غم تو

Cf. *Shihābu'd-Dīn Ādīb-i-Şābir's* Rubā'ī (d. 540 A.H.) quoted below with No. 311 of the text—

چندان ز فراق در زبانم که میپرس چندان ز غمت بسوخت جانم که میپرس
چندان بگریست دیدگانم که میپرس گفتی که چگونگی چندانم که میپرس

Āfzalu'd-Dīn-un-Nābiqī's Quatrain is too close an imitation to Quatrain No. 306 of the text, and is not very interesting.

ای در سر هر کسی ز سودای تو شور نزدیک تو مفلس و توانگر همه عور
خود با همه در حدیث و گوش همه کر خود با همه در حضور و چشم همه کور

The following enchanting Rubā'īs by Sa'dī and Jāmī (although the former's *qafiyas* are different) are on the strain of Quatrain No. 355 of the text.

Abu Sa'īd.

از باده بروی شیخ رنگ آوردن ذاق—وس بکعبه— در درنگ آوردن
اسلام بجانب فرنگ آوردن بتوان - نتوان ترا بچنگ آوردن

Sa'dī.

مه را ز فلک بطرف بام آوردن وز روم کلیسیا بشام آوردن
در وقت سحر نماز شام آوردن بتوان - نتوان ترا بشام آوردن

Jāmī.

سرخي ز رخ لعل بسنگ آوردن وز گل بگياه بوی و رنگ آوردن
مقصود دل از کام نهنگ آوردن بتوان - نتوان ترا بچنگ آوردن

TRANSLATION.

I.

To flush with wine the cheek of the Saint ;
To introduce the Church-bell, after delay, unto the Ka'ba ;
To import Islām towards the lands of the Franks
Are possible—but 'tis not possible to have Thee unto the
grasp.

II.

To bring down the Moon from the Heaven towards the
turret ;
And to transfer the Christian Church from Rome to
Asia-Minor ;
To celebrate at the time of morn the evening Service
Are possible—but 'tis not possible to entrap Thee.

III.

To transfer the red colour from the face of the gem to
the stone ;
And to impart hue and fragrance from the rose to the
grass ;
To have the heart's desire attained from the jaw of the
crocodile

Are possible—but 'tis not possible to have Thee unto
the grasp.

In the first *stanza* Abu Sa'id says that it is more possible to introduce the Church-bell—a sign of Christianity—for *adān* (call for prayer)—a sign of Muslim prayer—to Mecca; or to introduce the tenets of Islam to Europe, than to attain the Beloved.

In the second *stanza* *Shaykh* Sa'dī, who flourished during the Crusades, and who was imprisoned by the French Crusaders, hints that it is rather possible to transfer Christianity from Rome to the Holy Land, in Asia Minor, than to attain Thee.

In the third Quatrain Mullā Abdu'r-Rahmān Jāmī introduces some apparently unattainable and fanciful objects.

There can be no doubt that *Shaykh* Abu Sa'id ibn Abu'l Khayr's verse inspired the other two poets to imitate him, with what success I leave others to judge.

I am reluctant to pursue the inquiry any further, as to the similitude or dissimilitude of the verses of *Shaykh* Abu Sa'id's with those of others. It is certain that barring a few Quatrains of *Shaykh* Abu Sa'id and also of 'Omaru'l-Khayyām, the real authorship of the rest of the Quatrains ascribed to them will never be correctly traced. Beautiful as undoubtedly are their Quatrains, there are many poets who have written equally beautiful Quatrains.

In conclusion, I beg to tender my obligations to Mr. H. Beveridge for his kindly procuring for me a copy of the Quatrains from the British Museum, which never lends MSS., and for his many advices and suggestions.

رباعیات ابوسعید ابو الخیر علیه الرحمة

(منقول از نسخه پریشش موزیم لندن)

بسم الله الرحمن الرحيم

* رباعي — ۲۲۹

آن عشق که هست جز لایفک ما حاشا که شود بعقل ما مدرک ما
خوش آنکه ز نور او دم صبح یقین ما را برهاند ز ظلام شک ما

وله — ۲۳۰

منصور حلاج آن نهنگ دریا از پنبه تن دانه جان کرد جدا
روزی که انا الحق بزبان می آورد منصور کجا بود خدا بود خدا

وله — ۲۳۱

من دوش دعا کردم و باد آمینا تا به شود آن دو چشم بادا آمینا
از دیده بد خواه تو را چشم رسید در دیده بد خواه تو باد آمینا

وله — ۲۳۲

ای کرده غمت غارت هوش دل ما درد تو شده خانه فروش دل ما
رندی که مقدسان از او محرومند عشق تو مرا او گفت بگوش دل ما

وله — ۲۳۳

در دیده بجای خواب آب است مرا زیواکه بدیدنت شتابست مرا
گویند بخواب تا بخوابش بینی ای بیخبران چه جای خواب است مرا

* در جلد ۵ جزنال هذا بابت سنه ۱۹۰۹ میلادی ۲۲۸ رباعیات شیخ ابوسعید ابن ابوالخیر را مطبوع گردیده بود لهذا شروع این رباعیات از شماره

وله — ۲۳۴

تا درد رسید چشم خونخوار تو را خواهیم که کشد جان من آزار تو را
یا رب که ز چشم زخم دوران هرگز دردی نرسد فرگس بیمار تو را

وله — ۲۳۵

مهمان تو خواهیم آمدن جانانا میتوانی کن ز حامدان پنهانانا
خالی کن این خانه ز بس مهمانانا با ما کس را بغضانه در منشانانا

وله — ۲۳۶

آن رشته که قوت روانست مرا آرایش جان ناتوانست مرا
بر لب چوکشی جان کشدم از پی آن پیوند چو با رشته جان است مرا

وله — ۲۳۷

در رفع حُجب کوش نه در جمع کتب کز جمع کتب نمی شود رفع حُجب
در طیبی کتب کجا بود نشاء حب طی کن همه را بگو آلا آله و تب

وله — ۲۳۸

بر تافت عنان صبوری از جان خراب شده همچو رکاب حلقه چشم از تب و قاب
دیگر چو عنان نه پیچم از حکم تو سر گرد دولت پابوس تو یابم چو رکاب

وله — ۲۳۹

از چرخ و فلک گردش یکسان مطلب وز دور زمانه عدل سلطان مطلب
روزی پنج که در جهان خواهی بود آزار دل هیچ مسلمان مطلب

وله — ۲۴۰

گفتار نکودارم و کردارم نیست از گفت نکوی (?) بی عمل عارم نیست
دشوار بود کردن و گفتن آسان آسان بسیار هیچ دشوارم نیست

وله — ۲۴۱

ای خواجه ترا غم جمالی ما هست و اندیشه باغ و راغ و خرمن گاهست
ما سوختگان عالم تجریدیم ما را غم لا اله الا الله است

وله — ۲۴۲

سوفسطائیی که از خرد بیخبر است گوید عالم خیالی اندر گذر است
 آری عالم همه خیالی است ولی پیوسته حقیقتی در او جلوه گو است

وله — ۲۴۳

گویند دل آینه آیین عجب است در وی رخ شاهدان خود بین عجب است
 در آینه روی شاهدان نیست عجب خود شاهد و خود آینه این عجب است

وله — ۲۴۴

بر شکل بتان رهزن عشاق حق است لا بلکه عیان در همه آفاق حق است
 چیزی که بود ز روی تقید جهان و الله که همان زوجۀ اطلاق حق است

وله — ۲۴۵

در هجر ویم قرار می باید و نیست آسایش جان زار می باید و نیست
 سرمایۀ روزگار می باید و نیست یعنی که وصال یار می باید و نیست

وله — ۲۴۶

آنرا که حلال زادگی عادت و خواست عیب همه مردمان بچشمش نیکو است
 معیوب همه عیب کسان می نکرد از کوزه همان برون تراود که در اوست

وله — ۲۴۷

روزم بغم جهان فرسوده گذشت شب در هوس بوده و نابوده گذشت
 عمری که ازو دمی جهانی ارزد القصه بفکرهای بیپوده گذشت

وله — ۲۴۸

گریم ز غم تو زار و گوئی زرق است چون زرق بود که دیده در خون غرق است
 تو پنداری که جمله دلها دل تو است نه نه صنما میان دلها فرق است

وله — ۲۴۹

آنرا که فنا شیوه و فقر آیین است با کشف یقین نه معرفت نه دین است
 رفت او ز میان همی خدا ماند خدا الفقیر اذا تم هو الله این است

وله — ۲۵۰

کردم توبه شکستیش روز نخست
چون بشکستم بتوبه ام خواندی چست
القصة زمام توبه ام در کف تست
یکدم نه شکسته اش گذاری نه درست

وله — ۲۵۱

دنیا بمذلل چو کوزه زرین است
که آب در او قلخ و گهی شیرین است
توغره مشو که عمر من چندین است
کین اسب اصیل مدام زیر زین است

وله — ۲۵۲

تا در نرسد وعده هرکار که هست
سوی ندهد یاری هر یار که هست
تا زحمت سرما و زمستان نکشد
پر گل نشود دامن هر خار که هست

وله — ۲۵۳

یارب تو زمانه را دلیلی بفروست
نمودان را پیشه چو پدلی بفروست
فرعونیان همه زبردست شدند
موسی و عصا ورود نیلی بفروست

وله — ۲۵۴

آسان آسان ز خود امان نتوان یافت
وین شربت شوق رایگان نتوان یافت
زان می که عزیز جان مشتاقان است
یک جوعه بصد هزار جان نتوان یافت

وله — ۲۵۵

از درد نشان مده که در جان تو نیست
بگذر ز ولایتی که آن زان تو نیست
از بیدخودی بود که با جوهریان
لاف از گهری زنی که در کان تو نیست

وله — ۲۵۶

چشم همه اشک گشت و جسم بگریست
در عشق تو بید جسم همی باید زیست
از من اثری نماند این گریه ز چیدست
چون من همه معشوق شدم عاشق کیدست

وله — ۲۵۷

ما عاشق و عهد جان ما مشتاقیدست
ما عاقل و ندیم درد و مطرب ناله
ما نیم ز درد عشق تا جان باقیست
می خون جگر مردم چشمات ساقیدست

وله — ۲۵۸

ناپای تو رنجده گشت و با درد بساخت
مسکین دل رنجور من از درد گداخت
گویا که ز روزگار دردی دارد
ابن درد که در پای تو خود را انداخت

وله — ۲۵۹

عشق تو بلای جان درویش من است
بیگانه نمی شود مگر خویش من است
گفتم سفری کنم ز غم بگ—ریزم
منزل منزل غم تو در پیش من است

وله — ۲۶۰

زان می خوردم که روح پیمانه اوست
زان مست شدم که عقل دیوانه اوست
دودی بمن آمد آتشی با من زد
زان شمع که آفتاب پروانه اوست

وله — ۲۶۱

ز نارپوست زلف عذرو بویت
محراب نشین گوشه ابرویت
یار تو چه کعبه که باشد شب و روز
روی دل کافر و مسلمان سویت

وله — ۲۶۲

دوزخ شرر ز آتش سینه ماست
جذت اثری زین دل گنجینه ماست
فارغ ز بهشت و دوزخ ایدل خوش باش
با درد و غمش که یار دیرینه ماست

وله — ۲۶۳

با دل گفتم که ای دل احوال تو چیست
دل دیده پر آب کرد و بسیار گریست
گفتا که چگونه باشد احوال کسی
کورا به سراد دیگری باید زیست

وله — ۲۶۴

ای مقصد خورشید پرستان رویت
محراب جهانیدان خم ابرویت
سرمایه عیش تنگ دستمان دهند
سورشقه دلهای پریشان سویت

وله — ۲۶۵

غم عاشق سینه بلا پرور ماست
خون در دل آرزو ز چشم تر ماست
هان غیر اگر حریف یابی پیش آی
کالماس بجای باده در ساغر ماست

وله — ۲۶۶

در کشور عشق جای آسایش نیست آنجا همه گاهش است افزایش نیست
بی—درد و الـم توقع درمان نه بیجـرم و گنه امید بخشایش نیست

وله — ۲۶۷

عشق آمد و گرد فتنه بر جانم بیخفت عـقلم شد و صبر رفت و هوشم بگریخت
زین واقعه سخ دوست دستم بگرفت چون دیده که هر چه داشت در پایم ریخت

وله — ۲۶۸

گر مرده بوم بر آمده سالی بیست چه پذداری که گورم از عشق تـهی است
گردست بخای من نهی کاینجا کیست آواز دهم که حال معشوقم چیست

وله — ۲۶۹

ای قبله هر که مقبل آمد رویت روی همه مقبلات عالم سویت
امروز کسی کز تو بگرداند روی فردا بکدام رو به بیند رویت

وله — ۲۷۰

از ما همه عاجز و نیستی مطلوب است هستی و توابعش ز ما منکوب است
این اوست پدید گشته در صورت ما این قدرت و فعل از آن بما منسوب است

وله — ۲۷۱

ای در تونـهـا و عیـاـنـها همه هیچ پندار یقینـها و گمانـها همه هیچ
از ذات تو مطلقاً نشان نتوان یافت کـانـجـا که توئی بود نشانـها همه هیچ

وله — ۲۷۲

ای با رخت انوار مه و خور همه هیچ با لعل تو سلسبیل و کوثر همه هیچ
بودم همه بین چو تیز بین شد چشمم دیدم که همه توئی و دیگر همه هیچ

وله — ۲۷۳

خـلـقـان تو ای جلال گوناگونند گاهی چو الف راست گهی چون نونند
در حضرت اجلال خیال معجزون کز خاطر و فهم آدمی بیرونند

وله — ۲۷۴

انواع عطا گرچه خدا می بخشد هر اسم عطیۀ جدا می بخشد
در هر آنی حقیقت عالم را یک اسم فدا یکی بقا می بخشد

وله — ۲۷۵

یارم همه نیش بر سر نیش زند گویم که مزن مستی زه را بیش زند
چون در دل من مقام دارد شب و روز میترسم از آنکه نیش بر خویش زند

وله — ۲۷۶

هرچند که جان عارف آگاه بود کی در حرم قدس تو ایش راه بود
دست همه اهل کشف و ارباب شهود از دامن ادراک تو کوتاه بود

وله — ۲۷۷

دل خسته و سیفه چاک می باید شد وز هستی خویش پاک می باید شد
آن به که به خود پاک شویم اول کار چون آخر کار خاک می باید شد

وله — ۲۷۸

عاشق چو شوی تیغ بسر باید خورد زهری که رسد همچو شکر باید خورد
هرچند تو را بر جگر آبی نبود دریا دریا خون جگر باید خورد

وله — ۲۷۹

نقشش اگر ز روی پرگار کند نقش دهن تزیگ تو دشوار کند
آن تندی و نازکی که دارد دهنت تو رسم که نفس لب تو انکار کند

وله — ۲۸۰

بر کوی تو هر که را سروکار فتد از سجده دیرو کعبه بیزار فتد
گر زلف تو در کعبه فشانند دامن اسلام بدست و پای ز نزار فتد

وله — ۲۸۱

آنها که حدیث عشق در دل کردند باید که ز تیغ عشق بسمل گردد
از خاک طپان طپان رخ آغشته بخون بو خیزد و گرد سرو قاتل گردد

وله — ۲۸۲

قومی ز خیال در غرور افتادند و اندر طلب حور و قصور افتادند
قومی متشککند و قومی بی‌یقین از کوی تو دور دور افتادند

وله — ۲۸۳

درویشانند هر چه هست ایشانند در صفحۀ بار در صف ایشانند
خواهی که مس وجود زر گردانی با ایشان باشی کیمیا ایشانند

وله — ۲۸۴

زان ناله که در بستر غم دوشم بود غم‌های جهان جمله فراوشم بود
یاران همه در من شنیدند ولی یاری که در او کرد اثر گوشم بود

وله — ۲۸۵

آورده صبا گلی ز گلزار امید یا روح قدس شهپری افکند سفید
یا کرد قضا شق ورقی از خورشید یا ناعه یاریست که آورده نوید

وله — ۲۸۶

دی وقت سماع بوی دلدار برد ما را بسرا پیرده اسرار برد
این زمزمه مرکب مرروح ترا است بردارد و خوشی بعالم یار برد

وله — ۲۸۷

ای ره ز حسد ز پیش بیرون نشود خود بیدان را معرفت افزون نشود
آن فقر که مصطفی بران فخر آورد آنجا نرسی تا جگرش خون نشود

وله — ۲۸۸

دل صافی کن که حق بدل می نگرد دل‌های پراگنده یک چون نگرد
ای هر که کند صاف دل از بهر خدا گوی از همه مردم عالم بود

وله — ۲۸۹

خواهی که تورا دولت ابرار رسد میسند که از تو بر کس آزار رسد
از مرگ میفدیش و غم رزق مغرور کین هر دو بوقت خویش ناچار رسد

وله — ۲۹۰

در سلسلهٔ عشقِ تو جان خواهم داد در عشقِ تو تریِ خانمان خواهم داد
روزی که تورا به بینم ای عمرِ عزیز آن روز یقین بدان که جان خواهم داد

وله — ۲۹۱

اسرارِ وجودِ خام و نا پخته بماند وان گوهرِ بس شریف ناسفته بماند
هر کس بدلیلِ عقلِ چیزی گفتند آن نکته که اصل بود نا گفته بماند

وله — ۲۹۲

رفتم بکلیسایِ ترسا و یهود ترسا و یهود جمله‌ی رو بتو بود
بر یادِ وصالِ تو به بدخانه شدم تسبیحِ بقان زمزمهٔ عشقِ تو بود

وله — ۲۹۳

گر عشقِ دل مرا خردار افتد کاری بکنم که پرده از کار افتد
سجادهٔ پرهیز چنان افتانم کز هر قاری هزار زَنار افتد

وله — ۲۹۴

آن رشته که بر لعلِ لبِت سوده شود و ز نوشِ دهانِ اشکِ آلوده شود
خواهم که بدین سیفِ چاکم دوزی شاید که ز غمهای تو آسوده شود

وله — ۲۹۵

آنروز که بنده آوریدی بوجود میدانستی که بنده چون خواهد بود
یارب تو گناه بنده بر بنده مگیر کین بنده همین کند که تقدیر تو بود

وله — ۲۹۶

گر عدل کفی شرِّ جهانت خوانند و و ظلم کفی سگِ عوانت خوانند
چشم خردت باز کن و نیک ببین تا زین دو کدام به که انت خوانند

وله — ۲۹۷

گردشمنِ مردان بمثلِ برق شود هم برقِ صفتِ بخویشتن غرق شود
گر سگ بمثلِ زبان زند بر درِ ما دریا نشود پلید و سگ غرق شود

وله — ۲۹۸

آنها که ز معبود خبر یافته اند از جمله کائنات سر نافته اند
در بوزه همی کنند مردان ز نظر مردان همه از قرب نظر یافته اند

وله — ۲۹۹

از درگه نقش کوه و هامون بستند ترکیب سہی قدان موزون بستند
پا بستہ بزنجیر و جنون من بودم مردم سخنی بیای صجنون بستند

وله — ۳۰۰

تا مرد بتیغ عشق بی سر نشود اندر ره عشق و عاشقی سر (?) نشود
هم یار طلب کنی و هم سر خواهی آری خواهی ولی میسر نشود

وله — ۳۰۱

گر دور فتام از وصلت بفرور دارد دلم از یاد تو صد نوع حضور
خاصیت سایه تو دارم که مدام نزدیک تو ام اگر چه می افتم دور

وله — ۳۰۲

خورشید چو بر فلک زند رایت نور در پرتو آن خیره شود دیده ز دور
و اندم که کند ز پوده ابر ظهور فالناظر یجتلیه من غیر قصور

وله — ۳۰۳

ای فضل تو دستگیر من دستم گیر سیر آمده ام ز خویشتن دستم گیر
تا چند کنم توبه و تا کی شکنم ای توبه ده و توبه شکن دستم گیر

وله — ۳۰۴

هر در که ز بحر اشکم افتد بکنار در رشته جان خود کشم گوهر وار
گیرم بکفش چو سبزه در فرقت یار یعنی که نمی زلم نفس جز بشمار

وله — ۳۰۵

هر لقمه که بر خوان عوانست مخور گر نفس تو را راحت جان است مخور
گر نفس تو را عسل نماید بمثل آن خون دل پیره زاناست مخور

وله — ۳۰۶

ای در طلب تو عالمی بر شر و شور
نزدیک تو درویش و توانگر همه عور
ای با همه در حدیث و گوش همه کر
وی با همه در حضور و چشم همه کور

وله — ۳۰۷

ناقوس نواز گر ز من دارد عار
سجاده نشین اگر ز من کرده کنار
من نیز بر غم هر دو انداخته ام
تسبیح در آتش آتش اندر ز نار

وله — ۳۰۸

بایار موافق آشنائی خوشتر
وز همدم بیوفا جدائی خوشتر
چون سلطنت زمانه بگذاشتنی است
پیوند بملک بینوایی خوشتر

وله — ۳۰۹

دلغسته و دل فگار و مرگان خونریز
رفتم بر یار آن مه مهر انگیز
من جای نکرده گرم گردون بستیز
زد بانگ که هان چند نشینی برخیز

وله — ۳۱۰

شاهها ز دعای مرد آگاه بتوس
وز سوز دل و آه سحرگاه بتوس
بر لشکر و بر سپاه خود غره مشو
از آمدن سیدل بناگاه بتوس

وله — ۳۱۱

ای شوق تو در مذاق چندان که میپرس
جانرا بتو اشتیاق چندانکه میپرس
آن دست که داشتیم بدامن وصال
بر سر زدم از فراق چندانکه میپرس

وله — ۳۱۲

نوروز شد و جهان بر آورده نفس
حاصل ز بهار عمر ما را غم و بس
ز قافله بهار نامد آواز
تا لاله بداغ سرنگون ساخت جرس

وله — ۳۱۳

شاهی طلبی برو گدای همه باش
بیگانه ز خویش و آشنای همه باش
خواهی که ترا چوتاج بر سر دارند
دست همه گیر و خاک پای همه باش

وله — ۳۱۴

چون شب برسد ز صبح خیزان میباش
چون شام شود ز اشک ریزان میباش
آویز درانکه ناگزیر است تورا
وز هرچه خلاف او گریزان میباش

وله — ۳۱۵

تا هر نژدی بهرچه داری آتش
هرگز نشود حقیقت حال تو خوش
ما را خواهی خطی بعالم در کش
کاندر یک دل دو دوستی ناید خوش

وله — ۳۱۶

در میدان با سپر و ترکش باش
سر هیچ بخود مکش بها سوکش باش
گو خواله زمانه آب و خواله آتش باش
تو شاد بزی و درمیدانه خوش باش

وله — ۳۱۷

چون ذات تو مستقی (?) بود ای صاحب هوش
از نسبت افعال بخود باش خموش
شیرین مثل شبنم مکن روی ترش
تَبَّتْ الْمَعْرَشُ اَوْلَا تَمِ الْقَشْ

وله — ۳۱۸

پیوسته مرا ز خالق جسم و عرض
حقاً که همین بود و همین است غرض
کان جسم لطیف را بخلوتگه ناز
فارغ بیدم همیشه ز آسیب و مرض

وله — ۳۱۹

ای بر سر حرف این و آن ناز ده خط
پندار دوئی دلیل بعد است بخط
در جمله کائنات بی سهو و غلط
یک شیء محب دان و یک ذات فقط

وله — ۳۲۰

گشایی بوقوف بر مواقف قانع
شد قصد مقاصدت ز مقصد مانع
هرگز نشود تا بکس کشف حجب
انوار حقیقه ت از مطالع طالع

وله — ۳۲۱

بر عود دلم نواخت یک زمزمه عشق
زان زمزمه ام ز پای تا سر همه عشق
حقاً که بعد دها ندایم بیرون
از عهدۀ حق گذاری یک دمه عشق

وله — ۳۲۲

کی باشد کی لباس هستی شده شق
تا جان گشته جمال وجه مطلق
دل در سطور نور او مستهلک
جان در قلبات شوق او مستغرق

وله — ۳۲۳

مارا شده است رسم و آیین همه عشق
بستر همه صحبت است و بالین همه عشق
سُبْحَانَ اللَّهِ رُخِی و چندین همه حسن
إِنَّا لِلَّهِ دَلِی و چندین همه عشق

وله — ۳۲۴

دامان غنای عشق پاک آمد پاک
ز آلودگی بنار با مشتکی خاک
چون جلوه کند نظارگی جمله خود است
گر ما و تو در میان نباشیم چه باک

وله — ۳۲۵

سرصست بدشت خاوران لاله آل
چون دانه اشک عاشقان در مه و سال
بنمود چو حسن دوست از پرده جمال
چون صورت حال من شدش صورت حال

وله — ۳۲۶

در باغ کجا روم که نالد بلبل
بی تو چکنم جلوه سرو و سنبل
یا قد تو هست آنچه میدارد سرو
یا روی تو هست آنچه میدارد گل

وله — ۳۲۷

ای چارده ساله مه که در حسن و جمال
همچون مه چارده رسیدی بکمال
یارب نرسد بحسنت آسیب زوال
در چارده سالگی بهمانی صد سال

وله — ۳۲۸

ای عهد تو عهد دوستان سرپل
از عهد تو کین خیزد و از مهر تو ذل
ای یکشبه همچو شمع و یک روزه چو گل
پرولوله و میان تھی همچو دهل

وله — ۳۲۹

گر با غم عشق سازگار آید دل
بر مرکب آرزو سوار آید دل
گر دل نبود کجا وطن سازد عشق
ور عشق نباشد بچه کار آید دل

وله — ۳۳۰

با خود در وصل تو گشودن مشکل
مشکل حالی و طرفه مشکل حالی
دل را بفراغ آزمودن مشکل
بودن مشکل با تو نبودن مشکل

وله — ۳۳۱

هر نعت که از قبیل خیر است و کمال
هر وصف که در حباب (؟) شراست و وبال
باشد ز نه ویت پای متعال
دارد بقصور قابلیات مآل

وله — ۳۳۲

هر جا که وجود کرده سیر است ای دل
هر شرز عدم بود عدم عین وجود
میدان بیقین که محض خیر است ای دل
پس شر همه مقتضای غیر است ای دل

وله — ۳۳۳

گر من گنه روی زمین کردستم
گفتی که بروز عجز دست گیرم
لطف تو امید است که گیرد دستم
عاجز تر ازین صغیرا اکفون هستم

وله — ۳۳۴

قا بردی ازین دیار تشریف قدم
این غصه مرا گشت که هنگام وداع
بر دل رقم شوق تو دارم مرقوم
از دولت دیدار تو گشتم صد روم

وله — ۳۳۵

بر لوح عدم لوائح نور قدم
حق را مشهور جدا ز عالم زیوراک
لائح گردید و کس (نه) درین سر محرم
عالم در حق حق است و حق در عالم

وله — ۳۳۶

ز اندم که قرین محبت و افغانم
محروم ز خاک آسنانت زانم
هر لحظه ز هجران بلب آمد جانم
کز سیل سرشک خود گذر نتوانم

وله — ۳۳۷

عمری به وس باد هوا پیمودم
در هر کاری خون جگر پالودم
در هر چه زدم دست ز غم فرسودم
دست از همه باز داشتم آسودم

وله — ۳۳۸

با یاد تو با دیده تر می آیم وز باده شوق بیغدر می آیم
ایام فراق چون بسر آمده است من نیز بسوی تو بسر می آیم

وله — ۳۳۹

گر در سفرم توئی رفیق سفرم و در حضرم توئی انیس حضرم
هرجا که نشینم و بهر جا گفتم جز تو نبود هیچ مراد دگرم

وله — ۳۴۰

در حضررت پادشاه دوران مایدم در دائرۀ وجود سلطان مایدم
منظور خالیق است این سینۀ ما پس جام جهانیدان خالقان مایدم

وله — ۳۴۱

دی تازه گلی ز گلشن آورد نسیم کز نگهت آن مشام جان یافت شمیم
نی نی غلطم که صفحۀ بود از سیم مشکین رقصش معطر از خلق کریم

وله — ۳۴۲

نه از سرکار با خلل می ترسم نی نیز ز تقصیر امل می ترسم
ترسم که گناه نیست آمرزش هست از سابقۀ روز ازل می ترسم

وله — ۳۴۳

چون آن شده ام که دید نتواندم تا پیدش تو ای نگار نشاندم
چون ذره بخورشید همی پیوندم خورشید توئی بذره من مانددم

وله — ۳۴۴

این بخت ندارم که بکامت بینم یا در گذری هم بسالمت بینم
وصل تو بهیچ گونه دستم ناید نامت بنویسم و بنامت بینم

وله — ۳۴۵

بیچشم تو یاد نرگس تر نکدم بی لعل تو آرزوی کوثر نکدم
گر خضر بمن بی تو دهد آب حیات کافر باشم که بی تو لب تر نکدم

وله — ۳۴۶

ما قبله طاعت آن دو رو میدانیم
ایمان سر زلف مشکبو میدانیم
با این همه دلدار بما نیکو نیست
ما طالع خویش را نکو میدانیم

وله — ۳۴۷

ز امیدیش جان و زن توئی مقصودم
وز مردن و زیستن توئی مقصودم
تو دیرزی که من برفتم ز میان
گر من گویم ز من توئی مقه — و دم

وله — ۳۴۸

بیدرد تو اندیشه در مان نکدم
بی زلف تو آرزوی ایمان نکدم
جانا تو اگر جان طلبی خوش باشد
اندیشه جان برای جانان نکدم

وله — ۳۴۹

جان است و زبان است زبان دشمن جان
گر جانت بکار است نگه دار زبان
شیرین سخنی بگفت شاه سخندان
سر برگ درخت است زبان باد خزان

وله — ۳۵۰

هستی بصفاتی که در او بود نه — ان
دارد سریان در همه اعیان جهان
هر وصف ز عیبی که بود قابل آن
بر قول قبول عیب گشت است عیان

وله — ۳۵۱

شوریده دلی و قصه گردون گردون
گویان چشمی و اشک جیحون جیحون
کامیده تنی و شعله خرمن خرمن
هر شعله ز کوه قاف افزون افزون

وله — ۳۵۲

سلطان گوید که نقد گزیند من
صوفی گوید که دل پشمیند من
عاشق گوید که داغ دیویند من
من دانه و دل که چیست در سیند من

وله — ۳۵۳

رخسار تویی نقاب دیدن نتوان
دیدار تو بی نقاب دیدن نتوان
مادام که در کمال اسراف بود
سر چشمه آفتاب دیدن نتوان

وله — ۳۵۴

در درگه ما دوستی یک دله کن هر چیز که غیر ماست آنرا یله کن
یک صبح باخلاص بیا بر در ما گر کار تو بر ناید آنگه گله کن

وله — ۳۵۵

از باده بروی شیخ رنگ آوردن ناقوس بکعبه در درنگ آوردن
اسلام بجانب فرنگ آوردن بتوان - نتوان تورا بچنگ آوردن

وله — ۳۵۶

فریاد زدست فلک پیرو بن کاذر بر من نه نو بهشت و نه کهن
با این همه نیز شکر می باید کرد گرزین بترم کند که گوید که مکن

وله — ۳۵۷

بحریست وجود جان در آن موج زنان زان بحر ندیده غیر موج اهل جهان
از باطن بحر موج هین گشته عیان بر ظاهر بحر و بحر در موج نهان

وله — ۳۵۸

فریاد زدست فلک آئینه گون کز جور و جفای او جگر دارم خون
روزی بهزار غم بشب می آرم تا خود فلک از پرده چه آرد بیرون

وله — ۳۵۹

با گلرخ خویش گفتم ای غنچه دهان هر لحظه مپوش چهره چون عشوه گران
زد خنده که من بعکس خوبان جهان در پرده عیان باشم و بی پرده نهان

وله — ۳۶۰

زد شعله بدل آتش پنهانی من ز اندازه گذشت محبت جانی من
معدورم اگر سخن پریشان افتاد معلوم شود مگر پریشانی من

وله — ۳۶۱

بنگر بجهان سرالهی پنهان چون آب حیات در سیاهی پنهان
پیدا آمد ز بحر ماهی اهوا شد بحر ز انبوهی ماهی پنهان

وله — ۳۴۲

چون حق بقفاصیل شدون گشت عیان
مشهود شد این عالم بر سود و زیان
گر باز روند عالم و عالمیان
با رتبهٔ اجمال حق آیند عیان

وله — ۳۴۳

* صوفی گوید که دل پشمیندۀ من
سلطان گوید که نقد گنجیندۀ من
عاشق گوید که راز دیریندۀ من
من دانم و دل که چیست در سیندۀ من

وله — ۳۴۴

ای در همه شأن ذات تو پای از همه شین
نه در حق تو کیف توان گفت نه آین
از روی تعقل همه غیرند صفات
با ذات تو روز روی تحقیق همه عین

وله — ۳۴۵

دنیا گذران محنت دنیا گذران
نی بر پدران ماند و نی بر پسران
تا بقوانی عمر بطاعت گذران
بنگر که فلک چه می کند با دگران

وله — ۳۴۶

گوسقف سپهر گردد آییندۀ چین
ور تختۀ فولاد شود روی زمین
از روزی تو کم نشود دان بیقین
میدانکه چنینست و چنین است و چنین

وله — ۳۴۷

درویشی کن و قصد در شاه مکن
وز دامن فقر دست کوتاه مکن
اندر دهن نار شو و مال مجوی
در چاه نشین و طلب جاه مکن

وله — ۳۴۸

اسرار ازل را نه تودانی و نه من
وین حرف معما نه تو خوانی و نه من
هست از پس پرده گفتگوی من و تو
چون پوده برافتد نه تودانی و نه من

وله — ۳۴۹

ای آمده کار من بجان از غم تو
تنگ آمده بر دلم بجان از غم تو
هان ای دل و دیده تا بسر بر نکتم
خاک همه دشت خاوران از غم تو

* This Quatrain is the same as Quatrain No. 352 *supra*; the first line of the one being the second line of the other. It has been inserted twice through inadvertence.

وله — ۳۷۰

هان یاران هوی‌ها جوانمردان هو مردی کنی و نگاه‌داری سو کو
گرتیر جهان رسد که بشکافد مو باید که زی‌دگر نگ‌وردانی رو

وله — ۳۷۱

عشق است که شیر نر زبون آید ازو از هرچه گمان بری فزون آید ازو
که دشمنی کزد که مهر افزاید که دوستی که بوی خون آید ازو

وله — ۳۷۲

دورم اگر از سعادت خدمت تو پیوسته دلست آئینده طاعت تو
از گرمی آفتاب هجرم چه غمست دارم چوپناه سایه دولت تو

وله — ۳۷۳

ای ناله پیر خانقاه از غم تو وی گریه طفل بیگناه از غم تو
افغان و خروش صبحگاه از غم تو آه از غم تو هزار آه از غم تو

وله — ۳۷۴

ای آینه را داده جلا صورت تو یک آینه کس ندید بی صورت تو
نی نی که ز لطف در همه آینه‌ها خود آمد بدیدن صورت تو

وله — ۳۷۵

ابریست که خون دیده باز غم تو زهریست که تریاق ندارد غم تو
در هر نفسی هزار محنت زده را بیدل کزد و ز دین بر آرد غم تو

وله — ۳۷۶

درد دل من دواش میدانی تو سوز دل من سواش میدانی تو
من غرق گنه پرده عصیان در پیش پنهان چه کنم که فاش میدانی تو

وله — ۳۷۷

من می شنوم که می بخشائی تو هر جا که شکسته ایست آنجائی تو
ما جمله شکستگان درگاه تویدم در حال شکستگان چه فرمائی تو

وله — ۳۷۸

ای سبزی سبزه بهاران از تو وی سرخی روی گلزاران از تو
آه دل و اشک بیهزاران از تو فریاد که باد از تو و باران از تو

وله — ۳۷۹

ای پیر و جوان دهر شاد از غم تو فارغ دل هیچکس مباد از غم تو
مسکین من بیچاره در این عالم خاک سرگردانم چو گرد باد از غم تو

وله — ۳۸۰

هجرتان تو را چو گرم شد هنگامه بر آتش من قطره فتنان از خامه
من رفتم و مرغ روح من پیش تو ماند تا هیچ کبوتر از تو آرد نامه

وله — ۳۸۱

بهریست نه گاهنده نه افزاینده امواج بر او رونده و آینه
عالم چو عبارت از همین امواج است نبود دوزمان بلکه دو آن پاینده

وله — ۳۸۲

دارم صدمی چه ره بر افروخته با جور و جفا و ستم آموخته
او عاشق دیگری و من عاشق او پروانه صفت سوخته سوخته

وله — ۳۸۳

در گفتن ذکر حق زبان از همه به طاعت که بشب کنی نهان از همه به
خواهی زپل صراط آسان گذری نان ده بجهانیان که نان از همه به

وله — ۳۸۴

چشمم که سرشک لاله گون آورده وز هر مژه قطره‌های خون آورده
نی نی بنظاره ات دل خون شده ام از روزن سینم سربرون آورده

وله — ۳۸۵

اینک سر کوی دوست اینک سر راه گرتو نروی رونندگانرا چه گناه
جامه چه کنی کبود و نیلی و سیاه دل صاف کن و قبا همین پوش و کلاه

وله — ۳۸۶

دنيا طلبان ز حرص مستند همه
هر عهد که با خدای بستند همه
موسی کُش و فرعون پرستند همه
از دوستی حرص شکستند همه

وله — ۳۸۷

عالم بود او نه ز غیرت عـباري
واندر همه طورهاي نهر جاري
نهری جاري بطورهای طاري
سرّیست حقیقه الحقایق ساري

وله — ۳۸۸

تحقیق معانی ز عبارات معجـوی
خواهي يابي ز علت جهل شفا
بیرفع قیود و اعتبارات معجـوی
قانون نشاط از اشارات معجـوی

وله — ۳۸۹

هستی که ظهور می کند در همه شی
رو بر سر می حباب را بین که چسان
خواهي که بري بحال وی با همه پی
می وی بود اندروی و وی درمی وی

وله — ۳۹۰

گر شهره شوي بشهر شرّ الفاسي
به زان نبود که همچو خضر و الیاس
ور خانه نشیني همگي و سواسي
کس نشناسد تورا تو کس بشناسي

وله — ۳۹۱

دنیاء دنيّ پر هوس را چه کنی
آن یار طلب کن که تورا باشد و بس
آلوده هر ناکس و کس را چه کنی
معشوقه صد هزار کس را چه کنی

وله — ۳۹۲

گر در طلب گوهر کاني کاني
القصة حدیث مطلق از من بشنو
گر زنده بدوی وصل جاني جاني
هر چیز که در جستن آنی آنی

وله — ۳۹۳

خواهي چو خلیل کعبه بنیاد کنی
روزی دو هزار بنده آزاد کنی
و آنرا بنده از و طاعت آباد کنی
به زان نبود که خاطر می شاد کنی

وله — ۳۹۴

ای در خمِ چوگانِ تو سرها شده گوی
بیرون نه ز فرمانِ تو دل یکسر موی
ظاهر که بدستِ ماست آنرا شستیم
باطن که بدستِ توست آنرا تو بشوی

وله — ۳۹۵

غم جمله نصیبِ چرخِ خمِ بایستی
یا با غمِ من صبر بهم بایستی
یا مایه غم چو عمر کم بایستی
یا عمر باندازه غم بایستی

وله — ۳۹۶

ای خالقِ ذوالجلالِ هر جانوری
وی رهرو رهنمای هر بیدخوری
بستم که بر امید بردرگه تو
بگشای دری که من ندارم خبری

وله — ۳۹۷

ای ذاتِ تو در صفاتِ اعیان ساری
وصفِ تو چو ذاتِ مطلق است امانیست
اوصافِ تو در صفاتِ شان متواری
در ضمنِ مظاهر از تقید عاری

وله — ۳۹۸

ای دل اگر آن عارضِ دلجو بینی
در آینه کم نگر که خود بدین نشوی
ذرات جهان را همه نیکو بینی
خود آینه شو تا همگی او بینی

وله — ۳۹۹

وصافی خود بر غمِ حاسد تا کی
تو معدومی خیالِ هستی از تو
ترویجِ چندین متاعِ کاسد تا کی
فاسد باشد خیالِ فاسد تا کی

وله — ۴۰۰

تا تری علائق و عوائق نکنی
حقا که ز دامِ لات و عزری نرهی
یک سجده شایسته لائق نکنی
تا تری خود و جمله خلایق نکنی

وله — ۴۰۱

هستی که عیان نیست دوآن در شانی
این نکته بجو ز کلِ یومِ فی شأنِ
در شانِ دگر جلوه کده در آنی
گر بایدت از کلامِ حق برهانی

46. Exogamous Septs of the Gehara Section of Kunchbandia Kanjars.

By W. KIRKPATRICK.

“If we are to understand the rise and history of Totemism and Exogamy, we must clearly apprehend that totemism existed in all its essential features before exogamy was thought of, in other words, that exogamy was an innovation imposed on communities who were already divided into totemic classes.

“The totemic clan is a totally different social organism from the exogamous class, and we have good grounds for thinking that it is far older.”

J. G. FRAZER,

Totemism and Exogamy, vol. iv, p. 75.

The Geharas are an Endogamous section of the tribes of a Gypsy character scattered over India, and known under the generic name of Kanjar.¹ While it is conceivable that the Geharas, like most other hitherto casteless peoples in India, will receive into their camp members—particularly women—of allied tribes, the inclination is towards a strict observance of the Endogamic practice. This marrying within the clan is inculcated in one of their socio-religious songs: “*Gehári Karsi tho náó chalsi, Kájri Karsi tho náó ná chalsi,*” “Marry a Gehari and your (our) name will continue, marry an outsider and your (our) name will disappear.”²

While Endogamous, as a section or clan, the Geharas are divided up into a number of Exogamous septs, some of totemic and others of functional origin. I will not attempt to definitely fix on the exact origin of each sept, but it is abundantly clear that whatever may have been the structure of the original primeval clan or camp, and whatever its original Exogamous or Endogamous divisions, the process of splitting up into Endogamous sections and Exogamous sub-sections has taken on a new lease of activity under Brahmanical influence. To the field worker in Sociological Ethnology who would determine the origin of the various descriptive names of the sub-sections and septs of these so-called Dravidian and Gypsy-like tribes,

¹ See J.A.S.B., vol. vii, No. 6, Pasi Boli or Argot of Kunchbandiya Kanjars

² See J.A.S.B., vol. vii, No. 7, Folk Song and Folk-lore of the Gehara Kanjars.

this absorption of the casteless tribes of India into Hinduism of the fourth degree (Sudra) presents many pitfalls.

The original gang system as we know enforced a rigid recognition of the custom of "marrying out," or, as it is now called, Exogamy; and these Exogamous divisions might well all have been of totemic origin—of a totemism born of reverence for some particular animal, or part of an animal, or implement or natural object, or some matter bearing a relation to some natural object, or natural function, or it may have been a totemism induced by some function, or object related to an occupation. A totemic sept is not always an Exogamous sept, the one can be entirely independent of, or it may overlap, the other.

The Exogamous sept can also have a local or communal origin, and there is another class of Exogamous division, namely, the Eponymous—"The ancestor," to quote Sir Herbert Risley, "who gives his name to the group, being either a Vedic saint (as with the Brahmans and the castes who imitate them) or a chief of comparatively modern date as with the Rajputs and others."¹

This form of divisional ancestral appellation—the Eponym—has hitherto been the close preserve of the Higher Hindu castes. To the aspirant to Hinduism there is an obvious attraction to be able to point to an Eponymous founder rather than to an inanimate totem.

Finally, we have the Titular or nickname group, which is common and nowadays perhaps the most popular, because with a little ingenuity and the help of the subsidized Brahman it is always possible to convert the most obvious and outrageous nickname into some one of the divine names from the Hindu Pantheon.

One is tempted to speculate here whether the Exogamous septs which we find existing among these Gypsy-like tribes—not to be too sweeping I would say—whether the social organization of all Kanjars—has been created or founded on an Exogamous base in imitation of the social customs prevailing in Hinduism, or is it not more likely that the laws of Exogamy originating with the primeval hordes and "camps" have been adopted of necessity—collaterally with the expansion of Hinduism and the development of the caste system.

The whole question of Totemism and Exogamy is dealt with exhaustively by Professor J. G. Frazer in his monumental work "Totemism and Exogamy," and the subject in its relation to Indian tribes and castes has been thoroughly studied and explained by both Mr. W. Crooke² and Sir Herbert Risley.³

¹ H. H. Risley, *Peoples of India*, p. 15.

² Crooke's *Tribes and Castes of the N. W. Provinces of India*.

³ Sir Herbert Risley, "The Peoples of India."

The simple rule of Exogamy that the *bride must be selected from an encampment different from that of the bridegroom*¹ is observed by the *Sansias, Haburas*, and other Gypsy tribes allied to the Kanjars, and I have no doubt this practice was prevalent among the Kunchbandia Kanjars when they still pursued a true nomadic life. As we know them to-day, although they are more and more inclined to become settled, the Kanjars remain divided up into several Exogamous septs in which are discernible the remnants of the camp system; and this is Exogamy in its most primitive form.

The Gehara Endogamous section of Kanjars is subdivided into ten Exogamous septs. Of these, I place eight as true, and two as 'spurious.' I believe two septs are latter-day inventions created to cover up some breach of the Exogamic law—their names would suggest this. It may be, the eight septs were found to be short of either men or women, and the *creation* of a new Exogamous sept became an absolute necessity to maintain the Endogamic value of the whole section. There is further justification in fixing the number of true Exogamous septs of the Gehara at eight, in that the two I term 'spurious' were not known to all the members of the tribe, while every adult man, and even boys, knew the eight *pukka gót*. Mr. Nesfield in his *Account of the Kanjars*² says, they "profess to have seven clans, of whom five are well established, and four can be explained by their crafts," but Mr. Nesfield did not apparently appreciate that these seven "clans," as he calls them, were "Exogamous septs!" Mr. Crooke considers the enumeration given to him "by an Aligarh correspondent," who ascribes nine sections to the Kunchbandia Kanjars, as "the most accurate and complete."³

The ten Exogamous septs of the Geharas discovered to me are—

1. *Bhains.*
2. *Baid Bhains.*
3. *Goh-hér or Gailōth.*
4. *Nákphūlá.*
5. *Úntwír.*
6. *Maráiyá.*
7. *Sunkat.*
8. *Sohnrá.*
9. *Sainak Sohda.*
10. *Rárí Sohda.*

Of the above the two doubtful septs are the *Baid Bhains* and *Sainak Sohda*. Nesfield's list of "clans" includes the *Maraiya, Bhains, Sunkat, Gohar (Goh-her)* and *Soda (or Sohda)*.

¹ See *History of Human Marriage*—Westermarck.

² *Calcutta Review*, LXXVII, 364 sqq.

³ *Crooke's Tribes and Castes*, vol. III, p. 137.

Mr. Crooke's several lists collected from various districts include Maraiya, Bhains, Sunkat, Soda, Goher, Sonra, Untwar. Mr. Crooke¹ among several other names of divisions mentions the Lohiya or "iron-men" and the Lakarhar or "wood-men." An early note I made excludes the *Baid Bhains* and *Sainak Soda* and includes instead the *Lakarhar* and *Lohiya*. I think, however, these two latter are merely functional or occupational divisions.

Sherring says, "the Kanjars have seven clans," the Maraiya, Soda, Sunkat, Lakarhar, Bhains and Goher and Dhobans—of these he says, "the first six eat together and intermarry—and only the first four are found in Benares, the remaining three inhabit the country further west."

1. *BHAINS*. Totemic; *Bhains* = a Buffalo. This is a pure example of an Exogamous totemistic "sept bearing the name of an animal, a tree, a plant, or some material object, natural or artificial, which the members of that sept are prohibited from killing, eating, cutting, burning, carrying, using, etc." The Geharas themselves have suggested to me, and I believe the suggestion has a strong bearing on the origin of totemism, that in the Bhains or buffalo as a totem we have an instance of totemism born of reverence. Though the sept is now inclined to be totemic the name is of occupational derivation; the founder of the family was a Bhainswallah or Buffalo herd. Buffalo is a fairly common divisional name among the casteless tribes. Richardson in his "Account of the Bazeegars or Nuts" says, "they are subdivided into seven castes (sic), viz. the Charee, Athbhyea, *Bynsa*, Pa:buttea, Kalkoor, Dorkinee and Gungwar, but the difference seems only in name, for they live together and intermarry as one people."² *Bynsa* is clearly recognizable as *Bhains*.

R. V. Russell, in Census of India, 1901, Central Provinces, gives one of the Clan Totems of the Ahirs as *bhainsa* and of the Halbas—*Mshia* = a buffalo; of the totemic clans of the Boyas of the Deccan we have one called the Yenumalu = Buffaloes. The Balijas (see Census of India, Madras, Part I), the chief trading caste in the Southern Presidency, have an Exogamous clan bearing the same name Yenumalu = a buffalo. The Komatis of Madras have a buffalo totemic clan = *Enupa*. The Sansias or Sansi Kanjars have three divisions, the Karkhal, Chaidih and *Mahais*; *Mahais* = buffalo. The Beriayas also have an Exogamous sept called Bhains, thus clearly establishing a connection between the Beriayas and Kanjars as it does

¹ Crooke's Tribes and Castes: see Article on Kanjars.

² Here we have Capt. Richardson unconsciously discovering an Endogamous tribe divided into Exogamous septs "for they live together and intermarry as one people." It was not till sixty years later that McLellan definitely discovered and explained Endogamy and Exogamy.

between the Nats and Sansias and Kanjars. As an instance of the tendency now so active among Gypsy tribes, who as they gradually settle down, throw off their old gypsy habits and adopt Hindu traditions, Mr. Crooke says,¹ "It is significant that the Bhains section (of Kanjars) of Buduan have changed their name into Baiswar, and are beginning to claim a connection with the Bais Rajputs."

2. *BAID BHAINS*. Functional and partly Totemic, an offshoot, I believe, of the Bhains.

Baid or *Vaid*. a physician, an honorific title indicating the reputation the Kanjars like all Gypsy tribes have in the dispensing of quack medicines, simples, love philtres and so forth—the ingredients Geharas commonly use being jungle herbs, oil extracted from sand lizards and other reptiles and animals, Jackal's fat, and Hyaena's whiskers. The whole clan of Geharas lay claim to the occupational description *Singhiwallah*, meaning 'Horn folk,' who use horns for cupping with, and they have an established practice in all the villages in the Districts. Acting on the principle of a counter-irritant relieving pain they earn as much as a rupee for an operation. Only the Gehara men, and not both men and women as with the Gulgulias and others in Bengal, act as operators, the method employed being as follows:

About 1½ inches of the tip of a cow's horn with a minute hole at the point, a small lump of wax, and a sacrificator or rough lancet complete the outfit. The patient, we will suppose, has a pain in the chest. A small spot on the subject's chest, on or about the seat of the pain, is washed and cleaned, and rubbed hard with the finger, then with the lancet two or three scratches are made and the operator with the *singi* (horn tip) in his lips, point *inside* the mouth applies the base of the *singhi* to the patient's skin and sucks hard for about a minute. Meantime he has the wax in his mouth being worked into a proper consistency, and when a sufficiently strong vacuum has been formed, the wax is adroitly transferred on to the pinhole on the tip of the horn. Two or three taps with the finger nail to see that the suction is quite strong, and the horn is allowed to remain sticking to the patient for ten or fifteen minutes. When removed a cone of coagulated blood is shown as the "poison" extracted! To show how even the Kanjar Singiwallah can adapt himself to the requirements of the West and is not above picking up some of the benefits of Angrezi rule, I would digress further and mention the case of a genuine Gehara Kanjar who was introduced to me with pride as an *Angrezi bolnewallah* (a speaker of English). He had somehow, as a boy, got in touch with a British Regiment in Nasirabad (Rajputana), and being an adept *singiwallah* he applied his "art of

¹ Crooke's Tribes and Castes, Vol. III, p. 138.

cupping'' to curing corns, and in a very short while collected a book full of chits from grateful British soldiers—the British soldier it was explained to me “always had corns.” Besides the cupping operation which I have described and which when applied to corns had all the appearance of a literal extraction, my friend learnt how to operate on ingrowing toe-nails and the treatment by cupping of cases of flat feet, and so on. He was from his book of chits, when I knew him, a most successful practising Chiropodist among the British soldiers and sailors in Bombay.

3. *GOH-HER*. Totemic, but I am afraid the Totemic value is not very great as catching the Goh or *gohsámp* (*iguana*) is pretty generally carried out by the whole Gehara section. The taboo only remains as a suggestion. Mr. Crooke classifies the Goher as an iguana-catcher—this is probably what the original totemic taboo has deteriorated into.

4. *NAKPHŪLA*. I was for some time led astray by a Kanjar shikari who called his sept *Nákphūia* or *nag phaná*, a common vernacular name for the prickly-pear cactus,¹ and if I had been content not to have this confirmed by more knowledgeable members of the clan, I would have put it down as a Totemic Exogamous sept with the cactus as Totem. This is entirely wrong—it is an Eponymous or more correctly a nickname sept whose founder acquired a swollen nose. *Vide* Sir Herbert Risley's “Peoples of India” for a few extravagant nicknames of founders of septs and divisions. But are these names really as absurd as they sound to us? I feel certain that the application of the term *nák phhoola*, which means “swollen nose,” in this case has some definite relation to the very widely observed superstitions connected with nostrils. Nostril Lore, as it may be termed, has a wide influence all over India. One idea is that no individual in normal health

¹ *Nágphūl* or *Nag Phal* = snake fruit, probably from the resemblance of the broad prickly leaf with the flower on top to a cobra with expanded hood. Dr. Burkill has kindly given me the following interesting note:—“There are several species of *Opuntia* in India; their origin is America, and the earliest to reach India probably came in before 1750. There is, however, no evidence of its coming whereby to fix the date.

“You speak of Nagphula; but I know rather the name as Nagphana. Nagphana or Nagphani is the general name in Northern and Central India; and in the mouths of the people the name is connected with Nag—the cobra and phana, the whole meaning the cobra's hood. Nagadali is a Madras name and in Tamil Naga means a cobra: the name means snake's head. Naga-mulla is said to be a Malay name and there Naga means a dragon.

“In 1796 the Madras Government in an order called the plant Naga kulli or Naga dalli kulli. How and when these vernacular names became attached to *Opuntia* I do not know. I have no evidence that they were used for another plant before *Opuntia* became common in India.”

breathes through both nostrils simultaneously. Breathing through the right nostril indicates the influence of the Sun—through the left the influence of the Moon. There are millions of people in India influenced by Nostril Lore. Where a Brahmin is not available for consultation the action of the nostrils is regarded as an equally good oracle. Any Kahar in the North-Western Provinces knows that he breathes through his right nostril up to twelve o'clock midday, and for the second half of the day through his left nostril; or if he is going out to plough his fields, or is starting on a journey, or is setting out to seek a situation, he consults his nostrils by applying his thumb to his left nostril, and if he finds his right nostril is the active one the omen is propitious, otherwise his adventure is doomed to failure.

If the nostrils fulfil the functions of a sort of *vade mecum* substitute for the family Brahmin, an ancestor with a swollen nose surely comes within the scope of Nostril Lore. Crooke mentions *Neta* as a section of the Badi Nats—a tribe very closely allied to the Kanjar—"Neta, which they say means the "mucus of the nose," in which form they came out of the "nose of their first ancestor"—here we have some more undoubted "nostril lore" which probably also has some bearing on the origin of the Gehara sept whose founder had a "swollen nose."

5. *UNTWAR* or *UTWAR*, of Totemic origin, but also possibly explained by the occupation indicated. *Utwar* or *Untwar* = *Untwallah* = the camel man. The Kanjars appear to be the only "caste" or tribe in India with an Exogamous sept of this name. I am inclined to suggest the name might be taken as an indication of some locality where the tribe was at one time in contact with camels, or were possibly occupied as camel-drivers probably in Rajputana and further North.

6. *MARAIYA*. Mr. Nesfield and Mr. Crooke give the derivation as "worshippers of Mari"—Mari being a corrupted form of Maharani, the supreme deity of the Kanjar and some allied tribes. But I think the fact that *Maraiya*, or *Marriá*, is a common Urdu word for a Kutch hut (*Mákán*) made of *Sirki* (*Saccharum Roxb.*) plastered over with mud, and the fact that till very recently the Kanjars never under any circumstances lived in any thing so substantial as a *Márriá*, indicates either that the name *Máráiya* is given to a particular gang or camp because they lived in mud-plastered huts, different in this respect from the rest of the tribe; or that the whole tribe were given the name of *Márriá*, or *Maraiya*, because of their peculiarity in living in open-air encampments and never in huts or houses. In support of my derivation of the word that living in anything like a house or Marria was for some reason 'taboo,' I have the opinions of several Kanjars who explained that the

Maraiya were so named because they “did not enter into houses”—“*Mákán mé nahi ghūstá*”; nor would they build houses or live near them. It is well known that these names often have their origin as titles of derision. In Mr. Crooke’s Account of the Nats he mentions a section of the Badinats called “Marai, a kind of tree.”

7. *SANKAT*. Probably occupational, if we accept the meaning as ordinarily understood, viz. Stone-cutter. Some of the Kanjars and similar tribes all over Northern India are known to supply *chakkis* or hand grindstones.

Sunkh or *Suk* besides meaning stone or stones also means a shell or shells, and we have various exogamous septs bearing the same name. *Sukwar* is a subsection of the Gulgulias of Bengal. *Sakawar* is a sept of the Nats; while there is a Santali totemistic sept known as Sankh (a conch shell), the Kurmis also have a totemic sept Sankhowar (shell ornaments), while Sunkhar is an Exogamous *gotrá* of the Khatiks.

8. *SOHNRA*. Eponymous. The ancestor being one Sohnra who fell asleep among the rushes on the banks of a river, and waking at night, he thought the waving grasses surrounding him were rushing waters. He struck out to swim to save himself, which brought him to his senses, and he thus discovered his delusion. *Kás mé ná tirná* is a tribal ‘proverbial’ song. “Do not swim in rushes¹” or “grass.”

9. *SAINAK SOHDA*. Totemic. Sainak meaning an earthenware plate used to cover the mouth of the earthenware round jar known as a *ghará* or *chatti*. *Sohda*; of its meaning I have been unable to get any explanation. It might possibly be the Punjabi pronunciation of *Sohnra*.

10. *RARHI SOHDA*. Totemic. *Rarhi* or *Rahri* being derived from Láhr—a string of saliva—or in detail, that fine string of spittle which sometimes on expectoration reaches like a thread from the lips to the ground. This sounds a fantastic sort of totem, but a simple explanation is that in some mysterious way it was in the form of “a thread of saliva” that the first ancestor of this sept was born. It is of course well known that spitting is sometimes used as a charm, and we have it in

¹ See J.A.S.B., Folk Song and Folklore of the Gehara (Kanjars), p. 437, vol. vii, No. 7. The following extract from Mr. Crooke’s “Tribes and Castes,” p. 71, vol. 3, on the Julaha is interesting: one proverb embodies a curious piece of folklore. “The Julaha lost his way in a linseed field” *Julaha bhutiaile tisi khet*. A Julaha is supposed to have taken the linseed field covered with blue flowers for a river and tried to swim it. As a parallel Mr. Christian (Behar Proverbs 137) quotes from Kingsley’s “The Roman and The Teuton”: “A madness from God came over the Herules; when they came to a field of flax they took the blue flowers for water, and spread out their arms to swim through and were all slaughtered defencelessly.” He might have added that the same tale appears in No. 149 of Grimm’s “German Stories.”

Mungo Parks' Travels, Chapter VI, that Holy Spittle is very firmly believed in by the Christian of Abyssinia.

TRIBAL TOTEMS. The tribal totems of the Gehara Kanjars—quite independent of the Exogamous septs—totems in fact common to the whole section, are first and foremost:—The Dog—anyone killing a dog is outcasted and not re-admitted to the *Brádari* until he has expiated his sin in the Ganges. Other totems which they are barred from eating, though they may kill them, are the Horse, Ass, Snake, Tiger, Wolf, Cheel (kite), Gidh (vulture)¹ and Parrot. Every other animal or bird in the world may be, and as many as are procurable, are eaten by all Kanjars.

¹ *Gidh* = a vulture. The Agariyas have a sept who will not throw a stone at a vulture, and Sir Herbert Risley mentions a similar sept of Bengal Oraons. The Beriyas have a sectional name—*gidhmar* or vulture-killer. Such occupational titles of septs seem to indicate an original hunting state, and we have *Dhanuk* (from *Dhánū*—a bow). *Syarmar* = jackal-slayer, *gohhár* = iguana-catcher. *Sampera*, the snake man. *Bahéliá* from *Bahali* or *bahari* a falcon, and dozens of other such sectional names occurring among castes who are actually classified by Mr. Nestfield (Brief View of Caste system of the N.W. Provinces and Oudh by J. C. Nesfield) as allied to the Hunting State. The status of all these tribes is so low that I would rather declare them to be "Casteless tribes" allied to the Hunting State.

47. A Brief Bibliography of Hindu Mathematics.

By G. R. KAYE.

To those who are not already familiar with, but are interested in the literature of the subject, the following list of works dealing with the history of Hindu mathematics may be of some value. The list does not profess to be complete—indeed such a list must always be open to emendation—but it is hoped that it will be found useful.

It has been somewhat difficult to draw a line of demarcation between works to be included and works that should be excluded from the list. For example, it might be somewhat difficult to justify the inclusion of Montucla's 'Histoire,' Alberuni's 'India,' etc., while Hankel's and Cantor's great works¹ are excluded. An attempt has, however, been made to keep the list within proper bounds, and very few works not bearing directly on the subject in hand are given. Naturally, the works listed vary in value, and their value to the student depends to some extent upon his point of view. To one first tackling the subject perhaps Cantor's *Vorlesungen*² is the best introduction, but the material upon which real work is to be done is contained in the original Hindu works edited by Colebrooke, Kern, Thibaut, Hoernle, Dvivedi, Rangāchārya and others. These studied in the light of some knowledge of the history of Western mathematics³ will give much interest and ample results.

The list now given requires supplementing in several directions; the list of Sanskrit texts requires amplification, and a list of mathematical works, now only in manuscript, is greatly desired.

It will be noticed that the original Hindu works mentioned do not go beyond the time of Bhāskara (twelfth century A.D.), after which period Hindu mathematical works cease to have special historical interest.

1. MONTUCLA, J. F.—Histoire des Mathématiques, dans lesquelles on rend compte de leur progres depuis leur origine jusqu'à nos jours, etc. *Paris, 1799-1802.*

¹ Hankel *Zur Geschichte der mathematik in Altertum und Mittelalter.* Cantor M. *Vorlesungen über Geschichte der Mathematik.*

² There is nothing really adequate in the English language.

³ The Indian student is recommended to read at least Gow's *Short History of Greek Mathematics*, Heath's *Diophantus of Alexandria*, and, where possible, Woepcke's and Suter's works on Arabic mathematics

(The third book of the second part deals with Hindu mathematics.)

2. STRACHEY, E.—*Bija Gannita; or the Algebra of the Hindous.* *London*, 1813.
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- 3.1. PLAYFAIR, J.—On the Algebra and Arithmetic of the Hindus. *Edinburgh Review*, xxxix, pp. 141-163. *Nov.*, 1817.
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(Colebrooke's introductory matter was reprinted in his *Miscellaneous Essays*, 2 vols., Madras, 1871.)
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(This contains many references to Hindu mathematics.)
11. JAQUET, E.—*Mode d'Expression symbolique des nombres, employés par les Indiens, les Tibétains et les Javanais.* *Journal Asiatique*, 1835.
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(The Geometry of the Indians. Note xii, pp. 417-456.)
13. LIBRI, G.—*Histoire des Sciences mathématiques en Italie, depuis la Renaissance des Lettres jusqu'à la fin du dix-septième Siècle.* *Paris*, 1838.
(Influence indienne et origine de l'algèbre, p. 118, vol. 1. Ouvrages des Hindous qui ont été connus au moyen âge en Europe, p. 123, vol. 1. *Liber augmenti et diminutionis vocatus numeratis divinationis, ex quod sapientes Indi posuerunt, quem Abraham compilavit et secundum librum qui Indorum*

dictus est composuit. Note xiv, vol. i, pp. 304–376.
Les chiffres indiennes. Note xv, pp. 377–379.)

14. PRINSEP, J.—Professor Schlegel's Enigma. Mode of expressing numerals in the Sanskrit and Tibetan languages. *Journal of the Asiatic Society of Bengal*, iii, 1834.
15. WOEPCKE, F.—Extrait du Fakhri, Traité d'Algèbre par Aboû Bekr Mohammed ben Alhaçan Alkarkhî (manuscript 952, Supplément Arabe de la Bibliothèque impériale); précédé d'un mémoire sur l'Algèbre indéterminée chez les Arabes. *Paris*, 1853.
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17. BURGESS, E., and WHITNEY.—The *Surya Siddhānta*. *Journal of the American Oriental Society*, vol. vi. 1855.
18. THOMAS, E.—Ancient Indian Numerals. *Journal of the Asiatic Society, Bengal*, 1856.
19. BONCOMPAGNI DON B.—Trattati d'aritmética publicati da Baldassarre Boncompagni. I. Algoritmi de numero Indorum. *Roma*, 1857.
20. PRINSEP, J.—Essays on Indian Antiquities, etc., of the late J. Prinsep. Edited by E. Thomas. *London*, 1858.
(This contains an interesting account of the discovery of the old Sanskrit numerals, vol. ii, p. 71, etc.)
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(Sanskrit text, English translation and notes. This is really an advance copy of a work not yet actually published, kindly supplied to me by the author.)

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48. A Firman of Emperor Aurangzeb.

By RAJANI RANJAN SEN, B.L., with a translation of the
Firman by LIEUT.-COLONEL D. C. PHILLOTT.

While at Benares last October I happened to come across a document of a unique nature likely to be of much interest to the antiquarian and the historian alike. Messrs. Saeed Brothers, Photographers, of Benares, gave me a photo-copy of a *firman* in Persian which they alleged to be a true and faithful reproduction of the original, which purported to be an imperial decree addressed to one Abul Hosein by Emperor Aurangzeb and communicated through his son Sultan Muhammad Bahadoor.

All historians have up to time been almost unanimous in giving to Aurangzeb a character directly opposed to what appears from the above document. He has been held to be bitterly opposed to the Hindus as evidenced by his imposition of the *Jiziah* tax, and has further been reputed to have demolished numbers of Hindu temples at Benares, and erected the mosque over the Pancha-Ganga Ghat in that city with the couple of tall minarets going by the name of *Madhoji-ka-deora* upon the ruins of the old temple of Beni Madhav which he had destroyed. As it was, I confess, I could not but look upon the document in question without considerable suspicion. I therefore thought it proper to keep silence till I obtained satisfactory and authentic informations regarding the existence of the original. On another flying visit to Benares I was enabled to get a sight of the original *firman* itself through the courtesy of Khan Bahadur Sheik Muhammad Tyab, City Inspector of Police, Benares.

This gentleman, who sent for the document from its present owner for my inspection, gave the following history in connection with its find:—

‘In the Munglá Gauri Muhulla of this city (Benares) lived a Brahmin named Gopi Upádhyáya who died about 15 years ago. This *firman* was in the custody of Gopi Upádhyáya. This man had no son, but had a daughter. His daughter has a son named Mangal Pándey who also lives at Munglá Gauri now. Mangal Pándey had obtained the document from Gopi Upádhyáya along with his other papers. In April, 1905, I held an enquiry under orders of the Magistrate of Benares in the matter of a complaint by Mangal Pándey. Mangal is a *ghatia* Brahmin, who sits on the river-bank to ply his business as a

ghatia pujári, to whose stall bathers in the river resort for various religious observances, and for purchasing various appurtenances of worship. Some Guzrati Bunniah women, he had complained, used to go to the place where he used to sit, and in accordance with a curious custom they followed they would frequently set up a wailing and weeping there. Mangal complained that no one would frequent his *ghát* to bathe if they were allowed to continue their practice of weeping there in that way. There was thus a dispute between Mangal and the *Bunniahs*. I asked him to show his documents, if he had any, to prove that he had his alleged right to the portion or space of the *ghát* that he occupied. He and his servant, one Bábu Nandan, produced several papers before me, and I found this *firman* among them. It has since then been all along in his possession.'

Such being the occasion when this precious deed was found, as narrated by the Khan Bahadur, I felt convinced of its authenticity, and examined the document carefully and noticed that it was a slightly yellowish piece of old paper with a piece of thin linen pasted at the back leaving bare only a small portion, $4\frac{1}{2}$ " inches by 4" inches, containing writings and Sultan Muhammad's seal $1\frac{1}{2}$ " inches in diameter. It is in an excellent state of preservation and the handwriting is very distinct and legible and the letters bold and large. The whole is written in deep black ink, excepting a small portion at the top 3" inches by $2\frac{1}{4}$ " inches written in red in an ornate style enclosed within some lines in the form of an oblong in the middle at the top of the first page and to the left of the seal of Aurangzeb. The document measures 2 feet $10\frac{1}{2}$ " inches by 1 foot $5\frac{1}{2}$ " inches. On the next page appears in smaller letters the note of despatch through Prince Sultan Muhammad Bahadur with his seal on the right. This seal has some numerals looking like some dates, but are not very legible.

From the papers contributed by Prof. Jadunath Sarkar in the *Journal of the Asiatic Society of Bengal*, Vol. II, No. 6 (New Series), 1906, pp. 223--267, with copies of two other *firman*s of Emperor Aurangzeb, in respect to certain Revenue Regulations and fiscal measures and certain rules for the guidance of Shaista Khan in connection with the Government of Bengal, it would appear that this monarch was after all not exactly what he had been represented to be, and that he was rather solicitous for ensuring peace and security to his subjects.

With a view that further researches may be made in respect to this matter by antiquarian experts, I append herewith a copy of the *firman* (and a translation of it in English, for which I am indebted to Shamsul Ulamah Maulvi Kamaluddin Ahmad, and Maulvi Abdul Latif).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

منشور لامع النور اورنگ شاه

بهادر غازی

محمد اورنگ زیب شاه

بهادر غازی ابن

صاحب قران ثانی

لا یق العنایه والمرحمه ابو الحسن بالتفات شاهانه امیدوار بوده بدانند که چون بمقتضای مراحم ذاتی و مکارم جبلی همگی همت والا نهمت و تمامی نیت حق طویت ما بر رفاهیت جمهور انام و انتظام احوال طبقات خواص و عوام مصروفست - و از روی شرع شریف و ملت منیف مقرر چنین است که دیرهای دیرین بر انداخت نشود و بتکدها تازه بنا نیابد - و درین ایام معدلت انتظام بعرض اشرف اقدس ارفع اعلی رسید که بعضی مردم از راه عنف و تعدی بهنود سکنه قصبه بنارس و برخی امکانه دیگر که نواحی آن واقعت و جماعه برهمدان سدنه آنمعال که سدانت بتخانهای قدیم انجا بآنها تعلق دارد مزاحم و متعرض میشوند و میخواهند که اینانرا از سدانت آن که از مدت مدید باینها متعلق است باز دارند و اینمعنی باعث پریشانی و تفرقه حال این گروه میگردد لهذا حکم والا صادر میشود که بعد از ورود این منشور لامع النور مقرر کند که من بعد احدی بوجوه بیحساب تعرض و تشویش باحوال برهمدان و دیگر هنود مقوطنه آنمعال نرساند تا آنها بدستور ایام پیشین بجا و مقام خود بوده بجمعیّت خاطر بدعاء بقاء دولت (خدا) داد ابد مدت ازل بنیاد قیام نمایند - درین باب تاکید دارند * بقاریخ ۱۵ شهر جمادی الثانیه سنه ۱۰۴۹ هجری

نوشته شده *

بسم الله الرحمن الرحيم

محمود شاه جهان



لایق الغایه والمحبه ابو اچون
 شاهانه امیر و وار بود و بداند که چون مقصدا
 مرام ذاتی و کارم بهی کل وقت و لایقیت و طایفه برز فایده است
 اشظام احوال طبقات و احسن عوام مضر و نفع و از روشی شریف و ملت فیت و غیر
 که در باره این است نشود و تکلیف با تملک و بنام ساد و درین ایام معدت
 بر نفس اشرف اقدار علی رسید که بعضی مردم از راه عفت و قندی بنود و سکنه
 و در حق که دیگر که بر او ای قریب و جماع بر منان شده اند امثال که سده است
 قدیم آنجا با آنها تعلق در این اسم و معترض میبود و میخواست که اینها از امر
 ان که از مدت مدید با آنها تعلق است باز در این معنی باعث پیشانی و تقوی و حیا
 لهذا حکم و الاسامی میباش که بعد از ورود این منشور لامع النور مقرر کن که من بعد احدی
 بحساب تعارض و تشویش احوال بر منان و دیگر منوطه انحال پسند تا آنها
 ایام چنین حال و مقام خود را در بجهت خانها بقا دولت داد ابد است
 ایام باشد درین باب تاکید و از دنیا مع شرف جادوی الثانیه پسته اجری و

A FIRMAN OF EMPEROR AURANGZEB.

(From a block prepared for the Proprietor and Editor of "The Comrade.")

49. Note on a Shi'a Imprecation.

By LIEUT.-COLONEL D. C. PHILLOTT, F.A.S.B., *Secretary,*
Board of Examiners.

The following curse is a species of religious exercise amongst Indian and Persian Shi'as. It is specially repeated on the 9th of *Rabi' al-Awwal*, the day on which 'Umar was martyred. It is too a belief amongst the ignorant that if the curse be repeated a hundred times on the rosary, any difficulty they are in will be removed.

لَعْنَةُ اللَّهِ عُمَرَ ثُمَّ أَبَا بَكْرٍ عُمَرَ ثُمَّ عُمَرَ ثُمَّ عُمَرَ ثُمَّ عُمَرَ

OR

اللَّهُمَّ الْعَنْ عُمَرَ ثُمَّ أَبَا بَكْرٍ وَعُمَرَ ثُمَّ عُثْمَانَ وَعُمَرَ ثُمَّ عُمَرَ ثُمَّ عُمَرَ

“God curse ‘Umar, then Abu Bakr, then ‘Umar, then ‘Umar, then ‘Umar’”; or “O God, curse ‘Umar, then Abu Bakr and ‘Usman, then ‘Umar, then ‘Umar, then ‘Umar.’”

When a small boy in a village school in Persia wishes to leave the room for the purposes of nature, he will hold up his little finger and say لعن الله عمر *la'n 'llah 'Umar*, “God curse ‘Umar’” (or its Persian equivalent).¹ If, however, he wishes to drink water he will say سلم الله على الحسين *Salam 'llah 'ala al-Husayn* “may God send his peace to Husayn.” This custom has now nearly died out. Instead, *pish-i Ussā mī-ravam* “I want to go and see the Master” is used. (*Ussā* is a corruption of *Ustād*, a term applied to ‘Umar as being the cause of all the dissensions amongst the Muslims). For the former, too, a boy lifts up his fore-finger and middle finger and says *adab*; for the latter he holds up his fore-finger only and says *ashrab*, Ar. “I drink.”

The Persians show their hatred of the three Khalifas mentioned, by writing their names on the walls of latrines or on the soles of their shoes; this custom is referred to in the “Arabian Nights”: *vide* the story of ‘Ala-Ed-Deen Abu-shshamat, Chap. XI, Vol. II, of Lane’s translation.

D. C. P.

¹ *Vide* Haji Baba of Ispahan, Chap. LIX.

50. The Life and Works of Baḥr-ul-'Ulūm.

By MAWLAVI M. HIDAYAT HUSAIN,
Lecturer, Presidency College.

India has produced many 'Ulamās in no way inferior to Quṭb-ud-Dīn Shīrāzī,¹ Sa'd-ud-Dīn,² Taftāzānī, Sayyid Sharīf Jurjānī,³ Muḥaqqiq⁴ Dawwānī, etc., but few persons are even acquainted with their names, since Indian authors chiefly devoted their attention to philosophical subjects. Biography found no place in their writings, hence there are no accounts of the life and doings of the eminent 'Ulamās. The Islamic banner of sovereignty floated in India for six hundred years. During that period many learned men flourished but Baḥr-ul-Ulūm⁵ surpassed most. His real name was Abu, Ayyāsh Muḥammad 'Abd-ul-'Alī bin Nizām-ud-Dīn Sahālī. He was born in A.H. 1144 (A.D. 1731) at Lucknow. His ancestors' native land was Hirāt, but his great-grandfather came to Lucknow and settled in a adjoining village called Sahāl.

In Sahāl there were two families of 'Ulamās; one *Uṣmānī*, who claimed their descent from 'Uṣmān the third *Khalīfa*, and the other *Anṣārī*, who claimed descent from Abū Ayyūb Anṣārī. The head of the latter was the famous Mullā Quṭb-ud-Dīn, a spiritual leader. Great enmity existed between the two families. At length the Uṣmānīs surrounded the house of Mullā Quṭb-ud-Dīn and put him to death. The Mullā had four sons, viz. Mullā Muḥammad Asad, Mullā Muḥammad Sa'id, Mullā Nizām-ud-Dīn and Mullā Muḥammad Riza. Mullā Muḥammad Asad was at that time in the Deccan with Aurangzeb. Mullā Muḥammad Sa'id went to the Deccan to seek justice at the hands of Aurangzeb, for the murder of his father. As his elder brother was a courtier, he easily obtained admission to the presence of the Emperor and detailed what had happened. Aurangzeb issued certain orders relative to the murderers of the Mullā, and despatched a *firmān* to the Governor of Oudh to make over the *Firangī*⁶ *Maḥal* to the family of the Mullā.

¹ He died A.H. 710, A.D. 1312, *vide* Brockelmann's *Geschichte der arabischen Literatur*, vol. ii, p. 211.

² He died A.H. 791, A.D. 1389, *vide* the same, vol. ii, p. 215.

³ He died A.H. 816, A.D. 1413, *vide* the same, vol. ii, p. 216.

⁴ He died A.H. 907, A.D. 1501, *vide* the same, vol. ii, p. 217.

⁵ The following books have been consulted in writing the life of this learned author: *Journal of an-Nadwa*, April and June 1907; *Abjad-ul-'Ulūm*, p. 927; *Ḥadā'iq-ul-Ḥanafīya*, p. 467; *Aṣar-ul-Uwal*, p. 24; *Aḥwāl-i-'Ulamā-i-Firangī Maḥal*, p. 64; *Moufid-ul-Mufti*, p. 135; and the *Encyclopaedia of Islam*, p. 584.

⁶ During the time of the Emperor Akbar it was the practice to allow

It was in this building that Baḥr-ul-'Ulūm was born. He was educated by his father. At the age of seventeen, he received from his father a *sanad* of competency. Six months after this his father died, and, as Baḥr-ul-'Ulūm was unworthy to succeed him, his cousin Mullā Kamāl-ud-Dīn was installed as professor. However, Baḥr-ul-'Ulūm, with the help of his cousin, engaged himself in acquiring knowledge. When he became proficient he took the seat of his father, which his cousin vacated. He began to deliver lectures and compose books, chiefly on philosophical subjects. Unfortunately, an event happened which forced him to quit Lucknow. He wrote a controversial discourse, which created bad blood between the Shī'ās and Sunnīs. The ruler of Oudh, Shujā'-ud-Dawlah, thereupon ordered his expulsion, and he consequently went to Shāh Jahānpūr. 'Abd Ullāh Khān was then its Nawab. He was received by the Nawab with great honour and dwelt in his city for some time. But he had to quit this place also, for there arose an internal feud in the district, and 'Abd Ullāh was murdered in A.H. 1173 (A.D. 1759). He next proceeded to the Rāmpūr State where the Nawab Fayz Ullāh Khān welcomed him. For nearly five years he remained there, but the rush of students to him was so great that the Nawab was unable to meet their demands. Baḥr-ul-'Ulūm, being dissatisfied with the Nawab, left the place.

At this juncture Munshī Ṣadr-ud-Dīn of Burdwān, in Bengal, wrote a letter to Baḥr-ul-'Ulūm from Bohar, expressing the hope that he would honour the Madrasah in Bohar. Baḥr-ul-'Ulūm accepted the offer and went to Bohar. However, owing to the machinations of some designing persons, a rupture took place between the two, and Baḥr-ul-'Ulūm proceeded to Madras. Here he was welcomed by Nawab Wālā Jāh. He passed the remainder of his life in Madras, being held in great honour and respect. In Madras he is known as *Malik-ul-'Ulama*, a fact little known to the people of Northern India. In Bengal and the United Provinces he is called *Baḥr-ul-'Ulūm*, a name not known to scholars in Southern India. He died on the 12th Rajab, A.H. 1225, A.D. 1810. Of his many writings the following may be quoted:—

(1) *Arkān Arba'a*—A work on Muhammadan law, published in Calcutta.

(2) *Fawā'ih-ur-Raḥamūt*—A commentary on the work of

foreigners to trade in India for a fixed period. When the period expired, the traders had to return to their native countries, and their immovable property reverted to the Crown. On this principle, a French merchant came to Lucknow and there built a house of business called *Firangī Mahall*. When his period expired he left, and the property was taken possession of by Government. Although this was situated in *Mahalla Chirāgh Bāgh*, it is known by the name of *Firangī Mahall*, a fact clearly shown in the *Firmān* of Aurangzeb.

Muhibb Ullāh al-Bihāri, on the principles of jurisprudence, entitled *Musallam-uṣ-ṣubūt*; lithographed, Lucknow 1878.

(3) *Futūḥāt-ul-Ma'nawī Sharḥ il-Maṣnawī*—A Persian commentary on the well-known work of Jalāl-ud-Dīn Muḥammad-ur-Rūmī; lithographed, Lucknow 1873.

(4) *Hāshiya'ala Mīr Zāhid*—A super-commentary to Mīr Zāhid's commentary on Kuṭb-ud-Dīn-ir-Rāzī's treatise on logic, entitled *ar-Risāla fit taṣauwar wat-taṣdiq*; lithographed, Delhi 1875.

(5) *Hāshiya'ala Mīr Zāhid'ala Mullā Jalāl*—A super-commentary to Jalāl-ud-Dīn Dawwānī's commentary of Sa'd-ud-Dīn-it-Taftāzānī's *Tahdhīb il-Manṭiq wa'l Kalām*, a treatise on logic; lithographed, Lucknow 1872.

(6) *Hāshiya'alā Mīr Zāhid'ala Sharḥ-il-Mawāqif*—A glossary to the super-commentary of Mīr Zāhid on al-Jurjānī's commentary on Azud-ud-Dīn al-Ījī's treatise on scholastic theology, entitled *Kitāb-ul-Mawāqif*; lithographed, Lucknow 1876.

(7) *Hāshiya-alaṣ-Ṣadra*—A super-commentary on the commentary of Muḥammad bin Ibrāhīm Ṣadr-ud-Dīn-ish-Shīrāzī on al-Abharī's treatise in philosophy, entitled *Hidāyat-ul-Hikmat*; lithographed, Lucknow 1846.

(8) *Hidāyat-uṣ-Ṣarf*—A Persian treatise on the conjugation of the regular verb in Arabic.

(9) *Risāla-i-Tawḥīd*—A Persian treatise on Ethics.

(10) *Sharḥ-ul-Fiqh-il-Akbar*—A commentary on the well-known work *al-Fiqh-il-Akbar*, a treatise on scholastic theology and which is commonly ascribed to Imān Abū Ḥanīfa (d. A.H. 150, A.D. 767).

(11) *Sharḥ-us-Sullam*—A commentary on Muhib Ullāh's treatise in logic, entitled *Sullam-ul-'Ulūm*; lithographed, Delhi 1891.

(12) *Takmila Sharḥ-it-Taḥrīr*—Supplement to the commentary of his father on Ibn Humām's work on the principle of jurisprudence, entitled *at-Taḥrīr fī Uṣul-id-Dīn*.

(13) *Tanvīr-ul Absār Sharḥ-il-Manār*—A Persian commentary on 'Abdullah bin Aḥmad Nāsafī's work entitled *al-Manār* on the principle of jurisprudence; lithographed, Lucknow 1877.

51. NUMISMATIC SUPPLEMENT No. XVI.

Note.—The numeration of the article below is continued from p. 691 of the “Journal and Proceedings” for 1910.

95. GOLD COINS OF SHAMSU-D-DIN MUẒAFFAR SHĀH, OF BENGAL.

In 1873 Sir E. C. Bayley published a drawing of a gold coin of this king.¹ But at that time he could not read the mint and date and consequently was obliged to discuss the question of its assignation at length. These were correctly read by S. L. Poole in his catalogue.² The same scholar also published the full name of the king correctly for the first time. Bayley’s coin remained an unique specimen for a very long time, and seems to be the only gold coin of MuẒaffar Shāh recorded up to date. Recently I came across two gold coins of this prince in Bengal. The first coin belongs to Bābū Debī Prasād Mārwarī, of Bhāgalpūr, and was sent to me for examination with the major part of his collection. It is almost a duplicate of Bayley’s coin:—

Obverse.

In ornamental double circle,
the Kalima and خزانہ ۸۹۶

In ornamented circle contain-
ing the smaller circle, the
names of the four Compan-
ions.

Reverse.

In ornamental double circle,

الدنيا

شمس

والدين ابونصر

مظفر شاه السلطان

خلد الله ملكه

(و) سلطانہ

The coin was purchased by the owner at Bhāgalpūr. The second coin was found in the ruins of Gaur, and is at present in the possession of Bābū Krishna Lāl Chaudhuri, Zemindār of Maldah. This coin is an exact duplicate of Bābū Debī Prasād’s coin, but is in a far better state of preservation.

It should be noted that the name of MuẒaffar Shāh differs on different coins:—

¹ J. A. S. B. (Old series), Vol. XLII, pp. 312-313.

² Catalogue of Indian coins in the British Museum, Muhammadan States, p. 43, note.

(1) شمس الدنيا والدين ابو نصر مظفر شاه السلطان as on the gold coin and I. M. No. 17519.¹

(2) Similar, the only difference being in the form of writing the name Muzaffar, which is written in the usual form, see No. 16151 I. M.²

(3) شمس الدنيا والدين ابو المظفر مظفر شاه السلطان as on I. M. No. 16158.³

RĀKHAL DĀS BANERJI,

Indian Museum, Calcutta.

96. SOME RARE COINS OF THE PATHĀN SULTĀNS OF DEHLI.

The following coins, which have been acquired by the British Museum since the publication of the *Catalogue of Coins of the Sultāns of Dehlī*, in 1885, appear to be unpublished :—

I. Muḥammad bin Sām.

AR (base) wt. 49·5 : size 55.

No mint ; year 59 x.

Obverse.

الله
لا اله الا
محمد
رسول الله

Around between two concentric circles, في شهر ... تسعين وخمس مائة.

Reverse.

السلطان المعظم
معز الدنيا والد
ين ابو المظفر
محمد بن سام

Pl. XVI

There is no mint on this coin, but its Ghorid faloric shows that it was probably struck at Ghazni. It is quite a new type for Muḥammad bin Sām, and as the name of Ghiyāṣu-d-dīn al-Ghorī does not appear it was probably struck in 599 A.H. The coin was acquired in Bannū by Dr. T. L. Pennell and presented by him to the Museum.

II. Qutbu-d-dīn Mubārak.

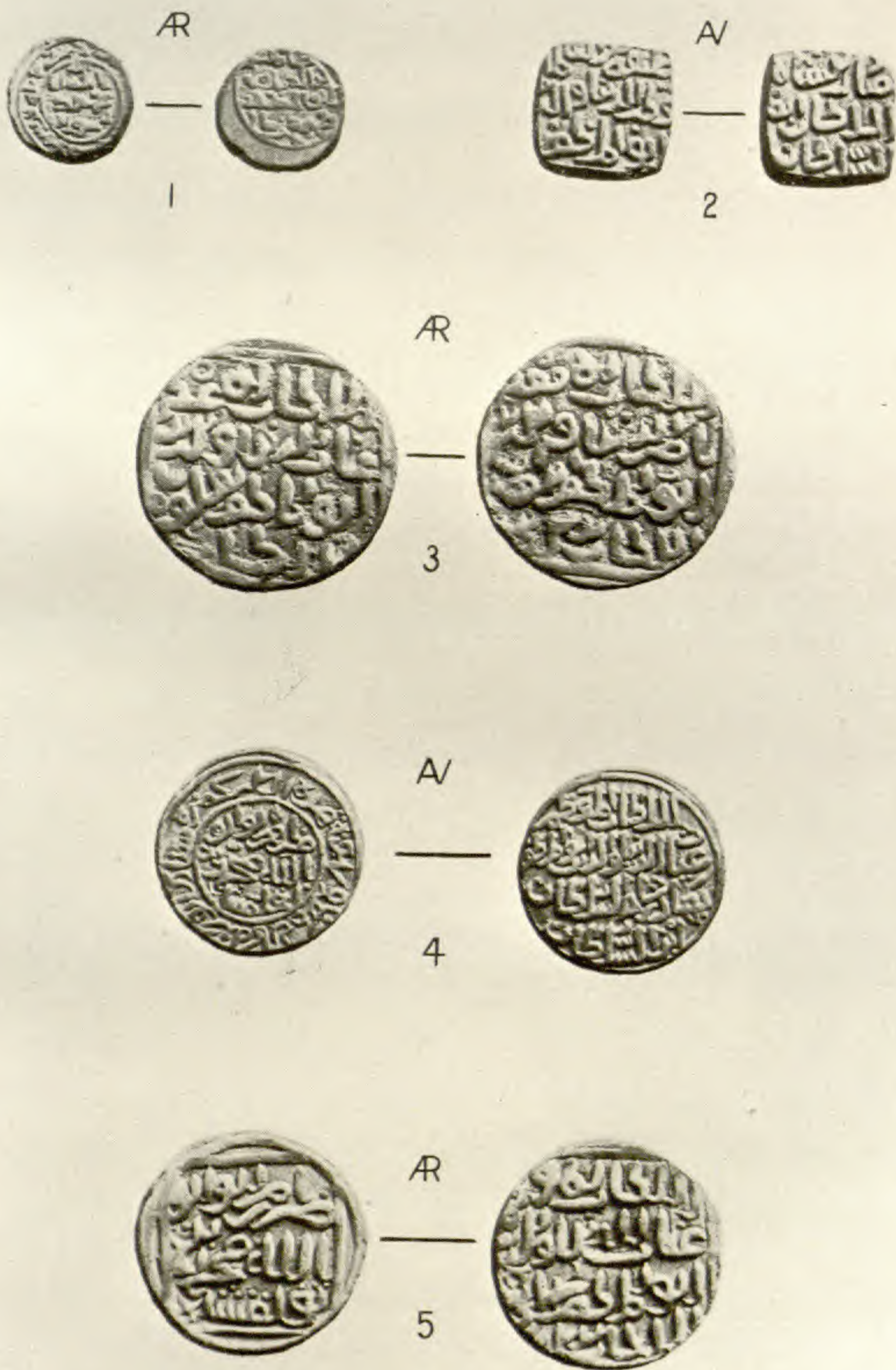
A wt. 55·7 : size 6 : square.

No mint or date.

¹ H. N. Wright, I. M. Cat., Vol. II, part ii, p. 171.

² *Ibid.*, p. 172.

³ *Ibid.*, p. 171.



COINS OF THE PATHĀN SULTĀNS OF DEHLI.
(Article No. 96.)

<i>Obverse.</i>	<i>Reverse.</i>
خليفة رب العالمين	مبارك شاه
قطب الدنيا و الدين	السلطان بن
ابو المظفر	السلطان

Pl. XVI

This remarkable coin appears to be the third of a gold tanka which would be quite a new denomination. For the obverse legend cf. I.M.C., Vol. II, p. 45, No. 253, and for the reverse No. 263, but I am unaware of any other coin which combines these legends. The coin is evidently undated, and was formerly in the collection of the late Dr. Leitner.

III. *Ghiyāsu-d-dīn Tughlaq I and Nāṣiru-d-dīn Ibrāhīm Shāh,*
Governor of Bengal, 723-725, A. H.

A wt. 168.6 : size 1.15.

Pl. XVI

<i>Obverse.</i>	<i>Reverse.</i>
السلطان الاعظم	السلطان المعظم
غياث الدنيا والدين	ناصر الدنيا والدين
ابو المظفر تغلق شاه	ابو المظفر ابراهيم شاه
السلطان	السلطان بن السلطان

both inscriptions enclosed in a double square.

There is unfortunately no trace of a marginal legend on either side, but the coin may be attributed to Lakhnauti, as the fabric is distinctly that of Bengal. It was most probably struck during Tughlaq's visit to Bengal, when "the ruler of Lakhnauti, Sultān Nāṣiru-d-dīn, came forth with great respect to pay homage to the Sultān" (*Tārīkh-i Fīroz Shāhī*; Elliot Dawson III, p. 234). This specimen came from the Sonpat hoard, and was purchased by the British Museum from the Panjab Archæological Survey in 1889.

IV. *Muḥammad III bin Tughlaq and Ghiyāsu-d-dīn Bahādur,*
Governor of Bengal (restored), 725-731 A.H.

A wt. 165 : size 9.
Sunārgāon ; 728 A.H.

Pl. XVI

Obverse and reverse legends exactly as on the silver coin of the same mint and date described by Thomas in his *Chronicles*, p. 215, no. 186. This coin is of remarkably neat workmanship, closely resembling the contemporary gold coins of Muḥammad III struck in Dehli. The contrast in fabric

between it and the following piece, which is of the usual Bengal fabric, suggests that the dies may have been engraved at the Dehlī mint, when Muḥammad, amid many other tokens of his esteem for Bahādur Shah, whom he had just restored, agreed that their names should appear together on the coins.

V. AR 165·5 : size 1. Pl. XVI.

Obverse in square in circle as preceding coin.

Reverse in double square as preceding coin.

No trace of marginal legend on either side.

This coin bears no remaining trace of mint or date but must have been struck before 730 when Bahādur reverted to a coinage which showed his independence as the coins of that year of Ghiyāspūr show. Both the above pieces formerly belonged to General Cunningham.

J. ALLAN,
British Museum.

97. ON AN UNPUBLISHED MEDIAEVAL COIN.

The coin described below came from a find made four years ago near Rūpar in the Ambāla District of the Panjāb. It appears that the actual finders persuaded an acquaintance that the find was a valuable one, and sold the original hoard to him as the result of their representation. When the purchaser discovered that the coins were in reality of debased metal, and that he could get little or nothing for them in the bāzār, he instituted a criminal case against the finders in the Court of the Subdivisional Officer, Rūpar. Some time subsequently my friend the Subdivisional Officer happened to mention the case to me, and I was able to obtain a number of the coins, which included twenty-one specimens of a type of mediaeval currency as yet to the best of my knowledge unpublished.



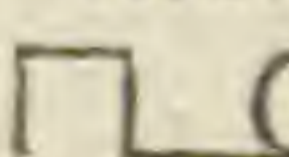
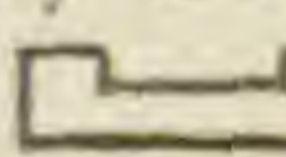
Metal.—Mixed, probably containing traces of gold.

<i>Weight</i>	..	..	190 grains.
<i>Size</i>	..	..	·75 inches.

[N.S.]

Obverse.—Figure apparently facing.*Reverse.*—Representation of a quadruped standing to right; round it inscription and symbols.

This coin I think represents the last stage in degradation of the original Greek design. The obverse shows a human figure copied from the Kushān coins, which though even still more crude, resembles the figures on the copper coins ascribed by Mr. Vincent Smith to the Kings of Kalinga of the fourth or fifth century after Christ—see Vol. I of the Catalogue of the Coins in the Indian Museum, Calcutta, Plate XIV, 14. The reverse design is that of some animal which I cannot identify. The massive body and rope-like tail point to the elephant, but this supposition is negatived by the thin neck, small head, long upstanding ears, and the equally rope-like legs. The animal is strangely like what would be delineated by a modern child in its first attempts to draw.

The coin is die-struck. The above illustration is the result of a mutual comparison of all twenty-one specimens, and is somewhat larger than the coin itself. I do not know the language of the inscription, but it is possible that the two central markings  and  are symbols or monograms.

These coins were accompanied by two or three copper coins of the white Hun chiefs Toramāna and Mihirakula of types I. M. Cat., Vol. I, Plate XXV, 4 and 5, which fixes their probable date at approximately A.D. 500.

DALHOUSIE:

R. B. WHITEHEAD, I.C.S.

1911.

98. SOME RARE MUGHAL COINS.

Since the publication of the Catalogue of Coins of the Moghul Emperors, the British Museum has acquired a fair number of coins of this series, of which the following appear to be worth notice:—

Aurangzéb.

1. Metal, Gold.
Weight, 168·2 grns.
Size, .85 inch.
Date, 1112: 45.
Mint, Ahsanābād.
2. Metal, Gold.
Weight, 109·6 grns.
Size, .8 inch.
Date, 1077: 10
Mint, 'Ālamgīrpūr.

3. Metal, Gold.
 Weight, 170·5 grns.
 Size, ·8 inch.
 Date, (10) 77 : x.
 Mint, Jūnagarh.

4. Metal, Gold.
 Weight, 170 grns. and 169 grns.
 Size, ·8 inch.
 Date, 1098 : 31 and 1114 : 46.
 Mint, Zafarābād.

Rupees of Aurangzēb are known of all the above mints, and muhars of Aḥsanābād, ‘Alamgīrpūr and Zafarābād were found by Mr. Whitehead in the Bahāwalpūr treasury (N. S. XI). The legends call for no remarks.

Shāh ‘Ālam I.

Metal, Silver.
 Weight, 174 grns.
 Size, ·9 inch.
 Date, 1122 : 4.
 Mint, Nārñöl.

Obverse.

غازي
 بادشاه
 عالم بهادر
 شاه
 سکه ۱۱۲۲

Reverse.

مانوس
 ميهدت
 ع
 سنه جلوس
 ضرب
 نار نول

For a second specimen see the Catalogue of Mr. C. T. Rodgers’s Mughal Coins in the Lahore Museum, p. 199, No. 15.

Farrukhsiyar.

Metal, Gold.
 Weight, 168 grns.
 Size, 1 inch.
 Date, (11) 27 : 5.
 Mint, Purbandar.

This coin is no. 893, pl. xxii, of the British Museum Catalogue where it is doubtfully attributed to Bareli. At this period, however, بريلي is never placed as on this coin but written

یلے ضرب بر and there can be little doubt that this adds another to the few coins known of Purbandar. Dr. G. P. Taylor has a rupee of Farrukhsiyar of this mint (Num. Suppl. No. IV, 27, and Catalogue of the Indian Museum, vol. iii, p. lxxiii.

Aḥmad Shāh.

Metal, Gold.
Weight, 168·8 grns.
Size, ·8 inch.
Date, 1164 : 4.
Mint, Lāhor.

Rupees of this mint of Aḥmad are not uncommon. For notice of the muhar see Num. Suppl. xi, 69.

‘Ālamgīr II.

Metal, Gold.
Weight, 167·9 grns.
Size, ·75 inch.
Date, 1171 : 5.
Mint, Jaipūr (Sawāī).

There is another muhar of this mint of the year 6 in the Indian Museum Catalogue, no. 2183.

J. ALLAN,
British Museum.

99. A SILVER DIRHAM OF THE SASSANIAN QUEEN PÚRÁN-DUKHT.

Mr. Maneckjee Rustomjee Sethna of Bombay has kindly supplied a photograph, and has also given me permission to publish a description of a rare dirham obtained by him so recently as last January (1911) in the local bazár. When at his request I set to classifying his Sassanian coins, I thought at first this dirham should be attributed to Shírín, the Queen Consort of Khusrau II (Parvís), but further examination revealed the name Búrání, written in Old Pahlaví characters. Evidently then the coin must be assigned to that Púrán-dukht who in her own right reigned over Persia for some sixteen months of the years A.D. 630 and 631. Superintending, like the kings before her, the various departments of the State, she gave proof of high ability to manage imperial affairs. In the exercise of her royal powers she was not duly capable but just, and was also generous in rewarding her councillors and provincial Governors for the services they rendered.

Description of the Dirham.

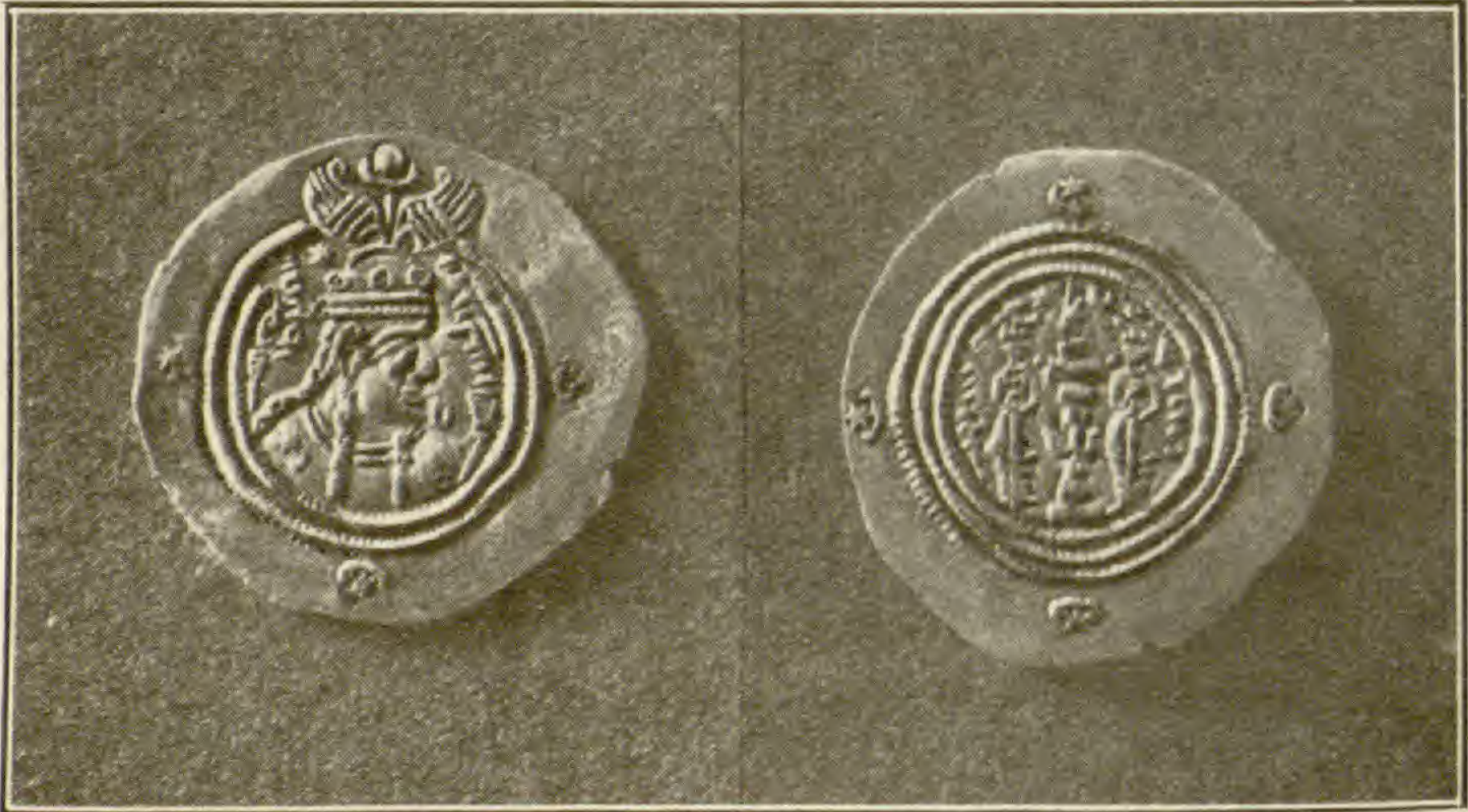
Metal: Silver.

Mint: Rám.

Date: Regnal year ۱۰۱.

Weight: 61.5 grains.

Diameter: 1.25 inch.



Obverse:—Bust of Queen to *right* within two dotted circles with a crown—similar to that of her father Khusrau II, but slightly varied—surmounted with wings. Between and above the wings a crescent bearing a small globe. Outside the circles at the extreme right and left and bottom a crescent with enclosed star. Jewels encircling the crown, and others interwoven with long curls reaching to the breasts. A necklace of two strands. Below the right wing of the crown a star, and below the left wing a crescent with a star in its bosom.

Legend:—To left behind the back of bust (reading from right to left) *Pahlavi characters* = افزودن 'increase.'

To right, in front of face, *Pahlavi characters* = بورانی = Búrání.

Reverse:—Within three dotted circles an Atish-dān, Fire receptacle—by European writers commonly called a Fire-altar—with flames ascending, and at base two steps, on either side guardian mobeds (Pársee priests), facing front, and each holding in his two hands a long sword, point downwards. To right of flames a crescent, and to left a star.

Legend:—To left, reading from inside, *Pahlavi characters* = احدى, 'first' regnal year).

To right, reading from outside, *Pahlavi characters* =
 رām, Rām (the mint-town).

For the reading رām compare the reverse of the coin of *Khusrau I* (Naushírwan), given in Dorn's *Collection de Monnaies Sassanides*, Pl. XXII, fig. 1; also for the reading رām see the Reverse of another coin of that same King in Dorn: Pl. XXIV, fig. 38.

When deciphering this dirham, I was under the impression that none of Púrān-dukht's coins had as yet been published: but in a book-catalogue received from Paris in April last there is an entry, "Monnaies de la reine Sassanide Borán ou Paurandokht" by M. Ed. Drouin, 1893. This monograph I have not yet seen.

BOMBAY:

FRAMJEE JAMASJEE THANAWALLA.

1911.

P.S.—After I had completed the above article my kind friend Mr. Cawasjee Eduljee Kotwall placed in my hands a copy, recently sent him from Paris, of the late M. Drouin's monograph above mentioned. It contains a description of four of that Queen's dirhams of the regnal year 1 (mint not stated), and one dirham of each of the regnal years 2 and 3. Both of these latter coins are from Yezd Mint, whereas the dirham described by me issued from the Mint at Rām. M. Drouin held that the Queen Púrāndokht (or as he preferred to read the name Borāndokht) reigned from May 630 till October 631.

Ahdi, can be read as *Aioki*. *Aioki* is preferable to *Ahdi*.

BOMBAY:

F. J. TH.

1911.

100. ILAHĪ SYNCHRONISMS OF SOME HIJRĪ NEW YEAR'S DAYS.

The following list, giving the Ilahī date corresponding to the initial day of each Hijrī year from 1015 to 1037, may prove of service in the study of the coins of Jahāngīr's reign.

Jahāngīr ascended the throne on 20 Jumādā II of 1014 A.H., or 18 Ābān of 50 Ilahī.

New Year's Day of 1015 A.H.	= 20	Ardībihisht	1	Ilahī.
" of 1016 "	= 10	" "	2	" "
" of 1017 "	= 28	Farwardīn	3	" "
" of 1018 "	= 18	" "	4	" "
" of 1019 "	= 7	" "	5	" "

New Year's Day	of 1020 A.H.	= 1	Gāthā	5	Ilahī.
„	of 1021	„ = 20	Isfandārmuz	6	„
„	of 1022	„ = 11	„	7	„
„	of 1023	„ = 28	Bahman	8	„
„	of 1024	„ = 19	„	9	„
„	of 1025	„ = 7	„	10	„
„	of 1026	„ = 26	Dī	11	„
„	of 1027	„ = 15	„	12	„
„	of 1028	„ = 4	„	13	„
„	of 1029	„ = 23	Ādhar	14	„
„	of 1030	„ = 11	„	15	„
„	of 1031	„ = 30	Ābān	16	„
„	of 1032	„ = 19	„	17	„
„	of 1033	„ = 10	„	18	„
„	of 1034	„ = 29	Mihr	19	„
„	of 1035	„ = 18	„	20	„
„	of 1036	„ = 7	„	21	„
„	of 1037	„ = 27	Shahrēwar	22	„

Jahāngīr died on 28 Šafar of 1037 A.H., or 24 Ābān of 22 Ilahī.

A list of Hijrī synchronisms of the Ilahī New Year's Days of Jahāngīr's reign is given in the "Indian Museum Catalogue," III, p. 357, from which the converse list, now supplied, may be easily deduced. In making this conversion the two following Tables will be found useful for ready reference:—

TABLE I:—*For Hijrī Years*

Day of month.	i. Muḥarram.	ii. Šafar.	iii. Rabī' I.	iv. Rabī' II.	v. Jumādā I.	vi. Jumādā II.	vii. Rajab.	viii. Šha'bān.	ix. Ramaḍān.	x. Shawwāl.	xi. Dhu'l qa'da.	xii. Dhu'l hijja.	Day of month.
1	..	30	59	89	118	148	177	207	236	266	295	325	1
2	+1	31	60	90	119	149	178	208	237	267	296	326	2
3	2	32	61	91	120	150	179	209	238	268	297	327	3
4	3	33	62	92	121	151	180	210	239	269	298	328	4
5	4	34	63	93	122	152	181	211	240	270	299	329	5
6	5	35	64	94	123	153	182	212	241	271	300	330	6
7	6	36	65	95	124	154	183	213	242	272	301	331	7
8	7	37	66	96	125	155	184	214	243	273	302	332	8
9	8	38	67	97	126	156	185	215	244	274	303	333	9
10	9	39	68	98	127	157	186	216	245	275	304	334	10
11	10	40	69	99	128	158	187	217	246	276	305	335	11
12	11	41	70	100	129	159	188	218	247	277	306	336	12
13	12	42	71	101	130	160	189	219	248	278	307	337	13
14	13	43	72	102	131	161	190	220	249	279	308	338	14
15	14	44	73	103	132	162	191	221	250	280	309	339	15
16	15	45	74	104	133	163	192	222	251	281	310	340	16
17	16	46	75	105	134	164	193	223	252	282	311	341	17
18	17	47	76	106	135	165	194	224	253	283	312	342	18
19	18	48	77	107	136	166	195	225	254	284	313	343	19
20	19	49	78	108	137	167	196	226	255	285	314	344	20
21	20	50	79	109	138	168	197	227	256	286	315	345	21
22	21	51	80	110	139	169	198	228	257	287	316	346	22
23	22	52	81	111	140	170	199	229	258	288	317	347	23
24	23	53	82	112	141	171	200	230	259	289	318	348	24
25	24	54	83	113	142	172	201	231	260	290	319	349	25
26	25	55	84	114	143	173	202	232	261	291	320	350	26
27	26	56	85	115	144	174	203	233	262	292	321	351	27
28	27	57	86	116	145	175	204	234	263	293	322	352	28
29	28	58	87	117	146	176	205	235	264	294	323	353	29
30	29	..	88	..	147	..	206	..	265	..	324	*354	30

* It is only in the Intercalary Year that *Dhu'l hijja* (xii) contains 30 days.

This Table shows the interval (in days) between New Year's Day and each subsequent day of the Hijrī year. For example, 19 Šafar comes 48 days *after*, or 24 Shawwāl 289 days *after*, the first day of that same year.

TABLE II:—*For Ilahī Years.*

Day of month.	* Gāthā.	Isfandārmuz.	Bahman.	Dī.	Ādhar.	Ābān.	Mihr.	Shahrēwar.	Amardād.	Tīr.	Khūrdād.	Ardībihisht.	Farwardīn.	Day of month.
		xii	xi	x	ix	viii	vii	vi	v	iv	iii	ii	i	
30	..	6	36	66	96	126	156	186	216	246	276	306	336	30
29	..	7	37	67	97	127	157	187	217	247	277	307	337	29
28	..	8	38	68	98	128	158	188	218	248	278	308	338	28
27	..	9	39	69	99	129	159	189	219	249	279	309	339	27
26	..	10	40	70	100	130	160	190	220	250	280	310	340	26
25	..	11	41	71	101	131	161	191	221	251	281	311	341	25
24	..	12	42	72	102	132	162	192	222	252	282	312	342	24
23	..	13	43	73	103	133	163	193	223	253	283	313	343	23
22	..	14	44	74	104	134	164	194	224	254	284	314	344	22
21	..	15	45	75	105	135	165	195	225	255	285	315	345	21
20	..	16	46	76	106	136	166	196	226	256	286	316	346	20
19	..	17	47	77	107	137	167	197	227	257	287	317	347	19
18	..	18	48	78	108	138	168	198	228	258	288	318	348	18
17	..	19	49	79	109	139	169	199	229	259	289	319	349	17
16	..	20	50	80	110	140	170	200	230	260	290	320	350	16
15	..	21	51	81	111	141	171	201	231	261	291	321	351	15
14	..	22	52	82	112	142	172	202	232	262	292	322	352	14
13	..	23	53	83	113	143	173	203	233	263	293	323	353	13
12	..	24	54	84	114	144	174	204	234	264	294	324	354	12
11	..	25	55	85	115	145	175	205	235	265	295	325	355	11
10	..	26	56	86	116	146	176	206	236	266	296	326	356	10
9	..	27	57	87	117	147	177	207	237	267	297	327	357	9
8	..	28	58	88	118	148	178	208	238	268	298	328	358	8
7	..	29	59	89	119	149	179	209	239	269	299	329	359	7
6	..	30	60	90	120	150	180	210	240	270	300	330	360	6
5	—1	31	61	91	121	151	181	211	241	271	301	331	361	5
4	2	32	62	92	122	152	182	212	242	272	302	332	362	4
3	3	33	63	93	123	153	183	213	243	273	303	333	363	3
2	4	34	64	94	124	154	184	214	244	274	304	334	364	2
1	5	35	65	95	125	155	185	215	245	275	305	335	365	1

* Each year of the Persian era of Yazdijard consists of 365 days, or of 12 months, each of 30 days, followed, at the end of the twelfth month, by 5 days, called Gāthās.

This Table shows the interval (in days) between New Year's Day and each day of the immediately preceding Ilahī year. For example, 29 Dī comes 67 days *before*, or 28 Mihr 158 days *before*, the first day of the next year.

A few examples will illustrate the process of determining the Ilahī date corresponding to New Year's Day of the Hijrī year.

- A. 1 : i : 4 Ilahī = 14 : xii : 1017 A.H. (See I.M.C., p. 357)
 ∴ by Table I, = 1 : i : 1017 A.H. + 338 days.
 ∴ 1 : i : 4 Ilahī—338 days = 1 : i : 1017 A.H.
 ∴ by Table II, 28 : i : 3 Ilahī = 1 : i : 1017 A.H.
 or the New Year's Day of 1017 A.H. fell on the 28th day of Farwardīn of Ilahī 3.
- B. 1 : i : 10 Ilahī = 18 : ii : 1024 A.H. (See I.M.C., p. 357),
 ∴ by Table I, = 1 : i : 1024 A.H. + 47 days
 ∴ 1 : i : 10 Ilahī—47 days = 1 : i : 1024 A.H.
 ∴ by Table II, 19 : xi : 9 Ilahī = 1 : i : 1024 A.H.
- C. 1 : i : 17 Ilahī = 9 : v : 1031 A.H. (See I.M.C., p. 357),
 ∴ by Table I, = 1 : i : 1031 A.H. + 126 days
 ∴ by Table II, 30 : viii : 16 Ilahī = 1 : i : 1031 A.H.
- D. 1 : i : 21 Ilahī = 21 : vi : 1035 A.H. (See I.M.C., p. 357),
 ∴ by Table I, = 1 : i : 1035 A.H. + 168 days
 ∴ by Table II, 18 : vii : 20 Ilahī = 1 : i : 1035 A.H.

From Abu'l Fazl's list, (corrected in Cunningham's "Book of Indian Eras," page 225), of the Hijrī dates corresponding to the initial days of each of the Ilahī years of Akbar's reign, has been prepared the following converse list, showing the Ilahī synchronisms of all the New Year's Days from Hijrī 964 to 1015.

Akbar ascended the throne on 2 Rabī' II. 963, A.H. The next Nauroz, or New Year's Day, fell 25 days later, or on 27 Rabī' II. 963 A.H., and by Akbar's order this Nauroz was held to be the first day of the Ilahī era.

New Year's Day of	964 A.H. = 30 Ābān	1 Ilah ;
"	of 965 A.H. = 19 "	2 "
"	of 966 A.H. = 7 "	3 "
"	of 967 A.H. = 27 Mihr	4 "
"	of 968 A.H. = 16 "	5 "
"	of 969 A.H. = 5 "	6 "
"	of 970 A.H. = 24 Shahrēwar	7 "
"	of 971 A.H. = 13 "	8 "
"	of 972 A.H. = 2 "	9 "
"	of 973 A.H. = 22 Amardād	10 "
"	of 974 A.H. = 11 "	11 "
"	of 975 A.H. = 30 Tīr	12 "
"	of 976 A.H. = 19 "	13 "
"	of 977 A.H. = 9 "	14 "
"	of 978 A.H. = 27 Khūrdād	15 "
"	of 979 A.H. = 16 "	16 "
"	of 980 A.H. = 6 "	17 "

New Year's Day of	981 A.H. = 25	Ardībihisht	18	Ilah ;
„	of 982 A.H. = 15	„	19	„
„	of 983 A.H. = 3	„	20	„
„	of 984 A.H. = 22	Farwardīn	21	„
„	of 985 A.H. = 12	„	22	„
„	of 986 A.H. = 5	Gāthā	22	„
„	of 987 A.H. = 25	Isfandārmuz	23	„
„	of 988 A.H. = 13	„	24	„
„	of 989 A.H. = 2	„	25	„
„	of 990 A.H. = 22	Bahman	26	„
„	of 991 A.H. = 11	„	27	„
„	of 992 A.H. = 30	Dī	28	„
„	of 993 A.H. = 19	„	29	„
„	of 994 A.H. = 9	„	30	„
„	of 995 A.H. = 27	Ādhar	31	„
„	of 996 A.H. = 16	„	32	„
„	of 997 A.H. = 5	„	33	„
„	of 998 A.H. = 25	Ābān	34	„
„	of 999 A.H. = 15	„	35	„
„	of 1000 A.H. = 4	„	36	„
„	of 1001 A.H. = 22	Mihr	37	„
„	of 1002 A.H. = 11	„	38	„
„	of 1003 A.H. = 1	„	39	„
„	of 1004 A.H. = 20	Shahrewar	40	„
„	of 1005 A.H. = 8	„	41	„
„	of 1006 A.H. = 27	Amardād	42	„
„	of 1007 A.H. = 17	„	43	„
„	of 1008 A.H. = 7	„	44	„
„	of 1009 A.H. = 26	Tīr	45	„
„	of 1010 A.H. = 15	„	46	„
„	of 1011 A.H. = 5	„	47	„
„	of 1012 A.H. = 24	Khūrdād	48	„
„	of 1013 A.H. = 13	„	49	„
„	of 1014 A.H. = 1	„	50	„

Akbar died on 12 Jumādā II of 1014 A.H., or 10 Ābān of 50 Ilahī.

Though it seems impossible to glean from the histories of the reign of Shāh Jahān I a helpful list of synchronisms, still the Ilahī date—day and month and year—corresponding to each Hijrī New Year's Day of that reign can be readily determined. One has only to bear in mind that each Ilahī year consists of 365 days, each ordinary Hijrī year of 354, and each Intercalary Hijrī year of 355. In Shāh Jahān's reign the following were the Intercalary years :—

1038, 1041, 1044, 1046, 1049, 1052, 1055, 1057, 1060, 1063, 1066, and 1068.

From the List of Synchronisms for Jahāngīr's reign we learn that

1 : i : 1037 A.H. = 27 : vi : 22 Ilahī.
 ∴ 1 : i : 1038 A.H. = 27 : vi : 22 Ilahī + 354 days.
 = 27 : vi : 23 Ilahī - 11 days.
 = 16 : vi : 23 Ilahī of Jahāngīr,
 or 16 : vi : 1 Ilahī of Shāh Jahān I.
 Hence 1 : i : 1039 A.H. = 16 : vi : 1 Ilahī + 355 days.
 = 16 : vi : 2 Ilahī - 10 days.
 = 6 : vi : 2 Ilahī.
 Hence 1 : i : 1040 A.H. = 6 : vi : 2 Ilahī + 354 days.
 = 6 : vi : 3 Ilahī - 11 days.
 = 25 : v : 3 Ilahī.
 Hence 1 : i : 1041 A.H. = 25 : v : 3 Ilahī + 354 days.
 = 25 : v : 4 Ilahī - 11 days.
 = 14 : v : 4 Ilahī.
 &c., &c., &c., &c.

By this simple method we obtain the following results :—

New Year's Day of 1038 A.H.	= 16 Shahrēwar	1 Ilahī.
„ of 1039 A.H.	= 6 „	2 „
„ of 1040 A.H.	= 25 Amardād	3 „
„ of 1041 A.H.	= 14 „	4 „
„ of 1042 A.H.	= 4 „	5 „
„ of 1043 A.H.	= 23 Jīr	6 „
„ of 1044 A.H.	= 12 „	7 „
„ of 1045 A.H.	= 2 „	8 „
„ of 1046 A.H.	= 21 Khūrdād	9 „
„ of 1047 A.H.	= 11 „	10 „
„ of 1048 A.H.	= 30 Ardībihisht	11 „
„ of 1049 A.H.	= 19 „	12 „
„ of 1050 A.H.	= 9 „	13 „
„ of 1051 A.H.	= 28 Farwardīn	14 „
„ of 1052 A.H.	= 17 „	15 „
„ of 1053 A.H.	= 7 „	16 „
„ of 1054 A.H.	= 1 Gāthā	16 „
„ of 1055 A.H.	= 20 Isfandārmuz	17 „
„ of 1056 A.H.	= 10 „	18 „
„ of 1057 A.H.	= 29 Bahman	19 „
„ of 1058 A.H.	= 19 „	20 „
„ of 1059 H.H.	= 8 „	21 „
„ of 1060 A.H.	= 27 Dī	22 „
„ of 1061 A.H.	= 17 „	23 „
„ of 1062 A.H.	= 6 „	24 „
„ of 1063 A.H.	= 25 Ādhar	25 „
„ of 1064 A.H.	= 15 „	26 „
„ of 1065 A.H.	= 4 „	27 „
„ of 1066 A.H.	= 23 Ābān	28 „
„ of 1067 A.H.	= 13 „	29 „

New Year's Day of 1068 A.H. = 2 Ābān	30 Ilahī.
„ of 1069 A.H. = 22 Mihr	31 „
„ of 1070 A.H. = 11 „	32 „

AHMADĀBĀD: }
January, 1912. }

GEO. P. TAYLOR.



52. Chronographic Quatrain by the late Mr. Razoki Fatohi Azoo, Arabic Instructor, Board of Examiners.

Communicated by the HON'BLE DR. A. SUHRAWARDY, PH.D.,
Barrister-at-Law; and SHAMS-UL-ULAMA SHAIKH MAHMUD
GILANI.

The following quatrain is the last work of a man who undoubtedly ranks as one of the greatest Arabic scholars of his day. The art of writing chronogrammatic verses is common in the East, but the quatrain under review is an example of this art of quite exceptional merit. We are glad to find that this opinion is shared by Lieut.-Colonel D. C. Phillott, Ph.D., Secretary to the Board of Examiners. The first quatrain¹ of the kind was written by Nāṣīf al-Yāzījī, who composed it on the occasion of the accession of H. I. M. Sultan Abdul Aziz in 1861. But the production of that celebrated Syrian scholar can hardly approach the quatrain of Azoo, as Nāṣīf had sacrificed sense to the exigencies of the chronogram.

The second line of Azoo's quatrain (the third part), in addition to other literary beauties, combines the merits of the famous lines of al-Mutanabbī in which the fourteen imperatives are collocated:—

أَقِلْ أَنْتَ أَقْطِعْ إِحْمِلْ عَلِيَّ سَلِّ أَعِدْ

زِدْ هَشْ هَشْ بِشْ تَفَضَّلْ أَدْنِ سُرِّ سِلِيْ

Aqil anil aqti' i ihmil 'alli salli a-'id
*Zid hashsha bash-ha tafaddal adni surri sili.*¹

In spite of all the ingenuities in which Azoo's quatrain abounds, the flow of the verse is natural and the meaning quite clear. Take for example the introductory *Persian* line,

بِفَضْلِ وَلِيِّ النِّعَمِ جَارِحِ يَنْجِمِ قَيْصِرِ هَنْدِ

¹ Sayfu'l-Dawlah, the royal patron of Mutanabbī, to whom these lines were addressed, was so charmed with this artful collocation of fourteen imperatives in a single verse, that he granted every request. Under *Pardon* he wrote, "We pardon thee"; under *Bestow*, "Let him receive such and such a sum of money"; under *Endow*, "We endow thee with such and such an estate"; under *Mount*, "Let such and such a horse be led to him"; etc., etc.

Rendered into English this means, "By the Grace of God, George V, Emperor of India," but it also gives the year "1910," the date of His Imperial Majesty's accession to the throne.

But alas! Arabic scholarship has fallen on evil days and in spite of an occasional outburst of zeal for the revival of Oriental learning both in India and England, there is no appreciation of genuine scholarship, at least in India. Had these verses been addressed to Sayful-Dawlah, the writer would have been loaded with riches and honours. Had they been written on the occasion of the Sultan of Turkey's accession, the labour of the poet would not have gone unrewarded. But we are afraid that the absence of proper advice to the Government of India did not allow the quatrain to reach His Imperial Majesty the King-Emperor, who, with his unbounded sympathy for the East, would undoubtedly have bestowed on the talented author some marks of appreciation of his ingenuity and labour.

A. M. S.
S. M. G.

I

بِفَضْلِ وَلِيِّ النِّعَمِ

جارج پنجم قیصر ہند

The Quatrain.

نُورِ بِنُورٍ عَلَى الْعَرْشِ اسْتَوَى اَدْنُ فَعِجِ
بِظِلِّ رَعْنِ الْجَلَالِ الصَّارِمِ الصَّمِ
بِدَارِ الْجَمَالِ اسْلَمِ انْعَمِ صَلِّ سِرِّ احْظِ احْظِ
مِرَانَةَ صَلِّ ضِرِّ اجْرُ طِبِّ حُصِّ اَقْلِ وِدْمِ

PERSIAN.

Bi-Fadli Waliyyi-'n-Ni'am
George-i Panjum, Qaysar-i Hind,

1910.

ARABIC.

Nūr-un bi-nūr-in 'ala-'l-'Arshi-'stawa-'dnu fa-'uj
Bi-ḡhilli ra'ni-'l-jalāli-'ṣ-ṣārimi-'ṣ-ṣamami.

Badra-'l-jamāli-'slami-'-n'am şil suri-'ḥdḥa ahiṭ
Muri-'nha şul dhir ajir ṭib ḥuş aqil wa-dumi.

II

Translation.

(a)

BY THE GRACE OF GOD, GEORGE V, EMPEROR OF INDIA.

1st Part.

Light has succeeded light on the Throne !

2nd Part.

Approach and dwell under the shadow of high majesty ;
Of the intrepid, invincible King !

3rd Part.

Lord of perfect grace ¹ : God save and prosper thee ;
Ever happy and blessed be thou ;
Soar ² to the height of glory ;
Find favour in the sight of God and man ;
Compass the world with thy power.³
Command and prohibit ;
Conquer thy enemies ;
Thy people protect ;
Help them in thy graciousness ;
And their errors forgive.
Long live the King !

Translation.

(b)

Upon the throne light after light has shone ;
Let's come and dwell in peace beneath the shade
Of that calm Majesty which sits upon
Our King, invincible and undismayed.

¹ It is said in a tradition *ان الله جميل يحب الجمال* verily God is comely in deeds, or an Abundant Bestower of good things : He loveth those who are of the like character (Lane).

² *Sur.*, cf. English "Soar" : *سورة المجد* "height of glory."

³ Cf. Qur'ān XVII. 62, *ان ربك احاط بالذس* verily thy Lord hath men in his grasp or power.

Oh thou ! of perfect grace the King and Lord !
 May God be pleased to bless thee evermore,
 May He His choicest blessings thee afford,
 And may thou to the highest glory soar.

And so beloved alike of God and man
 Stretch forth thy mighty hand o'er all the world ;
 Send forth thine high decrees to bless or ban
 And see thy foes to headlong ruin hurled.
 Protect thy people ; gladness to them bring ;
 And live for ever, O most noble King.

III.

Explanation.

The quatrain is divided into three parts. In the first part (*Nūr-un bi-nūr-in 'ala-' l-' Arshi-' stawa*, "light has succeeded Light on the Throne !), the writer announces the accession of His Majesty, and in so doing happily refers to His late Majesty, King Edward. The king is represented as the equal of his father, the highest encomium according to Arab ideas, and the words are an augury that His Majesty's reign will be as happy and glorious as the reign of His late beloved Majesty. This beginning, in which the subject is at once revealed to the hearer, is in Arabic the rhetorical figure (براعة الاستهلال), but further it contains a quotation from the Qur'an (Chapter XXV., 4), '*ala'l-' Arshi' stawa*, "settled on the throne," another rhetorical figure (إقتباس) much admired by Arabian writers.

In the second part (the remainder of the first line of the Arabic, but lines 2 and 3 of the English), the nation, in the person of the writer according to the Arabian poetical ideas, is invited to draw near and shelter itself under the shadow of the King's Majesty. This part, apart from its figurative language, contains two examples of onomatopœia where the sound resembles the sense ; especially is this so in the words *aṣ-sārimī' ṣ-samamī* "the intrepid invincible (king)," the sound of which is sonorous in Arabic.

The third part (the whole of the second Arabic line or the remainder of the English) contains the nation's address to the king. Firstly, the nation invokes God's blessings on her king, prays that he may be granted a glorious reign and universal dominion, and that he may find favour both with God and men. Secondly, the nation acknowledges the absolute authority of the king and entreats him, while he punishes evil-doers and crushes his enemies, to protect his loyal subjects and graciously repair and forgive their errors. The whole finishes, in a striking way, with a prayer for His Majesty's long life ; in

[N.S.]

words that emphasize the conclusion, and as such constitutes the figure of rhetoric rarely well executed (*حسن الختام*), making the end as effective as the beginning.

The second line of the Arabic (the third part) abounds in figures, both of grammar and rhetoric; especial mention may be made of the rhyming or final alliteration in *islam-in'am*,

the antithesis in *mur-inha*, and the linear word-play in *أَحْطَ* and *أَحْطَ*. The whole line is a clever piece of composition in

which imperatives are collocated, after the example of al-Mutanabbi in one of his odes in honour of Sayfu-'d-Daulah. Nicholson has considered this kind of composition of sufficient importance to give the whole of al-Mutanabbi's line, and a full account of an anecdote connected with it.¹

IV.

The Method of Calculation.

The principal merit of the quatrain is, however, in its chronogrammatical character. The plan of calculation is simple; the number of years is divided in two, one-half being allotted for dotted letters and one-half for letters without dots, in each of the four hemistichs of the quatrain. Thus, no less than twenty-eight chronograms are formed (*vide* Table attached), each giving 1910, the year of accession. The difficulties of such a composition may be gathered from the fact that this is, perhaps, the first attempt of this nature since Nasif in 1861 wrote his quatrain. Orientals delight to exercise their ingenuity in such subtleties, and only the difficulty of the operation has kept poets from making the attempt. In such attempts the correct use of words, and even their complete sense, are often sacrificed to the exigencies of the numerical value of the letters. In this example the words, their sound, sense and numerical value are all exactly what they should be. The translation, of course, gives a very poor idea of the original. The correct translation of these lines has quite defeated me: a literal translation would in English be ludicrous as well as misleading.

(a).

(1) نَوْرٌ بِنُورٍ عَلَى الْعَرْشِ اسْتَوَى اِدْنِ فَعِجِ

(2) بَطَّلَ رَعْنِ الْعَجَّالِ الصَّارِمِ الصَّامِ

¹ Literary History of Arabia, page 305.

(3) بَدْرُ الْجَمَالِ اسْلَمَ اَنْعَمَ صَلِّ سُرِّ احْظَ اِحْطَ

(4) سُرِّ اِنَّهٗ صَلِّ ضِرَّ اَجْرَ طِبَّ حِصَّ اَقْلَ وِدِمَّ

(4)		(3)		(2)		(1)	
Dot.	Undot.	Dot.	Undot.	Dot.	Undot.	Dot.	Undot.
..	240	2	204	902	30	50	206
50	6	3	102	50	270	52	206
..	120	..	131	3	92	10	100
800	200	50	111	..	362	300	301
3	201	..	120	..	201	410	67
2	9	..	260			50	5
..	98	900	9			83	70
100	31	..	18				
..	50						
955	955	955	955	955	955	955	955

(b).

The twenty-eight Chronograms.

1. The whole of hemistich (1)
2. " " " (2)
3. " " " (3)
4. " " " (4)
5. " *dotted* letters in (1) added to the *dotted* letters in (2)
6. " " " (1) " " " (3)
7. " " " (1) " " " (4)
8. " " " (2) " " " (3)
9. " " " (2) " " " (4)
10. " " " (3) " " " (4)
11. " *undotted* " (1) " *undotted* " (2)
12. " " " (1) " " " (3)
13. " " " (1) " " " (4)

14.	The	<i>undotted</i>	letters	in	(2)	added	to	the	<i>undotted</i>	letters	in	(3)
15.	..	..	..		(2)	..	..	..	..	..		(4)
16.	..	..	..		(3)	..	..	..	..	..		(4)
17.	..	<i>dotted</i>	..		(1)	..	..	..	..	..		(2)
18.	..	..	..		(1)	..	..	..	..	..		(3)
19.	..	..	..		(1)	..	..	..	..	..		(4)
20.	..	<i>undotted</i>	..		(1)	..	<i>dotted</i>	..	..	..		(2)
21.	..	..	..		(1)	..	..	..	..	..		(3)
22.	..	..	..		(1)	..	..	..	..	..		(4)
23.	..	<i>dotted</i>	..		(2)	..	<i>undotted</i>	..	..	..		(3)
24.	..	..	..		(2)	..	..	..	..	..		(4)
25.	..	<i>undotted</i>	..		(2)	..	<i>dotted</i>	..	..	..		(3)
26.	..	..	..		(2)	..	..	..	..	..		(4)
27.	..	<i>dotted</i>	..		(3)	..	<i>undotted</i>	..	..	..		(4)
28.	..	<i>undotted</i>	..		(3)	..	<i>dotted</i>	..	..	..		(4)

53. The Vikramāditya Samvatsara and the Founding
of the Kushan Kingdom.

By THOS. W. KINGSMILL, *Honorary Member and Vice-President,*
China Br., R.A.S.

1. In no respect is the distinction between the dreamy and metaphysical Indian and his compeer and neighbour the matter of fact inhabitant of China more clearly indicated than in the manner in which either has approached the facts of history. From the first time in which, in the eighth century B.C., the Chinese nation became sufficiently advanced to be able to record in intelligible symbols the course of current events, the chief occurrences of each year have been handed down to posterity by Chinese annalists, even prior to the period when writing as such came to be practised. The method was, it is true, rude in the extreme, being little more advanced than the quipus of the inhabitants of Central America at the time of its discovery, and it was this very habit of keeping records, mere scores as they were at first, that was instrumental in leading to the development of written speech. Prior to this, like many other nations in a similar stage of culture, the more striking events in the national history had been committed for record to the national bards attached to the courts of the various petty princes, who then constituted the hegemony of the Cheos; and it is characteristic of that race that notwithstanding profound changes in conditions and language, many of these ancient ballads are still preserved,—in an imperfect state, it is true,—yet so as to be not altogether unintelligible to the modern investigator.

2. It is quite true that in China, as in many other nations, of the men who preceded the Cheos in the possession of the land, we have absolutely no record; but here the seeming exception is the strongest proof of the rule, for the original dwellers in the land which is now China, were of far different race from those immigrants, who, somewhere about the twelfth or thirteenth centuries B.C., entered their future homes from the north-west, and who brought with them their aboriginal folk-lore and myths.

3. Turning from China to old India, we find a very different state of affairs in existence. Although in northern India, at least, a very similar immigration had taken place at a period but a few centuries earlier, and although the immigrants, in a manner not unlike what occurred in China, had taken full possession of the land, and were racially closely akin, from the very beginning their methods radically differed in their conceptions as to the utility of records of the past. Both, it is true, began with

balladry, which with both came to be largely encrusted with myth. While, however, the ballads of China were fundamentally based on historic events, round which from the very necessity of the case became entangled myths of more or less transparent nature, the Indian ballads were from the beginning founded on myths floating in the imaginations of the reciters, and only accidentally did they touch on current affairs. The Indian bard poured out his notes as ever poised midway between earth and heaven, the Chinese—a mere groundling, made the woods echo with his song, and preferred to discourse on the merely mundane deeds of those who found him food and shelter.

4. Again, unlike the Indian, the Chinese passed through an intermediate stage of which there do not seem to be any traces left in India, wherein it became possible to keep what were literally “scores” of current events. These had not attained to the dignity of current language, which they had no idea of in any way representing; they had not even attained to the perfection of hieroglyphics, but nevertheless by a system of mutually understood symbols, sufficiently explicit to be understood amongst experts, they had attained a certain facility in constructing annals, or as they called them in the current speech of the day, “springs and autumns,” which for some centuries preserved in a tangible form the remembrance of the main events occurring each year. Mencius who lived till nearly the end of the third century B.C. when writing had already made considerable strides, tells us of these records (IV. ii. 21), “When the last traces of royal rule had ceased, and the art of balladry was forgotten, annals came to be made.” And it was owing to the fact that Confucius was himself an expert, and took so much interest in the past that he formed a school to learn by heart the import of these scorings, that they were preserved to be written down by a better equipped generation. “I am an expounder,” he himself is represented as saying, “not an inventor; I trust and love antiquity, and take my stand behind our old authorities.” It was to this feeling of respect for antiquity that we owe the little that has survived of the ancient history of China. The Chinese following the example of Confucius were no inventors, and Confucius did not seek to soar beyond the story of Yao and Shun, which although purely mythical, had its origin in the old cult of the ancestors of the race.

5. It was left to a different class of teachers, the Buddhist missionaries from India, to invent the so-called early history of China, which has disarranged the entire chronology of Eastern Asia. This is the return that India has made for the very important assistance lent by China towards clearing up her own history. The period in China between 100 B.C. and 300 A.D. was, partly owing to injudicious rewards offered by the Han emperors for the discovery of ancient documents, and partly owing to the introduction by the Buddhist missionaries of stories translated

from old Indian myths, marked by a great accretion of apocryphal literature, and the age generally being uncritical, the result was the growth of an imaginary history of an "early" China, altogether as untrustworthy as the Brahmanical tales of the corresponding ages in India.

6. In India from the mass of fable floating in the popular imagination, historians, from the time of the revival of letters under the later Caliphs, have sought to make out with more or less success, a connected and intelligible story. The first notices to which any authenticity can be allowed come from the period of the invasion of Alexander, B.C. 326-323. Prior to that date all accounts are mere deductions from myth, generally distorted through Brahmanic or Buddhist influences, and so far affording no foundation for chronology, or historical sequence. Even after Alexander's time, unless we are in a position to correlate occurrences with events elsewhere, or with the evidence of ancient inscriptions or legends on coins, Indian story affords no basis for history, and in the popular tales which pass current as such we constantly come across repetitions and exaggerations which throw a pall of utter uncertainty over the whole.

7. One event in Indian history, for the date of which we are, however, entirely dependent on outer sources, forms an exception to the general rule of incertitude, and has afforded the means of fixing within closely approximate limits the dates of many events of importance. Before the departure of Alexander, so runs the Indian story, a youth named Chandra Gupta was presented to him. When in 303 B.C. a lull took place in the perpetual wars between the "Successors," and Seleucus I was given a breathing space, we find him on the borders of India seeking to resume the conquests of Alexander. Here, then, he met the youth Chandra Gupta, or as the Greeks called him Sandrocottus, who had now grown to be the most powerful monarch in India, with a realm extending from the Ganges into Afghanistan. He also learned that beyond Baktria, still, nominally at least, a dependence, the whole of Eastern Asia was in a ferment, with new kings and new empires struggling for supremacy. Warned by these accounts, and convinced of the impossibility of repeating the achievements of Alexander, and recalled by news of renewed disturbances at home, he in the winter of 302-301 made a friendly compact with Chandra Gupta, surrendering all claims on Indian territory, and receiving in exchange five hundred elephants,—which done he returned to his western dominions.

8. The realm thus founded by Chandra Gupta had a long and prosperous career. Under his grandson Açoka, still more celebrated than his grandsire, it reached its greatest development, and his conversion to the faith of Buddha forms one of the most noteworthy incidents in the long history of the East. The treaty of 301 enables us to fix these events with almost absolute

correctness : Açoka ascended the throne as nearly as possible in 272, and died 231 B.C. He ruled over the entire of Northern India from the Himalayas to the Kistna, and from Eastern Bengal to the Helmand. As usual in Asiatic monarchies his descendants rapidly degenerated : and about 195 B.C. the Maurya dynasty came to an end.

9. Meanwhile important changes had been going on elsewhere ; about 256 B.C. an officer represented as a Greek, and named Diodotus (a suspiciously Getic name alongside Gothic forms as Theoderic, etc.), who had been entrusted with the government of Baktria, finding his communications with the west cut off, declared his independence. He was succeeded on the throne by a son of the same name, Diodotus II. About 215 B.C. (the exact date seems irrecoverable), one Euthydêmus, represented as a Greek from one of the Magnesias, but who may have been partially of Getic extraction, ousted Diodotus II and ascended the throne. He it was who was instrumental in carrying the Baktrian state to its widest extension. On the collapse of the great kingdom of the Mauryas, as is known that founded by Chandra Gupta, the realm began to break up, and apparently (for here we have little more than the evidence of coins to guide us), Euthydêmus crossed the Hindu Kush, and seized the western part of the Maurya empire, fixing his capital at Ujjain in modern Malwa. This portion of his dominions he placed under his son Demetrius, an able and amiable prince, who subsequently became betrothed to a daughter of Antiochus the Great, Euthydêmus returning to Baktria. This Demetrius was the prince named by Strabo (XI. xi. 1) as having with Menander, hereafter to be spoken of, conquered more nations than Alexander. However that may be, Antiochus III the Great, having, 208 B.C., after invading Hyrkania, concluded a treaty with Parthia acknowledging on easy conditions its independence, moved on towards Baktria.

10. The direct road crossed the lower course of the present Heri Rud, now the Tejend but then known as the Arius, and Euthydêmus prepared to oppose him on the opposite bank ; his tactics proved, however, inferior to those of the veteran Antiochus, who succeeded in throwing a force across the river before he was prepared to receive it, and the troops of Euthydêmus were defeated with serious loss. He retired accordingly to his capital Zariaspa¹ where Antiochus besieged him. The siege must have

¹ Zariaspa. Strabo, speaking of the Baktrians, tells us :—Their cities were Baktra, which they call also Zariaspa (a river of the same name flows through it, and falls into the Oxus), and Darapsa or Adrapsa, and many others. Strabo here makes one mistake for, of course, Zariaspa and Adrapsa are identical; the difference being only in the method of transliteration into Greek. But have we any additional proof to offer for the identification of Zariaspa with Baktra (Balkh) ? The first Fargard of the Vendidad speaks of Baktra, under the name of Bakhdhi “the High

continued for some time, sufficiently long indeed to afford time to both combatants for reflection, neither of whom felt disposed to carry it to the bitter end. There was, in fact, a feeling of kinship between the Magnesian Euthydêmus and the Macedonian Antiochus, and the latter began to see the practical inutility of seeking further conquests, while his home affairs were still in confusion: a fellow Magnesian happened to be in a high position in the Seleucian camp, and to him king Euthydêmus applied.

11. What could king Antiochus hope to gain by carrying the war further? It could not be to punish rebellion, for if it were he was no rebel, as it was not from the Great King but from the rebellious house of Diodotus that he had acquired Baktria; and not till long after the Seleucid power in the East had ceased to be effective. The face of affairs in Eastern Asia was far different from what it had been in the days of Alexander; for he had only to look eastwards, and he would find the whole of the land up in arms, and there could be no vacancy in Hellenic sovereignty without inviting such an irruption of barbarism as would swamp the entire East. Against this there was only the Baktrian kingdom to act as a dam, and the interests of Antiochus really lay in strengthening, not weakening its power to act as a buffer against the encroachments of the advancing barbarians. Antiochus, who from very similar representations had concluded peace with Parthia, saw how much truth there was in the Baktrian argument, and readily made peace. Euthydêmus surrendered a number of war elephants, afforded the provisions required for the army; and, it is to be presumed, for the Greek statements are not clear on the subject, acknowledged the supremacy of the Seleucian monarch as "Great King." In the final arrangements of the peace Demetrius, the son of Euthydêmus, took part, and made so favourable an impression on Antiochus that that monarch promised him the hand of his daughter.

12. With his northern flank thus secured against invasion, and on the most friendly terms with both Parthia and Baktria, in the spring, apparently of 205 B.C., Antiochus crossed the Hindu Kush; his route must have been by Bamian, which took him over the comparatively easy Unah pass to Kabul, and the safe conduct through these regions must have formed one of the chief stipulations of the treaty concluded with Parthia three years before in Hyrkania. From Kabul he descended to Gand-

Bannered," and there is no doubt that the city of Balkh was intended. The phrase in the original old Persian is *Bakhdhi eredhvodrafsha*, the terminal of which, changed to Darapsa, is plainly the origin of the name as pronounced by the Greeks. The Chinese Shi Ki speaks of the city as Lams i-ch'eng, city of Lamshi, where the *l* represents *r*, the name thus standing for (Da)ram(p)sa. The route taken by Antiochus is plain.

hâra, and thence entered into communication with one of the successors of Açoka. Like his ancestor Seleucus I Antiochus recognized that the time for further oriental conquest was closed, and did not apparently make any warlike display; he, however, requisitioned for elephants and stores, quoting, most likely, the precedent of Seleucus and Chandra Gupta; and the king, doubtless well satisfied at being let off so easily, agreed to the demand. The kingdom of Pâtaliputra founded by Chandra Gupta was still in existence, though shorn of its western provinces, and in a state of decay. The Greek historian Polybius gives as the name of the reigning monarch Sophagesenus, which we may read as intended for Sanskrit Çubhaga-sena. Now the Brahmanic lists of the dynasty give at this period as the name of the monarch Soma-çarman; these lists made out long subsequently to the period represented make, however, frequently sad havoc of the correct name, and it is not improbable that this may have happened in this instance. Sophagesenus promised also a sum of money, and Antiochus left one of his officers to receive it when collected. Meanwhile Antiochus in the winter of 205 set out on his homeward journey, apparently along the course of the modern railway by Quetta and Kandahar, and thence down the course of the Helmand, whence he crossed the desert in the footsteps of Kraterus to Karmania. Without the good-will of Parthia the journey, with an army at his back, through these regions would, of course, have been impracticable; but all three states—Parthia, Bactria, and the Mauryan Kingdom—were no doubt heartily glad to be rid of Antiochus, and expedited rather than hindered his progress.

13. So far the course of events has been fairly clear; and we have with a considerable degree of confidence been able to follow the footprints of the Great King in his visitation of the eastern provinces of the once Seleucidan Empire, whose independence, real enough before, was now formally acknowledged. So ended the empire of the great conqueror Alexander in Eastern Asia; yet, unlike most other empires founded by the prowess of one man, the conquests of Alexander left behind them a record, not of blood or destruction, but of improved methods of government, a distinct advance in civilization, and an increase in the well-being of the subject nations. Greek art and Greek culture took, in fact, a firm foothold in these regions, which has affected even to the present day the arts of architecture, of painting, of ceramic ware, etc., and can be traced even as far as far-distant China after the lapse of more than two thousand years.

14. A new figure, however, now appears on the scene in the person of the king known to the Greeks by the name of Eukratidas, and with him begins a new era in which we miss even the imperfect glimmer of the Greek historians. As to who this Eukratidas was, or whence he came, we are absolutely without

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any information; he has by historians been reckoned as a Greek successor of Euthydêmus, yet, except that in the few cases where his name is mentioned he has been given a Greek name, there is positively no other evidence available. A hint in Justin (Chap. xli. 6) that at one time he was besieged by Demetrius, is almost the only evidence we have that there was a contest for the crown of Baktria. He was a contemporary, in his later years at least, of Mithridates I, the great king of Parthia, to whom he lost much territory, and he succeeded the Greek Euthydêmus. One curious feature of these eastern kingdoms at the period has never received the consideration at the hands of historians that it deserved; and that is the fact that reigning over two or more separate peoples most of the kings bore duplicate names, as they addressed themselves to one or other nationality. The Parthian king who was Mithridates to his Iranian subjects, was Tiridates (Tyrlac?) to his Parthian. Parthia was, never any more than Hellas, a territorial designation, and had no boundaries marching with Hyrkania or Media. Where the Parthian was, in fact, that was Parthia, so at one time the name appears as simply implying the districts along the flanks of Mount Korônos, while at others it applies to the whole extent of the Parthian Empire. To the East the country was never known as Parthia, the Chinese always speak of it as Ansi(k), which with their limited means of transliteration is to be read as Arsak, *i.e.* the country of the Arsaks or Wehrç-iskas, that being the meaning of the title. So of its capital; not understanding this, the geographers have persistently duplicated it, not comprehending that Greek Hekatompylos (for old Persian Çataraochana,—now Shahrud) was identical with Parthian Hundrakerta, transformed in Perso-Greek mouths into Zadrakarta. This duplication, or in cases triplication, in Greek, Getic, or Sanscrit, as Greek, Skyth, or Indian was addressed, is still more marked when we come to the Indo-Skythian lands; and the result has been the confusing duplication of royal names, which has been interpreted as implying an almost infinitesimal multiplication of kingdoms, territories, and dynasties.

15. Eukratidas was, then, we are to believe, at war with Euthydêmus; many circumstances would lead us to surmise that he was a Get, and with the assistance of his compatriots rebelled against the Greek rule of the other. Demetrius, the able and warlike son of Euthydêmus, had been extending the bounds of the Baktrian kingdom at the expense of the enfeebled Maurya dynasty, as viceroy for his father; and had left the capital of the country unguarded, and Eukratidas, whatever was his real name, had taken the opportunity to revolt. Greek seems, from the introduction of many Greek words through Baktria into Chinese, to have become the official language of Baktria; and the new king would, as a matter of course, have adopted a Greek reigning title; his own name not unlikely was some form

of *Godræd*, which he simply, according to current custom, translated into Eukratidas. Having established himself at head-quarters, and with the prestige attaching to the name of king, he carried the insurrection into the Panjâb, and with his fresh troops overcame the exhausted levies of Demetrius, who disappears from view. Consonant with this view Eukratides seems to have been born *quam prox.* 215 B.C., and on the death of Euthydêmus in 172, he being then 43 years old, to have taken advantage of the absence of Demetrius in the Panjâb, to have revolted. The pretext was almost certainly that in the peace made by Euthydêmus with Antiochus, the former had not only weakened the state by the present of all the available war elephants, but had acknowledged the overlordship of the Seleucidan sovereign. Demetrius, too, had married the daughter of Antiochus, hence the invasion of the Panjâb would have become a patriotic duty.

16. This invasion of the Punjâb has, it is interesting to recall, left permanent traces in these regions in the so-called Aryan, really Turanian, *i.e.* Getic aspect of the chief races still existing. Even in Alexander's time folk of the Getic type were already prominent on the Five Rivers. The only important resistance met with by Alexander on his invasion was by the people mentioned by Arrian (V. xxii) as *καθαίοι* of Sangala near the Chenab.¹ These people are described by all who have met them as a tall, handsome, warlike folk, proud of their descent and not prone to mix with the people about them. Their women did not marry till they had completed their full growth, and then, utterly unlike all the surrounding people, chose their own husbands. With them were associated closely cognate tribes, whom Arrian calls Oxydrakæ and Malli, in which we can hardly fail to find Tokhars and Madhs. These folk in Alexander's time formed a separate colony: they were, as he states, *αὐτονομοί*, and owed no allegiance to the various states around. The Greek *Kathæ-i* of course exactly corresponds to the Turanian, using that much-abused term as mainly equivalent to the modern Teutonic, *Geât*; and *Geât* as we shall see was the eponym of all the Getic peoples, largely represented at the period in all these countries. The name is found in the *Yâdavas*, the descendant of Yadu, which seems to be only a modified form of *Geât*; in the *Yuehti* of the Chinese; and has survived in the *Jats* of the Panjâb to the present day. In the invasion of Eukratidas his Getic followers found a ready welcome from their relations already established in the Panjâb. This fact considerably modified the entire history of the period.

17. Fortunately at this period the Chinese records of the time come to our assistance, and from the historians of the Han Dynasty we gain much valuable information. Unfortunately

¹ Cf. with regard to these, Cunningham, *Archæological Reports*, Vol. II, p. 33, *seq.*

owing to ignorance on the part of the early translators, principally the French writers of the eighteenth century, who have been blindly followed by their successors of the nineteenth; and also owing to the habit of taking for granted the statements of the later Chinese compilers, as for instance Ma Twanlin's "*Mirror of History*," a work of the thirteenth century, to the neglect of the originals; the records of the Han historians have been so much distorted that very false ideas of their contents have been accepted as genuine history. The Shi Ki (*Record of History*), Ssema T'sien's great work (Chap. CX), gives a letter sent by the Shenyü (T'ientse) of the Hiung Nu Turks in the year 178 B.C. to the Hân Emperor Wen Ti, which is worth quoting at length:—
"The supreme Shenyü by the Grace of Heaven, to the Hwangti, sends greeting:—Formerly there existed between us a treaty of peace, and our people lived in harmony. For some time the officers in charge of the Marches have been encroaching, and have used insulting language towards the Right Yen-Wang, which he bore without rejoinder. More recently it has become a matter of anxious deliberation between him and Nansse, Marquis of Lü, how best a breach of the peace can be avoided, and the fraternal intercourse of the people preserved, and on more than one occasion letters have passed with your Majesty. Lately I despatched an envoy, but he has not returned, nor have I received any communication; while some of the lower officials have committed breaches of the agreement, and attacking the Right Yen-Wang have forced him into the western regions, where he was attacked by the Yuehti.

18. Heaven, however, was propitious to our arms; our forces were well found, our cavalry brave and powerful, and in the end we totally defeated the Yuehti, carrying fire and sword through their lands, and pacifying the country up to Leolan (Cherchen).

19. (In consequence of our success) the Wusun (Asiani) and the (H)Ugrit (Sakaraegli, afterwards Wigurs), and the neighbouring peoples to the number of six and twenty, have joined our confederacy; and all the "Bow-bearing" nations are now united as one family. Having now pacified all the northern regions, it is our earnest wish that an end should be put to hostilities, and that there should be no more quarrellings; so that we may send our horses to pasture and we should enjoy peace as in the times of old:—That our young men may grow up to manhood, our old should live in peace, and quiet and harmony prevail from age to age."

20. The CXXIIIrd Chapter describes how the Yuehti had been attacked by the great Turkish Shenyü who had utterly defeated them; killing their king, whose skull he converted into a drinking cup, and forcing the people to flee their country and take refuge beyond the ranges at the head of the Oxus. The explorer Chang K'ien in 123-124 B.C. found them in the country

between the Tukwei Shui (Surkhâb) and the Oxus ; their country was bounded on the south by districts lately conquered by the Tokhars, and on the west by Parthian territory. Consequent on their defeat at the hands of the Hiung Nu they had emigrated, and passing by Yarkand had attacked the Tokhars and defeated them. They followed the course of the Surkhâb, and established their royal residence on its northern bank, apparently at Gharm, which we shall meet subsequently. As the defeat of the Yuehti had happened at the hands of the great Shenyü Maotun, and Maotun died in the 10th Moon of 179 B.C., these events must have occurred in the winter of 180-179. The date is important.

21. Now Tokhars, Yuehti, and Wusuns, we have the authority of the Han historians for stating, spoke the same language, only dialectically different, and were mutually intelligible. To them, though not specially mentioned, we may add the (H)Ukrits, whom we must identify with the Sakarauli, really Çaka(r)-aegli, so that we can at once appreciate the position before the amalgamation of the five petty states resulted in the formation of the Kushan kingdom.

22. The king Euthydêmus with whom Antiochus III entered into the treaty, must, then, have been the last of the Greek line of the kings of Bactria, and associated with him, according to the plain reading of the Greek accounts, was his son Demetrius, whom he subsequently placed in charge with regal rank of the provinces acquired from India in the Panjâb. From the above description of the position by the contemporary Chinese historians we can readily comprehend the wisdom of his advice to Antiochus, that it would be expedient to make terms, rather than bring on himself the hostility of the Yuehti and their associates. Eventually it happened that the destruction of the Greek kingdom came from Eukratidas, hitherto classed as himself one of the Greek sovereigns but more correctly to be described as the founder of the first of the Sakan (Çakan) dynasties.

23. However, that was cir. 140 B.C. Eukratidas was growing old, and his folk wearied with contests, as Justin XLI. vi. tells us, with Sogdians, Arachoti, Drangae, and Arian Indians, and at the last attacked by the Parthians, began to feel their very blood oozing out, and to be losing not so much their hold on the kingdom as their actual liberty. Under these circumstances his son, whom Eukratides had associated with himself on the throne, deeming his father a public enemy, killed him on the road, driving over his body and refusing it sepulture. Regarding this parricide, we have Strabo's authority for the statement that it was considered honourable amongst the Skythic peoples that when a man grew old and helpless he should be killed by the more active survivors, and the history of these kingdoms is full of instances. When in the days of Gautama, king Ajâtasatru put his father, the old king Bimbisâra, to death,

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patron as he was of Gautama, the Buddha could not find it in his heart to condemn the act. The Greek historians give the son and successor the Greek name of Heliokles; his real name was most probably some form of Gabalisc, the Herakles of these Getic peoples; like Demetrius his name disappears from history, only, however, to reappear in another form, and in another locality, but still a reigning dynast.

24. Notwithstanding the death of his father the affairs of the Baktrian kingdom show little amelioration, Mithridates of Parthia attacked it, and of the districts wrenched from it formed two new provinces, Turiwa and Aspiônus,¹ while the northern frontagers also showed signs of longing for the fertile districts of *Baktria* itself. At first Eukratidas had been successful in the war with Demetrius, and had seemingly wrenched from him all his conquests in the Panjâb: we find Strabo, quoting from the Parthian history of Apollodorus, asserting, indeed, that Eukratidas had a thousand cities subject to his authority, but this very extension of his rule to the south of the Paropanisus was a source of weakness at home, and must have contributed to his eventual fall.

25. The *T'sien Han Shu*² gives us some interesting particulars of the distribution of the Getic tribes immediately after their immigration into these regions.—After their defeat at the hands of the Shenyü Maotun, they had passed by Tayuen (Yarkand), and going west had encountered the Tahia (Tokhars), whom they had subjected. Here the new arrivals more or less amalgamated; at all events, they are described as living under five Ling-heo, a term which we may render by Margrave. These Margravates were:—(1) *Hiumi*, which we may identify with Harm or Gharm on the Surkhâb; (2) *Shwangmei*, Samar-kand?; (3) *Kweishwang* or *Kweisiang*, Kesh-wara, *i.e.*, Kushan; (4) *Ya(t)t'un*, Vardhun, Ferghana?; (5) *Kaofu*, Kabul,—in the *Heo Han Shu* the last is more correctly named *Tumi(t)*, *i.e.*, Darwaz. They were distinctly territorial divisions rather than tribal; but although the people all belonged to the same stock there was evidently much internecine jealousy. The most powerful of the states, that of the Yuehti, could, according to the *T'sien Han Shu*, turn out at least 100,000 bowmen, so that they were by no means insignificant antagonists that had to be faced by the successor of Eukratidas. Although Mithridates of Parthia had nominally formed these districts into his Province of Turiwa,

¹ (Strabo XI, 11. 2). There is considerable difficulty in identifying these provinces; on merely phonetic grounds I should be disposed to connect Turiwa with the Chinese Tayuen, *i.e.* Tayar-(kand) or Yarkand, the "Stronghold of Tuirwa": Aspiônus, *i.e.* Açpayona, would probably be the rich horse-breeding districts about Merve; the names never become permanently attached to the districts, and in a few years ceased to exist.

² Chap. XCVI, pt. 1 (Si Yih).

there is no evidence of the province having ever materialized; and it is more likely that the migration of the tribes occurring at the same period, he never was able to establish his authority in these districts. Unfortunately we are left without any record of what actually occurred, but from the few glances we obtain, it would seem that these restless tribes kept pressing on the north of the Baktrian kingdom; and in the end compelled the son of Eukratidas, the Hermaius of the coins, to evacuate his territory still held in Baktria proper, and remove the capital of the kingdom into the Panjâb, where we find it some twenty years or so later.

26. The Kaofu mentioned by the *T'sien Han Shu*, with its capital T'unsien, is seemingly impossible to place; it cannot be identified with Kophênê, and may mean the district about Panjshir; the Chinese work mentions it as the first district in these regions with which China had communications:—"It was during the reign of the Han Emperor Wu, that a commencement was made, but the extreme distance from China rendered it impossible to support it with a sufficient body of troops. Under the circumstances the King Wu-t'eo-lao (Adal(?)kides) more than once committed outrages, and went so far as to kill the envoy sent from the Hwangti. On Wut'eolao's decease his son succeeded, and took steps to send a tributary mission to China. The Chinese official in charge of frontier affairs, by name Chung, undertaking the protection of its members. The king afterwards being angry with Chung, and this coming to Chung's ears, the latter entered into a plot with Yam-mu(t)-fu (Ambhudra-bhoja?) son of the king of Yung-ku(t), Karkot, to attack Kipien, kill the king and place Yammufu on the throne. A little consideration will explain this; the Kipien mentioned was evidently the district north of the passes called Kapisene in Cunningham's map rather than the valley of the Kophes; Karkot was the Panjkora valley, where a place called Kalkot is marked on modern maps. Wut'eolao was then the king called on his coins Antialkides, who by Lassen was presumed to be one of the Greek kings of Baktria; really he was only the petty sovereign of the district about Charikar. But Antialkitis seems itself only a transformed Getic name: Grimm (*Teutonic Mythology*, Chap. iv) gives Alkis, on the authority of Tacitus as a Gothic divinity, and the Chinese would seem to point to a form Ad-Alkis as the real name.

27. Having so far explained the position of affairs up to the death of Eukratidas and the accession of his son Heliokles, we may with advantage turn to the *Heo Han Shu*, our only original and practically contemporary authority, for the foundation of the Kushan, otherwise known as the Indo-Skythic Empire. A concise but clear account is given in *The Si Yih Ch'wan* (*Record of Western Dependencies*), which forms Chapter lxxxviii of that work. As the chapter has been much mistranslated, a literal version of that portion referring to the Greater Yuehti is appended:—"COUNTRY of the GREAT YUEHTI. This territory on the

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west marches with Parthia; the chief town is Lamshi Ch'eng (as already explained equivalent to Darapsa, *i.e.* Balkh), Parthia being distant 49 days' journey. Eastwards to Ch'ang (Ch'angan, now Singan fu) the distance is 6,537 *li*; to Lohyang (the then Chinese capital) 16,370 *li*. There are (in the country) 100,000 homesteads, 400,000 mouths, and some 100,000 armed troops.

28 Originally the Yuehti, having been broken up by the Hiung Nu (Turks), emigrated to the land of the Tahia (Tokhars) which they divided (as follows):—(1) Hiumi; (2) Shwangmei; (3) Kweishwang; (4) Yat'un; (5) Tumi; five (territories) in all, each under a margrave. (These divisions have been already explained). A hundred years or so afterwards (B.C. 79, *quam prox.*) the margrave of Kweishwang, K'iutsaufu (就谷 *supra*), attacked and deposed the other four, and established himself as ruler, assuming the title of Kweishwang Wang (Keshwara Wano), *i.e.* *King of Kushan, or the Keshwaras*. Subsequently he made war on Parthia and wrested from it the territory of Kaofu, annexing also Pu(k)ta (Peukelaotis) and Kipien (Kophênê, the valley of the Kophes). Having established his rule over these lands, K'iutsaufu died at the age of about eighty. His son Ch'imkao Chantai succeeded him on the throne; he afterwards annexed northern India, placing it under the rule of a single officer as Viceroy. From this period these newly annexed districts came to bear the (official) title of the Fusheng (Parashawar) Dependency. The entire was known as the Kushan Kingdom, the equivalent of what was originally called by the Chinese Greater Yuehti."

24. The only doubtful factor here is the name of the king, written in Chinese 就谷. Here the two first characters stand for Gi-tul; the third is more doubtful. As written it would have the force or ku(k), the last letter not having been actually sounded in northern China at the time of the later Hans. I am, however, rather disposed to think that the character really intended was k'ü(t) or k'wu(t) 卻, where the old initial was *g* or *f*, rather more inclined to the latter. I have rendered it as *fu*, phonetic for final *f*. The name, practically certainly, was Ga-tulf. Now Yule (Introduction to Wood's Journey to the Source of the Oxus, 2nd ed., xxvii), speaking of the contorted legend (founded, however, on fact) of Shah Katur, draws attention to "that singularly Teutonic-looking name Katulphus, which appears in Menander as that of an Ephthalite." The name, there is no doubt, is the same as that called on the coins Kadphises or Kadiphes. A later account of the crossing of the Hindu Kush, and the annexation of North-West India (the Wei Shu), calls the leader *Kitolo*, which would likewise answer to Gitul, and Cunningham (*Archae. Rep.* ii) mentions the name as "*Kieu-teu-fa*" and translates it as "*Good charioteer and archer.*"

He, however, makes a mistake in suggesting that *Kadphises* is only a title, a mistake which shows how carefully he has weighed the evidence; it will be seen that the word used generally in connection with the name *Kadphises*, namely *Kanishka*, is really the title.

30. Much of the evidence usually quoted with regard to the Kushan Kingdom has been drawn from coins, and coins as contemporary evidence are of the highest value. More than most other human documents their evidence has to be read with caution, largely on account of the necessarily condensed or abbreviated character of the inscriptions rendering the meaning doubtful, even when the lettering is distinct. The early Kushan coins are a case in point. As originally read, the inscription on the most important of these coins was as follows, in Greek letters: — PAONANOPAOKOPANO or PAONANOPAOKANHPKIKOPANO, and as the Yuehti were presumed to be a Turkish people, the language was supposed to be some as yet unnoticed form of Turki. Further investigations showed that the letter taken to be Greek P must be pronounced as sh, so that the full formula became SHAONANOSHAOKANESHKAKOSHANO; but still under the mistaken presumption that they were dealing with Turkish tribes little could be discovered. As shown above, the presumption rather was that these inscriptions would be Greek or Getic, but little was to be got from either. The name Kushan applied to the country of the invaders, however, reasonably supplies a meaning for the last part of the legend as an adjectival form of Kushan, and naturally then there would be alongside it some word denoting king or kingdom. Unfortunately there existed a very late (13th century) work called the *Raja Gandharya*, and this work spoke of three brothers—Kanishka, Hushka, and Jushka—having occupied in succession the Indo-Skythian throne. It never seems to have occurred to the translators that they were here simply in face of a favourite trick of Semitic transcribers in all ages from the time of Lamech's three sons, Jabal, Jubal and Tubal. Assuming that the Yuehti were Gets, for which there was ample authority, Cynisca (Kaniska) or Cyninca (Kanerka) would have been a very natural form for king, so that the two last words would have read Kaneshka Koshano,—King of Kushan. We can trace equally plainly the *raison d'être* of the rest of the legend. Kophênê and Gandhâra had been under Parthian rule, and the official speech of these would have been old Persian; as a fact some of the coins preserved do actually preserve the title SHAHAN SHAHI, Shah of Shahs. In this case an older and presumed more classical form was employed; we can easily supply, without any manipulation of the preserved letters, the abbreviations. The title adopted from the previous Parthian occupation was (K)Sha(tra)onam (K)Sha(tr)o,—so that we are justified in reading Khshatraonam Khshatra, Kyniska Koshano,—*Shah of Shahs, King of Koshan.*

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31. The coins are excessively rude, and the only variation from the accepted reading asked for is to read *no* as *m*, which looking at the photographs of the coins is quite feasible. Cunningham (l.c.) thinks a title may have been taken for a proper name, and suggests that Kadiphes is the title; the surmise is correct, but he has transposed name and title: *Kaneshka* was the title, and *Kadiphes* the name. Now Kadiphes, as he tells us, meant "Good Goer," and here at once we have a clue; *Good-goer* in Getic speech may be rendered as Godhlef, a near approach to the Chinese. More likely the word was really Geàt-hlef, a characteristic personal name amongst these forerunners of the Goths; the Chinese author looking for a meaning easily taking it for *Good-goer*.

32. But we get other legends in connection with this Kadiphes or Kadphises; one has been read as Kozoulo Kadphises; not having a photograph it is impossible to speak with certainty, but it seems most probable that the form Koshano Kadphises was really intended. Hermaeus occurs on the other face, which may imply that Geàthlef temporarily adopted that name. Another legend, read Hima, or Hoema Kadphises, requires, however, further explanation. Geàthlef, as we may assume his name to have been, we have seen, conquered the other four margravates, and one of these was Hiumi, *i.e.* Gharm. Now these coins are allowed to be early, before the crossing in fact of the Hindu Kush, so that Geàthlef may have called himself of Kushan or of Gharm as he issued the coins in one or other principality. The fact does not seem of importance, and is quite reconcilable with what we otherwise know.

33. One fact of importance, however, we learn from the Chinese story above given. Geàthlef lived to old age, the Heo Han Shu says about eighty, the authority quoted by Cunningham says eighty-four. When he died he left the kingdom to his son, whom the Chinese author, going as close to the sound as Chinese permits, calls *Ch'imkao Chantai*, where the *tai* is in the lower tone series, implying that the first letter was *d*. We can have no hesitation in identifying this with Sanscrit Jambaka Chandra. As explained before, these sovereigns had usually at least two names as addressed by subjects of one or other nationality; his Getic name, in this case not mentioned, was probably Geàthlef, the same as his father's. With the assistance of the Chinese we can begin to form a rough chronology. If Geàthlef annexed the other four margravates in 79 B.C. we may approximately fix his invasion of Kophênê and Gandhâra as having occurred in 75. If he died in 25, he would apparently have been born in approximately 190 B.C., so that at his conquest of the four margravates he would have been 30 years of age. His son Geàthlef II would then have acceded in 25 B.C.—a not unlikely date, as we shall see.

34. Having cleared off the bugbear of the imaginary three brothers, which has obscured the view of a most interesting period

of the history of the world, and reduced to some sort of order the date of the invasion of Northern India by the Yuehti, as well as the main facts about the first, and apparently greatest of the Kushan kings, we may pause awhile to consider the era so well known in what passes for Indian chronology as the Vikramâditya Samvat, on which many theories have been built up,—so many, in fact, that some of the best informed of Indian Chronologists have been disposed to look upon the presumed era as little better than a mediæval invention. As, however, generally accepted the era is made to begin in the year B.C. 57, a date remarkable as falling on the above scheme within the effective reign of king Geathlef; and judging from the above dates, just at the time when he must have been busily engaged completing his conquest of Gandhâra. Geathlef was above everything a Çaka, a Çaka of the Çakas, in fact, and he was engaged in invading India; as a fact we know at the period of no other invasion of India:—it is certainly not recorded, nor was there apparently any opening at the period for invasion otherwise. History, tradition, and apparently possibility, are all against any other military movement having marked the time. About 190 B.C. the empire of the Mauryas was destroyed by Pushpamitra, who founded the Çunga line, which lasted down to the time of the Kushan monarchs. It, however, accomplished no conquests, but from the beginning lost territory to its more powerful rivals on the west and south.

35. Now in Indian tradition Vikramâditya is given the pre-eminent title of Çakâri (*Enemy of the Çakæ*) or Çakântika (*Destroyer of the Çakæ*). He was, we are told, the hero, almost the demigod, whose victory over the Skythic invaders introduced the Samvat Era, and whose fame, whose magnificence, courage, and goodness are current talk amongst the children in the Panjâb to the present day. Vikramâditya is of course Sanscrit, yet could hardly have been given as a name in the first instance; it does, indeed, occur again amongst the personal names in the “Gupta” dynasty, but the Gupta dynasty is three parts out of four mere legend unsupported by a single fact; and the Gupta Vikramâditya, as represented in current legends, is for the most part a mere reflex of the older. The name bears every mark of being posthumous, or at least honorific, and given after the deeds it is intended to honour. It may be rendered “The out-stepping-hero who out-races all his competitors,” and so is a literal translation of the Getic Geathlef, the *Good-Goer* of the Chinese author. The conquest of the Panjâb, and the greater part of Açoka’s empire, might fairly be urged as a justification for the honorific title.

36. But, as we have seen, Geathlef, or Kadphises, was a Yuehti, and therefore a Çak, and *primâ facie* his conquest of the Panjâb could scarcely be accounted a deliverance. As, however, we learn from the Chinese accounts that it was from Parthia, and not from any native Indian monarchy that Kadphises

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captured Kophênê, we must, to understand the position, review a few of the main facts of Parthian history. The very name of Parthian, in Greek called *παρθαῖαι*, as Justin reminds us, in their own language meant *exsules, outgoers*, i.e., Getic *Forthwaras*, under Hoch Germanic influence changed to *Parthwaras*, from whence directly the Greek form. Originally they had come from beyond Maeotis (wherever that may have been), and had overrun the land, and established there a military aristocracy, much as did the Etrusci in Italy, or the Spartans in the Peloponnesus. More like the former than the latter; while both reduced the native inhabitants to a state bordering on servitude, and deprived them of all the privileges of freemen, the Parthians did not further abuse their position, and freely admitted the unfree to all positions of trust, and even enrolled them in their army, which was in fact mainly composed of the subject races. As a territorial appellation Parthia never had any existence, and never was dissociated from Hyrkania. Even its capital (Greek Hekatompylos, seemingly in old Persian Çataraochana) appeared in its duplicate form as the Parthian Hundrakerta, the Greek Zadrakarta; which must not, as erroneously supposed, be rendered as implying a second city, the names being simply the Parthian or Persian denominations respectively.

36. Under its great king Mithridates I Parthia aimed at the conquest of the East, and Mithridates made war on Baktria, then under the rule of a king called by the Greeks Heliokles, son of Eukratidas, but whose real name was seemingly Azilises or Spalirises (Çapal-isca, i.e., Gabal-isca). The result of the war was the defeat of Baktria and the annexation of two provinces, followed by the invasion of India; his arms being stated to have advanced as far as the Hydaspes (Jhelam). It then comprised, according to Rawlinson, Baktria, Areia, Drangiâna and Arakhosia, and apparently Kophênê, Gandhâra, and the entire of the Panjâb, probably as far as the Jumna. Heliokles would seem to have been forced to retire into Sindh and Ujain, where we shall ultimately meet his successors.

37. Judging from the facility with which Kadiphes I, and his successor of apparently the same name, overran these provinces, the rule of Parthia, never in sympathy with conquered nations, must have been especially distasteful in these regions; as distasteful, doubtless, as Demetrius II of Syria found it in his invasion of Mesopotamia in the previous century; and it is well to remember that it was only when he had touched the heart of Parthia itself, that Demetrius learned the real strength of her military organisation.

38. On the break-up of the great kingdom of Mâgadha under the feeble rule of the Çunga dynasty, the whole of the western portion of that state would seem to have passed into the hands of Demetrius, son of Euthydêmus. Attacked from

the north-east by the usurper known as Eukratidas, Demetrius had to leave his Panjâb dominion unprotected, with the result of the further advance of the Parthian forces, which seem to have reached as far as Thanesar. The Chinese author of the *Heo Han Shu* speaks rather contemptuously of the kingdom of Mâgadha under Buddhist rule:—The Svâbhâvika sect (of Buddhists) forbid killing in either offence or defence, and the Yuehti had an easy task in occupying the land. According to the author, on the S.W. T'iencho (Northern India) reaches the western sea, and on the east it extends to P'wank'i (seemingly an early mention of Bengal). Eukratidas succeeded in making himself master of what remained of Baktria, and passed it on to his son, cir. 140 B.C. The son, who, according to Justin (xli), had had his father, whom he conceived too old, done to death—an ordinary occurrence amongst these Getic sovereigns,—was no more successful, and lost, Strabo says, to Parthia, but more likely to the advancing Kushan power his northern provinces. This seems to have been the last record of the once promising Greko-Baktrian kingdom, of which we hear nothing after Heliokles.

39. The only two powers then left in Northern India to continue the struggle were Kushan under the strong rule of the Geáthlefs, and Kophênê and Gandhâra, with their dependencies still administered by Parthia under satraps almost regal, of which in their coins we find abundant evidence. Phraates, the Parthian king who succeeded Mithridates, had to take up arms against the Skythic tribes in the extreme north-east, and was killed in battle B.C. 128-127. He was succeeded by an uncle, Artabanus, who attempted to carry on the war against the Tokhars, but fell likewise in battle, cir. 124 B.C. The sovereign known as Mithridates II. now ascended the Parthian throne, and in the east restored for a time, at least, the fortunes of his house (Rawlinson, *Sixth Oriental Monarchy*, 123, *seq.*), and Parthian rule seems to have been consolidated over Arakhosia, and Gedrosia, while the inroads on Parthia itself from the ever restless peoples of the north-east seems for the time to have ceased. This respite doubtless, for the materials at our service are too indefinite to explain the motives of action, influenced Mithridates in looking once more to the west; where a tempting bait was held out to him by complications in Armenia, and an opening for the extension of Parthian influence in that country seemed more profitable than beating the wind in unprofitable struggles with semi-barbarous peoples in the East. These projects of Mithridates brought Parthia into contact with Rome for the first time; and for the future she was too much occupied to have much thought for her oriental dependencies, which were neglected; and the satraps, judging from the inscriptions on the coins, were allowed to administer their charges almost without interference, and assumed practically regal sway.

40. This it was that gave the Yuehti monarch his opportunity. According to the letter written by the Hiung Nu Shenyü, above quoted, the immediate effect of driving the Yuehti into the Baktrian valleys had been to unite the "bowman" nations, whom he reckons at twenty-six, in "one family." Maotun's Empire was one of the usual Turkish order, and with the death of its founder it commenced to decay. The principal of these Bowmen peoples, as we learn from the Shi Ki (Chap. CX.), were the Wusun, and the Hukrit, besides the Yuehti and Tahias; all these we know of besides from Greek sources: "The best known tribes," says Strabo (XI. viii. 2), "are those who deprived the Greeks of Baktriana,—the Asii or P(V)asiani, Tokhari, and Çakarauli, who came from the country on the other side of the Jaxartes." Here the Asii or Vasiani are, of course, the Wusun; the Tahia the Tokhars; and the Çakarauli the Hukrit,—the Çaka(r)ægli who in subsequent centuries became prominent under their Chinese name of Hweiki(t),—the Wigurs of history. These folk all belonged to the one stock of fair-haired Çakae; so that it was easy when Geàthlef had overcome the other divisions to unite all into the one Yuehti kingdom of Kesh. Now tribes of similar stock had long been planted in the Panjâb, where, as in the case of the Kathaei described by Arrian, they proved themselves the most patriotic of the Indians; we can also begin to understand why there should have been practically no resistance offered to the crossing of the Hindu Kush by Geàthlef, and why he was at once, and seemingly with the tacit good will of all, permitted to assume the government. Of plots or intrigues to get rid of their new masters there is not a single symptom; the new monarch at once becomes a zealous disciple of Buddhism—a second Açoka in fact; and Northern India enters on a new career of peace and prosperity, to which it had been long a stranger.

41. The accession of the Kushans was, in fact, a deliverance. North-West India had for nearly a century been ground between the Parthians and Eukratidas; the "Good-Goer," be he Geàthlef or Vikramāditya, had come as a deliverer and a saviour, and 57 B.C., apparently the year in which he took possession of the Panjâb and western Mâgadha, soon became the era of the *Good-Goer* from which a grateful country loved to reckon its rebirth.

42. Yet a tradition of war is preserved, but such a war as emphasizes the fact of the reigns of the two Kadphises having been an epoch of peace and recuperation. The hill tribes on the north-western frontier, then as now a perpetual source of trouble to settled government, had been making inroads, and the Kanishka, to give him his title, Kadphises (or Geàthlef, for it is all one which we call him), had reason to believe that the then king at Mâgadha had been secretly urging them on, and accordingly made war on that state. The king could offer no

resistance, and appealed to their common Buddhism, an appeal which from prudential motives Kadphises accepted. The end was that under the influence of Aṣvaghosha, the apostle of Northern Buddhism who introduced the cult of Amida and his Paradise of the West, a peace was made, and the Mahâyâna school became, for a time at least, paramount in the Kushan kingdom. This school of Aṣvaghosha was indebted for many of its peculiar doctrines to the Mazdeism of the day, the knowledge of which came to these regions through the Parthian occupation; and it is noteworthy, that this cult of Amida, one day to become the prominent feature in Chinese and Japanese Buddhism, was first preached in Eastern Asia by the Parthian prince Anshi Kao, son of king Pacorus, who willingly resigned his succession to bear the Doctrine to those eastern lands.

43. A critical study of the coins of this period, in the new light thrown on contemporary events by the Chinese historians, will show them to be in entire accordance with the other recorded facts above. This must, however, be reserved for another chapter.

PART II.

THE ÇAKAN KINGDOM, AND THE PARTHIAN DOMINION.

44. From records, which if not contemporary are of very early date, we can gather that the second Geathlef, whose name we may modernize as Guthlaf, was succeeded by a monarch bearing the unmistakably, even in its Greek form, Getic name of Gondophares, *i.e.* Gundoberht. The name is as unmistakable Getic as that mentioned by Menander of Katulphus. Here we may quote at some length the apocryphal acts of S. Thomas, which with their evidently undesigned coincidences, though in no way historical, may be accepted as throwing light on the circumstances of the time. Gundobert, succeeding to a settled kingdom, and having apparently removed his capital from Parashâwar to the more central Takshasila, identified by Cunningham with Shahdheri near Rawalpindi, was desirous, according to the legend, to build a worthy palace, and for that purpose to procure from the West the services of an architect. This he explained to an Arabian (Sabean) merchant, whom the story calls Habban. Now it so happened that after the death of our Lord the apostles met together to decide the field to be taken by each in the propagation of the Gospel, and to Thomas was allotted India and the East; although peace had been made between Rome and Parthia, affairs were still so unsettled between Parthia and her neighbours all round, and affairs in Parthia itself were so disturbed that Thomas hesitated. According to the legend, Thomas was by our Saviour sold into captivity to

Habban; more likely it was that while Thomas was hesitating on account of the difficulty of the road, the offer of Habban seemed to him to afford a practicable opening. At all events he and Habban embarked for a place called Sandaruk. But where was Sandaruk? Much altogether needless difficulty has been raised about its identification. The great port of Western India at the time was Baragaza (Barooch) on the Bay of Cambay, and Baragaza was at the period under the government of the "Saka" dynasty of Sindh, whose capital was at Sâgala, which we must from the description in the Periplus of the Erythrian sea identify with modern Sukkur on the Indus. Sandaruk was plainly then but the Greek merchants' way of pronouncing Sindhu-râjya, which in its turn meant simply the kingdom of Sindh.

45. Here they were received honourably, and the two were invited to take part in the festivities attending the marriage of the Rajah's daughter. The two adjoining states of Sindhu and Kushan were at peace, so that this happened before the outbreak of the war wherein Sâlivâhan defeated the "Indo-Skyths" in the great battle of Kahrur, which gave rise to the Sakan Era beginning with 79 A.D. The Rajah afterwards assisted Thomas on his way to the court of King Gondophares, so that we have good grounds for concluding that Gundobert was alive between the years 45 and 60 A.D. We thus obtain a sequence of three sovereigns extending from B.C. 79 to A.D. 55-60, of whom we know that the first lived to extreme old age, a case not altogether unexampled.

46. The evidence of coins has, however, been interpreted as indicating another king with the somewhat questionable name of Vasu Deva. Wilson in *Ariana Antiqua* describes a gold coin on which was the first portion of a similar legend, Shaonano-shao, as above interpreted. The latter portion was, however, read by Wilson as BAHONA, but by Cunningham as BAZO Δ HO, which he interpreted as VASUDEVA. Here the occurrence of a Sanscrit alongside a Getic name need not of itself excite any surprise, but in this case this does not seem to be the true explanation. Mr. E. Thomas (in the *Journal R. A. S.*, vol. ix, 1, 1876) gives an inscription in the Indo-Pali alphabet found at Mathura, which he reads:—*Mahârâja Kaneshka, Gushana, Vasu samvardhaka*; and translates:—"The Mahârâja Kaneshka, Increaser of the Dominion of the Gushans." The date given is *Samvat* 18.

47. The first portion of the inscription has been above explained, so that the present may be better interpreted as *Mahârâja, King of Kesh, Widener of the Dominion*. As in the former case with *Kaneshka* (which turns out to be merely a title and to be a Getic form of *Cynisca*, King), we may read in the BAZO Δ HO of Cunningham, substituting for the doubtful H an N, the formula VASU (VAR) Δ (A)NA, Δ where Δ stands for

Sans. 𑀘, so that we have for the legend on the coin:—*Kshatraonam Kshatra, Vasu-Vardhana*, with the rendering “Shah of Shahs, Widener of Dominion,” for both of which titles, the former contracted to mere *Shahi*, we have the authority of the inscriptions quoted by Mr. Thomas. The date given for this inscription is Samvat 18; and if we regard this as intended for SEL. 218, we must refer it to B.C. 94, which does not agree with our calculations founded on the nearly contemporary Chinese accounts. If, however, we take the Era of Vikramāditya, B.C. 57, we obtain for the date B.C. 39, which we shall see perfectly harmonizes with our other dates, falling within the reign of Kadphises (Guthlaf) I, who might fairly claim the title of *Vasu-Vardhana*. As the inscription comes from Mathura, we can recognize the propriety of adding the Sanscrit title to the older one of *Kaneshka Koshano*.

These inscriptions Mr. Thomas gives (quoting from Cunningham; Archæ.—Rep. III. 38).

INDO-SKYTHIAN INSCRIPTIONS.

In the Indo-Pali Alphabet.

Kanishka ..	<i>Mahârâja Kanishka</i>	..	<i>Samvat 9.</i>
	<i>Kanishka</i>	..	<i>Samvat 28.</i>
	<i>Huvishka</i>	..	<i>Samvat 35.</i>
Huvishka ..	<i>Mahârâja DEVAPUTRA</i>	..	<i>H u v i s h k a .</i> <i>Hemanta, S. 30.</i>
	<i>Mahârâja R Â J Â T I R Â J A</i>		
	<i>DEVAPUTRA</i>	..	<i>H u v i s h k a ,</i> <i>Grishma, S. 47.</i>
	<i>Mahârâja Huvishka</i>	..	<i>Hemanta, S. 48.</i>
Vasudeva ..	<i>Mahârâja Râjâtirâja D E V A -</i>		
	<i>PUTRA</i>	..	<i>V a s u (d e v a) ,</i> <i>Varsha, S. 44.</i>
	<i>Mahârâja Vasudeva</i>	..	<i>Grishma, S. 33.</i>
	<i>Mahârâja Râjâtirâja, SHAHI</i>	..	<i>V a s u d e v a .</i> <i>Hemanta, S. 87.</i>
	<i>Râjâ Vasudeva</i>	..	<i>Varsha, S. 38.</i>

“The parallel series are more scattered and crop up in less direct consecutive associations; these are endorsed in the Bactrian or Aryan adaptation of the ancient Phœnician alphabet.”

INDO-SKYTHIAN INSCRIPTIONS.

In the Bactrian-Pali Alphabet.

Bahawalpur ..	<i>Mahârâja Râjâtirâja DEVAPUTRA</i>
	<i>Kanishka.</i>

- Samvat 11, on the 28th of the (Greek) month of Daesius.
- Manikyala Tope . . *Mahârâja Kaneshka, GUHANA vasu samvardhaka.*
“Increaser of the dominion of the Gushans” (Kushans). Samvat 18.
- Wardak Vase . . *Mahârâja Râjâtirâja Huveshka.* Samvat 51, 15th Artemisius.

48. In these inscriptions, when use is made of the Macedonian months we are palpably justified in referring the date to the Seleucidan Era, B.C. 312; and on the other hand, when the Indian seasons are made use of, we may with equal confidence refer the date to the Vikramāditya *Samvat*.

49. The two first of the above under the title Kanishka, *Samvat* 8 and 28, will thus correspond with the dates 48 and 32 B.C. and will belong to the reign of Guthlaf I, as also will the inscription from the Manikyala Tope, *Samvat* 18, *i.e.* 89 B.C. Within the same reign will then fall the legend *Mahârâja Devaputra Huveshka*, with its date of Hemanta, *S.* 30, *i.e.* 27 B.C. We then meet with the legends *Mahârâja Vasudeva*, *S.* 38, *i.e.* B.C. 24; *Huveshka*, *S.* 35, *i.e.* B.C. 22; *Mahârâja Râjâtirâja Devaputra Vasu(deva)*, *S.* 44, *i.e.* B.C. 13; *Mahârâja Râjâtirâja Devaputra Huveshka*, *S.* 47, *i.e.* B.C. 60; and *Mahârâja Huveshka*, *S.* 48, *i.e.* B.C. 9;—all within the reign of Guthlaf II.

50. Finally we have the legends *Mahârâja Râjâtirâja Shahi Vasudeva*, *S.* 87, *i.e.* A.D. 29; and *Raja Vasudeva*, *S.* 98 *i.e.*, A.D. 60, both of which may be referred to the reign of Gundobert.

51. Turning to the dated inscriptions with Greek months, we find:—*Mahârâja Râjâtirâja Devaputra Kanishka*, dated *Samvat* 11, *i.e.* SEL. 311, which would correspond with the year 0—this at Bahawalpur; and on the Wardak Vase, *Mahârâja Râjâtirâja Huveshka*, dated *Samvat* 51, SEL. 351, corresponding with A.D. 40:—the first of these apparently falling within the reign of Guthlaf II, the other within that of Gundobert, the inscriptions thus closely agreeing with the legends on the coins.

52. The Kushan dominion, though undoubtedly the most important of the states founded at this period in north-western India, was not the only one. Unlike most other Asiatic monarchies it had a long life, and amid various vicissitudes continued to exist till about the year 560 A.D., about which period it was finally extinguished by a combination of Moghur, the great Ilkhan of the Tughal Turks, with his brother-in-law Anushirwan, the powerful Sassanide Shah of Persia. The present brochure is, however, only concerned with the foundation of the state, and its political relations at the commencement of the present era. We must, therefore, return to our historical narrative.

53. About the beginning of the third century B.C. the contentions of the "Successors" in Western Asia had deprived the eastern portions of Alexander's empire of all guidance from head-quarters, and naturally left to themselves, a powerful centrifugal tendency was engendered. India was the first to assert its independence, but the others shortly followed, and about 256 B.C. we find Parthia and Baktria disowning their allegiance. Both these populations were largely Getic; Parthia, indeed, in a great measure belonging to the "Hoch" or Germanic type, while Baktria was essentially of the lower or "Platt" type, and so not distantly connected with the Gothic peoples, who afterwards had to be reckoned with in Europe. The revolting Governor, indeed, bore the Grecised name of Diodotus, but Diodotus alongside Hellenised Gothic forms as Theodorus, Theodosius, etc., points unmistakably to the Getic Tiu(d)-isca; and the Chinese historians distinctly describe these people in Baktria as being of a blond type, with fair hair, abundance of beard, and blue eyes. There is not on the other hand a particle of evidence to connect them racially with their implacable foes the Hiung Nu Turks, nor are any of the surviving inscriptions capable of explanation from any Turki dialect, while the personal names all exhibit a decidedly Getic complexion. The scanty accounts we have of this Greco-Baktrian line point to its supersession about 215 B.C. by one Euthydêmus, who apparently had some claim to Greek, if not Macedonian nationality; and it is curious to find him when upbraided with having fallen off from his allegiance, pleading that it was not against his Syrian liege that he had rebelled, but against Diodotus, the real offender, *he* having really brought back the kingdom under Greek rule. He did more, for, as Strabo (XI. xi. 1) informs us, he and his son Demetrius conquered more nations than Alexander, and these conquests were achieved "partly by Menander, and partly by Demetrius, son of Euthydemus"; they got hold of, in fact not only Pattalene (Patala in Sindh) but of the kingdoms of Saraostis and Sigerdis (apparently Sâgara and Kach) which constitute the remainder of the coast. The important fact here is that Demetrius succeeded in carrying his conquests to Gujerat and the Gulf of Cambay.

54. Now the *Periplus of the Erythrian Sea* describing Minnagar entitles it the metropolis of the districts about the river Sinthus (Indus), and adds apparently that at the time, about the 2nd century, it had removed itself "from under" the rule of Parthia. The sentence is obscure, but would seem to imply that Sindh, as Kophênê, had been under Parthian rule, but that recently it had declared its independence. Minnagara, according to Cunningham, was on the Indus in about latitude 24.50, but was seemingly only the commercial capital. If then Demetrius were the sovereign who carried his conquests into this region, his victory can only have been at the expense of Parthia,

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and this seems to throw light on what has hitherto been one of the most obscure points of history. Eukratidas, as we have seen, fol. 12, had been successful against Demetrius in the Panjâb, and had occupied the land in force; we have no further record of what occurred to Demetrius, unless, indeed, the Plato, a coin of whose is represented by Mr. Thomas (R.A.S. IX, n. s., 5) should have been his son. He must in all probability have been driven south, and not impossibly was the founder of the Çâka line of kings. If so, the still mysterious "Greek" king Menander would have been one of his successors. The coin referred to is in this connection more especially interesting; it is distinctly Greek in conception and execution, and of a far higher type of art than those of the other monarchs. According to Mr. Thomas, quoting Herodotus, the ornamentation of the helmet on the coin is Chabylan, and it is difficult to account for this unless it were that Euthydêmus, though born at Magnesia, should have been of Chabylan ancestry, a by no means impossible, or even unlikely, contingency. Demetrius had been betrothed to the daughter of Antiochus, and Plato may have been her son, and so brought up in accordance with Grecian culture; and the die was doubtless obtained direct from Greece. On his accession Eukratidas probably made a sudden attack before Plato had had time to collect his forces. It is consonant with such a view that Eukratidas would have utilized the newly-made die, probably before any coins had been regularly issued. As we have seen, Eukratidas was himself dispossessed of these regions very shortly after by the Parthian attack, which would have forced the Greek kings further south. Menander is always represented in tradition as a Yonaka.

55. We can thus begin to comprehend the part taken by these Çâka kings: When after crossing the Hindu Kush King Guthlaf, with his Yuehti, fell on the Parthian rulers of Kophênê and Gandhâra, and so became the Saviour of Northern India, Menander, advancing from the south, attacked the Parthian satraps in Sindh. Like Guthlaf, he too became the Just, *Δικαιος*, Dharmika, the Sôtêr. If Demetrius had advanced to the Jumna and had annexed the entire of the Panjâb, and a good part of Northern India, to the lot of Menander fell Sindhu, Mâlava, Ujain, and Mathura, so that Strabo was perfectly justified in his statement that both had conquered more of India than Alexander himself. The dynasty did not long, in externals at least, preserve its Greek character, and we find the most celebrated of the line adopting an Indian name, Çâli-Vâhana, followed by a king calling himself Jîmûta-Vâhana. Returning, however, to coins there seems some possibility that we must refer a coin illustrated by Mr. Thomas (l. c.) and bearing the Greek legend 'Hρâου with this same king; 'H here would be the natural representative of the Sanscrit Ç, and the Sanscrit L would, apparently to make

some sense of the compound, have been substituted for Greek P. At first the state seems from the story of S. Thomas to have worked in concert with the Kushans; but interests soon began to differ, and we find King ÇĀLI-VĀHANA as bitterly hostile to the Kushan Vikramāditya as was the latter to the Parthian intruders; and like them he too instituted an Era, to which he gave the name of the Çāka to celebrate a victory over that line of kings, but apparently beginning with his own birth. The Chinese records, which have proved so useful in restoring the history of the Kushans, here fail us, and we have only the coins, or imperfect tradition to guide us. One notice from the *Periplus of the Erythrian Sea* is, however, of importance. The author mentions that old coins bearing Greek inscriptions of Apollodorus and Menander were still to be met with. There is some reason to believe that Apollodorus was but an alternative name of the sovereign elsewhere called Heliokles, and the original name of both was some form of Gabaleizes or Gabaliska. Menander, according to all tradition, it may be remembered, had his capital at Sâgala, and Sagal, the capital of the Râja Milinda, is best identified with the Sigal of Isidor of Kharax, which the latter states was *ἐντα βασιλεια Σάκων*, *i.e.* in Sindh. It must then be identified with the modern Sukkur on the Indus, which Isidore describes as not far from Alexandropolis, rather than with Sânggala near the Ravi.

56. Regarding the earlier wanderings of this branch of the so-called *σακς*, we seem to obtain some information in a much misquoted passage in the *T'sien-Han Shu* (Chap. xevi. ii). In *JRAS*, 1907, Dr. Francke exposes some of the blunders of the early "Sinologues"; referring to such utterly untrustworthy writers as De Guignes, and Rémusat, not to speak of the much better informed Klaproth. He, however, falls into a similar, though smaller, error of translating Hientu (India, or perhaps Sindh) by Kipien (Kophênê). De Guignes, as Dr. Francke points out, had here no excuse except his own innate untrustworthiness for the blunder, the correct pronunciation being pointed out in the gloss attached to the text. The people here referred to are called by the Chinese author 塞, which the gloss instructs us was pronounced *Sak*. The connections of the word would rather indicate that there was a missing liquid, *l* or *r*. From other indications I would restore the word as Sulâk, or Surâk, the name by which the country is called in the *Bundahish*. As in former cases it will be better to translate the notice in full.

57. "The king (kwen-rh, *i.e.* *koningc*) of Wusun had his head-quarters at Ch'ikkuk (apparently but another form of transliteration for Surâk). It was distant from C'hangan, the Chinese Capital, 8,900 li. There were 20,000 households, 630,000 dwellers. They could turn out 188,800 troops, under

two commanders-in chief of the right and left wings respectively, *three commanders*, each with an *aide-de-camp*, and two *inspectors-general*. Besides there were—of *Viziers* one; of *Supervisors* of the Household two, and one prince of the blood in charge of the *Royal guard*. From the capital eastwards to Tangut was 1721 *li*, and west to Kangku (Yarkand) inside the Fân country,¹ was 5,000 *li*.

58. The country though generally level was rugged; much rain fell, it was cold, and the hills were covered with pines and elms. The inhabitants did not sow seed, nor plant trees, but engaged in pastoral pursuits, changing their quarters according to the condition of the pastures. They were very similar in their habits to the Hiung Nu, and had many horses, rich men owning as many as five thousand. The people are hard, coarse, cruel, covetous, and devoid of good faith; they are addicted to plunder and robbery, and neighbouring countries have had to interfere to punish them; even so they are restless of control, and do not willingly submit to authority. On the east they march with the Hiung Nu, on the N. W. with K'angku, on the west with Ta Yun (Yarkand), on the south with the Dependencies, with whom as well as with the Sak country they are on friendly terms.

59. When the Yuehti moved west, they attacked and defeated the Sak kingdom; whereupon the king moved south and entered Hientu (North India), while the Great Yueht occupied their lands. Subsequently the Kwenmo of the Wusun attacked and defeated the Great Yuehti, whereupon these retired to the west and tendered their submission to the Tahia (Tokhars); the Wusun king occupying their lands, and exercising a controlling influence. When Chang K'ien came to these regions he learnt that the Wusuns originally lived alongside the Great Yuehti in the neighbourhood of Tunhwang, but now that the former have grown rich and powerful, they have occupied all these eastern territories.

60. From the above description, we can begin to understand another of these ethnic movements referred to by the Greek historians. As suggested on folio 11, the real destroyer of the Greco-Baktrian kingdom was Euktratidas, but the name was according to contemporary practice only the Greek rendering of his personal name, which there is no reason to doubt was really Godred. Surak was the country about the ancient Süraç, the Araxes of Herodotus, by the later Greeks corrupted to Jaxartes; and the name still survives in the modern local name of the Syr. The wider name of these districts was by the Greeks rendered as Sogdiana, transformed from the Iranian Çughdha; but Çughdha was simply the land of the Çakai, which moderns, ignorant of the fact that ancient Greek had only the guttural

¹ Fan here can scarcely mean Tibet; more likely it is the phonetic representative of *Fer* in Ferghana.

sibilant represented by Sanscrit ञ, falsely rendered by Sakae. As Winckler was the first to point out, Getae, Çakae, Skythae, Sakae, and the Assyrian Skuzai, are all merely renderings of the one word—the Geat of the Goths and Anglo-Saxons.

61. The movement, then, that led Eukratidas to attack the Greek kingdom of Euthydêmus was none of his own seeking, mixed up in it were Yuehti, Wusuns, Tokhars, and the people of Surak, and all these folk belonged to the great Getic branch of the Blond Family, and all were indifferently known as Çaks. The whole of these peoples were, as we have seen from the representations of Euthydêmus to Antiochus the Great, in a state of effervescence. Behind them were the Turkish tribes of the Hiung Nu, whose great leader Maotun had only lately deceased. Engaged in mortal conflict with these was the able Chinese Emperor, Wu of the Hans, who was straining the resources of his powerful empire in the struggle for mastery; and who had already opened up close intercourse with Parthia, then in her nascent stage of power. In front again were these same Parthians, under the most energetic of their rulers, the two Mithradates, so that the whole of contemporary Asia really formed a vast military camp.

62. Eukratidas and his Saks had no sooner, as they imagined, settled down in peace in Northern India, than they were attacked by Mithridates, who, taking advantage of the general confusion following the break-up of the empire of the Mauryas, and the irruption of the Saks, advanced into Northern India, and succeeded in annexing not only the greater part of the Maurya empire, but carried his arms into Sindh. India was at once too great, and too distant, to be governed from Parthia direct, and in true Oriental fashion the Parthian monarch had recourse to Satraps. As long as Mithridates II. kept his attention fixed on his eastern possessions affairs doubtless went along fairly well. As soon, however, as his ambition turned towards the west, and he entered into competition with Rome for the suzerainty of Armenia, little by little Parthia's interest in her distant Oriental possessions commenced to dwindle; and the usual result, as had happened in like case with Syria, followed. The satraps, left without control, assumed regal authority, issued their own coinage, and governed practically as if the land belonged to themselves individually. Such are the indications presented to our notice in the money of these satraps, Moas or Mogas, Vonones, Azas, Spalarisas, Abdegases, etc.

63. Parthian government at no time took account of the desires or sympathies of subject nations, and Parthian rule in the Orient was no exception to the general rule; but the country had become too disorganized to be able of itself to shake off the hated yoke; when, therefore, King Guthlaf with his fair-haired Getic warriors essayed to cross the Paropanisus they were

everywhere received as saviours, and Guthlaf and his two able successors were able to found the powerful Empire of the Kushans, known to history as the Indo-Skythic Empire, with the approval of the subject races. In memory of the annexation of the Panjâb, rulers and people established B.C. 57 the Vikramāditya Era, which in grateful remembrance of their delivery from Parthian oppression still survives amongst the people of the Panjâb.

64. Buddhism, which the example of King Açoka had endeared to the people of Northern India, was the prevalent religion of the land, and Guthlaf and his two immediate successors frankly accepted the fact, and became munificent supporters of the Order, which throughout their dominions they richly endowed. The Buddhism of Kadphises (Guthlaf) was, however, a very different thing from that formerly preached by Gautama, a fact hardly as yet realized in its fullness by the students of the history of the age. Though Gautama (Çakyamuni) was himself of northern type, his surroundings had been so distinctly Indian that his teachings came to verge on an absolute nihilism. For him there was no soul to be saved, and existence itself was the greatest of evils. The highest aim of humanity was actual and absolute extinction, and towards this end must be repressed, even in this life, the sense of separate existence, the delusion of self, and the lust of life.

65. At the very antipodes of this nihilistic creed was the new doctrine preached by the apostles of the Mahâyâna, Nagârjuna, Aryadeva, and, last but not least, Açvaghosha ; and there is no reason to doubt that at the bottom of the change was the intellectual movement brought about by the presence of the northern invaders. Gautama, himself descended from Getic ancestors, and ever, as the history of his own struggles shows, instilled with a self-dependence entirely foreign to his Indian associations, was in the end after his breach with the ascetic school, insensibly driven to adopt the "Middle Course" which brought down on him the reproaches of his former fellow disciples. His future life was a distinct compromise ; theoretically a nihilist, his whole existence was a glorification of the principle of action. Karma, the central doctrine of his philosophy, influenced scarcely at all his religious practice, which was that of a strenuous activity ; wherein the nature of the individual, and not the acquired merit of countless previous existences, as taught in his philosophy, was all through the prevailing motive.

66. It is quite in the nature of things that Gautama himself never perceived the contradiction, but by degrees the fact forced itself on the notice of the disciples. Even with the Buddhism of Açoka, the rebellion against the soul-deadening doctrine of Karma, and the necessity for each individual who desires the rest of Nirvâna to work out his own salvation, is apparent ; under

the new school the central doctrine has become that of Redemption :—

Sumeru is the most exalted of mountains,
The Ocean is chief amongst the streams ;
Amongst devas and men,
None is like to Buddha.
Able for the sake of all living
To undergo all suffering,
So that he might obtain redemption,
And finally none should perish.

According to the legend as translated into Chinese, Açvaghosha belonged to the Brahman caste, and had become the terror of the Buddhists, none of whom ventured to meet him in argument. Beyond this there is no reason to believe that he was an Indian at all. His name, it is true, is Sanscrit, but this, we have seen, was the practice of the day. At all events the Chinese in accordance with the custom of the day render it into Chinese as Ma-Ming (Horse-Song), and this would be the natural translation of the Getic Md'rkalla, which would also answer for Açvaghosha. He was, we know, a resident in the kingdom of Magadha at the time when it was under Parthian rule, and hence was in a position to study the tenets of Mazdeism. The age was marked by attempts to reconcile the great religions, and Judaism, Buddhism, and Mazdeism more especially lent themselves to such comparative study. Almost in the words of the Buddha-charita we find John the Baptist thus pointing out Our Lord :—“ Behold the Lamb of God, that taketh on himself the sins of the World ! ” In all three religions the idea of Redemption was paramount, and in availing himself of his opportunities for studying the tenets of Zoroaster, he was but following in the footsteps of the most pious teachers of the day.

67. It need excite no surprise, then, to find that the new Buddhism of Açvaghosha is in the main founded on Mazdean tradition. The Buddha Amitâbha (Measureless Light) is but a variant of the Story of Yima Khshaêta (Yima, the Resplendent, the first of mortals to pass the portals of death) and the Paradise of the West, which rather than the annihilation of Nirvâna, is to be the reward of him that overcometh, is to be found in the blessed Airyano Vaêja, where exists the “ Tree of Life, which is in the Paradise of God.”

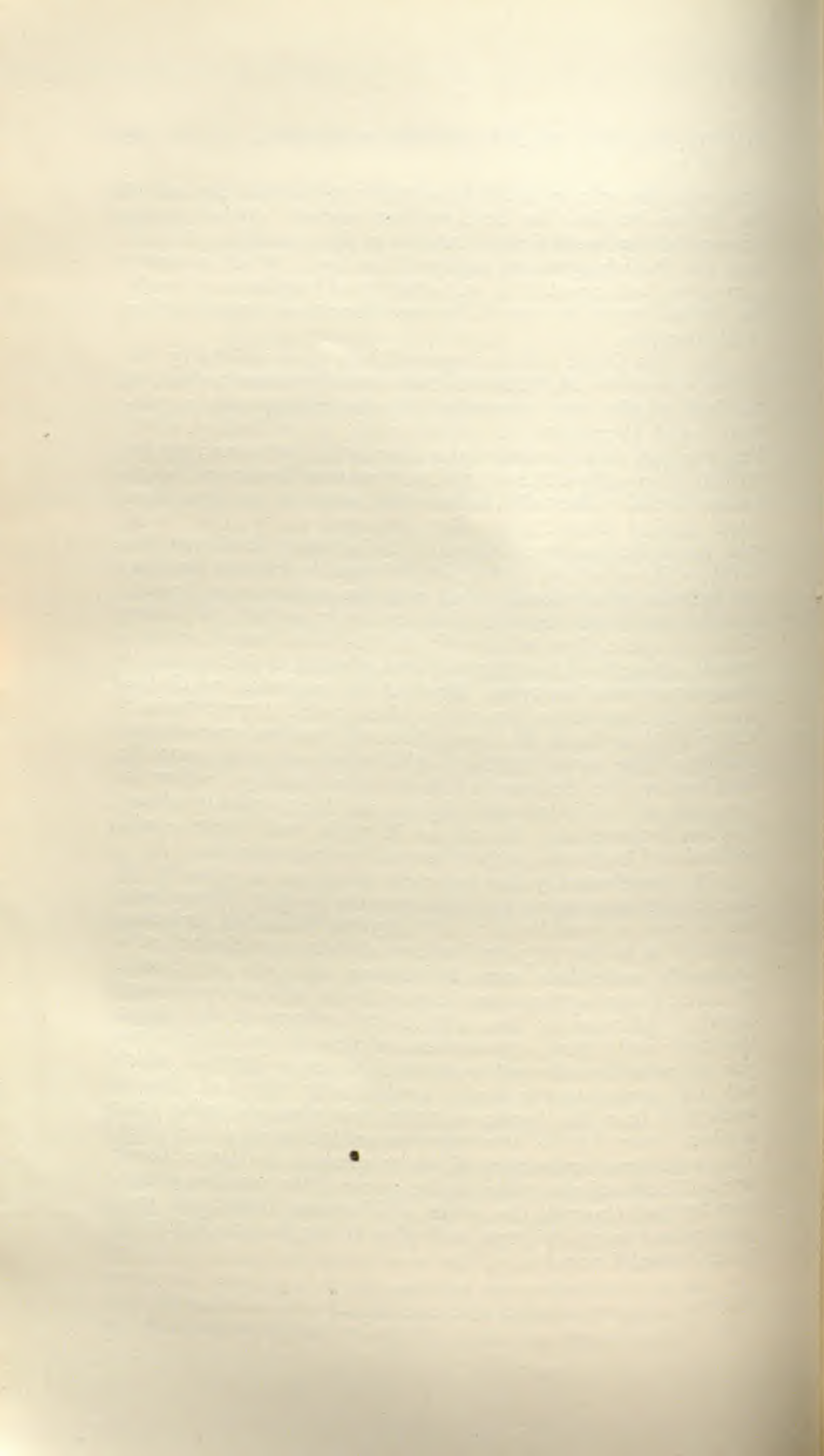
68. Such, as gathered from contemporary Chinese sources, is the true history of the foundation of the Great Kushan Empire, which must be reckoned amongst the most important of the age, whether we regard it from a moral or physical standpoint. From the former its influence is still powerful in Eastern Asia, where the teachings of Açvaghosha are paramount in the recent revival of a purer Buddhism. Its historic influence, in that the Kushans of ancient Gandhâra were the forerunners of the

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Gothic peoples who replaced by a higher civilization the cult of the Roman Empire, has been not less marked. Wilson in his *Ariana Antiqua* hesitatingly ventured to class the Sâks of Sindh with the English-speaking peoples of to-day. What seemed a mere guess, unsupported by any substantial foundation of truth, has turned out to be one of the most important generalizations of ethnography.

69. The Greek culture imported into these regions by the eastern conquests of Alexander had a most profound effect, on the Getic peoples more especially. For the first time these populations found themselves in contact with a civilization which they were not slow to recognize as superior to their own; yet the difference was only external, and, as they soon discovered, by no means mental. Mentally indeed they were at no loss when pitted against their rivals. Both belonged to the great Blond race, which for good or evil has in historical times dominated the world; although it is true that they belonged to different families, the Hellenes being closely allied with the golden-haired branch to which the term Aryan is alone correctly applied, while the Getae and their allies fall into the flaxen-haired branch, mythologically classed as descendants of Tura, of which the "Turanian" Frangrasyan was the type. Much of the confusion which has arisen with regard to the early, often called "prehistoric," history of these lands has arisen from the modern error of confounding these true Turanians with what are more correctly described as the Arimaspians stock,—the swarthy dwellers in the north, to which belonged Oghuz, and the peoples by ethnographers erroneously classed as Mongols and Turks,—both political and linguistic, rather than ethnic denominations.

70. Intellectually the two races stood on an equality; if the northern were the more given to practical science, the southern were at once more addicted to metaphysical discussion, and more artistic. As in the very similar case of their near kindred, who afterwards made their home in England, the Çaks and Yuehti who overran the northern provinces of India, of their own accord quickly conformed to the religion and culture of the higher standard; and before a generation had passed found themselves able to assimilate the entire stock of Greek civilization which was still current in the land. Intellectually they had little to learn, and from the beginning took their place alongside their teachers; even if in the arts they were content to sit at their feet. This is the true explanation of the progress in the East of Greek art and Greek culture, which in the course of the next few generations spread through the whole of Northern India, and even penetrated through Baktria, and what is now Eastern Turkestan to far-distant China.



54. Oaths and Ordeals of the Geharas (Kanjars) of the
Delhi District.

By W. KIRKPATRICK.

In a paper on the Folk-song and Folk-lore¹ of these people, *Maharani Daya*, the Great Queen Mother, is mentioned as their supreme deity, her male counterpart being *Khetrpal*. *Khetrpal*, whose special sanctuary is said to be "near Calcutta," is invoked when an oath is made to someone outside the tribe, when in fact it is premeditated that the asservation shall not be binding. Within the tribe *Khetrpal* is sometimes confused with *Mana*,² the man god, the deified ancestor, and in an obscure sense *Mana* is an incarnation of *Khetrpal*. The legend as to how *Mana* lost his top-knot, or *choti*, and thus forever deprived his descendants of their high estate in Hinduism, will account for *Khetrpal's* name being put to the inglorious use of franking counterfeit oaths.

"*Maharani!*" is, on the other hand, the most binding oath known to the Geharas, and I believe to all Kanjars. Curiously it is also used colloquially as the strongest possible oath in the sense of a "swear word." In a quarrel, the worst abuse or the greatest curse one Gehara will hurl at another is "*Maharani!*" used in a sneering tone indicative of great disgust. *Maharani Daya!* is the full title of the goddess, "Oh! Mother Great Queen," and besides *Maharani* the expression *Daya* by itself is used to indicate extreme annoyance. *Maharani* and *Daya* are both used in very much the same way as the name of the Deity is resorted to in English blasphemy.

The Kanjar will also swear by his *gaidálá*, or spear. The *gaidálá*, or spud, Mr. Crooke³ describes as the "national implement of the *Sansiyas*." It is used by Kanjars and allied tribes for digging out vermin—spearing netted pig and hyaena and other large game—spearing turtles, and as an aid to the shorter spear called a *Khánti*. I have seen Kanjars use the *khanti* with wonderful accuracy and effect on jackals, and once on a running hog-deer. The *gaidálá* is also the principal implement in a curious form of inter-tribal trial by ordeal, to which men or women of the tribe suspected of infidelity are subjected. A small mound of earth is raised, from which a

¹ *Folk-song and Folk-lore of the Gehara Kanjars*, see J.A.S.B., vol. vii, no. 7, p. 437.

² *Ibid.*

³ Crooke's *Tribes and Castes*, vol. iv, p. 282

distance of seven paces is measured out by the accuser, or in the case of the man being under trial his supposed victim marks out the seven paces from the mound. At this distance the accused stands while his hands are bandaged with *kachá sōth* (hand-spun raw cotton yarn). The *gaidálá* is then made red hot and placed on his hands; if he can reach the mound without his hands being burnt he establishes his innocence! It is pleasant to know that when a lady is suspected, she is given a sporting chance by having her hands protected by a layer of seven leaves of the *pipal* tree. This trial by ordeal is accepted as an absolutely conclusive and certain test. Mr. Crooke¹ gives an account of practically the same ordeal in vogue with the *Sansiyas*, and Major Gunthorpe² mentions a similar trial practised by the Kolhattis of the Deccan.

In "Castes and Tribes,"³ in his article on Kanjars, Mr. Crooke says: "Their chief oaths are to stand in a river up to the neck; the man who stays longest in water is believed." I can amplify this version by personal observation. This is a form of Trial by ordeal used in all the Geharas' domestic and communal disputes and affairs, excluding only moral questions for which the red-hot *gaidálá* ordeal already explained is specially reserved. In all money disputes, differences of opinion on questions of *-hikar* etiquette such as the dividing up of game netted and killed, and in the sharing of the spoil and loot of theft and dacoity, this water test is supreme. The Tribal *Panchayet*, or council presided over by the Chowdri or head man, select the piece of water in which the trial is to take place; though not essential, running water is usually chosen. All work is abandoned for the day by the principals and their supporters and families, who repair *en bloc* to the particular locality which has been selected by the *Panchayet*. Here the *Panch* sit and a delightfully free and easy discussion ensues, lasting probably all day, with intervals for refreshment of sweets (*batūshás*), jackal flesh, if available, and country spirit (*daroo*), all this being paid for by the contestants. For some unexplained reason a *Nai* (Barber) and Brahman are retained in attendance—they are not, however, called upon to interfere or take part in any stage of the ceremony. In one case which I observed, the dispute was that a Gehara named Kallu had taken a certain travelling sahib (Globe-trotter) out to shoot panther, and in Kallu's entourage of coolies and beaters, etc. (all of whom were Geharas), was one Sowdagir. While they were out, Kallu states that Sowdagir spoke something to the sahib in English, which he (Kallu) did not understand. Kallu held that etiquette required that anything

¹ Crooke's *Tribes and Castes*, vol. iv, p. 281.

² *Notes on Criminal Tribes*, Major Gunthorpe, p. 49.

³ *Tribes and Castes*, vol. iii, p. 148.

Sowdagir had to say to the sahib should have been addressed through Kallu, and not direct. Kallu's grievance was that the next time this particular sahib went out shooting he took Sowdagir with him as head shikari. Kallu wanted reparation for what he described as Sowdagir's uncommunal conduct. The *Panch* decided that the matter was one for appeal to Trial by ordeal and that each side was to deposit Rs. 5, which would be divided among the *Panch*, to be utilized in providing wine and refreshments. If Sowdagir lost he would have to compensate Kallu to the extent of Rs. 20, while if Kallu lost he would only forfeit the Rs. 5, stake money. I have given this particular case in full to show the utilitarian purposes to which Trial by ordeal is now applied.

The actual trial is as follows :—The two contestants, each with a long *gaidála* or bamboo shaft with rough iron spear-head in his hand, walks into the water up to just within his depth, and, for reasons which will appear obvious later on, they are made to stand not less than seven hands apart. At a given signal, both parties duck their heads under water, while another man, honest and true, appointed by the *Panch*, starts running at a fair pace for a spot seventy paces distant. The test is to see who can keep under water longest; if the accused remains submerged while the 140 paces there and back are accomplished, and the accuser has not been able to hold his breath as long, the accused is acquitted. If there is a draw, which, seeing that those people are most of them expert divers and swimmers, is often the case, the two have again to duck, and the one who can keep below water longest is adjudged the winner. The two spear-heads which remain sticking up are taken as an indication that both parties are playing fair, and are not swimming about or punching or kicking each other under water.

After the test is over there is a liberal indulgence in sweetmeats (*laddu*) and wine, and if there has been good hunting, jackal and porcupine are partaken of. The *Nai* and Brahman are given *batāshās*.

Ibbetson in his "Punjab Ethnography, Census 1887," in classifying the gypsy tribes, says: "The gypsy and apparently all the vagrant tribes are governed by tribal councils and often appeal to ordeal"; and adds that this trial of holding the breath under water is "a common form of ordeal."

In the event of a theft having taken place within the tribal encampment or settlement, and if the culprit is not forthcoming, all the suspects, which may mean the whole of the men of the tribe, are given the opportunity of putting back what they have taken in the following manner. A large fire is kindled in the middle of the nearest jungle or behind a bit of scrub or behind a mound or in a nullah, and when the fire is reduced to ashes each of the suspects is allowed to

proceed alone to the heap of ashes, the idea being to give the culprit an opportunity of returning the stolen property unseen. Each man as he comes back to where the *Panch* is seated holds up his hands to show that they are covered with ashes. It is explained that when this ordeal is gone through the property is invariably returned, and also that the guilty party is generally recognized as the ashes will not stick to his skin; in some mysterious way the *Panch* can see this, though the culprit himself cannot. Any member of the tribe who refuses to submit to this form of trial, has to accept a trial by Water Ordeal, and the *Panch* are careful to see the necessary fees more than cover the value of the article found missing.

When making a solemn oath or undertaking or propitiating or worshipping *Maharani*, by way of thanksgiving, the following ceremony is gone through. The men of the tribe, the women take no part, all repair to the jungle or plain, an open space is marked out and cleaned and pastered (*lipna*) with cow-dung, a village pig is sacrificed and cooked. The meat from the head of the pig and the entire ears are then put into a brand-new *ghará* which has its neck roughly broken off. To this is added wheat-meal cakes (*chapati*) and wine (*daroo*), (country spirit), and when recooked rice is added. A small oil lamp (*chirág*) is then lighted and one or two songs sung—and nowadays, under Hindu influence, a Brahman of sorts offers the whole of the contents of the *ghará* to *Maharani*, the *Geharas* themselves the while accompanying the sacrificial offering with tribal songs. Everything which has been offered to *Maharani* is finally divided up and eaten on the spot by all present. The breaking of the neck of the *ghará* before use is interesting. I have often seen *gharás* containing a cotton lamp wick, food, etc., with the necks broken off in the same manner and left lying near the fresh graves of low-caste Hindus and others.

55. The Belkhārā Inscription and the Machlishahr
Grant of Hariś-Candra.

By RAKHAL DAS BANERJI, M.A., *Indian Museum, Calcutta.*

Fifteen miles to the south of the railway station of Ahraura Road on the East Indian Railway, and about two miles from the small town of Ahraura, in the Mirzapur District of the United Provinces, a small pillar of stone was lying on the ground even so late as 1906. There are two small inscriptions on the shaft of the pillar and a small image of Ganeśa in relief at the bottom of the shaft. These were brought to public notice by the late Sir Alexander Cunningham, then Director-General of Archaeology in India.¹ Very little notice was taken of them until lately, i.e. till the discovery of the Machlishahr grant of Hariś-candra-deva of Kanauj. When I was examining the collection of copper-plates in the Lucknow Provincial Museum, in 1908, with a view to catalogue them, I was struck by the date of this inscription and the connecting link supplied by the more important one of the inscriptions on the Belkhārā pillar. On my return journey from Lucknow, I paid a visit to Belkhārā and found the pillar lying on the ground. During the working season of 1910-1911, I had the opportunity of examining the inscriptions on the Belkhārā pillar once more. It may be mentioned in this connection that one of the inscriptions on this pillar has very nearly disappeared, and at the same time it is of very little importance as it does not seem to contain any date or name worth mentioning. The characters belong to the thirteenth or fourteenth century type of the Eastern variety of the Northern alphabet. On my second visit to the place I found that the pillar has been set up on a short masonry pedestal, evidently at the suggestion of Dr. J. Ph. Vogel of the Archaeological Survey, who was the first to mention the connection between the pillar inscription and the Machlishahr grant.² I learnt from the local people that the pillar has been set up on the pedestal by the order of the District Magistrate. I had a mind to edit the inscription on the pillar at that time, but I was dissuaded from doing so on learning that Pandit Hirananda Sastri, of the Archaeological Survey, Northern Circle, was editing the Machlishahr grant as I thought that incidentally he might edit the Belkhārā inscription also. Pandit Hirananda's article on

¹ Arch. Survey Rep., vol. xii, p. 128, pl. xxxviii.

² "Annual Report of the Superintendent, Archaeological Survey, Northern Circle," 1906-7, p. 39 note.

the Machlishahr grant of Hariś-candra-deva has now been published; and I find that the Belkhārā inscription has not been mentioned.¹ I have accordingly felt free to discuss some points of the Machlishahr grant and to edit the Belkhārā pillar inscription. I believe that the joint discussion of these two inscriptions will tend to throw further light on the history of Northern India during the troubled period, immediately before and after the final conquest by the Muhammadans.

Before the discovery of the Machlishahr grant, it was generally believed that the Gāhadavāla dynasty of Kānyakubja came to an end with the death of Jaya-candra-deva in H. 590 or 1194 A.D. The long series of copper-plate grants ended abruptly during the time of Jaya-candra, and the sequel was supplied by the contemporary Muhammadan historians and their long line of followers. As no inscriptions of Jaya-candra's successors had been discovered at that time and no contradictory statements were to be found in the accounts of the conquest of the Gāhadavāla empire given by the contemporary Muhammadan historians, it must be admitted that the previous opinion about the end of the Gāhadavālas was fairly correct. The account of the war of Muhammad Shihā-buddīn of Ghūr with Rāi Jaichānd or Mahārāja Jaya-candra of Kānyakubja or Kanauj is to be found in the majority of Muhammadan histories dealing with the period, but only three of them can claim to have the place of honour as contemporary accounts. They are—

- (1) The *Tāj-ul-Ma'aṣir*,
- (2) The *Kāmil-ut-tawārikh*,
- and (3) the *Tabaqāt-i-Naṣirī*.

I need not recapitulate Elliot's notes about the dates of these three books and their authors.² It is quite sufficient to note that all of them are contemporaries of the events they describe, and all other accounts of the Muhammadan conquest are either copies or abridgments of their accounts. The principal authority on the conquest of the kingdom of Kanauj is the "*Tāj-ul-Ma'aṣir*." The "*Kāmil-ut-tawārikh*" follows it very closely and adds only one unimportant detail about the death of Jaya-candra. The account given by Maulānā Minhāj-us-Sirāj, of the account of the war with Jaichānd, is very meagre compared with his account of the conquest of Bengal and Bihar. This is to be regretted as we know that the author was more conversant with the affairs of the more Northern provinces than with those of Bengal and Bihar, though he visited Bengal and stayed there for some time.

¹ *Epi. Ind.*, vol. x, p. 93.

² "*The History of India*," by Sir H. Elliot, London, 1867, vol. ii, pp. 204-252.

[N.S.]

In the main, the account given in the "Tāj-ul-Ma'aṣir" has been followed by the later Muhammadan historians. Qutb-ud-din Aibak proceeded against Rāi Jai-chānd, the very next year after the capture of Delhi, and on the way he was joined by Sultan Shihāb-ud-dīn. The invading army numbered about fifty thousand horse. Qutb-ud-din was placed by the Sultan in charge of the vanguard. The invading army met the troops of Kanauj in a place named Chandāwar near Etāwa. This very place is mentioned later on in the "Tārikh-i-Shershāhī"¹ as a sandy plain. In the fight Rāi Jai-chānd was slain while directing the movements of his troops from the back of an elephant, and the fight practically ended with the death of the king. The rest of the facts are not important. The defeat of the Kanauj army was followed by the sack of the important fort of Āsni, in which the royal treasure was kept. The victorious army marched on to the sacred city of Benares, which was captured and sacked.² The destruction of the famous Vihāras and monasteries of Sārnāth was probably completed at this time. The work was begun most probably by Sultan Mahmūd of Ghaznī. The fort of Āsni was an ancient stronghold of the kingdom of Kanauj. It was a place of some importance even in the time of the Pratihāra-Gurjara empire. One of the pillars in the ancient fort still bears a long inscription of Mahīpāla.³ No mention is made in the account of the Muhammadan historians of the fate of the Royal family or the sons of the deceased king. After the fall of Prthvirāja, the king of Delhi, repeated resistance was offered by his relatives at Delhi and Ajmer to the Muhammadan invaders,⁴ and these facts have been mentioned in the Tāj-ul-ma'aṣir itself. But in the case of the kingdom of Kanauj, all reference to the previous rulers cease with the death of King Jaya-candra, and the last mention is to be found in the Kāmil-ut-tawārikh, which states that after the battle of Chandāwar, Jai-chānd's body could not be found, and was discovered under a heap of dead bodies. The king was recognized by his false teeth, which were set in a frame of gold.⁵ No further mention is to be found in Persian historical literature, and it was quietly assumed by modern historians that the Gāhadavāla dynasty came to an end with Jaya-candra in A.D. 1194. But two prominent facts remained unsettled. Jaya-candra had a son named Hariś-candra, who was born in the Vikrama year 1232, on the 8th day of Bhādra, which corresponds to the 10th August, A.D.

¹ *Ibid.*, vol. iv.

² *Ibid.*, vol. ii, p. 251.

³ See *Ind. Ant.*, vol. xvi. The name was read by Dr. Fleet as Mahīṣapāla, p. 174. The inscription is at present in the Townhall at Fathpur.

⁴ Elliot's "History of India," vol. ii, p. 219.

⁵ *Ibid.*, p. 251.

1175. On the occasion of the *jātakarman* or the ceremony of cutting the navel string of the newborn babe, the king Jayacandra granted the village of Vaḍesara in the Kaṅgali *pattalā* to the priest of the family, Praharāja-śarman.¹ Exactly twenty-one days after the birth of the prince he was given a name, and on that occasion (*nāma-karaṇa*) the king granted the villages of Saraudā and Āmāyi, in the Mānara *pattalā*, to a Brāhmaṇa named *Mahāpaṇḍita* Hṛṣikeśa-śarman.² These two villages were given away on Sunday the 13th lunar day of the bright half of the month of Bhādrapada of the Vikrama year 1232, which corresponds to, according to Dr. Kielhorn's calculations, the 31st of August, A.D. 1175. Nothing is known of this prince Hariś-candra after his birth. Another fact which calls for our attention, is that the Rāthor princes of Jodhpur claim to have been descended from king Jayacandra of Kanauj, but the name of the son of king Jayacandra, from whom the princes of Mārṅwār claim to be descended, is variously named by Tod and Dr. Hall as Sitārām, Setrām and Śwetarāi.³ It is well known that nobody has as yet tried to identify this Prince Hariś-candra with Śwetarāi or Sitārām, not even the archaeologists of the Jodhpur Durbar, who should naturally feel greater interest in the subject. I learned from Mahāmahopādhyāya Hara Prasāda Śāstrī that the very name of Hariś-candra was a novelty in the Jodhpur State at the time of his visit, in search of Bardic chronicles in 1908. The discovery of the Machlishahr grant was announced by Dr. J. Ph. Vogel in his annual report for 1906-7, who at the same time drew attention to the Belkhārā inscription, and the probable identity of the king Hariś-candra with the ruler whose name has not been fully mentioned in the latter record.⁴ Cunningham's discovery of the Belkhārā inscription did not attract much attention at that time. In fact, the great pioneer's faulty version of the record has made it very difficult for any one to use it, and whoever has used it, has fallen into one or other serious mistake. Thus we find Mr. V. A. Smith stating in one of his articles that the Belkhārā inscription represents an un-named king of the Gāhadavāla family as granting a village, more than two hundred miles distant from Kanauj.⁵ In his notes on Pandit Hīrānanda Śāstrī's article on the Machlishahr grant, the Editor of the "Epi-graphia Indica" has followed Mr. V. A. Smith's statements.⁶ The Belkhārā inscription contains nothing about grants of land, as will be seen later on. Another point which calls

¹ Epi. Ind., vol. iv, p. 127.

² Ind. Ant., vol. xviii, p. 130.

³ Arch. Surv. Rep. (old series), vol. xi, p. 129.

⁴ Annual Report of the Superintendent, Archaeological Survey, Northern Circle, 1906-7, p. 39 note.

⁵ J.R.A.S., 1908, p. 791.

⁶ Epi. Ind., vol. x, p. 95.

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for immediate attention is the statement that "The town of Kanauj was completely devastated by Shihāb-ud-dīn in A.D. 1193."¹ Here also the Editor of the "Epigraphia Indica" is to be found closely following the statements of Mr. Smith.² But there is nothing in the writings of the contemporary Muhammadan historians to warrant such a statement. Elliot's summary of the contents of the Tāj-ul-Ma'āshir is one of the very best and there is no mention of the capture or sack of Kanauj in the account of the year 589 or 590 A.H. Neither the Kāmil-ut-tawārīkh nor the Tabaqāt-i-Nāsirī contain anything about the capture of Kanauj. Consequently it must be admitted that if any later Muhammadan historian has stated that the City of Kanauj was captured and sacked in the year 589 A.H., he has taken for granted that the death of Raja Jaya-candra must have been followed by the occupation of the capital. There is very little evidence to show that the City of Kanauj was captured during the lifetime of Sultan Shihāb-ud-dīn of Ghūr or Malik Qutb-ud-din; but of this we shall hear later on.

The discovery of the Machlishahr grant opened a new page in the history of the Gāhadavāla Empire. It proved at once that the statements of the Muhammadans, though not false, yet were incomplete. Thus the same author, Hasan Nizāmī, gives a complete account of the subjugation of the cities of Delhi and Ajmer, but as we now see, fails to do so in the case of Kanauj. In Elliot's summary, we find a frank statement of the rebellion of Hīrāj or Hemrāj, the brother of the king of Ajmer. The steps taken to subdue him are more fully recorded below (see Elliot, vol. ii, pp. 219 and 225). So now we come to understand that the Gāhadavāla dynasty did not come to an end with the death of Jaya-candra on the field of Chandāwar. His son Hariś-candra succeeded to at least part of his dominions. His titles were the same as those of his father and grandfather:—

1. 19. *Śrī-Jayac-candra-deva-pādānudhyāta* - PARAMABHAṬ-
TĀRAKA MAHĀRĀJĀDHIRĀJA-PARAMEŚVARA-PARAMA-MĀHEŚVA-
RĀŚVAPATI.-

1. 20. GAJAPATI-NARAPATI-RĀJA-TRAYĀDHIPATI-VIVIDHA-
VIDYĀ-VICĀRA-VĀCASPATI ŚRĪ-MAT-HARIŚ-CANDRA-DEVO VIJAYĪ.

It is absolutely certain that King Jaya-candra died in the year 590 A.H. = A.D. 1194. So the accession of his son must be placed in the same year. The adherents of the fallen dynasty must have set up the eighteen-year-old son of the late king on the throne and continued to offer as much resistance

¹ J.R.A.S., 1908, p. 791.

² Epi. Ind., vol. x., p. 95.

to the Conquerors as they could. The boy king was just eighteen years old at the time of the death of his father, and at this tender age he was called upon to face an enemy whose record showed hardly any reverses, and who had at that time the resources of the kingdoms of Kanauj and Delhi at his command, as they had looted both treasuries. The statements of the Muhammadan historians make it clear that Sultan Shihāb-ud-dīn occupied the country to the south of the Jūn or Yamunā and a considerable part of the Antarvedī or Ganges-Jumna Doab. We have decisive proof of the fact that Kanauj was not taken or thoroughly occupied at this time. But of this we shall have to speak later on. The second important fact brought to light by the Machlishahr grant is that the son of Jayacandra did not lose his throne within a short time but continued to wield sufficient power so as to be able to grant a village in perpetuity to a man six years after his father's death. The date of the Machlishahr grant is given both in words and in figures :—

1. 23.*tri-paiṃcāśat-adhika-dvādaśa-śata-samvatsare pauṣa-māsi paurṇimāyām ravi-dine añke-pi samvata 1253 pauṣa śudī 15 ravau*.....

The above extract is quoted from Pandit Hīrānanda Sāstri's article on the Machlishahr grant.¹ When I examined the grant at Lucknow I read the date as 1257 instead of 1253. After the publication of Pandit Hīrānanda's paper, I obtained casts of the portion of the plate bearing the date, one of which is reproduced here, and I am now quite confident that I was right. The line runs as follows :—

1. 23.*tri-paiṃcāśat = adhika-dvādaśa-śata-samvatsare pauṣa-māsi paurṇimāyām ravi-dine añkepi samvata 1257 pauṣa śudī 15 ravidine*.....

Thus, we have two different dates in one inscription, which is by no means extraordinary. A large number of copper-plates of the Gāhadavāla family bear two different dates, but in each of these cases both dates are expressed in words as well as in numerical figures. Here we find that the month and the day are the same both when expressed in words as well as when expressed in symbols, but the year is quite different. There is no mistake about the reading of the numerical symbols: they are clear enough. I believe Pandit Hīrānanda relied on the date in words as the date in numbers was discrepant and there were a few scratches near the last symbol of the date. But it is apparent that the first date was erased and a second one substituted for it. For this it was necessary to erase the last symbol and re-engrave it. The reason of this

¹ *Epi. Ind.*, vol. x, p. 93.

change is not quite apparent as there is room enough at the bottom of the inscription for a postscriptum. The only explanation seems to be that the thing had to be and was done in a hurry. The day and the month were not changed and consequently the new date does not work out satisfactorily. I am indebted to Pandit Hīrānanda Śāstrī for the calculation that the Pauṣa pūrṇimā of the Vikrama year 1257 does not fall on a Sunday. The Belkhārā inscription is dated in the year 1253 of the same era and the last symbol of that inscription has no resemblance to the last one of this grant. If I am correct then it becomes certain that King Haris-candra continued to reign up to the year A.D. 1200.

The Belkhārā inscription is dated in the year 1253 of the Vikrama era and the date corresponds exactly to Tuesday, the 29th April, A.D. 1197.¹ The text runs as follows:—

- (1) *Parama-bhattāraketyādi rājāvali- . . . , śvapa-*
- (2) *ti-gajapati-nārapati-rajatrāyadhipati vividha-vi-*
- (3) *dyā-vicāra-vācaspati Śrī-mat = KĀNYAKUBJA-*
VIJAYA-
- (4) *RĀJYE Samvat 1253 Vaiśāsa Sudi 11 bhaume*
- (5) *Velaṣarā-palyām Rāṇaka Śrī-Vijayakarṇṇa-rā-*
- (6) *jye dharmmakārī nāmnāmataḥ Rāūta Śrī Āna[m]da*
- (7) *suta Rāūta Śakarūkasya Kīrttir = iyam . . .*
- (8) *Ghatitā c = esaṁ Sutradhāra Jālhanena śubham . . .*
- (9) *ra II Śrī-Śakarūkasya valasya gurau . . . II.*

The beginning of this inscription is very peculiar, and, in fact, very few Northern Indian inscriptions contain similar phrases. We should compare with this the colophon of one of the Nepalese Manuscripts in the collection of the Cambridge University library:—

Parameśvaretyādi rājāvalī pūrvavat Śrī-mat = Govindapāla-
devānām vinaṣṭarājye aṣṭatrimśat = samvatsare'bhilikhyamāno . .
--MS. Add. 1699, I.²

On this Prof. Bendall remarks: "The first clause probably represents the scribe as declining to recite as before (*pūrvavat*) the long list of royal titles beginning as they do, in fact, in the first three MSS. noticed—with the title *parameśvara*. The great interest, however, of the colophon lies in the phrase *vinasṭarājye* instead of the usual *pravardhamāna-vijaya-rājye*. I take this to be an acknowledgment that the star of the Buddhist dynasty had set and their empire was in A.D. 1199 "vinasṭa" "ruined"—a view which well accords with the fact that Govindapāla was the last Buddhist sovereign of whom we have authentic record, and that the Muhammadan

¹ *Ibid.*, vol. v, App. p. 27.

² Catalogue of Bud. Sans. MSS., Cambridge intro., p. iii.

Conquest of Bengal took place in the very first years of the twelfth century A.D.” The date in the Belkhārā inscription differs from that of colophon in three points :—

(1) The inscription begins with the word “*Paramabhāṭṭaraketyādi*” instead of “*Paramēśvaretyādi*.” But this difference is trifling, as beginnings of titles may differ in different dynasties.

(2) The name of the king is not definitely mentioned in the Belkhārā inscription, as we have that of Govindapāla in the colophon of the MS. of Pañcakāra.

(3) We have the phrase “*Srī-mat = Kānyakubja-vijaya-rājye*” instead of “*Vinaṣṭa-rājye*.”

From the initial line and the absence of the king's name and again from the phrase “*Srī-mat = Kānyakubja-vijaya-rājye*,” it appears that the name of the king of Kānyakubja was not well known at Belkhārā at that time, so it was not written, but the part of the country had passed out of the hands of the kings of Kānyakubja, and to denote that the phrase *Paramabhāṭṭaraketyādi* has been used. But the kingdom of Kānyakubja was not entirely ruined, like the empire of the Pālas. So the phrase “*Srī-mat = Kānyakubja-vijaya-rājye*” had to be used instead of the usual “*atīta*,” “*gata*” or “*vināṣṭa-rājye*.” This is perfectly true as we know from the Machlishahr grant of Hariś-candra-deva. After the settlement of the Hūnas as peaceful cultivators India enjoyed freedom and immunity from foreign conquest till the days of the inroads of Sultan Maḥmūd of Ghaznī and the conquests of Sultan Muhammad bin Sām of Ghūr. The Muhammadan conquerors were not themselves conquered by the religion and civilization of their subject races, they preserved their identity to the last and so the Indians were nonplussed. The ferocity and cruelty of the new conquerors paralysed them. But they continued to think that the conquest will not endure and at the same time they could not bear to call the rulers of a *Mleccha* family their kings immediately. This seems to be the reason why even in subjugated provinces the names of old dynasties and rulers continued to be used for some time. Even the conqueror had to relent and so we find that immediately after the conquest coins were being struck in the name of Sultan Muhammad bin Sām but after the type of the coins of the Chauhāns and with the legend in Nāgarī instead of Persian characters.¹ A couple of centuries ago Sultan Maḥmūd of Ghaznī had done the same thing for his Indian subjects in the Punjāb. We have no specimens of his Indian coinage in the Indian Museum, but there are several specimens in the British Museum, with the legend in Nāgarī characters of

¹ Cat. of Coins in the Indian Museum, vol. ii, pt. i, p. 17.

the tenth century A.D.¹ Copper coins continued to be issued for a long time after the conquest so as to make the currency acceptable to the masses of the subjects, and in the Joint Cabinet of the Indian Museum and the Asiatic Society of Bengal, the last coin is that of Sultan Muhammad ibn Tughlaq Shāh.² Later on the Nāgarī legend was renewed under the Surīs, during the reigns of Farīd-ud-dīn Sher Shāh, Islām Shāh and Muhammad Bahādur Shah.³

The object of the Belkhārā inscription was to record the erection of the very pillar on which it was incised by a man named Rāūta Sākarūka, son of Rāūta Ānanda, when the Rānaka Vijayakarnṇa was the ruler of Velaṣarā, i.e. Belkhārā, as the lingual *ṣa* did duty for *kha* in the inscriptions of this period. The Rānaka was probably a feudatory of the Gāhāḍavāla Empire, and after the fall of Jaya-candra continued to maintain himself in independence in the fastnesses of the Vindhya ranges. He never declared his independence openly, but continued to acknowledge the supremacy of the Gāhāḍavāla kings, so long as they existed in Kanauj. But he was surrounded by Muhammadan Fe-offees, and had lost touch with the centre of his Government at Kanauj. The subjugation of these petty but independent princes were left to the Muhammadan Feudal Lords among whom the country was divided after the conquest, and whose names we learn from the *Tabaqāt-i-Nāṣirī*; such as Hisam-ud-dīn Aghulbaq of Awadh or Oudh and Muhammad Bakhtiyār in Bhagwat and Bhūli.⁴

It has been already stated above that there is no authority for the statement that the city of Kanauj was conquered in the year A.D. 1193. The principal authorities for the wars of Sultan Muhammad bin Sām are the *Tabaqāt-i-Nāṣirī* and the *Tāj-ul-Ma'aṣir*. As for the *Tāj-ul-Ma'aṣir*, Elliot's summary does not contain anything about the reduction of the city of Kanauj. The principal incidents of the war with the king of Kanauj are :—

- (1) The battle of Chandāwar and the death of Jaichānd,
 - (2) the capture of the fort of Āsni,
 - (3) the sack of Benares,
- and (4) the reduction of the stronghold of Koil or Kol.

There is no mention of the city of Kanauj, nor of the kingdom. In fact the King Jayacandra is called throughout the work, "the Rāi of Benares."⁵ The account of the *Tabaqāt-i-Nāṣirī* is very meagre. It consists of three parts :—

¹ Lane-Poole, *Brit. Mus. Cat. of Oriental Coins*, vol. ii, pp. 150-51, pl. vi.

² *Cat. of Coins, Ind. Mus.*, vol. ii, pt. i, p. 49.

³ *Ibid.*, pp. 84-123.

⁴ *Tabaqāt-i-Nāṣirī (Bib. Ind.)*, pp. 549-550

⁵ Elliot, vol. ii, pp. 222-225.

(1) "In the year 590 H., the Sultan (again) marched from Ghaznīn and advanced towards Kīnnauj and Benares, and, in the vicinity of Chāndwār, he overthrew Rāe Jai-Chānd, and by that victory three hundred and odd elephants fell into his hands."

—Raverty's translation, p. 470.

(2) In the list of "*Victories, Successes and Holy-wars,*" we have "..... Jai Chānd of Banāras, Banāras, Kīnnauj, Kalinjar, territory of Awādh, Mālwā, Adwand Bihār, Lakhanāwati,"

—p. 491.

(3) The only mention of the war with Kanauj in the account of the events of the rule of Sultan Qutb-ud-dīn, Ibak, consists of: ".... and, in the year 590 H., Qutb-ud-dīn proceeded, at the august stirrup of the victorious Sultan, along with the Sipah-Salar, 'Izz-ud-dīn, Husain, son of Khārmīl, both of them being the leaders of the van of the army, and fell upon the Rāe of Banāras, Jai-Chānd, on the confines of Chandwāl and overthrew him."

—p. 516.

So we find that the *Tāj-ul-Ma'aṣir* does not contain even the name of Kanauj. In the *Tabaqāt-i-Nāṣirī*, Sultan Muhammad bin Sām is said to have advanced towards Kīnnauj and Banaras, but there is no mention of the capture of the city of Kanauj anywhere. In the list of victories we have the name of Kīnnauj. But this list of victories of Sultan Mu'iz-ud-din Muhammad is not at all accurate, because we have the names Adwand Bihār and Lakhanāwati included in this list when it is well known that the Sultan never set his foot in the country to the East of the Sone. Adwand Bihār is the same as *Uddandapura-Vihāra* as we find in one of the inscriptions of Sūrapāla II of the Pāla dynasty of Bengal.¹ It is also the same as the fort of Bihār, which was the only Bihār conquered by Muhammad Bukhtiyār. We have a fairly complete account of the wars of Bukhtiyār in Bihār and Bengal, and so we are able to detect the mistake in the list of victories, etc., but in the case of Kanauj, does not the absence of even the name of it in the *Tāj-ul-Ma'aṣir* convince us that there is some mistake. Later on, in the account of Shamsī victories, i.e. the victories of Sultan Shams-ud-dīn Āltāms̄h, we find the reduction of Kanauj expressly mentioned:—

"..... subjugation of Lakhanāwati and its territory, taking of Kīnnauj-i-Sher-garh Ājmir, Bihār, occupation of the fortress of Lakhanawāti a second time" Raverty was led to remark: "the greater num-

¹ See above, vol. iv, p. 109, pl. vii.

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ber of the above so-called victories and conquests are not even mentioned in the reign of I-yāl-timish, and several of those that are were effected by his Maliks; but neither these nor the remainder are all mentioned in the account given of their lives. What our author often calls a victory may be judged of from the mention of Kūhram, Budāun (which I-yāl-timish held the fief of), Kinnauj and several other places, which were taken in Sultan Muizz-ud-dīn's reign, either by himself or Malik Kutb-ud-din, Ibak."

—p. 628, note 2.

But I believe Major Raverty could not grasp the purport of these double mentions properly. There are two different ways in which this can be explained:—

(1) The city of Kanauj was taken by Sultan Muhammad bin Sām after the battle of Chandawār, but subsequently fell into the hands of the Hindus, and so had to be re-conquered by Āltāmsh; or

(2) only the kingdom of Kanauj was partly conquered by Muhammad bin Sām, the reduction of the city being effected during the reign of Āltāmsh.

I believe the second way is more acceptable because, in the first place, the city of Kanauj is expressly mentioned in the list of Shamsī victories, Shergarh being the special honorific epithet of the city of Kanauj. Previously, this title was considered to have been conferred either by Sher Shah or his son Islām Shāh,¹ but its mention in the *Tabaqāt-i-Nāsiri* makes it much older. It is more probable that Maulānā Minhājuddīn meant the kingdom and not the city of Kanauj when he wrote that the Sultan started towards Kanauj and Benares. Some trouble was going on in the newly conquered kingdom, and it is evident even from the *Tabaqāt-i-Nāsiri*; thus we have at the beginning: "Badāun, Banāras and the defeat of Rāe Mān" and again at the beginning of the account of Malik Nasir-ud-din Mahmud: "..... after a considerable time, in the year 623 H., the territory of Awadh was entrusted to his charge. In that country that prince performed numerous commendable actions, and carried on holy war, as by the tenets of the faith enjoined, so that his praise for manliness and boldness became diffused throughout the area of Hindustan."

"The accursed Bartu (or Britu), beneath whose sword above a hundred and twenty thousand Musalmans had attained martyrdom, he overthrew and sent to hell; and the refractory infidels, who were in different parts of the country of Awadh, he reduced and overcame, and brought a considerable number under obedience."—pp. 628-29. We have another proof of the

¹ *Cat. of Coins, Indian Museum, vol. ii, part i, p. 117-118, vol. iii, intro., pp. lxxiv.*

taking of the city of Kanauj during the reign of *Āltāmsh*: it is a coin struck to commemorate the reduction of the city. In 1881, Dr. Hoernle published the coin for the first time,¹ and he read the marginal legend containing the mint-name as:—

ضرب هذا الفضة في بلاد الهند خضرت ... خراج فتوح و

Later, in 1907, the Hon. Mr. H. Nelson Wright, in his *Catalogue of Coins in the Indian Museum*, gives the reading of the marginal legend of this coin as:—

هذه الفضة في بلاد الهند ... [خ]راج فتوح و كو

The marginal legend of this coin taken by itself shows that Mr. Wright's reading is the correct one, but the legend should be compared with that of another one, a coin of the Bengal Sultan Mughisuddin Yuzbak, whose coin also was published by Dr. Hoernle at the same time.³ On comparison it appears certain that what has been read by Mr. Wright as *فتوح* is really the name of a place and the second name beginning with "Ko" seems to be *Gwāliyūr* or *Gwalior*. I have examined the coin repeatedly during the last three years, and I am almost convinced that the second name ought to be read as "*Gwāliyūr*." There are three dots over the first name and Mr. Wright has assigned one to the first letter, thus making it *Fe*, and two to the second one making it *Te*, and so the last letter becomes *He*. But on comparison with the coin of *Ghiyās-ud-dīn Iwaz*, one feels certain that it is a name and to assign two of the dots to the first letter, making it *Qaf*, one to the second making it *Nūn*, and supplying one more for the last one, a thing by no means uncommon for this class of coins, thus making it *Jim*. So the word spells out *Qanauj*, the accepted spelling for the name of the ancient *Kānyakubja* in Perso-Arabic Historical Literature. These coins are very rare and it is quite certain that they were struck to commemorate the conquest of some part of India. We have another coin of a similar nature in the Indian Museum though the legend is differently worded. It is a coin of the Bengal Sultan *Sikandar Shāh* of the First *Iliyās Shāhī* Dynasty.⁴ It was struck in the "country of *Chāwalistan* or *Kāmrū*" in the Hijra year 759 = A.D. 1357. It is well known that *Muhamadans* never succeeded in conquering *Kāmrūp* or *Assam* and the very name of the mint "the country of *Chāwalistan*" or *Kāmrūp* makes it certain that it was struck to commemorate the invasion. Similarly we have the name of the mint as

¹ J.A.S.B., 1881, part i, p. 66.

² I.M. Cat., vol. ii, part i, p. 21, No. 39.

³ *Ibid.*, vol. ii, part ii, p. 146.

⁴ *Ibid.*, p. 153, No. 38.

“Bilād-ul-Hind” “the country of India,” and it appears certain that this coin also was struck in honour of the conquest. Unfortunately the date of this coin is irrecoverably gone, otherwise the date of the taking of Kanauj like that of Nūdiāh would have been settled. But it is certain that the city of Kanauj was taken some time during the reign of Āltāms̄h, i.e. between A.H. 607—633 = A.D. 1210—1235. It is more probable that the actual conquest took place in the year A.H. 623 = A.D. 1226, when Malik Nāsir-ud-dīn Maḥmūd was placed in charge of the province of Oudh and when Bartu or Britu was overthrown. It coincides with the date of the evacuation of the Upper provinces by Seoji and Saitārām, as recorded in the Bardic chronicles. In a couplet quoted by Cunningham on the authority of Mukji the Bard of the Khichi Chauhans, the date of the migration is Vikrama Samvat 1283 = A.D. 1226 = A.H. 623.

The Bithu inscription of Siha the Rathoḍa, recently published by Mr. D. R. Bhandarkar, shows that even in 1273 A.D. it was known that Siha was the son of Prince Setrām; so the names handed down by tradition are genuine. The date of the Bithu inscription, v.s. 1330, also shows that v.s. 1283 as the date of the Rathoḍa emigration is not improbable. *Ind. Ant.*, vol. xl, p. 181 f.

Thus the reduction of the ancient city of Kanauj by the Muhammadans took place thirty-three years after the battle of Chandāwar and the death of Jaya-candra and twenty-six years after the last date in the Machlishahr grant.

History has hitherto failed to record the exploits of the boy-king, the last of the proud Gāhaḍavālas, who came to the throne at the age of eighteen, to face difficulties at the sight of which many a war-worn veteran would have turned pale. The fall of ancient empires and the destruction of time-honoured families were the order of the day. The ferocity and the cruelty of the conquerors, their unrelenting religious zeal struck terror into the heart of the Indian populace. It required a cool head and a stout heart to stick to the ancient capital and the fortunes of a falling kingdom, situated right in the heart of the newly-formed empire of religious zealots. The Punjab was lost a couple of centuries ago and the Chauhān had fallen. After the battle of Chandāwar practically the whole of the Antarvedi, i.e. the Ganges-Jumna-Doab, had fallen into the hands of the victors, and immediately afterwards the last remnant of the Pāla Empire had disappeared. Bengal was torn by internal dissensions and had fallen an easy victim to the marauding expeditions of Muhammad Bukhtiyār Khiljī, and the royal family had taken refuge in the water-bound strongholds of Eastern Bengal. Only the last Gāhaḍavāla was making a stand for a remnant of his ancestral dominions. The very name of the last king of the Gāhaḍavāla

dynasty was unknown to the Cāraṇas of Rajputana. "The son of Jaya Chandra is called *Set-Rām* by Tod, *Sītā-Ram* by Mukji, and *Śweta Rāya* by Dr. Hall's informant. All these various readings are clearly intended for the same name, but they differ utterly from the name which has been handed down by the tradition and by song throughout the North-West Provinces. Everywhere the son of Jaya Chandra is called *Lākhan*, and in song he is known as the *Kanaujiyā Rāi*."¹ Tod places the migration of the Royal family in the Vikrama year A.D. 1268 = 1211. Cunningham places it in 1283 according to Mukji's books which he had himself examined and quotes a verse which he heard from the Bard's sons.²

An attempt to fix the boundaries of the Gāhadavāla kingdom would probably meet with some success at the present date. After the battle of Chandāwar, the fortresses of Koil or Kol and Āsni fell into the hands of the Muhammadans. As I have already stated Āsni was an important stronghold even in the times of the Pratihāras. Mahmūd of Ghaznī captured this fort after the sack of Kanauj and the flight of Jaipāl or Rājyapāla.³ In the west Badāun the ancient Vodamayuta was taken once during the lifetime of Sultan Muhammad Bin Sām, and in the list of his victories it is entered as a holy-war (*Jihād*).⁴ Āltāms̄h was the feudatory of Budāun when he was invited by the nobles of Dehli to ascend the throne, but after that we find that Budāun is mentioned at the beginning of the list of Āltāms̄h's victories. The only probable meaning seems to be that Budāun and the surrounding country formed a sort of buffer between the Gāhadavāla kingdom and the Muhammadan Empire and was continually changing hands. The eastern boundary is more difficult to settle. Tirhut was not conquered till the time of Āltāms̄h, and even then simply over-run,⁵ and probably the modern districts of Jaunpur, Gorakhpur and Gonda were the last remnants of the empire of the Gāhadavālas.

¹ Cunningham, Arch. Surv. Rep., vol. xi, p. 123.

² *Ibid.*

³ Elliot, vol. ii, p. 46—Tarikh-Yamini.

⁴ Tabaqāt-i-Nāsiri (Bib. Ind.), pp. 471 and 491.

⁵ *Ibid.*, p. 627.

56. Contribution to our knowledge of Indian Earwigs.

By MALCOLM BURR, D.Sc., M.A., F.E.S., &c.

Since the publication of the half volume on Dermaptera in the Fauna of British India series, substantial additions have been made to our knowledge; the classification has been revised, and in the following pages, sixteen species are added to the list, of which eleven are new to science: several of the others have been described since the appearance of the half volume in question, and two or three genera are added to the Indian list, and several imperfectly known species are here dealt with more fully.

The *Pygidicranidae* are enriched by the inclusion among them of the *Echinosomatinae*, and also some Ethiopian and Neotropical subfamilies.

The *Labiduridae* are not much affected, except by the removal of the *Echinosomatinae*.

The *Labiidae* have been profoundly altered by an outline revision published by me in the Deutsche Entomologische National-Bibliothek, No. 8, pp. 58-61 (1911): the new arrangement is referred to below.

The *Chelisochninae* are given the rank of a family, but otherwise are not much altered.

The *Forficulidae* are altogether recast: the subfamilies represented in India are as follows:—

Anechurinae, in which the doubtful genus *Lipodes* is provisionally ranged: *Homotages* is removed to the *Forficulinae* which is enriched by several other non-Indian genera, several out of the old *Opisthocosmiinae*, which is otherwise scarcely altered, but the formerly suppressed subfamily *Eudohrninae* is revived from *Eudohrnia* and also *Kosmetor*.

The whole of the system, as it stands to-day, is given in detail in Wytsman's Genera Insectorum, Dermaptera, 1911, Brussels, to which the reader is referred for further particulars. My own arrangement and Zacher's do not differ materially except in details, and it is to be hoped that we have here the foundations of a natural system which will be eventually adopted. The arrangement of the Family *Forficulidae* is, however, purely provisional, and is liable to considerable alterations.

The page numbers quoted in this paper at the upper left-hand corner of each description or note refer to my half volume in the "Fauna."

p. 17.

With reference to the food and habits of earwigs, it is interesting to quote an extract from a letter from Dr. Annandale :—

“ The giant stinging-nettle of the Himalayas (*Girardinia heterophylla*, Decne.) is, when in flower, extraordinarily attractive to many species of earwigs. I have not seen specimens of the group in such variety elsewhere as I did on the inflorescence of this plant at Bhim Tal in Kumaon in September, 1906. The fruit had already begun to form, and representatives of the following species were greedily devouring the unripe seeds :—

Diplatys siva, *Forcipula trispinosa*, *Allodahlia macropyga*, *A. coriacea*, *Forficula planicollis*, and *Eudohrnia metallica*.

Apparently the plant possesses no attraction for earwigs except when in this condition, for I have often examined it at other times of the year without finding a single specimen.”

Concerning *Diplatys gladiator* Mr. Gravely writes : “ This species is abundant in Calcutta during the rains and a few weeks following on whitewashed walls on the Maidan, where it runs about very rapidly and erratically, pausing for a moment only when it meets with anything that excites its curiosity. I once saw a couple apparently feeding on the remains of some small kind of fig (probably the fruit of the Pipal tree—*Ficus religiosa*) and have watched specimens catching and devouring small May-flies on walls under the arc-lamps in the Eden Gardens. As the slightest struggle on the part of the May-fly is sufficient to send the *Diplatys* rushing wildly off again, I doubt whether the latter ever captures really healthy flies.”

Dr. Annandale has recently taken specimens of both *Labidura riparia* and *L. bengalensis* under stones between tide-marks on the shore of the Chilka Lake in N. E. Madras.

p. 31.

The classification of the earwigs has undergone a radical change owing to the appearance of Zacher's book, and the work is not yet complete. The system is based upon the structure of the opisthomeres, that is to say, the pygidium and its appendages, upon the venation of the wings, and upon the structure of the genitalia.

Most of these characters are too difficult for ordinary purposes of identification, as their study involves the dissection of many specimens and preparation of very numerous microscopic slides.

The order Dermaptera is divided into three suborders. Of these two, the *Arixenina* and *Hemimerina* each include a single aberrant subparasitic species foreign to the Indian Fauna. The third suborder, the *Forficulina*, includes the true earwigs.

This is divided into three Superfamilies, the *Protodermaptera*, consisting of the *Pygidicraniidae* and the *Labiduridae*, the *Paradermaptera*, with the single family *Apachyidae*, and the *Eudermaptera*, including the remaining three families, the *Labiidae*, *Chelisochidae*, and *Forficulidae*.

p. 43.

Fig. 3 F is attributed by error to *Diplatys fletcheri*: it really represents the ventral aspect of the apex of the abdomen of *D. gladiator*, Burr.

p. 51.

Diplatys rufescens, Kirby.

The Indian Museum possesses specimens from :—

E. HIMALAYAS: Kurseong, 5000 ft., 7-ix-09. Nos. 2878 and 2880 (N. Annandale).

UNITED PROVINCES: Kumaon, Bhim Tal, 4500 ft., 21-x-06. "Under stone, sitting on a mass of eggs, which it refused to leave." No. 631/15 (N. Annandale).

p. 53.

Zacher has restricted the genus *Pygidicrana* to the South American forms, in which the apical chitinised portion of the penis, the parameres, are slender and narrow, with no teeth: for the oriental species, and consequently for all the Indian species included by me in *Pygidicrana*, he erects the new genus *Kalocrania*, with *K. marmoricrura* as its type. Therefore, for the six hitherto-known Indian species, together with the following, the generic name *Kalocrania*, Zacher, replaces *Pygidicrana*, Serville.

p. 56.

Kalocrania valida, Dohrn.

Father Astruc found a short-winged variety common in the Madura District. He writes me that "they live under the bark of trees, chiefly where some accidental wound has made the bark burst." He found a female with some forty eggs, somewhat oblong, "attached by the thinner extremity and set in some order." Father Astruc also found one apparently about to attack a female of a large *Attacus atlas*, which he had pinned to a tree to attract males.

Kalocrania raja, sp. n.

Large and powerful.

Antennae yellow.

Head yellow, with big black spot on the frons.

Pronotum dark-brown, with yellow sides and faint median yellow stripe : nearly oval, subtruncate posteriorly.

Scutellum equilateral, prominent.

Elytra black, with discoidal yellow spot, broad, rather short, apically truncate.

Wings rudimentary.

Legs yellow.

Abdomen deep brown, gradually dilated towards the apex.

Last dorsal segment inflated, ample, deep chocolate, with a median sulcus, finely rugulose, the external angles produced as a crested tubercle.

Penultimate ventral segment ample, very broad, and rounded.

Forceps subcontiguous, broad and depressed asymmetrically arcuate, the external margin raised near the base with an erect blunt crested tooth.

Long. corporis	..	♂ 30 mm.
„ forcipis	..	6

INDIA : Nilgiri Hills, 6000 ft., i-08.

H. L. Andrewes, 1 ♂. (Type in B.M.).

This species resembles *P. valida*, but differs in the coloration, uniform legs, short, truncate elytra and aborted wings, crest on exterior angles of the last dorsal segment, and external erect basal tooth of the forceps.

The structure of the last dorsal segment and forceps is almost identical with that of *D. kallipyga*.

p. 64.

Picrania angustata, Dohrn.

I refer to this species a male in my collection taken by Mr. E. E. Green in the Nilgiris, at Kharkur Ghal, on April 17th, 1910.

pp. 67 and 68.

The placing of *Palex sparattoides*, Borm., as a subfamily of the *Labiduridae* is confirmed by Zacher after study of the male gonapophyses.

I have come to the conclusion that the creature described by Dohrn under the name *Platylabia major* is nothing more or less than the female of this species, and Dohrn's name must therefore stand : *Palex* falls then as a homonym of *Platylabia*, and the *Palicinae* become the *Platylabinae* : see also note in "Fauna," pp. 124 and 125.

p. 70.

The *Echinosomatinae* must be removed from the *Labiduridae* to the *Pygidicranidae*, in spite of the absence of keels on

the femora : these are not a scientific essential characteristic of that group, but merely a convenient feature for purpose of identification.

p. 73.

Subfamily ALLOSTETHINAE.

This subfamily includes a few species of powerfully built, dark-coloured earwigs, only known from the Oriental Region.

It is characterized by the form of the sternal plates ; both the prosternum and mesosternum being sharply pointed posteriorly ; the second tarsal segment has a tufted lobe, somewhat resembling that of the *Chelisochidae*.

Three genera are known, and as they may in time all be discovered in India, and still more probably in Burma, we give the following table of genera :—

Table of Genera.

- | | |
|--|-----------------------------------|
| 1. Totally apterous : metanotum concave (as in larvae) : (virga inflated at the base) .. | 1. <i>Gonolabidura</i> , Zacher. |
| 1. 1. Elytra always, wings usually, well developed and metanotum truncate (virga not inflated). | |
| 2. Size large. (About 30 mm.) : (virga feebly bowed, shorter than the praeputial sack : metaparameres powerful, elliptical) .. | 2. <i>Allostethus</i> , Verhoeff. |
| 2. 2. Size smaller (10—21 mm.) (virga strongly bowed, longer than the praeputial sack : metaparameres feeble, apically pointed) .. | 3. <i>Allosthetella</i> , Zacher. |

The genus *Allostethus* includes the well-known Malayan earwig formerly known as *Psalis indica*, Hagenb. : it is a powerful, dark-coloured, usually fully-winged species, sometimes with an ill-defined yellowish spot on the elytra. It may be discovered in Burma, whence I have seen a distinctly Allostethid, but indeterminable, young larva. *Allosthetella*, Zacher, contains a Malayan species, which resembles the above and its allies, but is much smaller.

Genus GONOLABIDURA, Zacher.

TYPE : *Gonolabidura volzi*, Zacher. (= *piligera*, Borm.).

Build powerful : antennae multi-segmentate, 4 and 5 segments short : totally apterous, the metanotum concave behind,

of larval form : pro- and mesosterna strongly narrowed posteriorly : abdomen more or less parallel-sided : forceps with branches subcontiguous, robust, and trigonal.

This genus is very closely related to *Allostethus*, Verh., from which it differs mainly in being totally apterous.

Range :—Oriental Region.

Gonolabidura astruci, sp. n.

Size moderate : build robust : colour blackish brown.

Antennae brown, with 16-17 segments : third not very long, fourth shorter, fifth nearly equal the third, rest a little longer, subpyriform, slender at the base.

Head tumid, smooth and shining, sutures obsolete, broad at the base : eyes small.

Pronotum transverse, rectangular, smooth, shining, median suture indistinct : meso- and metanota larval, smooth and shining.

Prosternum short, acute basally : mesosternum acute : metasternum with lobe short, rectangular, transverse, truncate.

Legs brown, paler apically : tarsi long and slender.

Abdomen shining brown above, broad and dilated, slightly narrower at the apex than in the middle : basal segments smooth, the others gradually more strongly punctate : at the sides, segments 7—9 are strongly convex, but not acute, and rugulose : ventral surface dull brown, pubescent.

Last dorsal segment ample, rectangular, transverse, shining, and almost smooth, median suture distinct, posterior margin truncate : on each side there is an obtuse straight keel.

Penultimate ventral segment broadly rounded, the apex itself truncate, with a thick yellow pubescence.

Apical segment of parameres lanceolate, very long and narrow.

Pygidium typical, not protruding.

Forceps ♂ with the branches remote, robust, trigonal at the base itself, then attenuate and strongly arcuate : ♀ subcontiguous, nearly straight, the inner margin crenate.

Long. corporis	♂	15 mm.	18—19.5
„ forcipis		2.75	3.5

SOUTH INDIA : Madura District ; Shembaganur.

Several specimens, in fungi and under rotten bark (*coll. mihi Astruc*).

I am indebted to Father Astruc for this fine and very distinctive species.

At first glance, it looks like a robust *Gonolabis*, but the structure of the tarsi and sternal plates show at once that it is an *Allostethid*. It differs from *G. piligera* from Sumatra, in the shorter, broader body and more arcuate forceps.

p. 76.

Psalis femoralis, Dohrn.

The Indian Museum possesses a species, which I refer to this species, from—

E. HIMALAYAS : Kurseong, 5000 ft., April 7, 1909. (D. Lynch)

pp. 81 and 82.

Anisolabis colossea, Dohrn, is now placed in a distinct genus *Titanolabis*, Burr (Tr. Ent. Soc., p. 168, 1910), characterized by the rounded lobes of the meso- and metasternum, and also total absence of any rudiments of elytra.

Homæolabis, Borelli.

Homæolabis, Borelli, Boll. Mus. Torino, xxvi, No. 640.
p. 1. (1911).

Differs from *Euborellia* only in the form of the sternal plates : the meso- and metasterna are not truncate, but rather narrow : produced into rounded lobes : from *Titanolabis* it differs in the presence of rudimentary elytra.

TYPE and only known species : *H. maindroni*, Borelli.

This genus stands in the same relation to *Titanolabis* that *Euborellia* stands to *Anisolabis*.

Homæolabis maindroni, Borelli.

Homæolabis maindroni, Bor., Bol. Mus. Tor., vol. xxvi, No. 640, p. 4 (1911).

	♂	♀
Long. corporis	15.5—16 mm.	15 mm.
„ forcipis	2.5	2.5

General colour black, the legs orange yellow.

Antennae red at the base, the rest dark, with some antepical segments pale : 4th segment a little shorter than the third, fifth about equal to third : segments all rather thick, and subovate, rather long.

Head deep reddish black, smooth and tumid, sutures obsolete : mouth parts deep red.

Pronotum rectangular, a little longer than broad, and slightly widened posteriorly ; black, with a median transverse depression and sides reddish, distinctly keeled :

Prosterum parallel-sided :

Meso- and metasterna narrow, not truncate, but produced into a rather narrow, prominent, rounded lobe.

Elytra small lateral flaps, narrow at the base.

Meso- and metanota smooth and black.

Legs orange yellow : first tarsal segment a little longer than the tumid third.

Abdomen black, punctulation very fine and feeble.

Last dorsal segment almost smooth, broader than long, truncate posteriorly, rectangular in the ♂ almost so in the ♀.

Penultimate ventral segment rounded in both sexes.

Forceps alike in both sexes, the branches stout, contiguous, straight, unarmed, trigonal at the base, somewhat depressed.

S. INDIA : Pondichery (Mus. Paris, Type).

CEYLON : Peradeniya, 1 ♂ 1 Aug. 1910 (Green ; *coll. mihi*) : Kala-oya, 12-05 1 ♀ (*coll. mihi*) : Kandy, 12-vi-10 1 ♂ (India Museum, No. 8427-16).

At first glance this species looks like a large *E. annandalei*, but it is characterized by the contiguous, straight forceps, alike in both sexes.

It is sharply distinguished by the form of the sternal plates, which characterize the genus.

p. 84.

Anisolabis kudagae, Burr.

CEYLON : Hagatale, February 11th, 1910, a female under a decayed log, surrounded by young (Green, *coll. mihi*).

p. 87.

The generic name *Borellia* being preoccupied by Rehn, I have been obliged to alter this name, and have proposed *Euborellia* (Proc. U. S. Nat. Mus., xxxviii, p. 448, note, 1910).

Table of Species.

1. Elytra meeting on the sutural margin.
2. Elytra exposing half the mesonotum.
3. Forceps ♂ similar, not arcuate : sides of abdominal segments 4—9 in the ♂ not acute nor carinulate .. 1. *greeni*, Burr.
- 3-3. Forcep ♂ asymmetrical : sides of abdominal segments 4—9 acute, carinulate .. 2. *astruci*, sp. n.
- 2-2. Elytra covering mesonotum almost entirely : (sides of abdomen ♂ acute, carinulate : forceps ♂ asymmetrical : penultimate ventral segment ♂ with tufts of long bristles). 3. *penicillata*, Bor.

- 1-1. Elytra lateral, not meeting at the suture.
2. Femora ringed with black .. 4. *stali*, Dohrn.
2-2. Femora not ringed .. 5. *annandalei*, Burr.

Euborellia astruci, sp. n.

Small: deep black.

Antennae dark brown, basal segments rather yellowish.

Head jet black, finely punctulate, tumid, sutures obsolete.

Pronotum black, brownish posteriorly and at the sides almost square, very slightly wider posteriorly than anteriorly.

Elytra as in *E. greeni*, exposing about half the mesonotum: black, shading to reddish brown.

Legs dark brown.

Abdomen jet black, the segments bordered with reddish: densely punctulate: sides of segments in the ♂ 4—9 acute, carinate:

Last dorsal segment in the ♀ transverse, truncate, with a median sulcus: similar in the ♀ but sulcus feebler.

Penultimate ventral segment broadly rounded: in the ♀ narrower.

Forceps with the branches in the ♂ trigonal, asymmetrical, the left branch feebly, the right strongly, arcuate; in the ♀ contiguous, trigonal, simple.

Long. corporis	..	♂	9.5 mm.
,, forcipis	..		1.75

S. INDIA: Madura, Shembaganur: many specimens. (Astruc, *coll. mihi*).

This species resembles *E. greeni* generally, agreeing especially in the form of the elytra, but the punctulation is stronger, the colour deeper, the sides of the abdomen are acute and carinate in the male, and the penultimate ventral segment broader, and the forceps of the male asymmetrical.

From *E. penicillata* it differs in the smaller size, denser and coarser punctulation, darker colour, and broader penultimate ventral segment, without tufts of bristles.

Father Astruc found it under stones and in fungi. He notes that they mate about the end of February, and that the eggs lie in a heap.

Euborellia penicillata, Borelli.

Euborellia penicillata, Bor., Boll. Mus. Tor., vol. xxvi, No. 640, p. 3 (1911).

Size medium: colour black, legs orange.

Antennae with segments 1—3 orange, the rest blackish brown.

Head black, mouth parts orange, sutures indistinct, smooth.

Pronotum rectangular, a trifle longer than broad, black, the sides slightly reflexed, and narrowly bordered with orange; smooth.

Elytra ample for the genus, almost covering the mesonotum.

Legs orange.

Abdomen punctulate, moderately dilated about the middle, deep reddish black: sides of segments 4—9 in the ♂ acute, rugulose and carinulate.

Last dorsal segment ♂ rectangular, with a median sulcus, truncate posteriorly: in the ♀ similar, but narrower.

Penultimate ventral segment ♂ rounded, nearly smooth: near the apex, in the middle, there is a pair of diverging tufts of long, stiff, yellow bristles.

Forceps in the ♂ with the branches remote, trigonal in the basal half, asymmetrical, the left branch feebly, right branch strongly arcuate: in the ♀ simple, trigonal, subcontiguous, gently arcuate.

	♂	♀
Long. corporis	.. 14 mm.	12.5 mm.
„ forcipis	.. 2.25	2

S. INDIA: Ootacamund, under stone, ♂ and ♀, 12th August, 1910. (E. E. Green, *coll. mihi*). Nilghiri, Coonoor (Mus. Paris, Type).

This species closely resembles *E. greeni*, Burr, but differs in the smoother head and pronotum, rather more strongly punctulate abdomen, but especially in the larger elytra, which only expose a very small portion of the mesonotum: also in the acute and keeled sides of the abdomen in the male, and asymmetrical forceps.

Very characteristic is the peculiar pair of diverging tufts of long yellow bristles near the apex of the penultimate ventral segment.

p. 92.

Forcipula decolyi, Borm.

SIKKIM: Gangtok, Sept. 9th, 1909 (*coll. mihi*).

p. 108.

Ctenisolabis bifoveolata, Bol.

Father Astruc has sent me several specimens of this species, which was hitherto known only from Bolivar's unique type: they were found at Shembaganur, in the Madura district in Southern India. It was found under stones, in company with *Euborellia astruci*.

The antennal segments are much shorter than indicated in Bolivar's figure, and the mesonotal keels exclude it from *Leptisolabis*; it therefore falls into *Ctenisolabis*.

It is easy to recognize by the relatively large size, uniform red legs and remote, arcuate forceps of the male: those of the female are the same as in other female Brachylabids, that is, simple, and contiguous.

p. 106.

Genus NANNISOLABIS, Burr.

Table of Species.

1. Pronotum longer than broad.
2. Pronotum parallel-sided, densely punctulate. 1. *philetas*, Burr.
2. 2. Pronotum gently dilated posteriorly nearly smooth 2. *willeyi*, Burr.
1. 1. Pronotum broader than long, widened posteriorly, very finely punctulate 3. *formicoides* sp. n.

p. 108.

Nannisolabis formicoides, sp. n.

Small, shining black, very finely punctulate, with fine golden pubescence.

Antennae black, paler towards the apex: first segment long, and thick: second minute: third rather long, the rest rather short, and growing thicker towards the apex.

Head shining black: eyes small, anterior.

Pronotum a little wider than long, broadened posteriorly:

Mesonotum with tumid shoulders.

Legs nearly black.

Abdomen finely punctulate, black, sub-divided before the apex, which is narrowed: Forceps with the branches short, conical, gently incurved, sub-contiguous in the ♂, contiguous in the ♀.

	♂	♀
Long. corporis	5.5—6 mm.	7—7.5 mm.
„ forcipis . . . . .	.5	.5

S. INDIA:—Madura district, Shembaganur, numerous specimens, under dry cow-dung (Astruc).

This little species, with a superficial resemblance to an ant, differs from *N. philetas*, which it otherwise resembles, in the form of the pronotum; it is smaller and blacker than *N. willeyi*.

The female is a little larger than the male but the two sexes are very much alike.

p. 110.

Family iv. LABIIDAE.

This family has now been revised by me and split into several sub-families.

The following is the arrangement of the sub-families represented in India :—

Table of Subfamilies.

- 1. Head transverse, sutures very distinct, broad posteriorly, narrowed anteriorly; eyes rather large and prominent, as long as, or longer than, the first antennal segment 1. *Spongiphorinae*.
- 1. 1. Head narrow, more or less parallel-sided, the sutures nearly obsolete; eyes smaller, scarcely longer than the first antennal segment 2. *Labiinae*.

The distinction between these two groups, though well marked in the typical forms, is less marked in the Indian genera.

There are five other subfamilies, but these are not yet known to be represented in India.

p. 111.

The genus *Spongiphora*, Serv., is now restricted to a few South American forms. The subfamily *Spongiphorinae* is separated from the subfamily *Labiinae* by the broader and more depressed head, more inflated cheeks and more prominent eyes. As thus defined, it is represented by two genera in India : *Spongovostox*, Burr, and *Irdex*, Burr.

I. Subfamily SPONGIPHORINAE.

This is mainly an American subfamily : it is characterized by the broad and depressed head, strong sutures and prominent eyes.

Table of Genera.

- 1. Cheeks tumid, shorter than the eyes . . . 1. *Irdex*, Burr.
- 1. 1. Cheeks smooth, as long as the eyes, or longer . . . 2. *Spongovostox*, Burr.

p. 114.

Genus EROTESIS, Burr.

The original specimen of *Spongiphora sphinx*, Burr, which is the type of this genus, has been undoubtedly identified with

[N.S.]

Proreus simulans, Stål., so the genus falls as coincident with *Proreus*.

It, therefore, remains to define the true position of *Labi-dura* ? *decipiens*, Kirby.

Genus IRDEX, Burr.

Irdex, Burr, Deutsch. Ent. Nat. Bibl., Vol. 2, p. 59 (1911).

Antennae with about 15 cylindrical segments, the fourth nearly as long as the third : head broad and depressed. Eyes prominent. Elytra and wings perfectly developed. Legs slender. Tarsi long and slender ; the first and third segments equally long, the second minute. Abdomen nearly parallel. Pygidium prominent. Forceps remote, elongate, depressed.

This genus contains the single species hitherto known as *Spongiphora nitidipennis*, Borm.

Additional Indian localities are :—

MADURA : Shembaganur, common. (Astruc, coll. Burr).

E. HIMALAYAS : Kurseong, 5000 ft. (Ind. Mus.).

The latter specimen is a small pale variety, with very hairy, buff elytra, and long narrow, apically emarginate pygidium.

Genus SPONGOVOSTOX, Burr.

Spongovostox, Burr, Deutsch. Ent. Nat. Bibl., No. 8, p. 59 (1911).

TYPE: *Spongiphora quadrimaculata*, Stål.

Sizes small or medium. Antennae with from fifteen to twenty segments, all cylindrical, the fourth nearly as long as the third. Head depressed, rather broad, sutures distinct. Eyes big. Pronotum often widened posteriorly, or subquadrate. Legs slender. Tarsi slender, the third segment much longer than the second.

Range : Tropical Asia, Africa, America and Australia.

1. *Spongovostox semiflavus*, Burr. (p. 113).

This is the only known Indian species of the genus, although seventeen species are at present included in it.

Additional localities :

CEYLON : Peradeniya and Ruanwella, several from under bark of diseased rubber-tree (*Hevea*). (Green, coll. Burr).

Subfamily LABIINAE.

This subfamily includes *Chaetospania*, *Sphingolabis*, *Labia* and a few new genera. They are mostly small species, with body moderately, or sometimes strongly, depressed : the head is smooth and tumid, the sutures nearly obsolete, the eyes small.

Table of Genera.

- | | | | |
|----|---|----|----------------------------------|
| 1. | Fourth and fifth antennal segments as long as the third, or longer. | .. | |
| 2. | Head subsinuate on posterior margin; body decidedly depressed: anterior femora thickened. | .. | 1. <i>Chaetospania</i> , Karsch. |
| 2. | Head truncate posteriorly; anterior femora not thickened. | .. | 2. <i>Labia</i> , Leach. |
| 1. | Fourth and fifth antennal segments shorter than the third, often conical. | .. | 3. <i>Prolabia</i> , Leach. |

Genus LABIA, Leach.

This genus stands as arranged in the monograph of Indian Earwings, with the following modification: *Spongiphora lutea*, Borm., is included, and *L. arachidis*, Yers., and *L. nigrella*, Dubr., and *L. luzonica*, Dohrn, are removed to *Prolabia*, Burr.
p. 118.

Labia curvicauda, Motsch.

Additional localities:

BENGAL: Calcutta, Sibpur, Royal Botanic Gardens, "in fruit of *Nipa fructitans*." (Ind. Mus.): Calcutta, "on wing at midday." (Ind. Mus.).
E. HIMALAYAS: Kurseong, 5000 ft. (Ind. Mus.).

Genus PROLABIA, Burr.

Prolabia, Burr, Deutsch Ent. Nat. Bibl., Vol. 2, p. 60 (1911).
Type: *P. arachidis*, Yersin.

Agrees with *Labia*, but the segments of the antennae beyond the third are all short, and generally more or less conical or pyriform.

We remove to this genus the following species:—

L. nigrella, Dubr.,
L. luzonica, Dohrn.
L. arachidis, Yers.

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We have seen (ante, p. 774) how the name *Platylabia* replaces *Palex*, with the single species *P. major*, of which *Palex sparattoides* is a synonym.

For the remaining species, which were hitherto ranged in *Platylabia*, we revive the genus *Chaetospania*, Karsch, the type of which is *Ch. inornata*, Karsch, from Madagascar.

The characterization given of *Platylabia* holds good for *Chaetospania*, as the name only was wrongly used.

Genus CHAETOSPANIA, Karsch.

Chaetospania, Karsch, Berl. ent. Zeit., xxx, p. 87 (1886).

Platylabia (partim), Dohrn, Stett. ent. Zeit., xxviii, p. 347 (1867).

Labidophora (partim), Scudder, Proc. Bost. Soc. N. H., xviii, p. 297 (1876).

Sparattina, Verhoeff, Zool. Anzeig., No. 665, p. 198 (1902).

TYPE: *Chaetospania inornata*, Karsch.

Antennae with fourth and fifth segments, almost, or quite, as long as the third. Head smooth, tumid, sutures subobsolete. Pronotum subquadrate, gently convex anteriorly: build slender and body decidedly depressed. Elytra and wings perfectly developed, pubescent, the former not keeled. Legs rather short. Femora, especially anterior pair, thickened. Abdomen subparallel-sided in the ♂. Pygidium free. Forceps ♂ depressed, remote.

Platylabia major, Dohrn, the type of *Platylabia*, having been shown to be a Labidurid, identical with *Palex sparattoides*, Borm., and *Sphingolabis*, Borm., being confined to its type *S. furcifer*, Borm., and two closely related non-Indian species, the genus *Chaetospania* includes the rest of the species formerly ranged in *Platylabia*, as well as the true *Chaetospania*, and *Ch. feae* is returned to it from *Sphingolabis*.

pp. 125 and 126.

I have come to the decision that *Platylabia gestroi*, Dubr., is the female of *Ph. thoracica*, Dohrn, and that *P. nigriceps*, Kirby, is not specifically distinct, so that these three species, as recorded, now are fused under the name *Chaetospania thoracica*, Dohrn.

p. 125.

Table of Species.

- | | |
|---|------------------------------|
| 1. Pygidium ♂ bifid at apex. | |
| 2. Pygidium ♂ with sides dilated. | 1. <i>foliata</i> , Burr. |
| 2. 2. Pygidium ♂ parallel-sided .. | 2. <i>feae</i> , Borm. |
| 1. 1. Pygidium ♂ not bifid at the apex. | |
| 2. Pygidium ♂ truncate at apex,
with a minute median lobe .. | 3. <i>thoracica</i> , Dohrn. |
| 2. 2. Pygidium ♂ triangular, apically
acute | 4. <i>stiletta</i> , sp. n. |

Chaestospania foliata, Burr.

Platylabia foliata, Burr, Stett. ent. Zeit., p. 338 (1911).

Small: general colour red and black: build slender:

Antennae brownish-yellow: (nine segments remain);

Head smooth, chocolate-brown: sutures indistinct;

Pronotum deep chocolate-brown: convex anteriorly and gently rounded posteriorly: prozona somewhat tumid.

Elytra and wings dark brown, pubescent, ample.

Legs yellow: femora thick.

Abdomen red: blackish near the base; hairy:

Last dorsal segment ♂ simple, smooth, quadrate.

Pygidium ♂ depressed and dilated, widest in the middle, with angular convex sides: posteriorly rounded and deeply emarginate, with two triangular sharp-pointed lobes.

Forceps with the branches remote and slender: strongly pubescent, gently arcuate: the inner margin armed with two sharp teeth.

		♂
Long. corporis	..	5.5—7 mm.
,, forcipis	..	1.75—2.

CEYLON: (1 ♂, Type, coll. Dohrn): Garnpola? from cankered barb of *Hevea brasiliensis*, 23-xii-09 (Green, 1 ♂ coll. *mihi*).

This species somewhat resembles the Australian *C. brunneri* but is a little smaller and weaker. The forceps are much less strongly arcuate, and instead of one very prominent tooth there are two short but sharp ones: the pygidium is bifid in both, but in *P. brunneri* it is nearly parallel-sided, whereas in this species the sides are distinctly convex and obtuse-angular.

It is described from a well-preserved and well-developed male in the Dohrn collection. Mr. Green has sent me a second male, also from Ceylon, which is smaller, and the forceps are somewhat malformed, and the teeth obsolete.

TYPE in Dohrn collection.

Chaestospania stiletta, sp. n.

Size medium: general colour black, the body deep chestnut: abdomen and forceps hairy.

Antennae black, with 11 segments, the fourth about equal to the third, long, elongate pyriform.

Head smooth, black, depressed, sutures indistinct.

Pronotum black, convex anteriorly, sides subparallel, gently rounded posteriorly: prozona somewhat tumid.

Elytra and wings black, finely punctulate, well-developed.

[N.S.]

Legs yellowish; anterior femora, which are decidedly thickened, often black.

Abdomen subparallel-sided, deep reddish chestnut, hairy, and finely punctulate.

Last dorsal segment ♂ ♀ rectangular, transverse, posterior margin truncate, darker in colour, somewhat tumid over the insertion of the forceps, with a pair of small, compressed tubercles in the middle.

Penultimate ventral segment ♂ ample, quadrate, posterior margin gently sinuate; ♀ broadly rounded.

Pygidium prominent in both sexes: in ♂ depressed, rather broad, triangular, apically, acute; in ♀ depressed, broad, quadrate, apically truncate.

Forceps with the branches very hairy, deep reddish chestnut, depressed, sub-trigonal, remote, elongate, and gently arcuate towards the apex in both sexes; in the ♂ there is a small, nearly obsolete laminate tooth in the basal third, and a strong, prominent, laminate tooth in the second third: in the ♀ the inner margin is laminate about the middle.

	♂	♀
Long. corporis ..	7.5—8 mm.	7.5—8.25 mm
„ forcipis ..	2—3	2—2.5

SOUTHERN INDIA: Madura District, Shembaganur, 11 ♂♂, 8 ♀ (Astruc; *coll. mihi*).

In coloration and general structure, this species resembles *Ch. feae*, but it is a size larger, the armature of the forceps is not quite the same, and the pygidium is acute, not bifid.

It is quite different from those of its congeners, which have aculeate pygidia.

From *Ch. aculeata*, Borm., it differs in the straight forceps of the male and truncate pygidium of the ♀; from the African *Ch. paederina* in the larger size, different colour, stouter build, broader and bigger pygidium and laminate, not spined, teeth of the forceps in the ♀: from *Ch. styligera*, Burr, in the decidedly greater size, much broader, less spiniform pygidium, and laminate, not spiniform teeth of the forceps.

This species appears to be fairly constant, for the only variation, beyond trifling difference in size, in the several specimens examined, is in the coloration of the legs; in about half the specimens, the anterior femora are black.

p. 127.

Sphingolabis holds good, including *S. hawaiiensis*, Borm. (Lombok and Hawaii), and *S. villica*, Burr. (S. Africa), as well as its type, *S. furcifer* (Sumatra).

But *Chaetospania* being revived, as already mentioned, *Sphingolabis feae* is restored to its original genus.

Sphingolabis is very closely related to *Chaetospania*: differing only in its somewhat larger size, stouter build, less depressed body, broader head and more nearly square pronotum.

p 129.

The *Chelisochnae* are raised to the rank of a family, the *Chelisochnidae*, being the third family of the Superfamily *Eudermaptera*: the remaining subfamilies given in this page remain in the family *Forficulidae*.

p. 136.

The specimen from Travancore recorded here as var. *stratioticus*, Rehn, of *Chelisochnes morio*, Fab., proves to be the hitherto undescribed male of *Adiathetus tenebrator*, Kirby.

q.v. (post, p. 792).

p. 136.

Genus PROREUS, Burr.

Table of Species.

1. Pronotum longer than broad, and gently widened posteriorly (size medium).
2. Forceps rather slender with one sharp tooth, or not toothed: build slender. 1. *simulans*, Stål.
- 2.2. Forceps depressed, broad and stout, with several teeth: build stronger 2. *ritsemae*, Borm.
- 1.1. Pronotum about as broad as long: (smaller insects).
2. Pygidium short and broad, emarginate in the middle: forceps with one sharp tooth: last dorsal segment with no minute tubercles 3. *melanocephalus*, Dohrn.
- 2.2. Pygidium hidden: last dorsal segment ♂ with a pair of minute tubercles on posterior margin.
3. Build slender: forceps with several strong teeth: abdomen scarcely dilated: last dorsal segment ♂ with 2 minute tubercles near together in middle of posterior margin: wings normally developed 4. *delicatulus*, sp. n.

- 3.3. Build stout : forceps with teeth almost or quite obsolete : abdomen moderately dilated : last dorsal segment with pair of minute tubercles not near together : wings normally abortive 5. *cunctator*, sp. n.

p. 136.

Proreus delicatulus, sp. n.

Size small : build slender : general colour tawny and reddish. Antennae with 12—13 segments, yellowish brown, darker towards the apex ; all slender and cylindrical, but third short, and fourth hardly longer than broad ; fifth about as long as third, sixth longer.

Head depressed, smooth shining blackish brown, sutures obsolete.

Pronotum about as broad as long, chocolate brown, shining, yellowish by translucence at the sides, which are parallel ; posterior margin truncate, anterior convex.

Elytra smooth, ample, shining straw yellow, shading to darker at the margins ;

Wings prominent, pale yellow, darker at the suture.

Legs yellow.

Abdomen shining chestnut red, darker at the sides, very finely punctulate.

Last dorsal segment ♂ rectangular, broader than long, truncate posteriorly, with a pair of minute sharp tubercles in the middle of the posterior margin ; narrowed in the ♀.

Penultimate ventral segment ♂ broad, truncate, in ♀ rounded, narrower.

Pygidium ♂ scarcely visible, truncate ; in ♀ hidden.

Forceps with the branches in the ♀ remote, short, depressed, broad straight, apically incurved, with one strong and one weak tooth on the inner margin.

	♂	♀
Long. corporis	6 mm.	5.5 mm.
,, forcipis	1.5	1

CEYLON : Peradeniya, 9-vi-10 1 ♂ (*type*), and 6-v-09 1 ♀, at light. (Green ; c.m.).

This elegant little species recalls *P. melanocephalus* but is smaller and the build more slender and graceful : the forceps are more depressed, the coloration quite different, and the body much less hairy. The pair of minute tubercles in the middle of the posterior margin of the last dorsal segment are absent in that species ; they are, however, present in *P. cunctator*, but the dilated abdomen of that species distinguishes it at once.

p. 136.

Proreus cunctator, sp. n.

Size small: build stout: general colour tawny and black. Antennae 14—15 segmentate: first segment black, stout, and long; third slender and cylindrical, not very long, fourth nearly as long as third, the rest a little longer, all slender and sub-cylindrical, the segments near the base tawny, each one darker at the apex, the rest all dark-brown.

Head black, smooth, sutures not distinct, rather flattened, occiput and posterior margin somewhat tumid.

Pronotum orange-red, a little longer than broad, parallel-sided, truncate anteriorly, posterior margin gently rounded.

Elytra short, scarcely longer than the pronotum, truncate posteriorly, orange-yellow, but an indistinct narrow fuscous band along the suture and costal margin.

Wings hidden.

Legs tawny.

Abdomen black, dilated, closely, and finely punctulate.

Last dorsal segment transverse, short; posterior margin truncate, rather thickened, with a short, conical, minute tubercle above on each side of the middle.

Penultimate ventral segment broadly rounded, with a faint median emargination.

Pygidium not prominent, with a vertical face.

Forceps with the branches remote, depressed, not trigonal, stout, and strongly arcuate with two minute teeth about the middle on the inner margin.

Only cyclolabia form of ♂ known—♀ unknown.

		♂
Long. corporis	..	5.5—7 mm.
„ forcipis	..	1.5—1.75.

INDIA: Assam-Bhutan frontier: Darrang District, N.E., 26-xii-10 (S.W. Kemp, 2 ♂ in Indian Museum No. 8587/16—8591/16).

The appearance of this little species is very distinctive. It resembles *P. melanocephalus*, but is smaller, the coloration different; all the antennal segments are more slender, the 3—5th decidedly longer: the penultimate ventral segment of the male is entire in *P. melanocephalus*, and the last dorsal segment has not the pair of minute tubercles that are present in *P. cunctator*.

The armature of the forceps is much feebler in the species, and the sculpture of the abdomen more dense and clear.

The macrolabious form of the male, and also of the female, are unknown. Possibly there may be a macropterous form, which would still more resemble *P. melanocephalus*, and in this case probably the pronotum would be gently widened posteriorly.

pp. 146 and 147.

Adiathetus tenebrator, Kirby (redescribed).

Size medium or large: colour blackish-brown:

Antennae with 15—16 segments, one or two ante-apical segments pale: fourth a little more than half as long as third: fifth about equal to third, the rest elongate, all cylindrical.

Head broad, depressed, tumid behind the eyes, sutures distinct.

Pronotum subquadrate, slightly widened posteriorly, prozona tumid, with well-marked median suture and impression on each side: metazona flat.

Elytra perfectly smooth, dull brownish black.

Wings prominent, bright shining black tipped with orange at the suture.

Legs short, black: tarsi long, slender, strongly pubescent.

Abdomen subparallel, broader in the ♂ than in the ♀ in which it is gently narrowed apically, deep reddish black, lateral tubercles strong: punctulate.

Last dorsal segment ample, smooth: in the ♂ square, tumid in the middle near the posterior margin, with a row of small compressed tubercles, a depressed area near the angles: in the ♀ similarly, but more feebly, tuberculate.

Penultimate ventral segment broadly rounded in both sexes.

Pygidium in the ♂ short, subquadrate, tumid, depressed, and somewhat narrowed to the apex, which is abruptly truncate, similar in the ♀ but more strongly narrowed, produced to a truncate rectangular lobe.

Forceps with the branches in the ♂ strongly depressed, and dilated for half their length, strongly dentate on the inner margin of this portion: apical portion attenuated, with a nearly obsolete tooth, gently arcuate, the tips blunt and incurved.

In the ♀, the branches are feebly depressed elongate, nearly straight, and not dilated, with a sharp triangular tooth in the inner margin at the base itself, and a small tooth near the middle.

	♂	♀
Long. corporis ..	20 mm.	18.5 mm.
„ forcipis ..	7	9.5.

INDIA: (B. M. Kirby's Type).

SOUTHERN INDIA: Travancore. 1 ♂ (coll. Bolivar): Nilgiris, Karkur, 17-iv-10 (Leg. Green, 1 ♀ coll. mihi).

Madura District: near Shembaganur (Astruc, coll. mihi).

This species has long been known only from a single female in the British Museum labelled "India", named *tenebrator* in

MS. by Westwood, and described by Kirby under that name in 1891.

I have received a nice fresh female from the Nilghiris, from Mr. Green, and now recognize its male in a fine specimen from Travancore, which I have had in my collection for several years, although it is the property of Señor Don Ignacio Bolivar to whom I have now returned it. I confused it at first with the var. *stratioticus* of *Ch. morio*, and as such recorded it in my book on Indian Earwigs (1910, p. 136); but an attentive examination reveals the difference in the structure of the feet, and I have no hesitation at all in referring it to *tenebrator*. It is identical in every respect except the purely sexual features: one distinctive point is the fact that the elytra are quite dull, but the wing-scales bright and shining.

The male forceps resemble those of a fine *Ch morio*, and recall the type which is characteristic of *Forficula*: the forceps of the female are also very distinctive.

Father Astruc has sent me several specimens of both sexes from the neighbourhood of Shembaganur, in the Madura district: he found them under the bark of a freshly-felled tree in a plantation, in a fever-stricken district.

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The species of *Allodahlia* have the membranous part of the wings deeply coloured. Those of *A. scabriuscula* are smoky black within the spurious vein (the long vein running parallel to the hinder edge of the wing), and hyaline beyond it.

In Burmese specimens of *B. macropyga* (the original *A. ancylura*) the wings are vertically divided into black and yellow, the black extending to the anal margin: in *A. coriacea* they are vertically divided into smoky black and yellow. (Dohrn, *in litt.*).

p. 159.

Anechura stoliczkae, Burr., sp. n.

Anechura stoliczkae, Burr.

Colour uniform dark-brown.

Antennae light-brown: 11—12 segments, cylindrical, the third rather long, fourth hardly shorter than third.

Head smooth, bright.

Pronotum broader than long, truncate anteriorly, somewhat rounded posteriorly, at the sides straight, flat.

Prozonum swollen or tumid.

Elytra broad, flat, without keels.

Wings well developed.

Legs long and small, blackish.

Tarsi long and small, the first $1\frac{1}{2}$ longer than the third, second a little widened.

Abdomen ♂ almost parallel-sided, widened: ♀ widened, narrow posteriorly, punctulate, dark red-brown.

Last dorsal segment flat, broad, with a little hump on each angle, and with two bigger ones in the middle.

Penultimate ventral segment broadly rounded.

Pygidium ♂ short, obtuse, perpendicularly compressed at the end, with two humps on the upper portion, small in ♀.

Forceps ♂ remote, first curved a little on the outside, then turning round, slender, straight, slowly converging, with a strong tooth on the inner margin near the basis, in the ♀ folded up, simple.

	♂	♀
Long. corporis	13.5 mm.	11 mm.
„ forcipis	9	4

NORTHERN INDIA: Upper Sutlej District, Bashahr, 2 ♂, 3 ♀ (Stoliczka, 1866, Mus., Vienna).

This species was brought from India by Stoliczka as long ago as 1866, but never described: the specimens, two males and three females, are in the Vienna Museum.

It is well characterized by its uniform dark-brown colour and simple arcuate forceps. Superficially, it somewhat recalls *Forficula schlagintweiti*, Burr.

p. 164.

Guanchia, Burr.

Guanchia, Burr, Gen. Ins. Derm., p. 86 (1911).

TYPE: *G. cabreræ*, Bolivar.

Differs only from *Forficula* in the abbreviated elytra, which are decidedly obliquely truncate, so that the sutural margin is much shorter than the costal.

Range: Canary Islands, Algeria and India.

This is not a very natural genus, although a convenient one: it was originally formed for a group of four species peculiar to the Canary Islands, to which was added one Algerian form.

We have to include now two Indian species.

Table of Species.

- | | |
|--|-----------------------------|
| 1. Colour dull brown-black: forceps
♂ crested above; third and
fourth antennal segments rather
long | 1. <i>chirurgæ</i> , sp. n. |
| 1.1. Colour shining black: forceps ♂
not crested: third and fourth
antennal segments relatively
short | 2. <i>medicæ</i> , sp. n. |

Guanchia medicæ, sp. n.

Antennæ light brown, darker apically; segments all relatively short, especially third and fourth.

Head shining, smooth, blackish brown.

Pronotum decidedly transverse, subrectangular, gently rounded posteriorly; deep chestnut, with pale sides.

Elytra yellowish-brown, abbreviated and strongly obliquely truncate posteriorly.

Wings abortive.

Legs yellowish.

Abdomen almost smooth, deep rich reddish-black, brilliantly shining with a slight greenish lustre: last dorsal segment gently narrowed.

Pygidium minute, not protruding.

Forceps ♂ with the branches contiguous, dilated through a third or half their length, this part with parallel sides, the inner margin denticulated; then strongly, but not brusquely, attenuate, and arcuate.

		♂
Long. corporis	..	7—9·5 mm.
„ forcipis	..	2—3·5

S. INDIA: Madura District, Shembaganur (3 ♂ coll. mihi, Astruc).

This species does not very closely resemble *G. chirurga*: it is a size smaller, and the brilliant sheen of the abdomen is very distinctive.

Guanchia chirurga, sp. n.

Size small: general colour dark chestnut:

Antennae greyish-brown, 12—13 segments, the fourth nearly as long as the third.

Head smooth and tumid, clear yellowish red, the mouth parts darker.

Pronotum transverse, almost rectangular, the sides feebly convex: almost black, light brown at the sides: median suture faint: prozona feebly tumid.

Elytra short, obliquely truncate, the sutural margin being much shorter than the costal: smooth, blackish brown.

Wings abortive.

Legs yellowish brown, the tarsi and claws rather long.

Abdomen dark brown or chestnut, darker at the base, shading to reddish at the apex: smooth; sides of sixth to eighth segments acute.

Last dorsal segment rectangular, transverse, posterior margin truncate, with a gently elevated, tumid, obtuse tubercle over the roots of the forceps.

Penultimate ventral segment broadly rounded.

Pygidium very small, obtuse.

Forceps elongate, arcuate, and slender: basal portion, about the first third of their length, dilated, the dilated portion ending in a right angle but not toothed: the dilated por-

tion is strongly bent upwards, thus forming a laminate triangular crest.

Long. corporis	..	♂ 9 mm.
„ forcipis	..	4—4.5.

SIKKIM : Teesta Valley, Tunglu, 13—14,000 feet : 1-15. viii-03. Tibet Expedition : 1905—172 : 2 ♂.

This species has very characteristic appearance owing to the reflexion of the lamination of the forceps, which forms a sharp, strongly compressed, triangular crest in the basal third of the forceps.

It has a marked superficial resemblance to *F. guancharia*, Heller, of the Canary Islands.

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Forficula greeni, Burr.

Father Astruc found this species by no means rare in the Pulney Hills and at Shembaganur in the Madura District : it occurs generally singly, in the chinks of the bark of trees, and on dry shrubs. Father Astruc writes me that it takes up its quarters in the holes bored by the larvae of a small Longicorn beetle in the branches of orange-trees ; in one such case he found a pair with eight eggs : they also frequent the hollow stems of dried brambles.

Forficula beebei, sp. n.

Size small or medium : colour uniform deep shining black, with an oily lustre : the female is somewhat paler, rather of a deep brownish black.

Antennae with 12—13 greyish brown segments, the fourth a little shorter than the third.

Head smooth, sutures not very distinct, eyes prominent.

Pronotum distinctly broader than long, truncate anteriorly, side parallel, gently rounded posteriorly.

Elytra perfect, ample, smooth.

Wings abbreviated.

Legs blackish brown.

Abdomen moderately dilated beyond the middle : pliciform tubercles distinct : dorsal surface very finely punctulate in the ♂, smooth in the ♀ : ventral surface dark brown.

Last dorsal segment ♂ transverse, smooth, posterior margin irregular, with a depressed tumidity over the roots of the forceps : in the female similar, but narrower and simpler.

Penultimate ventral segment ♂ broad, obtuse angled : ♀ rounded.

Pygidium ♂ tumid, with a short projecting transverse lobe, armed at each corner with a short sharp spine : in ♀ tumid and obtuse.

Forceps with the branches in the ♂ feebly dilated at the base itself, gradually attenuated from the base, and strongly arcuate, finely denticulate about the middle, with a tumid, low tubercle on the upper surface at the angle of the dilated portion: in the ♀ simple contiguous.

		♂	♀
Long. corporis	..	8 mm.	8 mm.
„ forcipis	..	2	1.5

E. HIMALAYAS: Darjiling District, Phallut, 12,000 feet, April 1910, 1 ♂, 1 ♀. (Ind. Mus. Nos. 5046 and 5047/16: C. W. Beebe).

TYPE in Indian Museum.

This curious species has somewhat the appearance of *F. planicollis*, Kirby, but may be at once distinguished by its intense black colour, with a strong oily lustre: the form of the pygidium and forceps of the male is very characteristic: it might be mistaken at first glance for the poorly developed variety of *F. schlagintweiti*, Burr, with which it agrees in the transverse pronotum and black colour, and the forceps are somewhat similar, but the lustre and pygidium distinguish it.

Its manner of occurrence is very interesting: Mr. C. W. Beebe was investigating the food of the pheasants which occur along the Darjiling-Sikkim and Nepalese frontier, at an altitude of from 10,000 to 13,000 feet: in April, thousands of a red and yellow lily occur, their three-chambered seed-cases rising through the snow: these seem to form the more or less permanent resting-place of several species of insects, which afford an important item in the food of the Blood-Pheasants, Sky-larks and Pipits which occur there.

Mr. Beebe gathered forty of these pods, at random, within a radius of a quarter of a mile: twenty-three of them contained a single earwig each, and four contained two earwigs, in three cases both were in the same partition, and one pod contained an earwig in one partition, and a *Coccinella* and a maggot in another, so that 70 % of the seed-cases contained one or more earwigs.

The material thus found consisted of this pair of *F. beebei*, and a yellow-bellied variety of *F. schlagintweiti*, Burr.

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GENUS CORDAX, Burr.

Table of Species.

1. Forceps contiguous at base.
2. Colour nearly black, elytra sometimes with small red spot: (not shining) 1. *forcipatus*, Haan.

- 2.2. Colour lighter.
3. Elytra dull orange red, with narrow black bands .. 2. *armatus*, Haan.
3.3. Elytra dull brown .. 3. *ceylonicus*, Motsch.
1.1. Forceps not contiguous at base : (elytra shining black, with orange shoulder and foot) .. 4. *politus*, sp. n.

p. 185.

Cordax forcipatus, Haan.

Forficula (Opisthocosmia) forcipata, Haan (1842), p. 242, pl. 23, fig. 11.

Opisthocosmia forcipata, Borm. (1900), p. 95 (nec Burr).

Opisthocosmia erroris, Burr (1904), p. 308.

General colour black, or very dark brown, varied with reddish: head tumid, with transverse suture distinct, eyes prominent: antennae red-brown or blackish, with long, thin, cylindrical segments: pronotum narrow, longer than broad, truncate anteriorly, rounded posteriorly, sides parallel: sides rather broadly reflexed, prozona tumid: elytra ample, smooth, dull black, sometimes with a small reddish spot at the shoulder: wings prominent, dull black, tipped with orange-red at the apex of the suture: legs long and slender, dark reddish brown: abdomen black, convex, moderately dilated about the middle: last dorsal segment ♂ narrowed and sloping: forceps with the branches in the ♂ narrowed contiguous at the base, cylindrical, (a) in the typical form straight, parallel and contiguous for about two-thirds their length, then armed with a strong sharp tooth on the upper surface, beyond which they are elliptically arcuate, meeting at a thickened tooth before the apex, or (b) by variety, only subparallel, the upper tooth and ante-apical tooth almost or entirely obsolete, and very feebly arcuate in the apical half.

E. HIMALAYAS: Kurseong, 5000 feet, September 09, 2 ♂ (N. Annandale, Ind. Mus. No. 3045/16). Also occurs in Borneo, Siam, and New Guinea.

The typical form of this species is easy to recognize on account of the peculiar forceps, but the only two Indian specimens, which I have seen are of a variety, in which the forceps have their characteristic armature and form so feebly developed that at first I failed to recognize them: the disappearance of the teeth, elongation of the enclosed ellipse and scarcely parallel basal portion quite alter the appearance of the creature: the small orange-red shoulder spot figured by Haan is more rarely present than absent: the colour varies from dull black to reddish black: the forceps are generally deep red, darkened at the teeth.

It probably occurs elsewhere in India, and very likely the typical form will be met with.

It is quite different in coloration and appearance from *C. armatus* and from *C. ceylonicus*.

Cordax politus, sp. n.

Size medium; build slender: general colour shining reddish chestnut.

Antennae with basal segment black, the rest reddish, slender and cylindrical.

Head dark wine-red, broad, frons tumid and smooth, transverse sutures deep, occiput tumid.

Pronotum narrower than the head, decidedly longer than broad, parallel-sided, rectangular, deep reddish, chestnut.

Elytra shining deep brown, paler at the shoulders, which are well rounded.

Wings prominent and long, black, with a large discoidal yellow spot.

Legs orange yellow; first and second tarsal segments about equally long.

Abdomen deep red, blackish at the sides, clothed with long fine hairs, smooth, very gently dilated to the 9th segment.

Last dorsal segment ♂ decidedly narrower than the abdomen, smooth, almost square; posterior margin with a small conical tubercle at each outer angle, and a small tumid elevation over the roots of the forceps.

Penultimate ventral segment not very broadly rounded.

Pygidium prominent, almost parallel-sided, with an apical triangular incision and small pointed lobes.

Forceps with the branches not contiguous at the base, very hairy, slender and elongate, deep red in colour, nearly straight, the tips gently incurved, armed on the inner margin with two or three small fine sharp teeth. ♀ unknown.

		♂
Long. corporis	..	10 mm.
,, forcipis	..	6 ,,

N. E. BURMA: Chinese Frontier, Take-Pum Mountain, between 4000—5000 feet, November, 1910: "under stones near water." (C. W. Beebe; 1 ♂, Indian Museum, No. 8374/16).

This species somewhat resembles *C. ceylonicus* in general appearance; it may be distinguished by its oily lustre, and distinct, apically cleft pygidium.

It has a superficial resemblance to *Kosmetor temora*.

A single male is known, which is the Type, in the Indian Museum, Calcutta.

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The genus *Hypurgus*, Burr, is now split, since *H. simplex*, Borm., and *H. biroi*, Burr (New Guinea), are not congeneric with *H. humeralis*, the type of *Hypurgus*. They differ in the long, and slender antennal segments, which are those of a true opisthocosmiid, while the antennae of *Hypurgus humeralis* are short, as in the *Forficulinae*.

A new genus has therefore been erected for *H. simplex* and *H. biroi*: this is:—

Genus NARBERIA, Burr.

Narberia, Burr., Gen. Ins. Derm., p. 94, 1911.

p. 188.

Hypurgus humeralis, Kirby, var. *vittatus*, nov.

Differs from typical Cingalese specimens in being rather larger, and in having the shoulder spot lengthened into a longitudinal band: it is not structurally distinct, only a larger, rather finer race with different pattern of elytra.

N. BENGAL: Jalpaiguri District: Banarhat: "flying to light between rainstorms, 24-viii-08. I. H. Burkill." 2 ♂♂ (Ind. Mus.).

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Genus LIPODES, Burr.

I am now inclined to refer this genus to the *Anechurinae*: it is to be hoped that fresh material be shortly forthcoming to settle the very unsatisfactory question.

p. 205.

Forficula? cingalensis, Dohrn.

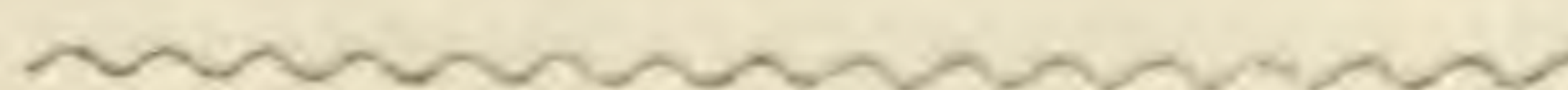
In a review of the monograph of the Indian Earwigs (Ent. Rundschau, xxvii, p. 175, 1910), Zacher discusses this species, having found Dohrn's type and a second male in the Berlin Museum. He considers it to be a Spongiphorid (in the old sense): the first segment of the posterior tarsi is unusually long, and the elytra have a sharp keel. Zacher suggests placing it provisionally in *Erotosis*, near to *E. decipiens*, but the presence of the keel on the elytra demands a new genus, if it is at all related to this group.

The following is a translation of Zacher's redescription of this species:—

"Antennae with 16 segments: pronotum with broad, translucent borders: elytra keeled and sides of the abdomen acute and keeled: second tarsal segment simple, the first very long: forceps of the ♂ broad at the bases, bowed, with two

small teeth before the apex, the points hooked and crossed :
last dorsal segment with transverse median ridge.”

From the account of the forceps, tarsi and elytra it appears that it is unlikely to be a Spongiphorid or a Labiid.



57. References to Indian Mathematics in certain
Mediæval Works.

By G. R. KAYE.

I.

In certain mediæval works on mathematics and kindred subjects there are curious references to Indian sources which have possibly led to misunderstandings as to the part played by Hindu scholars in the domain of mathematics.

Such references may be roughly divided into three classes : viz. (1) those that attribute to an Indian source a general system of some branch of mathematics ; (2) those that refer particular problems to an Indian origin ; and (3) those that term the modern system of arithmetical notation ' Indian.'

To the first class belong the *Algoritmi de numero Indorum* attributed to Muhammad b. Mūsā, the *Liber abbaci* of Leonardo Fibonacci, the *Indian Arithmetic* of Planudes, the *Liber augmenti et diminutionis* of a certain Abraham, etc.; of the second may be mentioned references (or supposed references) by Ibn Sina, Ibn el-Bennā and Jordanus ; while of the third are statements by el-Qalaṣādi, el-Maḥallī and others besides statements in the works of Planudes, and Leonard of Pisa already mentioned.¹

II.

A detailed examination of the particular instances cited brings to light some very curious facts and at the same time shows that the term ' Indian ' was often incorrectly applied.

To those familiar with the old Hindu mathematical works a casual inspection of the works of Muhammad b. Mūsā, Maximus Planudes and Leonardo Fibonacci will convince them that the connection with India is very slight indeed, and if it were not for the fact that in each of the works referred to the term ' Indian ' is used or supposed to be used no one would have suggested the connection.

Muhammad b. Mūsā el-Chowārezmi lived in the first quarter of the ninth century of our era. He was one of the scholars that the Khālif el-Māmūn is said to have employed in measuring a degree of the meridian, the revision of Ptolemy's tables, etc. He is supposed to have been the first Arab writer on Algebra, and his treatise on that subject is well known

¹ For a fuller list of such references see the Appendix.

through Rosen's translation.¹ The particular work of Muhammad b. Mūsā in question was published in Europe in 1857 by Prince Boncompagni who gives it the title *Algoritmi de numero Indorum*. The following list of contents of the work, however, shows pretty conclusively that it is not of Indian origin :—

- (1) Principles of numeration.
- (2) Addition.
- (3) Subtraction.
- (4) Division by two (Mediation).
- (5) Multiplication by two (Duplation).
- (6) Proof by 'nines.'
- (7) Division.
- (8) Multiplication of sexagesimal fractions.
- (9) Division of sexagesimal fractions.
- (10) Manner of writing sexagesimal fractions.
- (11) Addition of sexagesimal fractions.
- (13) Mediation with sexagesimal fractions.
- (14) Duplation with sexagesimal fractions.
- (15) Multiplication of ordinary fractions.

The chief points which differentiate this work from any early Hindu work are (1) the use of the proof by 'casting out the nines,' (2) the exposition of the sexagesimal notation. There are also some special points which lead us to doubt the Indian origin of this work. According to Woepcke the idea of sexagesimal fractions is expressly attributed to the Indians by Muhammad b. Mūsā. This is very strange since the Hindu mathematical works practically ignore the system,² but possibly Woepcke misunderstood his text as he did in other similar cases as will be seen later on. Secondly according to Rosen, Colebrooke, Woepcke, and others Muhammad b. Mūsā was also indebted to the Hindus for the substance of his algebra, but this is by no means true as was long ago conclusively proved by Rodet.³ Thirdly, although the work is supposed to deal with Indian numbers no Hindu symbols are actually employed.

Leonardo Fibonacci of Pisa having travelled in Egypt, Syria, Greece, Sicily and Provence and having learnt the 'Indian' method of arithmetic was convinced of its superiority to those commonly employed and "even to the algorithm and to the method of Pythagoras." He, therefore, wrote his *Liber abbaci* (A.D. 1202). In A.D. 1220 he also published a *Practice of Geometry* and (?) afterwards a treatise on square numbers.⁴ The *Liber abbaci* contains the following chapters :—

¹ *The Algebra of Muhammad b. Mūsā*, F. Rosen, 1823.

² The Hindu astronomers use the notation and Brahmagupta employs it in some quasi-astronomical examples in his algebra. He also refers to it in a supplement to his work, but in such a way as to exclude once for all the idea that the notation was of Indian origin.

³ *Journal Asiatique*, Tome ii, 7e Serie, 1878, pp. 5-98.

⁴ Libri, *Histoire des Sciences Mathematiques en Italie*, ii, 20.

- (1) The nine 'Indian' figures.
- (2) Multiplication of integers.
- (3) Addition of integers.
- (4) Subtraction.
- (5) Division.
- (6 and 7) Operations with fractions.
- (8 and 9) Buying and selling.
- (10) Partnership.
- (11) Mixture of metals, etc.
- (12) Progressions, etc.
- (13) *Regula duorum falsorum*, etc.
- (14) Surds, etc.
- (15) Geometry and Algebra (Indeterminates, etc.).

Beyond the somewhat cryptic statement that the Pythagorean methods and the algorithm are less accurate than the *modi indorum*, and the reference to the Indian figures (which are not Indian at all) there is little to connect this work with a Hindu origin. For example, Chapter XIV is largely based on the tenth book of Euclid, and the fifteenth Chapter is mostly drawn from the works of el-Karchī¹ and Muhammad b. Mūsā²; Chapter XIII deals with the *regula elcatayn* or *regula duorum falsorum* which occurs in no known early Hindu work. The author had no direct knowledge of India.

MAXIMUS PLANUDES (A.D. 1260–1330) was a Byzantine monk and the author of many works of which a commentary on Diophantus and a translation of the *De consolatione philosophiae* of Boethius may be mentioned. He is supposed to have obtained his information about India from the merchants and missionaries of Byzantium.³ His 'Indian Arithmetic' is much of the same type as that of Muhammad b. Mūsā, whose work or some similar Arab work (for there are many of them) was possibly the source that Planudes drew upon. Historically the work of Planudes is perhaps the more important as it influenced European writers to a greater extent.

The topics dealt with are almost identical with those in the *algoritmi* of Muhammad b. Mūsā. An account is given of the nine symbols and the zero, with examples, and these symbols are used throughout the work, but they are Arabic not Hindu in form. The proof by nine is used and no Hindu writer earlier than Planudes employs this method. Detailed workings of illustrative examples are given and in this respect also Planudes differs from Hindu writers on mathematics. Here is an example of division which means that $856978 \div 24 = 35707 + \frac{10}{4}$.

¹ Woepcke, *Notice sur le Fakhri*, etc., p. 28.

² Chasles, *Aperçu*, etc., p. 519.

³ C. J. Gerhardt, *Das Rechenbuch des Maximus Planudes*, p. ii.

	13	16						} Remainders.
	2	3	2	1	3	10		
8	5	6	9	7	8		Dividend.	
3	5	7	0	7			Quotient.	
2	4							Divisor.

This may be compared with examples in Hindu works which are as different as such fundamental operations can well be. The Hindus, it may be added, in giving formal illustration of inverse operations seldom or never give examples that do not 'come out' exactly.

Planudes next exhibits operations in the sexagesimal notation. Here is an example which means that $14^{\circ} 23'$ multiplied by $8^{\circ} 12'$ gives 3 zōdia $28^{\circ} 54' 8''$.

3	28	54	8	} Product.	
	14	23			} Factors.
	8	16			

The following means that $3^{\circ} 23' 54''$ divided by $2^{\circ} 34' 24'' = 1^{\circ} 19' 14''$:—

		3	23	54		Dividend.
		2	34	24		Divisor.
Reduced dividend	..		12234	1		Quotient.
Reduced divisor	..		9264			
Difference	..		2970			
Reduced difference	..		178200	19		Quotient.
Divisor	..		9264			
Difference	..		2184			
Reduced difference	..		131040	14		Quotient.
			9264			

These examples are in themselves absolute and convincing proof of the non-Hindu origin of the work of Planudes.

III.

Libri has published in Latin the text of a work with the following title:—

Liber augmenti et diminutionis vocatus numeratio divinationis, ex eo quod sapientes Indi posuerunt, quem Abraham compilavit et secundum librum qui Indorum dictus est composuit

Of this Abraham practically nothing is known, but it has been supposed that he is the same as Ibrahim b. Ezra,¹ a learned Jew, who lived in the twelfth century (1093-1168 A.D.). His work consists of some thirty-three algebraic problems which he solves in various ways. After the brief introductory remarks the author makes no reference to India. Of the *thirty-three* problems *twenty-one* are solved by the *regula duorum falsorum* and *two* by the method of inversion, and the rest by what may be termed ordinary methods.

The rule of two errors, or *regula elchatayn*,² or *regula duorum falsorum*, or method of the balance, or method of increase and decrease as it is variously called, occurs in no known early Hindu work.

The rule enables us to solve problems that can be expressed in the form

$$f(x) = ax + b = k.$$

For if we set $k - f(a) = e_1$ the 'first error' and $k - f(\beta) = e_2$ the 'second error' we have the rule

$$x = \frac{\beta e_1 - a e_2}{e_1 - e_2}$$

which is so largely employed by Abraham.

The following is a fairly typical example taken from the *Liber augmenti et diminutionis* expressed in modern notation³:—

$$f(x) = x - 4 - \frac{1}{4}(x - 4) - 5 - \frac{1}{4}\{x - 4 - \frac{1}{4}(x - 4) - 5\} = 10$$

$$\text{First method: } f(16) = 3 \text{ and } e_1 = 7$$

$$f(32) = 12 \text{ and } e_2 = -2$$

$$\text{whence } x = \frac{32 \cdot 7 + 2 \cdot 16}{7 + 2} = 28^4$$

$$\text{Second method: } x - 4 - \frac{1}{4}(x - 4) = \frac{3}{4}x - 3$$

$$\frac{3}{4}x - 3 - 5 = \frac{3}{4}x - 8, \frac{1}{4}(\frac{3}{4}x - 8) = \frac{1}{8}x + \frac{1}{2} \frac{1}{8}x - 2$$

$$\frac{4}{8}x + \frac{1}{2 \cdot 8}x - 6 = 10, \frac{4}{8}x + \frac{1}{8}x = 16$$

¹ 'Rabbi ben Ezra, but it is very doubtful.

² Elkhata'ayn.

³ Libri, vol. i, pp. 310-311.

$$\left(\frac{8}{16} + \frac{1}{16}\right) x + \frac{7}{16}x = 16 + \frac{7}{9} \cdot 16 \text{ or}$$

$$x = 16 + \frac{7}{9} \cdot 16 = 28 \frac{8}{9}$$

As stated above, the great majority of the problems are solved by the first of these methods, or *regula duorum falsorum*. There are, however, two examples of the method of 'inversion' as used by the Hindus.¹ Here is one of these examples²:—

$$x - \frac{x}{2} - 2 - \frac{1}{2} \left(x - \frac{x}{2} - 2\right) - 2 - \frac{1}{2} \left\{x - \frac{x}{2} - 2 - \frac{1}{2} \left(x - \frac{x}{2} - 2\right) - 2\right\} - 2 = 1$$

$$x = 2 (2 (2 (1 + 2) + 2) + 2) = 36.$$

These two examples of the method of 'inversion' of course do not constitute a connection with India while, on the other hand, the occurrence of 21 examples of the *regula duorum falsorum* out of 33 problems does prove pretty conclusively that the work was not of Hindu origin.

Of Eastern writers who treat of the *regula duorum falsorum* besides those already mentioned are Sind b. Ali, Sin'ān b. el-Fath, Abu Kāmil Sogā b. Aslam and a great many others,³ but no Hindu writer employs the method.⁴

Now Ibn el-Benna (Ahmed b. Muh. b. 'Amān el-Azdi) who died in Morocco in 1339 A.D., in explaining the *regula duorum falsorum*, states that it is described by other writers as the operation of the balance, and goes on to say, "As to the *balance* this procedure is a geometrical method (*al-sinā 'at al hindasiyyat*)."⁵ Woepcke translates *hindasiyyat* by 'Indian,' although he acknowledges that ordinarily it should be 'geometrical.'⁶ He says that *there is absolutely nothing geometrical in the rule of the two false positions*, and hence rejects the meaning 'geometrical' as absurd. If, however, we turn to the works of Qostā b. Luqā and Gābir el-Sābi we find that the rule is treated as essentially geometrical! The former, after giving an arithmetical explanation, goes on to say that he will elucidate it and prove it geometrically by the help of a figure; and el-Sābi gives the following demonstration⁶:—

If the line *ab* is divided into three parts—*ag*, *gd*, *db*—then

$$ab \cdot gd + ag \cdot bd = ad \cdot bg.$$

¹ *Līlāvati*, §§47-49, etc.

² *Libri*, vol. 1, p. 343.

³ See Suter's *Die Mathematiker und Astronomen der Araber und Ihre Werke*, pp. 13, 43, 66, etc., etc.

⁴ The nearest the Hindus get to this method is in their rule of 'supposition' (*ishta karman*) or 'single false position' after the old Egyptian fashion. See Cantor i, 618, and Colebrooke, p. 23.

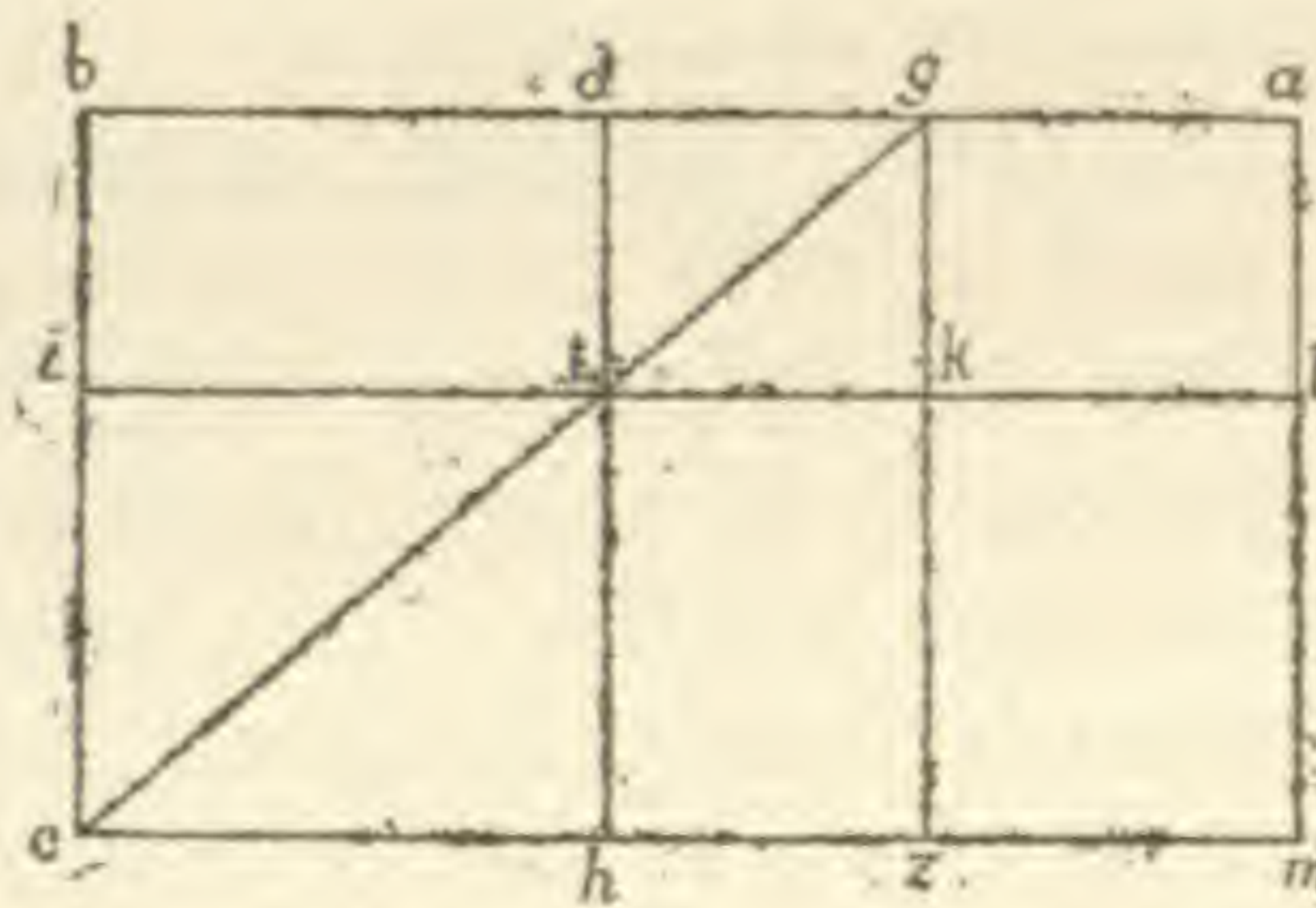
⁵ *Journal Asiatique*, Mai-Juin 1863, p. 511.

⁶ H. Suter, *Bibliotheca Mathematica* 1907, p. 24.

For the rectangle $bk = gh$ and the rectangle $az = az$, whence by adding we have $bamzki = \text{rectangle } ah$

$$\text{or } ab \cdot bi + mz \cdot kz = ad \cdot dh$$

$$\text{or } ab \cdot gd + ag \cdot bd = ad \cdot bq$$



By setting $ag = a$ the first assumed number of the rule and $gd = e_1$ the first error, and further $ab = \beta$ and $bd = e_2$, we have

$$ad = \frac{a_1 e_2 + a_2 e_1}{e_1 + e_2}$$

This is more than sufficient warrant for rejecting Woepcke's translation and discarding the theory of Indian origin that his incorrect rendering implied.

IV.

It will have been noticed that in the *Algoritmi* of Muhammad b. Mūsā and the arithmetic of Planudes the 'proof by nine' is employed, but we find no trace of this method in any early Hindu work. Avicenna (980-1037 A.D.) is, however, said to attribute a connected rule to the Hindus. After having mentioned that the unit figures of square numbers are always 1, 4, 9, 6 or 5 he goes on to say—"As to the verification of the squares by the———method it is always one, or four, or seven, or nine. Now unity corresponds to one or eight, to four, two or seven, to seven, four or five, and if it is nine there will be three, or six, or nine." The blank to be filled is the translation of the word *hindasi*. Woepcke gives 'Indian' but acknowledges that it should ordinarily be 'geometrical.' His reason for rejecting the term 'geometrical' is that the rule in question appears to have no connection with any geometrical method, and his reason for giving 'Indian' as the translation appears to be based on the assumption that the Arabs owed their mathematical knowledge to the Hindus. Now Woepcke is wrong on both points for, as likely as not, the rule was based on a geometrical demonstration¹ and the Arabs owed very little

¹ I have already given one geometrical illustration of the rule (*Journal Asiatic Socy., Bengal*, 1907, p. 491) and it is easy enough to devise others.

of their mathematics to the Hindus. The rule means that on division by nine of any numbers the possible remainders are

for linear numbers ..	1, 8,	2, 7,	4, 5	3, 6, 9
	⏟	⏟	⏟	⏟
„ square „ ..	1	4	7	9

Not only is the translation of *hindasi* by 'Indian' here philologically wrong but the term 'Indian' cannot be applied to the rule in question as such a rule does not occur in any Hindu work prior to the time of Avicenna. Neither is there in any Hindu work the slightest indication that would lead one to expect to come across such a rule. The same term *hindasi* is applied to another rule obviously deduced from the former by Avicenna. This second rule may be expressed thus—

$$n^2 \equiv \pm 1 \pmod{9}$$

No such rule occurs in any Hindu work.

V.

“ Ther was a kyng of Inde the quich heyth Algor and he made this craft . . . Algorisms, in quych we use teen figurys of Inde.”¹

The cases in which the term 'Indian' is applied to numerical symbols are not at first glance as easy to deal with since it appears incongruous to apply the term 'geometrical' to them. The term *hindasi* is, however, quite broad enough to include them as will be seen later on.

The symbols given by Maximus Planudes, el-Qalāsādi, and other Western writers, together with some other forms for the sake of comparison, are exhibited in the accompanying table.

The table on opposite page shows that the sets of symbols under consideration (a, b, c, d, e) are not of Hindu but Arabic forms. Where they differ from the Arabic they generally resemble the apices of Boethius.

EL-QALASĀDI [‘Ali b. Muh. b. Muh. b. ‘Atī el-Qoreṣī el-Bastī] lived in the fifteenth century, at Granada chiefly, and, in the words of his biographer, “joined to a profound knowledge and exemplary piety every quality of a pure soul.” The titles of some forty-five of his works are known, and of these the following treat of mathematical subjects:—

- (1) *Lifting the veil which obscures the science of calculation;*
- (2) *Explanation of the secrets which enclose the science of numbers;*
- (3) *Commentary on the Talchis of el-Bennā, etc.*²

¹ Quoted by Smith and Karpinski.—*The Hindu-Arabic Numerals*, p. 11.

² A. Cherbonneau. *Notice bibliographique sur Kalacadi, mathématicien arabe du XV^e Siècle.* *Journal Asiatique*, 1859, Tome XIV, 5^e Série, p. 437. See also Suter, p. 180.

In the last-named work the author gives a circumstantial account of the invention of the modern numerical system by the Hindus.

	1	2	3	4	5	6	7	8	9
a	|	∪	∩	∫	∞	4	∇	∧	9
b	|	2	ح	ع	6	6	7	8	9
c	|	ح	ح	ع	ع	6	9	9	9
d	|	∪	∩	∫	∞	4	∇	∧	9
e	|	∪	∩	∫	∞	7	∇	∧	9
f	|	∪	∩	∫	∞	4	∇	∧	9
g	|	∪	∩	∫	∞	4	∇	∧	9
h	-	=	≡	7	1	2	7	2	3
i	∧	∪	∩	∫	∞	∫	∫	∫	∫
j	१	२	३	४	५	६	७	८	९

- a. Symbols used by Maximus Planudes (after Gerhardt).
- b. El-Qalasadi's figures. (*Journal Asiatique*, 1863, p. 58.)
- c. & d. Symbols given by Hosein b. Muh. el-Mahalli. (*Journal Asiatique*, 1863, p. 63.)
- e. Ahmed b. Abū Bekr gives these in his book on 'Ancient alphabets, etc.'
- f. The apices of Boethius taken from Friedlein's edition, p. 397.
- g. Ordinary Arabic figures.
- h. These are early Hindu symbols of the 4th century A.D. taken from coins as in Rapson's British Museum Catalogue.
- i. Hindu symbols of the 12th century A.D., *Epigraphia Indica*, i, 34.
- j. Modern Hindu symbols [*i.e.* Devanāgarī].

"As to the Pythagoreans," he writes, "and these are the men of numbers, they admit six orders The first order goes from one to nine and is called the order of units. These

nine signs, called the signs of Gobar, are those which are employed very frequently in our Spanish province and in the country of Maghreb and Africa. Their origin is said to be as follows: A man of the nation of Indians took some fine powder and spread it on a table made of wood or some other substance or on any plane surface whatever and marked in it whatever he wanted to in the operations of multiplication or division or other operations. Then when he had finished the problem he put it into a cup-board until he wanted it again."

Hosein b. Muh. el-Mahallī gives practically the same account but leaves out the cup-board business, while Ahmed b. Abū Bekr gives the so-termed 'Indian' notations in a book entitled "The ancient Alphabets and Hieroglyphic characters explained; with an account of the Egyptian Priests, their classes, initiation, and sacrifices." This is hardly the sort of book in which we should expect to find an authoritative statement on Indian matters! The notations given are not Hindu at all but Arabic in form.

For other references to 'Indian' numbers see the Appendix.

VI.

It has been shown how the learned Woepcke fell into grievous error in rejecting the term 'geometrical' as not being appropriate to the problems to which the term *hindasi* had been applied. The same misconception perhaps occurred in the case of the numerical symbols which could not, according to popular ideas, be termed geometrical.

It is rather an extraordinary fact that Woepcke in interpreting Ibn El-Bannā's exposition of the *regula duorum falsorum* fell into exactly the same error as did el-Qalāsādi when interpreting the same writer's numerical symbols. This can hardly be a mere coincidence and suggests an historical connection between the two classes of mistakes.¹

The hesitation of comparatively-speaking modern writers like el-Qalāsādi to use the term 'geometrical' when referring to an arithmetical notation is easily understood; but it may be pointed out that the language of numbers is often essentially geometrical. The Greeks termed odd numbers *gnomons* and the roots of square numbers *sides*. Compound numbers not square were termed *oblongs*. Products of two numbers were *plane* and of three *solid*. We also have *triangular*, *square*, *cubic* and *polygonal* numbers, etc. It may

¹ I have since come across the following note by Woepcke.—"I would add," he says, "that I found in the *Fihris* mention of two treatises on 'augmentation and diminution,' that is to say on the rule of two false positions, by Send ibn 'Ali and by Sinān Ibn Alfath, *precisely the same* who had written also treatises on Indian arithmetic." *Journal Asiatique*, p. 514.

also be noted that the symbols of Boethius were given in his geometry and not in his arithmetic, and we may refer to the famous 'geometrical number' of Plato¹ and to the Hebrew *gematria*.

There is an instructive point about this last. Until quite recently scholars derived the word from the Greek *grammateia* simply because they could not conceive how the term 'geometrical' could be applied to the system. Here is a recent authoritative statement² on the meaning of the term:

Gematria [Rabbinical Heb. *gēmatriyā*, a. Gr. *γεωμετρία*
GEOMETRY. (The suggestion that it represents Gr. *γραμματεία* is unfounded). A cabbalistic method of interpreting the Hebrew Scriptures by interchanging words whose letters have the same numerical value when added.

The Arabic words *hindāz*, *hindāzat*, *hindasi*, etc. mean 'a measure,' 'geometry,' 'architecture.' According to Whish³ the term *hindasi* was often used by the Arabs to designate especially an alphabetic notation. According to the *Burhān-i-kāfi* (Calcutta 1818) the term "*Hindisah* signifies measure and figure. It is also applied to the numerals which are here written below the corresponding words:—"

حظی	هوز	ابجد
۱۰۹۸	۷۶۵	۴۳۲۱

Surely if it was intended that the word *hindisah* should be connected with the word 'Indian' the Hindu and not the Arabic forms would have here been given.

The words *handasi*, etc. are said to be derived from the Persian *andāza* which means 'a measure,' 'a quantity,' 'proportion.' This derivation is given in modern dictionaries, but it was also given by the great lexicographer Firozabādi (1329-1414 A.D.).

One of the most important links in the chain of evidence supporting the views given in this paper is the fact that the terms *hindasi* and *hindi* were actually confused by transcribers. For example in a Paris manuscript of a work by Sinān b. el-Fath the last word of the title is written *el-hindasi* while the Leyden manuscript of the *Fihrist* gives for the same title *el-hindi*.⁴

Another fact worthy of note is that the terms *hindi* and *hindasi* were applied to other notations that never were em-

¹ *Republic* VIII 545-547.

² *New English Dictionary*.

³ *Journal Asiatique*, 1835, p. 117.

⁴ *Journal Asiatique*, 1863, p. 490.

ployed by the Hindus in early days. Besides alphabetical notations mentioned by Whish we find the term *hindi* applied to the following system by Ahmed b. 'Abu Bekr and others.

هـ	دمن	حش	بكر	ايدغ
•• •••	•• •••	•• •••	•• •••	•• •••
طصظ	حفض	زعر	وسخ	
•• •••	•• •••	•• •••	•• •••	

In the Fihrist a similar non-place value notation is given but with the dot underneath the figures.¹ Neither of the systems is in any way Indian.

VII.

That such errors as those illustrated above have been supported by other incorrect statements of fact and faulty hypotheses is not surprising to the student of Indian history. Errors started long ago have been perpetrated. El-Mas'ūdī (c. 956 A.D.) was partly responsible. He tells us that "a congress of scholars invented the nine figures which form the Indian numerical system." He also said that a Hindu book served as the basis of the *Almagest* which in its turn was the foundation of Ptolemy's work.² Bombelli stated that Diophantus often quotes from Indian authors.³ Such misrepresentations are so obviously wrong that they are readily detected; but Cossali, Sir W. Jones, Playfair, Taylor, Colebrooke, Rosen, Libri, Max Müller and others are no less culpable and often their statements are all the more dangerous by being somewhat less startlingly false.

¹ L. C. Karpinski. *Hindu numerals in the Fihrist.* Bibliotheca Mathematica, 11, 2, 1911, p. 121.

² The whole passage is worth quoting as an illustration of the type of evidence that has been accepted by writers on oriental subjects:—

"A congress of sages, gathered together by order of the King (Brahma the great!), composed the book *Sindhind* which signifies 'the age of the ages.' This book served as basis for the work of the *Ardjabehd* and of the *Almagest*, even as the *Ardjabehd* gave birth to the *Arkend* and the *Almagest* to the book of Ptolemy and later on to the astronomical tables. They invented also the nine figures which form the Indian numerical system. Brahma was the first to define the apogee of the sun, and he demonstrated that this star rests three million years in each sign of the zodiac and that it traverses the whole sphere in thirty-six million years. This king deposited in the house of gold the calculations relative to the origin of things and to primitive history which the Indians utilize to evaluate the ancient eras, a study which is more developed among them than any other people Brahma reigned 366 years." Maçoudi *Les Praires d'Or* p. 150f.

³ See Heath's *Diophantus*, p. 21 (Second Edition).

The Hindus themselves never claimed to have invented the system of notation. Indeed, according to them numeration is of divine origin and the invention of nine figures "with the device of places to make them suffice for all numbers" is ascribed to the beneficent Creator of the Universe in Bhāshara's *Vāsanā* and in Krishna's commentary on the *Vijaganita*.¹ Neither did they claim originality in mathematics. Bhāskara often speaks with disdain of Hindu mathematicians and refers to certain 'ancient teachers' as authorities. If these ancient teachers had been Hindus he would most probably have mentioned them by name.

Finally, if the views indicated in this paper are not accepted then Āryabhata, Śrīdhara, Mahāvīra, Brahmagupta and Bhāskara must be no longer considered as representative Hindu mathematicians. Personally I prefer to accept the Hindu works as really representative and to reject the Western evidence where it does not agree with the orthodox Hindu exposition.

¹ Colebrooke, p. 4.

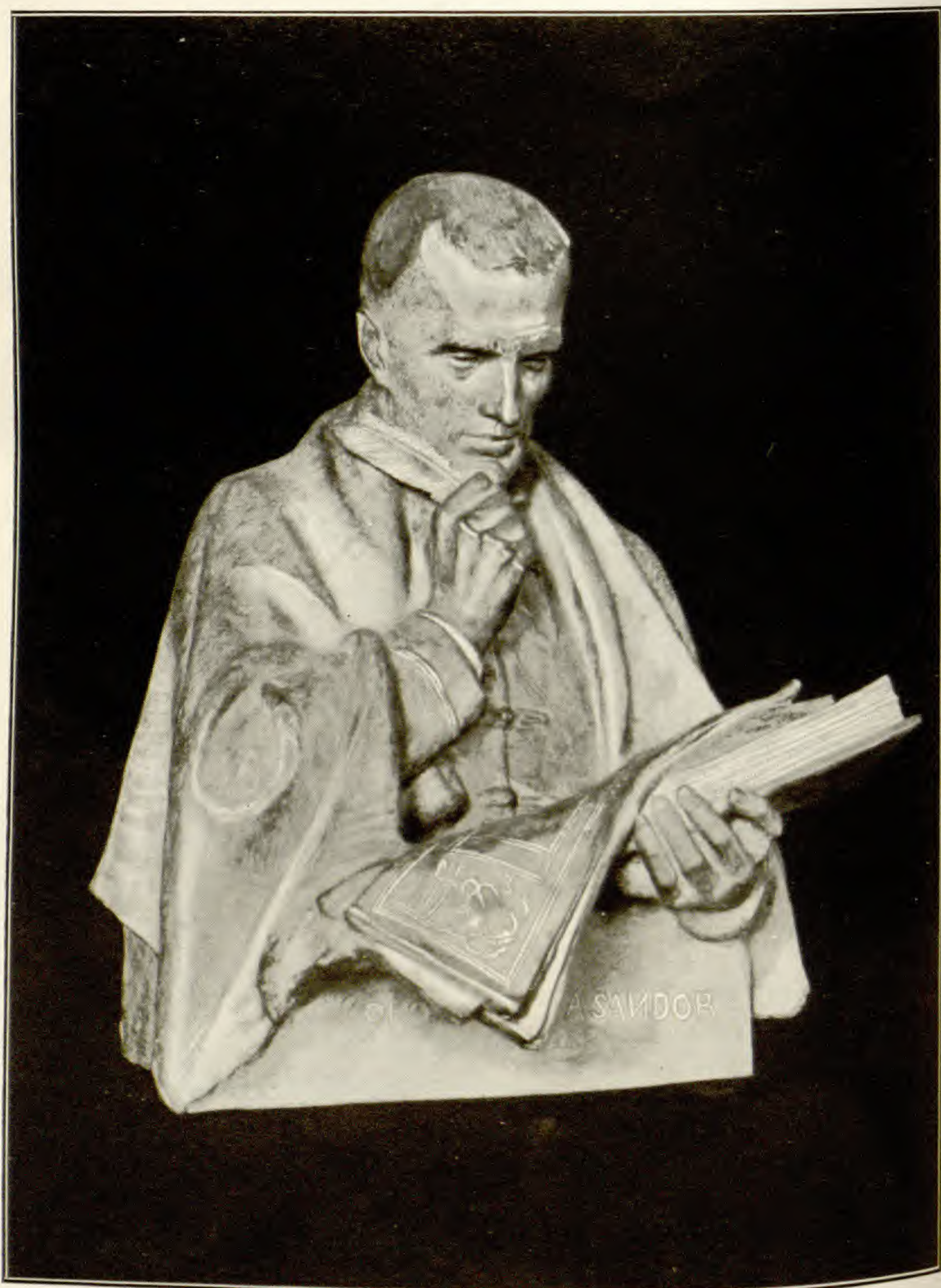
APPENDIX.

The references to Indian sources already cited and other similar references are here roughly tabulated.

<i>Author.</i>	<i>Work.</i>	<i>Notes.</i>
1. Muh. b. Musa el-Chowārezmi (died c. 840 A.D.).	<i>Algoritmi de Numero Indorum.</i>	This was published by Prince Boncompagni in 1857. It does not contain any Hindu numerals but gives a complete exposition of the sexagesimal notation, etc. His better known <i>Algebra</i> is not of Hindu origin. See Suter's <i>Die Mathematiker und Astronomen der Araber und Ihre Werke</i> , p. 10, etc.
2. Sind b. 'Alī (died c. 864 A.D.).	....	Woepcke states that he wrote on 'Indian Arithmetic' the <i>regula duorum falsorum</i> , etc. (<i>Journal Asiatique</i> , 1863, p. 514).
3. Ja'qūb b. Ishāq b. el-Šabbāh el-Kindi (died ca. 874 A.D.).	<i>Indian Arithmetic</i>	See Cantor's <i>Vorlesungen</i> i, 761, and Suter, 23. Woepcke <i>J. Asiatique</i> , 1863, p. 493.
4. Aḥmed b. Abī Bekr b. Wahsih, (? ixth century A.D.).	<i>The ancient Alphabets & Hieroglyphic characters explained; with an account of the Egyptian Priests, their classes, initiations and sacrifices.</i>	The so-called Indian figures as exhibited above are given.
5. El-Ja'qūbī ..	<i>Kitāb el-buldān ..</i>	E. Wiedemann (<i>Mitt. z. Gesch. d. Med. u. d. Nat.</i> 1908, p. 375) states that this author mentions the Indian numbers.
6. 'Alī b. Aḥmed, Abū'l-Qāsim, el-Antāki, el-Mugtabā (died 987 A.D.).	<i>The great treatise on the table relating to the Indian calculus.</i>	See Woepcke (<i>J. Asiatique</i> , 1863, p. 493) and Suter, 63.
7. Abū 'Alī el-Ḥasan b. el-Ḥatam (ca. 965 to 1039 A.D.).	<i>The principles of the Indian calculus.</i>	See Woepcke, p. 489; Suter, p. 91. He wrote commentaries on Euclid; on magic squares; a commentary on Diophantus, and a great number of other works.
8. Avicenna (El-Ḥosein b. 'Abdallah b. el-Ḥosein b. 'Alī Abū 'Alī,	<i>Treatise on Arithmetic.</i>	The work is a sort of paraphrase of the arithmetic of Nicomachus. There is no real reference to an Indian origin

Author.	Work.	Notes.
el-Seich el-Ra'īs, Ibn Sīnā), (born 980 A.D.).		but Woepcke wrongly translates <i>fi'l-tharīk al hindasi</i> by 'la méthode indienne' (<i>Journal Asiatique</i> , 1863, p. 502).
9. 'Ali b. Aḥmed, Abūl-Ḥasan, el Nasawī (died ca. 1030 A.D.).	<i>The satisfactory treatise on Indian arithmetic.</i> [El-moqni 'fi'l-ḥisāb el-hindi].	Woepcke (<i>J. Asiatique</i> , 1863, pp. 492-500) gives the introduction to and an analysis of this work. The author refers to many Arab writers but to no Hindus. The so-called Indian symbols are Arabic in form. There are seven chapters on sexagesimal operations, etc., etc. See Suter, 96.
10. Abū'l-Ḥosein b. Ḥosein b. 'Ali el-Mas'ūdī (xth century A.D.).	Les Prairies d'Or	See the translation by C. B. de Maynard and P. de Courteille, 1861, p. 150. The pertinent passage is given above.
11. Abraham (full name and date doubtful).	<i>Liberi augmenti et diminutionis, etc.</i>	The whole text is given by Libri (<i>Histoire des Sciences Mathematiques en Italie</i> , i, 304). At the beginning it is stated that the work is "Secundum sapientes Indorum, etc." There is no further reference to India and the work deals principally with the <i>regula duorum falsorum</i>
12. A ḥ m e d b. 'Omar el-Karābīsī [? ixth century A.D.).	<i>Indian Arithmetic</i>	Suter, 65; Woepcke, 459; Fihrist, 282.
13. Sīnān b. el-Fath [? 10th century A.D.).	<i>Indian Arithmetic</i>	Woepcke, 54; Suter, 66; Fihrist, 281. He also wrote on the <i>Regula duorum falsorum</i> , summation of cubes, etc.
14. 'Abderrahmān b. 'Omar, Abū'l-Ḥosein, el-Ṣūfī (903-986 A.D.).	....	Suter, 62; Fihrist, 284; El-Bīrunī, 335 and 358.
15. 'Omar b. Ibrāhīm el-Chaijāmī (born ca. 1045 A.D.).	L'Algèbre d'Omar Alkhayyāmi by F. Woepcke.	The author writes: "On this subject we take no notice of those among the algebraists who think differently. The Indians think differently." Surely for 'Indians' we should read 'geometers,' p. 13.
16. Leonardo Fibonacci of Pisa (xiith & xiiith centuries A.D.).	<i>Liber Abbaci</i> ..	See notes above and also Libri's <i>Histoire, etc.</i> , ii, 287; Woepcke's <i>Introduction de l'Arithmétique indienne en Occident</i> .
17. John of Holywood [Sacrobosco], died 1244 A.D.	<i>Tractatus Algorismi</i> , 1236 A.D.	See Chasles' <i>Aperçu, etc.</i> , p. 464.

<i>Author.</i>	<i>Work.</i>	<i>Notes.</i>
18. Jordanus Saxo or Jordanus Nemorarius (xiii th century).	Geometry ..	<p>The work commences— Haec algorismus, ars praesens dicitur, in qua. Talibus Indorum fruimur bis quinque figuris. Jordanus ascribes the following formula for the side of a regular polygon to India.</p> $S_n = \frac{18r^2}{n(n-1)/2 + 3}$
19. Ahmed b. Muh. b. 'Otmān el-Azdi, Abū 'l-'Abbās (Ibn El-Bennā), 1258-1340 A.D.	<i>Talchīs a'māl el-hisāb.</i> (Epitome of arithmetical operations).	<p>but it occurs in no Indian work. See G. Eneström's note in <i>Bibliotheca Mathematica</i> 1908-9, p. 143. Here again Woepcke forces the translation of <i>hindasi</i> giving 'Indian' on the ground that the term 'geometrical' cannot apply to the <i>regula duorum falsorum</i>. Woepcke, as is shown above, was absolutely wrong. Hankel appears to repeat Woepcke's mistake. Suter, 162.</p>
20. Abu Naṣr Muh. b. 'Abdallah el-Qawadzani.	<i>A treatise on the Indian calculus.</i>	See Woepcke, <i>J. Asiatique</i> , 1863, p. 494.
21. Maximus Planudes (1260-1330 A.D.).	Arithmetic according to the Hindus.	See the notes above where the work is discussed in detail. Arabic forms of the numerals are used throughout. A large portion of the work is devoted to the sexagesimal notation.
22. 'Alī b. Muh. b. 'Alī el-Qorēsī el-Bastī (el-Qalaṣādī), xv th century A.D.	Commentary on the <i>Talchīs</i> of Ibn el-Bennā.	He gives a circumstantial account of the invention of the nine figures by the Indians! See note above and also Woepcke, 58, and Suter, 180.
23. 'Abdallah b. Chalīl b. Jūsuf, Gemāl ed-din el-Māridīni (Sibt el-Māridīni) (died 1407 A.D.).	Revelation of the truth about computing with degrees and minutes.	The author says: "We employ these letters (the <i>abjad</i>) in tables relating to the sphere because they are shorter than the 'Indian' figures. See Woepcke's <i>L'Introduction de l'arithmétique indienne</i> , p. 68; Suter, p. 170.
24. El-Hosein b. Muh. el-Maḥallī (died 1756 A.D.).	Commentary on the arithmetic of 'Abdelqādir b. 'Alī el-Sachāwi (ca 1000 A.D.).	He speaks of the 'Indian' symbols. See Woepcke, 63; and Suter, 193.



BUST OF ALEXANDER CSOMA *de* KÖRÖS.
Presented by the Hungarian Academy of Sciences.

TIBETAN STUDIES:

BEING

A REPRINT OF THE ARTICLES CONTRIBUTED TO
THE JOURNAL OF THE ASIATIC SOCIETY OF
BENGAL

BY

ALEXANDER CSOMA DE KÖRÖS.

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E. DENISON ROSS.

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EDITOR'S PREFACE.

VERY few words seem to be required by way of introduction to the present reprint.

The pioneer work of Csoma de Körös in the field of Tibetan research has a permanent value for scholars ; and on the occasion of the 125th anniversary of Csoma's birth,¹ I suggested to the Asiatic Society of Bengal that it would be a fitting tribute to the great Hungarian traveller and scholar, if they were to publish in a collected form all the articles he had contributed to their Journal. These articles are scattered over seven different volumes of the Journal. Some of the earliest volumes are very difficult to procure, and time has played sad havoc with the existing copies owing to the bad paper on which they were printed. Of the fourteen articles contained in this collection, Nos. I to XIII were published during the author's lifetime, and they have consequently been reprinted exactly as they were sent to Press by Csoma de Körös. No. XIV, however, did not appear till many years after his death—and although, as we learn from an editorial note, the proofs were corrected by a Lama, the Tibetan text in the original article is full of misprints and misspellings. I have, therefore, revised the text, and in this connection I have to acknowledge with grateful thanks the assistance received from Lama Lobzang Mingyur of the Darjeeling High School, who possesses a knowledge of Tibetan orthography rare among Lamas of to-day.

E. DENISON ROSS.

¹ Csoma de Körös was born in Transylvania, April 1784, and died in Darjeeling, April 1842.

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No. I. Geographical Notice of Tibet.

[*J.A.S.B.*, Vol. I, p. 122 (1832).]

The vast mountainous tract of country between about 73° and 98° east longitude from London, and 27° and 38° north latitude, may be called by the general name of "Tibet," since the Tibetan language is understood everywhere from Beltistan (or Little Tibet) down to the frontier of China, although there be several corrupt dialects of it, and the inhabitants of these countries, in general, have the same manners and customs, are addicted to the same faith (to Buddhism), and have the same religious books written or printed in characters common to all the different provinces.

The native name of Tibet is "*Pot*," as it is pronounced commonly; "*Bod*," more properly. It denotes both the nation, and the country: for distinction's sake the country is expressed by "*Bod-yul*" (Bod-land), a male native "*Bod-pa*," and a female one "*Bod-mo*." The Indian name for Tibet is *Bhot*.

The natives of Tibet apply the name *Pot*, or *Bod*, especially to the middle Tibet, or to the two provinces "*U*" [*Ü*] and "*Tsang*" (*Dvus-Qtsang* [*Dbus-gtsang*] pronounced *U-tsang*), the capitals of which are *Lhassa* and *Zhikátsé* [*Shigatse*]. Hence a native of those two provinces is called by them especially *Pot-pa*. The eastern part of Tibet is called "*Kham*" or "*K'ham-yul*," also "Great Tibet." The north-western part towards Ladak is called "*Nári*." Bhutan is called by several names by the Tibetans; as, "*Lhopato*," "*Lho-mon-k'ha-zhi*," "*Lho-bruk-pé-yul*," or simply "*Lho*" (the south). According to these divisions, the inhabitants of Tibet are distinguished thus: "*Pot-pa*" (or *U-tsang-pa*) means a native of middle Tibet; "*K'hampa*" (or *K'ham-ba*), one of eastern Tibet; "*Naripa*," one of western Tibet; and "*Lho-pa*," a native of Bhutan.

The whole of Tibet occupies high ground, and lies among snowy mountains. Hence it is called in Tibetan books by several poetical names, expressive of snow, ice, or frozen snow, cold, and high elevation. The highest ground in Tibet is in *Nári*, especially the peak called *Tisé* or *Tésé*, in Tibetan, and *Kailasa* in Sanskrit, about 80° E. longitude, and 34° North latitude. The sources of the Indus, Sutlej, Gogra, and the Brahmaputra rivers are in *Nári* (*Mñahris*). There are several large lakes also. Tibetan writers, in describing the situation of

Tibet, have likened *Nári* to a lake or watering pond ; *U-tsang* to four channels ; and *K'ham-yul* to a field.

Tibet is bounded on the north by the countries of the Turks and Mongols, whom the Tibetan call *Hor*, and *Sok-po* (*Hor-sok*). On the east by China (*Gyanak* in Tib.). On the south by India (*Gyagar* in Tib.). On the west by India, Cashmir, Afganistan, *Tazik-yul*, and Turkistan.

The hill people of India, who dwell next to the Tibetans, are called by them by the general name “*Mon*,” their country *Mon-yul*, a man *Mon-pa* or simply *Mon*, a female *Mon-mo*.

From the first range of the Himalaya mountains on the Indian side to the plains of Tartary, the Tibetans count six chains of mountains running in a north-western and south-eastern direction, when viewed from Kangri in *Nári* (a lofty mountain running from south-west to north-west), whence the ground commences to take on one side a north-western and on the other side a south-eastern inclination. In the spacious valley, which is between the third and fourth range of the before mentioned mountains, is the great road of communication between *Ladak* and *U-tsang*. The principal countries or districts in this direction, from north-west, are as follows: *Beltistan* or Little Tibet, *Ladak*, *Teshigang*, *Gár* or *Gáro* (the lower and upper), *Troshot*, *Tsáng*, *U*, *Bhrigang*. It is here likewise that the two principal rivers, the *Sengé k'há-bab* and the *Tsánpo*, take their course ; that by *Ladak* to the north-west, and may be taken for the principal branch of the Indus ; this to the south-east, and forms afterwards the *Brahmaputra*.

The countries on the Indian side that lie next to Tibet, commencing from Cashmir, are as follows: “*K'ha-ch'hé-yul*” (or *K'ha-ch'hul*), Cashmir ; *Varan*, *Mandé*, *Palder* or *Chatirgerh*, *Pángé*, *Gár-zha* or *Lahul*, *Nyungti* or *Kullu* ; *K'huna* or *Knaor*, and *Bésahr* ; *Kyonam* and *Shák'hok*, or *Garhwal* and *Kamaon* ; *Dsumlang* ; *Gorkha-yul* ; *Pal-yul* (*Bal-yul*) or *Népal* ; *Lhopato* or *Bhutan* ; *Ashong* or *Asam*.

The names of the countries or districts in Tibet that lie next to India, commencing from Cashmir, are as follows: *Himbab* (near to Cashmir), *Purík*, *Zanskar*, *Spiti*, *Gugé*, *Purang*, *Kyirong*, *Lhoprák*, *Myánam*, *Lach'hi*, *Mon-ts'ho-sna*.

Beyond the fourth range of the Himalaya mountains, or in the next valley to the north of *Ladak*, there are the following districts, counting them eastward: *Nubra*, *Rudok*, *Tso-tso*, *Bombá*, *Chang-ts'há k'há*, *Chang-ra greng*.

The three great divisions of Tibet are :

1. Tibet Proper, or *U-tsáng*. 2. *K'ham-yul*, or the eastern part of Tibet, and 3. *Nári*, or the north-western part of Tibet.

1. Tibet Proper or *U-tsáng*. It is that part of Tibet which lies next to the north of *Asam*, *Bhutan*, and *Nepal*, that is called by this name. This is the most considerable part of Tibet. The inhabitants of this division are the most industrious, skilful,

and polite of all the Tibetan races. The number of the inhabitants in these two provinces is said to be about one hundred and thirty thousand families. *Lhassa* is the capital of the province *U*, as also of the whole of Tibet. From the seventh till the tenth century it has been the residence of the kings of Tibet. Now it is the first place for commerce in Tibet, the seat of government, and the residence of the Chinese *Ambans* (or ministers). There are several religious establishments. Near *Lhassa* is *Potala*, the residence of the great *Lámá* (styled *Gyel-vá-rin-po-ch'hé*), the head of the sect called *Géluk-pa* or *Geldan-pa*. Other remarkable places, in the province *U*, are: *Yambu-Lhá-gáng*, a fort or castle built in the fourth century, by *Thothori*, a king. It has been the residence of the ancient kings. It contains some antiquities, and plastic images of the ancient kings. It is a few days' journey to the south from *Lhassa*. *Sam-yé* (*Bsam-yas*) a royal residence and a large monastery, one day's journey from *Lhassa*, built in the eighth century by *K'hri srong-déhu-tsan*, a celebrated king. There are deposited several ancient books taken from India. In the province of *U*, among other forts or castles, *Dé-ch'hén-song* and *Haspori* are the most considerable. In the province of *Tsang*, the following ones are of some repute: *Chang-nam-ring*, *Chang-Lha-tsé*, *Phun-ts'hok-ling*, and *Gyang-tse*.

2. *K'ham-yul* (*K'hams-yul*), called also *Pot-ch'hen*, or Great Tibet, consists of the eastern part of Tibet, and is bounded by China on the east. There are several small principalities; as, *K'ham-bo*, *Gábá*, *Li-thang*, *Dégé* (or *Der-ghé*), *Brag-yak*, *Depma*, *Go-jo*, *Gya-mo-rong*, *Jang-sa tam*, *Amdo*, *K'hyamdo*, etc. The people of these parts differ very much from the rest of the Tibetans in their stature, features, dress, customs, and in the manner of speaking the Tibetan language. They are very robust, passionate, void of artifice or cunning, not fond of ornaments on their dress. In *K'ham-yul*, those called *Pon* or *Bon*, holding still the ancient religion of Tibet, are very numerous. They have also their literature, religious order, several monasteries, and kill several animals, great and small cattle, for sacrifice: they have many superstitious rites.

3. The north-western part of Tibet, from *Tsang* to *Ladak*, is called *Nári*. This part is of very great extent, but the number of inhabitants is inconsiderable, not exceeding fifty thousand families together with *Ladak* and *Beltistan*. There have been several small principalities formerly in *Nári*, as, *Gugé*, *Puráng*, *Kangri*; but all these belong now to the great *Lámá* at *Lhassa*, and are governed by *K'harpons* (commanders of forts) sent from *Lhassa*. There are also in *Nári* very extensive deserts. The inhabitants dwell in tents, made of hair cloth; exercise a pastoral life, without any agriculture. Their number is said to amount to ten thousand families, and they all are under the *sGar-pon* or chief officer residing at *sGár* or *sGáro*,

who is sent from *U-tsang* or *Lhassa*, and generally remains there for three years.

Gugé, part of *Nári*, lying to the north of Garhwal and *Kamáon*, consists of two valleys, inhabited by somewhat more than two thousand families. The principal places are *Tsaprang* and *Tholing*, not far from each other. The first is the residence of the commanding officer called the *Kh'arpon* of *Tsaprang*, and the second is a large monastery and the seat of a *Lámá* styled the *K'hanpo* of *Tholing*. He resides during the summer at *Teshigang*, another large monastery, a few days' journey to the north from *Tholing*. These two places (*Tsaprang* and *Tholing*) have been the residence of the princes that have reigned there from the 10th till the end of the 17th century.

Ladak, formerly called *Mar-yul*, still has its own prince, but he must accommodate himself to the political views of the Chinese. *Zanskar*, *Purik*, *Nubra*, form part of the Ladak principality. In the whole of Ladak the number of the inhabitants does not exceed twenty thousand families. Nearly the half of them are Mohammedans, mostly of the Shia persuasion. *Lé* (*slé*) is the capital of Ladak, the residence of the prince, and the emporium of a considerable trade with Turkistan, Lhassa, and the Panjab countries. It is about 15 to 20 days' journey from Cashmír to the east, and nearly under the same latitude, (*i.e.* 34° north lat.).

Little Tibet or Beltistan (*Belti-yul*, in Tibetan) is the most north-western part of Tibet. There are several chiefs. The chief residing at *Kárdo* is the most powerful among them; those of *Kyeré* and *Kuru*, with some others, depend on the former. The chief of *Shigár* holds sometimes with the prince of Ladak and sometimes with the chief of *Kárdo*. The chiefs of *Minaro*, *Hasora* etc. are the heads of some predatory tribes. In the several defiles to the south, in the neighbourhood of Beltistan, there live some predatory tribes, among whom the most notorious are the *Dárdu* people. These barbarous tribes are either of Afghán or Hindu origin. The inhabitants of Beltistan are Mahomedans of the Shia persuasion. They speak a dialect of the Tibetan language, but have nothing of the Tibetan literature. They keep some books or fragments in Persian. The correspondence from Ladak with the chiefs of those parts, is carried on in Persian, as also with Cashmir. The people of Beltistan are very unhappy on account of their chiefs having continual quarrels with each other, or with the prince of Ladak. The climate is warm. In the lower part of Beltistan, snow never falls. The soil is good. There are several kinds of grain; they have two crops. There are likewise several sorts of excellent fruits; as, of apples, pears, peaches, plums, figs, grapes, mulberries, etc., etc. There is a great want of salt and wool in those parts; formerly there existed a commercial route from Cashmír to Yarkand through Beltistan (of 30 days' journey); but that

country being in an unsettled state, the Cashmírian merchants afterwards preferred that through Lé, in Ladak, although it is very circuitous.

The people of *Lhopáto* or Bhutan, on account of their language, religion, and political connexion, belong to Tibet. But in their customs and manners they have adopted much from the Indians. They are more clean in their dresses and houses than the other Tibetan races. The men are of a martial spirit, like those of *K'ham-yul*, with whom they are said to have much resemblance in their character. The people of Bhutan speak a corrupt dialect of the Tibetan language; but there are several religious establishments, a great many books, and some religious persons are well acquainted with the Tibetan language and literature. They are Buddhists of the sect called in Tibet *Brukpa* (vulg. *Dukpa*). They adopted this kind of Buddhism in the 17th century of our era, when *Nák-Váng Nam-gyel*, a Lámá of great respectability, leaving *Tsáng* in middle Tibet, established himself in Bhutan. There are counted now about forty thousand families. The whole province of Bhutan consists of four districts or valleys, which if counted from east to west, are as follows: *Thet-yul*, *Thim-yul*, *Patro* or *Pato*, and the middle district. The principal place is *Teshi-ch'hos-dsong*.

LAKES.—There are four principal lakes in Tibet. The *Ma-pham yu-ts'ho* (Mansarovara), in *Nári*, is the most considerable, of a circumference of about one and a half day's journey. In *U-tsáng*, the *Yárbrok-yu-ts'ho*, *Mu-le-sgrum ts'ho*, and *Nam-ts'ho ch'hukmo* are likewise of great extent. There are many others of inferior rank or less compass; as, that of *Lá-nág* to the west of *Ma-p'ham*. From *Rúdok* (near Ladak) to the east or south-east, there are many salt lakes.

MEDICINAL OR MINERAL WATERS.—Between *U* and *Ts'ang* there are some hot springs, used in curing cutaneous diseases and the gout. But such hot springs are numerous in the mountains lying east from the *Ma-p'ham* lake; especially at one place there is a hole out of which continually issues vapor, and at certain intervals, hot water is ejected with great noise to the height of 12 feet.

GLACIERS.—The summits of many of the Tibetan mountains remain through the whole year covered with snow. But there are especially four glaciers or mountains covered with ice or frozen snow; as, *Tisé*, *Hano*, *Shámpo*, and *Pulé*.

MINES.—Mines are rarely excavated in Tibet. In the northern part of *Nári*, and in *Gugé*, some gold dust is gathered, as also in *Zanskar* and *Beltistan* it is washed from the river. If they knew how to work mines, they might find in many places gold, copper, iron, and lead.

Petrifications are found at many places in Tibet, especially in *Nári*. On the 2nd and 3rd range of the Himalaya mountains, there are several sorts of them. *Sálgráms* and shells are found

most frequently, in many places. All such petrifications are denominated in Tibetan, according to the resemblance they have to anything; as, sheep-eye, sheep-horn, sheep-brain, swine-head, bird-leg, cow-tongue, stone-trumpet, etc. They are not objects of reverence in Tibet, neither of curiosity. Some of them, after being burnt and reduced to powder, are used as medicaments in certain diseases.

In the whole of Tibet, there is, in general, a deficiency of wood, both for fuel and for building, or timber, especially in *Nári* and *U-tsang*. In *Bhutan* and *Beltistan* there are many sorts of fruit trees. In *K'ham-yul* there are some woods and forests. In the western part of *Ladak* and in *Beltistan* some vines are cultivated. In middle Tibet and *Ladak* the mountains are in general naked, destitute of herb, grass, and every vegetable. In the valleys, where the fields can be watered or irrigated, several kinds of corn are produced, especially wheat, barley, buck-wheat, millet, peas, and some others. In *Nári* and in the northern deserts of Tibet, there grow several kinds of medical herbs and plants, and there are likewise good pastures; but there are in the deserts no fields for producing corn, and what they want they purchase from those who inhabit the southern parts of *Nári*, and give them in exchange yaks, sheep, wool, woollen cloth, salt, borax, etc.

Rice is nowhere cultivated in Tibet. There are some kinds of pulse; as peas, bean, and lentils. There is no great variety of esculent plants. They have some turnips, cabbages, carrots, onions, garlicks, and a few others; but for potherbs they use in general such greens as grow wild. In the western part of *Ladak*, in *Purik*, there is a certain plant (with bushy stalks), called *Prángos*, which is a good remedy against the rot in sheep, if given for food for a certain time, in autumn.

The daily food of the Tibetans consists, in general, of gruel, or thick pottage prepared from the meal of parched barley (*satu*), several kinds of flesh, bread, sour milk, curds, potherbs, and of tea prepared in a particular manner in a churn, with butter, salt, and with some milk, or without this last ingredient.

The origin of the Tibetans is referred in their fabulous history to the union of an ape with a she-demon. Some derive them from India; some from China; others from the Mongols, and others from the Turks. Nothing can be certainly said in this respect. They have an original language, which has little affinity to that of any of the nations mentioned. It is probable, that the royal family who reigned in middle Tibet from about 250 years before Jesus Christ till the 10th century, was derived from India, from the *Lichabyi* race, and it is certain that their religion and literature is of Indian origin. The Tibetans are ignorant of their origin. They distinguish now five sorts of people or races (or nations) among themselves; as 1. *K'hamba*, one dwelling in *K'ham-yul*. 2. *Pot-pa*, one inhabiting in *U-tsang*.

3. *Brok-pa* or *Hor-pa*, one living in the deserts to the northwest of Lhasa. 4. *Nári-pa*, one of *Nári*, *Ladak* and *Beltistan*, and 5. *Lho-pa*, one of *Bhutan*. All of whom have yet other subdivisions. They differ much from each other in their stature, character, dress, and in the accent with which they pronounce the Tibetan language. But they can all understand each other. They all agree (with the exception of the Mahomedans in *Ladak* and *Beltistan*) in having the same religion, whose records are in the same language and character.

No. II. Translation of a Tibetan Fragment.

With remarks by H. H. WILSON, Secy.

[*J.A.S.B.*, Vol. I, p. 269 (1832).]

(Read, July 4th.)

In the 9th volume of the Gyut class of the Kahgyur occurs the original of a Tibetan fragment, which created in the beginning of the last century a lively sensation amongst the learned men of Europe, and the history of which furnishes an amusing instance of the vanity of literary pretensions, and of the patience and pain with which men of talent and erudition have imposed upon themselves and upon the world.

In the end of the 17th and beginning of the 18th century, the Russians in their incursions into Siberia came upon various deserted temples and monasteries, in some of which considerable collections of books were deposited. These were in general destroyed or mutilated by the ignorant rapacity of the soldiery, but fragments of them were preserved, and found their way as curiosities to Europe.

Amongst these, some loose leaves, supposed to have been obtained at the ruins of Ablait, a monastery near the source of the Irtysh, were presented to the emperor Peter the Great. Literature being then at a low ebb in Russia, no attempt was made to decypher these fragments, and they were sent by the Czar to the French Academy, whose sittings he had attended when at Paris, and who deservedly enjoyed the reputation of being the most learned body in Europe. In 1723, the Abbé de Bignon, on the part of the Academy, communicated to the Czar the result of their labour, apprising him, that the fragments sent were portions of a work in the Tibetan language, and sending a translation of one page made by the Abbé Fourmont with the help of a Latin and Tibetan Dictionary in the Royal Library. The letter was published in the Transactions of the Academy of St. Petersburg, and the text and translation reprinted by Bayer in his *Museum Sinicum*. Müller in his *Commentatio de Scriptis Tanguticis in Siberia repertis—Petropoli, 1747*, criticised Fourmont's translation, and gave a new one of the first lines, prepared with the double aid of a Tangutan priest, or Gelong, who rendered it into Mongol, and a Mongol student of the Imperial College, who interpreted that version to Müller.

The original was also engraved in the Transactions of the Leipsic Academy. It was reprinted with corrections and additions and a new translation by Giorgi in his *Alphabetum Tibetanum*, and has recently been made the subject of animadversion by Mons. Remusat, in his *Recherches sur les Langues Tartares*. Of the previous performances M. Remusat thus speaks: "On avoit d'abord admiré la profonde erudition qui avoit permis à Fourmont de reconnoître seulement la langue dans laquelle le volume étoit écrit: on a vanté depuis celle de Giorgi, qui avoit rectifié et le texte et la traduction. Je ne sais comment on peut traduire ou corriger un texte qu'on n'est pas même capable de lire. Il n'y avoit rien d'admirer dans tout cela: interprètes et commentateurs, panégyristes et critiques tous étoient presque également hors d'état, je ne dis pas d'entendre une ligne, mais d'épeler une syllabe du passage sur lequel ils disertoient.

The consequence was what might have been expected, and the attempts at translation and correction were most ludicrously erroneous. The greatest liberties possible were taken with the words, and letters were inserted or omitted at pleasure, in order to make them approximate to those terms which appeared most like them in the imperfect dictionaries possessed by the translators. After all, the translation was not only unlike the original, but unlike common sense; and as was remarked of Fourmont's version by the President de Brosses, the Latin was quite as unintelligible as the Tangutan. The following specimens of the first lines of the different versions will show that the remark was applicable to all as well as to the first.

Fourmont's Translation.

"Attritâ fortitudine quisnam brevis equus frigoris vita destruat (pro) spiritu inest putredo. Contritus oratne? hoc est irrisio omnes vident: orat avis contrita? morbida? non scit (non potest amplius) os aperire legis (ratiocinationis)."

This must have puzzled the Czar and his academy quite as much as the original; and as Remusat observes, the Latin was of marvellous use to the translator. Fourmont would not have dared to write a syllable of such nonsense in French.

The manner in which Fourmont was led to such a strange misrepresentation of the original is explained by Mons. Remusat, from whom we may take one instance as a specimen—Thus of the word *brevis equus*. The MS., M. Remusat says, was read by Fourmont *Tsru pá té* (Mr. Csoma has *ch'hud-pá-des*). He found in the Dictionary *chung-pá* signifying 'short' and *r-ta* meaning 'a horse,' and these being the nearest approach to the syllables before him, he adopted as essentially the same, and rendered them accordingly.

Müller's Translation.

“Firma conscientiâ mediante omnia parvi pendendo in principio vivente cuicumque auxilium oritur inde. Quibus consummatis futurum quid nemini notum est. Religio tota namque religionis explicatio. Magnates autem intellectu (suo) ea non comprehendunt.”

The matter has not been made much more distinct by the aid of the Tangutan Monk and Mongolian student.

Giorgi's Translation.

“Misericordia recreat et a cruciatibus absolvit Summus protector viventes omnes qui eam adoratoribus suis revelat. Benefici largitoris virtutem sciunt omnes, sed orationis invocationisque vim et efficaciam exponere et aperire nesciunt: nomen ea exprimit arcanum illius legis quæ lex est spirituum, &c.”

How far either of these expresses the sense of the opening of this fragment, may now be duly appreciated by the perusal of the following.

Mr. Csoma's Translation.

[*Chom dan dás*] “addressed his mind to meditation upon the affairs of animate existences. The ignorant do not perceive the moral signification of moral things.”

Not a word of this appears in the preceding versions. Its accuracy speaks for itself; but in confirmation of its correctness, the original Tibetan, both in Tibetan and Roman characters, is here reprinted, as well as the translation of the entire passage. Those to whom the prosecution of the subject is of interest may readily estimate for themselves the superiority of Mr. Csoma's labours, by comparing them at length with the text and translations of Fourmont and Giorgi in the *Alphabetum Tibetanum*.

Before proceeding to the new translation, however, a few further remarks upon the subject of the old are necessary.

The Society is apprised of the general character of the contents of the Gyut portion of the *Kahgyur*, to which our original belongs, and will not be surprised, therefore, to learn that a great part of the extract consists of Mantras, or mystical formulæ, or invocations, and these not in Tibetan but in Sanscrit. Now, neither of the former translators had any knowledge of Sanscrit, nor was aware that these passages were in that language. Fourmont considered them to be Tibetan, as well as the rest, and very deliberately translated the Sanscrit words with the help of his Tibetan Dictionary. As he could not find the exact words, however, he was content to take those most like them; and at the expense of a few letters omitted or inserted, he contrived equivalents for the *mantras* equally satisfactory with those

he had devised for the other sentences of his text. Thus he converts the Mantra *Nama Sámantha Buddhánam, Sámantanugate, varaja, Dhermannirgata, Mahá Mahá Swáhá*, into *Na-ma Sam-tam Pou-tra Nan-hi-tsí cha-ya r-pa sa-n-ha*, which he translates, “Ægrotavit (restitit morbo) Samtam poutra per annum dum hujus mundi evanesceret, &c.” The same importing, as far as such things admit of being translated, “Salutation to the chief *Buddhas*. Obtainer of pre-eminence; best born; who proceeded from virtue. Great, great adoration.”

Giorgi is more upon his guard, and discovers that the mantras are not in ordinary Tibetan. He has no suspicion however of their real character, and calls them magical expressions. He prints them therefore without any translation, but nevertheless pretends to explain their purpose in his notes on the text, in which he assembles a crude mass of extravagancies from Hebrew, Chaldaic, Coptic, and Syriac, and compares these Tibetan characters to the mystic numbers and letters of the ancient Scythians and Egyptians, and of some of the early Sectarians and Heretics of the Christian Church. This display of unprofitable erudition is in fact only a shelter for his ignorance, and he knows no more about the matter than did Fourmont, without having the merit of his blundering simplicity.

We shall now proceed to the translation.

Translation of Extract from the T. or 9th volume r, Gyut class of the Kah-gyur, the 337—339 leaves.

Ignorant men do not know that all these (doctrines) have been thus explained by *Chom dan dás* (the Supreme), the knower of all and possessor of all, who in remote ages, through compassion for all living beings, addressed his mind to meditation upon the affairs of animate existences (a Stanza). The ignorant do not perceive the moral signification of moral things. It has been distinctly taught (by *Buddha*), that the essential principle of morality is the non-entity of matter.

The performer of mystic rites must always dwell upon that idea, and discharge his duty accordingly.

This was a gradual and comprehensive explanation of the means by which noxious things (or evil spirits) may be appeased.

Then CHAKNA DORJE (S. VAJRAPANI) and other *Dor,je* bearers (*Vajradharas*, bearers of thunderbolts), KUNTU-ZANGPO (SAMANTA BHADRA), and other *Chang chub sempás* (Bodhisatwas) having adored *chom dan das*, NAM PAR-SNANG-DSAT (the Bhagaván or Lord VAIROCHANA), being desirous to express each in his own *mantra* or invocation, his mystic praise, and how they judged in this great circle the source of infinite mercy, of the

pure way of access to the root of all things, requested permission from CHOM DAN DAS.

Then CHOM DAN DAS having granted them permission, and bestowed his benediction upon them, thus spake, "Illustrious children accordingly as you judge of the root of things (the first moral being), utter your mystic sentences for the purification of all animate existence."

Then the Bodhisatwa KUNTU ZANGPO, being immersed in that profound meditation, which is called the region of the ornamental (characteristic) of a Buddha, uttered this mystical sentence (mantra) of irresistible efficacy.

Nama Sámanta Buddhánam, &c. Glory to the exalted Buddhas! obtainer of eminence; best born; who proceedest from virtue—great, great adoration. This is the mantra of KUNTU ZANGPO.

[For the rest of this, and for the Sanscrit of the other mantras, see the passages in Italics in the Tibetan extract in Roman character.

Then the Bodhisatwa CHAMPA (MAITREYA) after being immersed in the profound meditation called "the universally manifested beneficence," thus uttered his own radical prayer (*vija mantra*), *Nama Sámanta Buddhánám, &c.* Glory to the exalted Buddhas; conqueror of the invincible; possessor of the fame of all purity—adoration. This is the prayer of CHAMPA.

Then the Bodhisatwa NAM-KHE NYING PO (ÁKÁSA GERBHA) being immersed in the profound meditation called "the purest region," uttered through mystery, Glory to all the Buddhas; wonderful holder of blessing; who art possessed of equal elevation with the heavens—salutation. This is the prayer of NAM-KHE NYING PO.

Then the Bodhisatwa GRIPPA THAM CHET NAM-PAR SELVA (S. Sarva Anavarana Vishkambhi, being immersed in the meditation, called "the power of great mercy," uttered his mystery. Glory to the exalted Buddhas; thou who art not separated; connected with the Aswattha tree. *Trám Trám, Rám Rám*—salutation.

[This is one of the Mantras, of which there is no making any sense; some allusion is implied probably, a knowledge of which is necessary to explain the words. The concluding syllables are merely ejaculatory monosyllables.]

Then the Bodhisatwa KUNTU CHENRESIK VANGCHUK (S. AVALOKITESWARA) being immersed in the meditation called (after him) KUNTU CHENRESIK, or "looking everywhere with clear vision," thus together with his followers uttered his own radical mystery, Glory to the exalted Buddhas: universal *Tatháagata*, AVALOKITA; abounding with clemency—Ra-ra-ra-hum-jah—salutation. This is the mantra of CHENRESIK.

Glory to the exalted Buddhas, Jang-jang sa,—salutation.

This is the mantra of THU-CH HEN T'HOP (S. MAHA St HANA PRÁPTA).

Glory to the exalted Buddhas; offspring of clemency, TÁRÁ, by whom existence is traversed—salutation. This is the Mantra of the LHAMO GROL MA (the goddess TÁRÁ).

Glory to the exalted Buddhas: frightener of every fear. Hum, Sphotaya—salutation. This is the mantra of Kronyer Chen Má (S. Bhrikuti).

Glory to the exalted Buddhas: born from all the *Tathá-gatas*; decorated with a chaplet of Lotus flowers—salutation. This is the Mantra of *Kos Kar Chen* (S. PÁNDURA VÁSINÍ), the goddess clothed in white garments.

Glory to the exalted Buddhas: Hum-Eat-bind-*Sphotaya*. This is the Mantras of a *Ta-grin*. (S. *Kinnara*.)

Then the Bodhisatwa SAHI NYING PO (S. KSHITI GERBHA) being immersed in the meditation called "the region of reasoning," uttered this mystery, Glory to the exalted Buddhas, Ha ha-ha Putanu—salutation. This is the mantra of SAHI NYING PO.

Then the Bodhisatwa JAM-PAL ZHON NUR GYURZH PA (S. Manju Sri KUMARA BHATTA BHUTA) being immersed in the deep meditation called "the miraculous transformation by the blessings of Buddha," thus uttered his own radical mystery, Glory to the exalted Buddhas. He-he-he, the young prince, Liberation. Communion.—Remember, remember, resist. Swaha. This is the Mantra of Jam-pal.

Then CHAKNA DORJE (S. VAJRAPÁNI), the lord of those who deal with mysteries, being immersed in the deep meditation called "the invincible," thus uttered together with his followers his own radical mystery, Glory to the exalted *Vajras*, fierce and greatly wrathful. *Hum*. This is the mantra of CHAKNA DORJE.

(Similar mantras by the goddess MÁMAKÍ and five others follow, occupying three lines.)

Then the Lord SAKYA THUP-PA (MUNI) being immersed in the deep meditation called "the mine of precious things," thus with his attendants uttered his own mystery, Glory to the exalted Buddhas; reliever of all distress; master of all virtue. Equal, equal to the heavens—salutation. This is the Mantra of SAKYA THUP-PA.

(Similar mantras are continued through the following page of the same leaf.)

The Tibetan Text in Roman Character.

NOTE.—The letters in italics at the commencement of any syllable, are omitted in the pronunciation. The Sanskrit passages or mantras are printed in italics.

Mi blun po dé dag gis hdi ltar bchom-ldan-ddas thams chad mkhyen pa chhos thams chad la mñah brnyes pa Sems chan gyi

don rtogs “ *par thugs su chhud pa dés sñon sems chan rnams la phan par Bzhed nas hdi dag thams chad bshad do zhes bya var ni mi shes so.

Chhos rnams kyi ni chhos kyi mts'han bLun po dès ni dé mi shes ; Chhos rnams kun gyi mts'han nyid ni, stong pa nyid du yang dag gsungs sñags pa rtag tu der gnas nas, rab tu ñes par las byaho. Bgegs zhi var bya va rim par phyé vá sté rgyas pa ho.

Dé-nas phyag na rdo rjé la sogs pa rdo rjé hdsin pa dé dag dang Kun tu bzang po la sogs pa byang chhub sems Dpah dí rnams kyis bchom-ldan-hdas rnam-par-snang-mdsad la phyag hts'hal nas snying rjé chhen po hbyung vahi dkyil hkhor chhen po hdir chhos kyi dvyings rnam par dag pahi Sgo ji ltar rtogs pa rang rang gi ts'hig tu brjod pahi ts'hig gis gsang sñags rnams smra var hdod nas bchom-ldan-hdas la gsol va btab po dé nas bchom-ldan-hdas rnam par snang mdsad kyis byang chhub sems dpah dé dang rdo rjé hdsin dé dag la mi nyams pahi chhos nyid du byin gyis brlabs nas bkah stsal pa : Rigs kyi bu dag chhos kyi vyings ji ltar rtogs pa bzhin sems chan gyi khams rnam par sbyang vahi gsang sñags kyi ts'hig rnams smros-shig.

Dé-nas dé-hí ts'hé byang chhub sems Dpah Kun tu bzang pos sangs rgyas kyi yul zhes bya vahi ting gé hds'in la snyoms par zhugs nas Stobs thogs pa med pahi gsang sñags smras pa : *Namah Samanta Baddhánám ; Samantánugati Varaja, Dhermanirgata, Mahá Mahá. Swáhá.* Kun tu bzang po hiho.

Dé-nas byang chhub sems dpah byams pas byamspa chhen po kun tu mñon par hbyung va zhes bya vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po smras pa : *Namah Samanta Buddhánám, Ajitanajaya, Sarvva Satwayashayánugata, Swáhá.* Byams pahi ho.

Dé-nas byang chhub sems dpah nam mkhahi snying po rnam par dag pahi yul zhes-bya vahi ting gé hdsin la snyoms par zhugs nas gsang sñags smras pa : *Namah Samanta Buddhánám, A'kásha somatánugata Vichitram Varadhara, Swáhá.* Nam mkhahi snying pahi ho.

* The Tibetan fragment of Giorgi commences here.

Dé-nas byang chhub sems dpah sgrib pa thams chad rnam par sel va Snying rjé chhen pahi Stobs zhes bya vahi ting gé hdsin la snyoms par zhugs-nas gsang sñags smras pa : *Nama Samanta Buddhánám, A'swaáta hrita, Avyudgata, Trám Trám, Ram Ram, Swáhá.* Sgrib ba thams chad rnampar sel vahi ho.

Dé nas byang chhub sems dpah kun tu spyán ras gzigs dvang phyug spyán ras gzigs zhes bya vahi ting gi hdsin la snyoms par zhugs nas rang gi snying po hkhor dang behas par smras pa : *Namah Samanta Buddhánám, Sarvva Tathágata, Avalokita, Karaná, Máyá, Ra Ra Ra, Hum jah, Swáha.* Spyán ras gzigs dvang phyug gi ho.

Namah Samanta Buddhánám, jang jangsa, Swáhá. Mthuchhen-thob pahi ho.

Namah Samanta Buddhánám, Karnnodbhavé Tári Taráni, Swáhá. Lha mo sgröl ma hi ho.

Namah Samanta Buddhánám, Sarvva Bhaya Trásaái Hum spho'taya, swáhá. Khro G,nyer chan mahi ho.

Namah Samanta Buddhánám, Tathágata Vishwayá, Sambavé, Padma málini, Swáhá.

Gos dkar-chan gyi-ho. Namah Samanta Buddhánám, Hum khada bandha spho'taya, Swáhá. RTa Ngrin gyi ho.

Dé-nas byang chhub sems dpah-sahi snying po rdo rje mi shigs pa r,tog pahi yul zhes bya vahi ting gé hdsin las snyoms par shugs nas gsang sñags smras pa : *Namah Samanta Buddhánám Ha Ha Ha, Putánu, Swáhá. Sahi snying pahi ho.*

Dé-nas byang chhub sems Dpah hjam dpal gzhon nur gyur pas sangs rgyas kyi byin gyis brlabs rnam par hphrul pa zhes bya vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po smras-pa : *Namah Samanta Buddhánám, Hé Hé Hé, Kumaraka, Vimukti, Sathírthati, Smara smara, Prathihana, Swáhá. Hjam dpal gyi ho.*

Dé nas gsang va pahi bdag po Phyag na rdo rjé mi hpham pazhes by vahi ting gé hdsin la snyoms par zhugs nas rang gi snying po hkkhor dang bchas pa smras pa : *Namah Samanta Vaj'ránán, Chánda Máhá *'' Ros'hana Hum. Phyakna rdo rjéhi ho.*

* * * *

Dé-nas déhi ts'hé. Chom-ldan-hdas Shákya Thub pas rin po chhehi hbyung gnas zhes bya vahi ting gé hdsin la snyoms par zhugs nas nyid kyi snying po hkkhor dang bchas pa gsungs pa : *Namah Samanta Buddhánám, Sarvvaklésha nishuddhána, Sarvva Dherma vahi prapta, Gagana sama sama, swáhá. Shákya Thub pahi ho.*

* Giorgi's fragment ends here in the middle of the word *mahá*, the remaining passage is added to complete the sense.

མི་སྐྱོན་པོ་དེ་དག་གིས་འདི་ལྟར་བཅོས་ལྡན་འདས་ཐམས་ཅད་
 མཐུན་པ། ཚོས་ཐམས་ཅད་ལ་མངའ་བཞེས་པ། སེམས་ཅན་གྱི་དོན་
 རྟོགས། །། བར་ཐུགས་སྲུ་རྒྱུད་པ་དེས་སྤོན་སེམས་ཅན་རྣམས་ལ་ཕན་བར་
 བཞེད་ནས་འདི་དག་ཐམས་ཅད་བཤད་དོ་ཞེས་བྱ་བར་ནི་མི་ཤེས་སོ། །
 ཚོས་རྣམས་ཀྱི་ནི་ཚོས་ཀྱི་མཚན། །། སྐྱོན་པོ་དེས་ནི་དེ་མི་ཤེས། །། ཚོས་
 རྣམས་ཀྱི་མཚན་ཉིད་ནི། ལྷོང་བ་ཉིད་དུ་ཡང་དག་གསུངས། །། ཐུགས་

བ་དྲུག་དུ་དེར་གནས་ནས། ། རབ་དུ་ངེས་པར་ལས་བྱའོ། ། བགོགས་ཞི་
 བར་བྱ་བ་རིམ་པར་ཕྱེ་བ་སྟེ་གྲུས་པའོ། ། དེ་ནས་ཕྱག་ན་དོ་རྗེ་ལ་སོགས་
 བ་དོ་རྗེ་འཛིན་པ་དེ་དག་དང་ཀུན་དུ་བཟང་པོ་ལ་སོགས་པ་བྱང་ཆུབ་
 སེམས་དཔའ་དེ་རྣམས་ཀྱིས་བཅོམ་ལྷན་འདས་རྣམ་པར་སྤང་མཛད་ལ་
 ཕྱག་འཚལ་ནས། ། མྱིང་རྗེ་ཆེན་པོ་འབྱུང་བའི་དཀྱིལ་འཁོར་ཆེན་པོ་འདིར་
 ཚོས་ཀྱི་དབྱིངས་རྣམ་པར་དག་པའི་སྟོ་རྗེ་ལྟར་དོགས་པ་རང་རང་གི་ཚོགས་
 དུ་བཞེད་པའི་ཚོགས་གིས་གསང་སྤྲུགས་རྣམས་སྦྱ་བར་འདོད་ནས་བཅོམ་
 ལྷན་འདས་ལ་གསོལ་བ་བཏབ་པོ། ། དེ་ནས་བཅོམ་ལྷན་འདས་རྣམ་པར་སྤང་
 མཛད་ཀྱིས་བྱང་ཆུབ་སེམས་དཔའ་དེ་དག་དང་། ། དོ་རྗེ་འཛིན་དེ་དག་ལ་
 མི་ཉམས་པའི་ཚོས་ཉིད་དུ་བྱིན་གྱིས་བརྒྱབས་ནས་བཀའ་སྦྱུལ་པ། རགས་
 ཀྱི་བྱ་དག་ཚོས་ཀྱི་དབྱིངས་རྗེ་ལྟར་དོགས་པ་བཞིན་སེམས་ཅན་གྱི་ཁམས་
 རྣམ་པར་སྤྱོང་བའི་གསང་སྤྲུགས་ཀྱི་ཚོགས་རྣམས་སྦྱོས་ཤིག། དེ་ནས་དའི་
 ཚོ་བྱང་ཆུབ་སེམས་དཔའ་ཀུན་དུ་བཟང་པོས་སངས་རྒྱས་ཀྱི་གྱུན་གྱི་ཡུལ་
 ཞེས་བྱ་བའི་ཉིང་ངེ་འཛིན་ལ་སྟོམས་པར་ལྷུགས་ནས་སྟོབས་ཐོགས་པ་མེད་
 པའི་གསང་སྤྲུགས་སྦྱས་པ། ། བ་མེས་མཉམ་བུད་རྒྱ་རྒྱ། ས་མཉམ་བུ་ག་ཉི་བ་
 ར་ཚོ་རྒྱལ་ཉི་ཚོ་དུ་མ་དུ་མ་དུ་སྦྱ་རྒྱ། ། ། ཀུན་དུ་བཟང་པོའི་འོ། ། དེ་ནས་
 བྱང་ཆུབ་སེམས་དཔའ་བུམས་པས་བུམས་པ་ཆེན་པོ་ཀུན་དུ་མངོན་པར་
 འབྱུང་བ་ཞེས་བྱ་བའི་ཉིང་ངེ་འཛིན་ལ་སྟོམས་པར་ལྷུགས་ནས་རང་གི་
 མྱིང་པོ་སྦྱས་པ། ། བ་མེས་མཉམ་བུད་རྒྱ་རྒྱ། ཡ་ཚོ་ཉ་ན་ཚོ་ཡ། སྦྱ་ས་དུ་
 ཡ་ཤ་ཡ་དུ་ག་ཉ་སྦྱ་རྒྱ། བུམས་པའི་འོ། ། དེ་ནས་བྱང་ཆུབ་སེམས་དཔའ་

བས་མཁའི་སློང་པོ་ནས་པར་དག་པའི་ཡུལ་ཞེས་བྱ་བའི་ཉིང་ངེ་འཛོལ་ལ་
 སློམས་པར་ཉུགས་ནས་གསང་སྤྲུགས་སྦྲས་པ། ། བ་མེས་མཉུ་བྱད་རྩེ་
 ལྟོ། ། ཨུ་ཀུ་ལ་ས་མ་དུ་ཉུག་ཏུ་བེ་ཅོད་པར་རྩེ་སྦྲུ་དུ། བས་མཁའི་
 སློང་པོ་འོ་ལོ། ། དེ་ནས་བྱང་ཆུབ་སེམས་དཔའ་སྦྱིབ་པ་ཐམས་ཅད་ནས་
 པར་སེལ་བ། སློང་ཇེ་ཆེན་པོ་འོ་སྤོབས་ཞེས་བྱ་བའི་ཉིང་ངེ་འཛོལ་ལ་
 སློམས་པར་ཉུགས་ནས་གསང་སྤྲུགས་སྦྲས་པ། བ་མེས་མཉུ་བྱད་རྩེ་ལྟོ། །
 ཨུ་སྦྲུ་དུ་ཉུ་དུ། ཨུ་བྱད་ག་དུ། ཉུ་ཉུ་ཉུ་ཉུ་སྦྲུ་དུ། སྦྱིབ་པ་ཐམས་ཅད་ནས་
 པར་སེལ་བའི་ལོ། ། དེ་ནས་བྱང་ཆུབ་སེམས་དཔའ་ཀུན་དུ་སྦྱན་རས་
 གཟིགས་དབང་ཕུག་ཀུན་དུ་སྦྱན་རས་གཟིགས་ཞེས་བྱ་བའི་ཉིང་ངེ་འཛོལ་ལ་
 སློམས་པར་ཉུགས་ནས་རང་གི་སློང་པོ་འཁོར་དང་བཅས་པར་སྦྲས་པ།
 བ་མེས་མཉུ་བྱད་རྩེ་ལྟོ། ། སྦྲུ་དུ་བྱ་ག་དུ་ཨུ་བ་ལོ་ཀེ་དུ། ཀུ་རུ་རུ་ས་ཡ་
 ར་ར་ར་རྩེ་རྩེ་སྦྲུ་དུ། སྦྱན་རས་གཟིགས་དབང་ཕུག་གི་ལོ། ། བ་མེས་
 མཉུ་བྱད་རྩེ་ལྟོ། ། ཇོང་ཇོང་ས་སྦྲུ་དུ། མཐུ་ཆེན་ཐོབ་པའི་ལོ། ། བ་མེས་
 མཉུ་བྱད་རྩེ་ལྟོ། ། ཀུ་རུ་ལོ་བྱ་བེ་དུ་དེ་དུ་ར་རི་སྦྲུ་དུ། ལྷ་མོ་སྦྱེལ་མའི་ལོ། །
 བ་མེས་མཉུ་བྱད་རྩེ་ལྟོ། ། སྦྲུ་བྱ་ཡ། ཉུ་ས་མི་རྩེ་སྦྲུ་ལ་སྦྲུ་དུ། ལོ་
 གཉེར་ཅན་མའི་ལོ། ། བ་མེས་མཉུ་བྱད་རྩེ་ལྟོ། ། ཉུ་བྱ་ག་དུ་བེ་ལུ་ཡ།
 སྦྲུ་བེ། པར་སེལ་ལི་ནི་སྦྲུ་དུ། ལོས་དཀར་ཅན་གྱི་ལོ། ། བ་མེས་མཉུ་
 བྱད་རྩེ་ལྟོ། ། ལྷོ་ཁ་ད་བན་རྩེ་སྦྲུ་ལ་སྦྲུ་དུ། ཉུ་མགྱིན་གྱི་ལོ། ། དེ་ནས་
 བྱང་ཆུབ་སེམས་དཔའ་སའི་སློང་པོ་དོ་ཇེ་མི་ཤིགས་པ། རྩོག་པའི་
 ཡུལ་ཞེས་བྱ་བའི་ཉིང་ངེ་འཛོལ་སློམས་པར་ཉུགས་ནས་གསང་སྤྲུགས་

No. III, Note on the Origin of the Kála-Chakra and
Adi-Buddha Systems.

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The peculiar religious system entitled the *Kála-Chakra* is stated, generally, to have been derived from *Shambhala*, as it is called in Sanscrit, (in Tibetan “*bdé-hbyung*,” vulgò “*dè-jung*,” signifying “origin or source of happiness”), a fabulous country in the north, the capital of which was *Cálapa*, a very splendid city, the residence of many illustrious kings of *Shambhala*, situated between about 45° and 50° north latitude, beyond the *Sita* or Jaxartes, where the increase of the days from the vernal equinox till the summer solstice amounted to 12 Indian hours, or 4 hours, 48 minutes, European reckoning.

The *Kála-Chakra* was introduced into Central India in the last half of the tenth century after Christ, and afterwards, viâ Cashmír, it found its way into Tibet; where, in the fourteenth, fifteenth, and sixteenth centuries, several learned men, whose works are still extant in that country, published researches and commentaries on the *Kála-Chakra* system; among these authors the most celebrated are PUTON, or BU-STOM, KHETUP, or *mKHAS-GRUB* and PADMA CARPO, who lived respectively in the three centuries above mentioned.

PADMA CARPO (on the 68th leaf of his “Origin of (the Buddhistic) religion” *hChhos-hbyung* (vulgò “*Ch’os-jung*,” consisting of 189 leaves,) thus describes the introduction of the *Kála-Chakra* into, or at, *Nalanda* (or *Nalendra*, a large religious establishment in Central India), and the doctrine which it contained:

“He (a certain pandit called TSILU or CHILU) then came to *Nalanda* in Central India, (S. *Madhyam*, Tib. *dvus*, or vulgò U). Having designed over the door of the *Bihar* the ten guardians (of the world), he wrote below them thus:

“He, that does not know the chief first Buddha, (*Adi-Buddha*), knows not the circle of time. (*Kála-Chakra*, *dus-kyi hkhor-lo*, in Tibetan*).

* The *Kála-Chakra* and *Adi-Buddha* systems are probably the same with that of the Samanians in the north, in Transoxana, and beyond the Jaxartes, as it has been described by M. Deguignes, in his “*Histoire Générale des Huns*,” Livre III, p. 223, etc., recently criticised by M. Remusat; since the doctrine of the Samanians is exactly the same, as I have found in the Tibetan volumes.—Besides the mystical theology and philosophy, there are in the *Kála-Chakra* system several works on astronomy, astrology, and prophetic stories on the rise, progress, and decline

He, that does not know circle of time, knows not the exact enumeration of the divine attributes.

He, that does not know the exact enumeration of the divine attributes, knows not the supreme intelligence (S. *Vajra dhara jnyāna*, Tib. *rdo-rjé hdsin-pahi yé-shes*).

He, that does not know the supreme intelligence, knows not the Tantrica principles (*Tantra Yanam*).

He, that does not know the Tantrika principles, and all such, are wanderers in the orb of transmigrations, and are out of the way (or path) of the supreme triumphator (S. *Bhagavān Vajra dhara*, Tib. *b, chom-ldan-hdas rdo-rje hdsin-pa*).

“Therefore, *Adi-Buddha* (Tib. *mchhog-gi dang-pohi Sangs-rgyas*) must be taught by every true *bLāma* (S. *Guru*, a superior teacher, religious guide), and every true disciple who aspires to liberation (or emancipation) must hear them.” Thus wrote he :

“The venerable (the lord) *NĀROTAPA* (*NAROTTAMA* ?) being at that time the principal (S. *Upādhyaya*, Tib. *mkhan-po*) of the *Bihar* ; he, together with five hundred pandits, disputed with him, but when they saw that he excelled them all in disputing, they fell down at his feet, and heard of him *Adi-Buddha* ; then this doctrine was much propagated.”—See leaf 68, by *PĀDMA CĀRPO*.

Here follows the text of the above-quoted passage by *PĀDMA CĀRPO*, both in the Tibetan and Roman characters.

‘དེ་ནས་དབྱུང་ནལ་རྒྱུན་གྱི་ལྷོ་བོང་དུ་ནས་
 བུ་དབང་ལྷན་གྱིས། དེའི་གཤམ་དུ། “གང་གིས་མཚོག་གི་དང་པོའི་
 མངས་རྒྱས་མི་ཤེས་པ་དེས་ནི་དུས་ཀྱི་འཁོར་ལོ་མི་ཤེས་སོ།། གང་གིས་
 དུས་ཀྱི་འཁོར་ལོ་མི་ཤེས་པ་དེས་ནི་མཚན་ཡང་དག་པར་བཟོད་པ་མི་
 ཤེས་སོ།། གང་གིས་མཚན་ཡང་དག་པར་བཟོད་པ་མི་ཤེས་པ་དེས་དོ་རྗེ་
 འཛོན་པའི་ཡོ་ཤེས་ཀྱི་སྐྱེ་མི་ཤེས་སོ།། གང་གིས་དོ་རྗེ་འཛོན་པའི་ཡོ་
 ཤེས་ཀྱི་སྐྱེ་མི་ཤེས་པ་དེས་ལྷགས་ཀྱི་ཐེག་པ་མི་ཤེས་སོ།། གང་གིས་

of the Muhammedan faith. — In the *bstan-hgyur* collection (of 225 volumes) the five first volumes contain fifty-two tracts or treatises on the *Kāla-Chakra*, all translated from the Sanscrit ; but, besides these, there are many other volumes written by Tibetan authors on the same subject. In the Asiatic Society's library, there are also some printed volumes, containing commentaries on the *Kāla-Chakra*, by *Khétup* or more properly *mKhasgrub*, mentioned in this paper as a very celebrated writer in the fifteenth century. Should I find any interesting article in it, I shall take occasion to notice it hereafter.

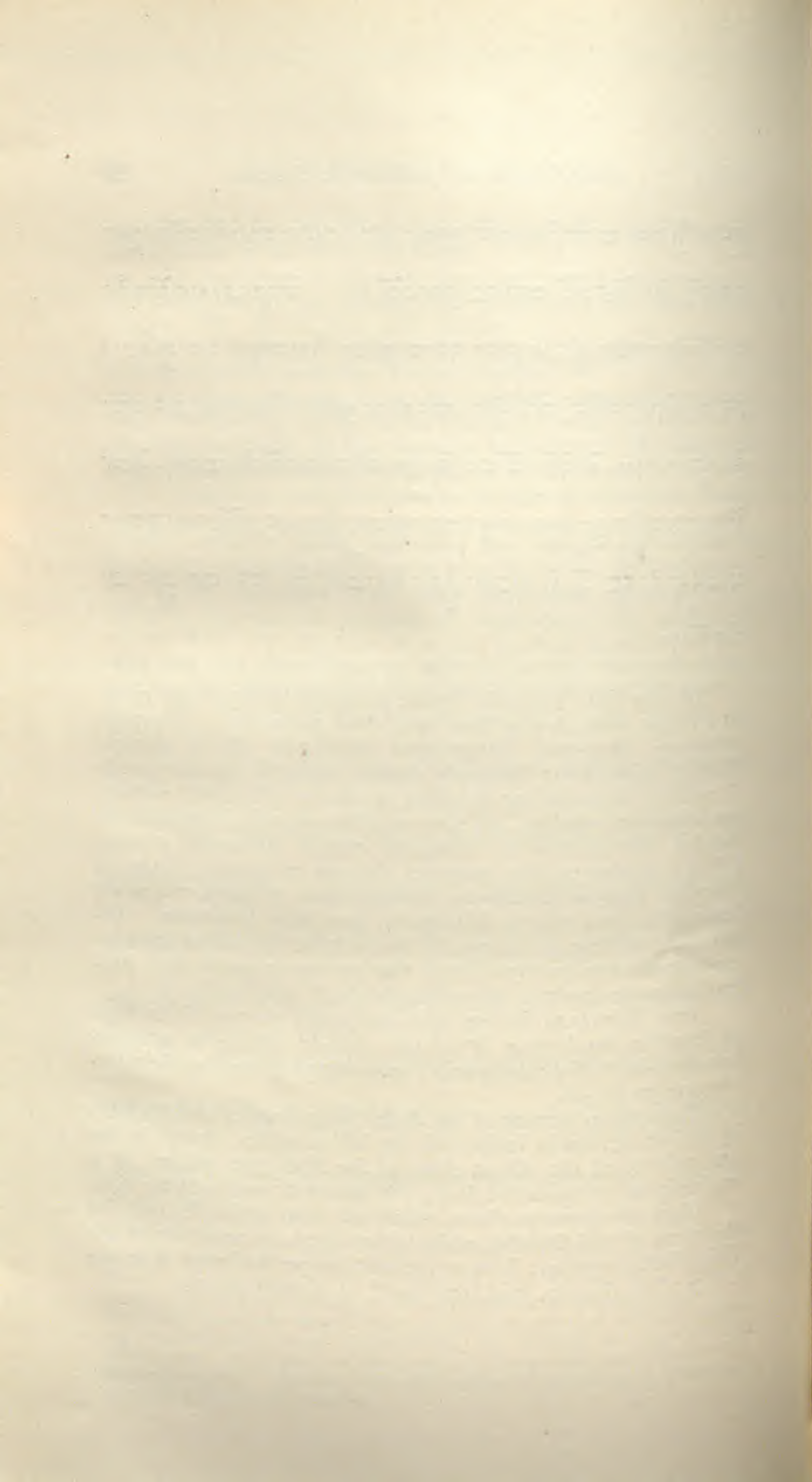
ལྷགས་ཀྱི་ཐོག་པ་མི་ཤེས་པ་དེ་ཐམས་ཅད་ནི་འཁོར་བ་པ་ལྟ་བུ་བཙོམ་ལྷན་
 འདས་ཅོལ་མེ་འཛོམ་པའི་ལམ་དང་བུལ་བའོ།། དེ་ལྟ་བུས་ན་མཚོག་གི་
 དང་པོའི་སངས་རྒྱས་ནི་སྤྲོ་མ་དམ་པ་རྣམས་ཀྱིས་བསྟན་པར་བྱ་ཞིང་།
 ཐར་པ་དོན་དུ་གཉེར་བའི་སློབ་མ་དམ་པ་རྣམས་ཀྱིས་མཉན་པར་བྱའོ་
 ཞེས་བྲིས་པ།” ཇོ་བོ་རྒྱ་རོ་ད་པ་དེ་དུས་དེའི་མཁན་པོ་ཡིན་པས། དེ་ལ་
 སོགས་པ་བརྗོད་ལྟ་བུ་བརྒྱས་བཅུད་པས་སྤུལ་དུ་ཕྱིན་པར་མཐོང་ནས་ཞབས་
 ལ་བདུད་དེ་དང་པོའི་སངས་རྒྱས་ཉན་པས་ཆེར་དར་བར་གྱུར་པ་
 ཡིན་ཅོ།།

Dé nas *dvus Nalandar byon*, *gtsug-lag khang-gi sgo gong-*
du rnampa bchu dvang ldan bris, déhi *gsham-du*: “Gang-gsi
mchhog-gi dang-pohi Sangs-rgyas mi-shes-pa dés ni dus-kyi
hkhor-lo mi-shes-so; Gang-gis dus-kyi hkhor-lo mi-shes-pa-dés
ni mtshan yang-dag-par brjod-pa mi-shes-so; Gang-gis mtshan
yang-dag-par brjod-pa mi-shes-pa dés rdo-rjé hdsin-pahi-yé-
shes-kyi sku-mi-shes-so; Gang-gis rdo-rjé hdsin-pahi yé-shes-
kyi sku mi-shes-pa dés snags-kyi thég-pa mi-shes-so; Gang-gis
snags-kyi thég-pa mishes-pa déthams-chad ni hkhor-va-pa sté
bchom-ldan-hdas rdo-rje hdsin-pahi, lam dang bral-vaho. Dé-
ta-vas-na mchhog-gi dang-pohi Sangs-rgyas ni bLámá dam-pa-
rnams-kyis bstan-par-bya-zhing, thar-pa don-du gnyér-vahi slob-
ma dam-pa-rnams-kyis mnyan-par-byaho,” zhes bris-pa.

JOVO NÁROTAPA dé nus déhi *mkhan-po yin-pas*, dé la *sogs*
pa Pandita lna brgyas brtsad-pas phul-du phyin-par mthong-
nas zhabs-la btud-dé dang-pohi Sangs rgyas nyan-pas chhér dar-
var gyur-pa yin-no.

No mention is made of the *Kāla-Chakra*, nor of *Adi-Buddha*,
 by ancient writers in India, till the 10th century, except in the
 first volume of the *rGyut* class in the *Kah-gyur*, where it is
 evidently an interpolation from true historical works of later ages.

Since the passage above exhibited is an authentic text for
 the name of *Adi-Buddha*, while it furnishes a general idea of the
Kāla-Chakra system, I have thought proper to bring it to the
 notice of the Society, and hope it will be of some interest.



No. IV. Translation of a Tibetan Passport, dated
A.D. 1688.

[*J.A.S.B.*, Vol. II, p. 201 (1833).]

[Read 24th April, 1833.]

In Hyde's *Historia Religionis Veterum Persarum* (2nd edition, page 552-3), there is an engraving of a passport granted by the governor (or grand Lama) of *Lassa*, to an Armenian, of which, at the time of its publication, no European was able to decypher the characters. The learned author's account of it is in the following words :

“Secundò damus *Scripturam Tatarorum de Boutan** (al. *Boutunt*) citra *Imaum supra Indiam*. Hujus lectio est á dextrâ†: et hocce ejusdem elegantissimum specimen est, id quod vulgò sonat, *un passport*, seu *salviconductús* literæ, á principe urbis et provinciæ de *Boutan* datæ, nuperis annis, *Chogja Ouanni* (i. e. Domino Joanni) mercatori Armeno ibidem negotianti: et dictus princeps nomen suum (ut vides) *sigilli* loco et forma majusculis et implicatis characteribus infra apposuit. Talis sigilli impressio arabibus dicitur توقيع *taukia*; Persis et Turcis طغرا *togrâ*, unde, apud eos, talis majusculorum characterum scriptor, aut talis sigilli factor, vel appositor seu principis subsignator, vocatur *Togrâi*. Hanc chartam nobiscum communicavit singularis amicus D. Joh. Evans S. T. D. nuperis annis ex India redux.”

The character of this curious manuscript proves to be the small running-hand of the Tibetans, written and engraved with hardly a single error. The following is a version of it in Roman characters, which may be interesting to those who possess Hyde's very learned volume.

Chhos-hkhor dPal-gyi Lha-sa nas.—rGya-gar hphags-yul bar-gyi Sa-lam-du hkhod-pahi Ser, skya, drag, zhan, Lhahi mi-rje rdsong bsdod gnyer las-hdsin, Sog, Bod, Hor, hBrog, ir-hchhihi hgrul hgrims, lam hphrangs bsrung bkag, rgan mi dmangs bya-va zhi drag-gis sné slébs bchas mthah dag-la springs pa.—Lha-sa p'hun-ts'hogs lchang-lo-chan-gyi hgron-po mGo dkar‡ It'hang-na-chan mi bzhi zhon khal bchu-drug bchas nyé-

* *Boutan*, though applied by Europeans and Mohammedans to Tibet generally, is properly the name of one of the southern provinces, called in Tibetan *Llopato*: *Lhassa* is the capital of Tibet Proper or *U-tsang*. [See Journ. As. Soc. i. 123.]

† This is of course a mistake: the Tibetan reads like the Sanskrit from the left hand.

‡ The name *mGo-dkar* (properly white-headed, but rendered by me, above, by Mohammedans) formerly was applied in Tibet both to the Mohammedans of India and to the Europeans. But of late the Tibetans have commenced calling the Europeans by the name of *Philing-pa*, and an European of British India by that of *rGye-Philing* (-pa) or Indo-European.

khohi ts'hong gyur grubs-nas rang yul-du log hgro-var stahur-gyi (? Lha-hur-gyi) mts'hon gang spyihi par rog nyan-du gang kgro-las sné gor hp'hrog behom sogs gnod hgol-du log-par hgro-va nyan ma byed-par phar phyir-du bde-var hgrims-chnug.—Zhes sa hbrug zla t'shes-la lugs gnyis kyi mdun-sa Chhos-hkhor chhen po dPal-gyi Lha-sa nas bris.

Bod-pahi zla hdres med-ching lo-thog mi-khal-gyi hkhri sgrub dés hgré byung phyin bdé-var hgrims chnug.

A square
seal.

Translation.

“From the noble (city) Lhasa, the circumambulating race of religion.—To those that are on the road as far as *Arya Dèsa* or India, to clerical, laical, noble, ignoble lords (or masters) of men; to residents in forts, stewards, managers of affairs, to Mongols, Tibetans, Turks, and to dwellers in tents in the desert; to ex-chis (or el-chis, envoys, or public messengers, vakíls or ambassadors, &c.) going to and fro; to keepers and precluders of bye-ways (or short-cuts); to the old (or head) men, collectively, charged to perform some business of small or great importance; to all these is ordered (or is made known). These four foreign (or travelling) persons residing at Lhasa, lchang-lo-chan, Mohammedans of It'hang-na, after having exchanged their merchandize, going back to their own country, having with them sixteen loads on beasts; having nothing for their defence except some Lahorí-weapons,—do not hinder, rob, plunder, et cetera, them; but let them go to and fro in peace.

Thus has been written from the noble Lhasa, the great religious race, from the senate-house of both ecclesiastical and civil affairs, in Sa-hbrug* (in the year of T. ch. 1688). On the day of the month. (These dates are wanting.)

Note.—There is no Tibetan joined with them. They have about a man's load of victuals wrapped up in a bundle; with that there has been made an increase (of packages), but let them go in peace.”

A square
seal.

* Sa-hbrug (*earth's dragon*) is the title of the second year of the Tibetan cycle of sixty years: it corresponds with *Vibhava* of the Indian and *Vú Dhín* of the Chinese cycle. The Tibetan reckoning commences from February, 1026: as therefore Hyde's first edition was printed in 1701, and he uses the expression “*nuperis annis ex India redux*,” the MSS. has been referred to the twelfth cycle, then current, which fixes its date to the year 1688.

Colonel Warren in the *Kala Sankalita* (Chron. tab. xxi.) has given a full description of the Indian system;—a catalogue of the Tibetan cycle, which is two-fold, one following the Sanskrit, the other following the Chinese system, will be published in the Tibetan Dictionary now preparing for the press.

No. V. Origin of the Shakya Race translated from the
 ལ (La), or the 26th volume of the mDo class in the
 Ká-gyur, commencing on the 161st leaf.

[*J.A.S.B.*, Vol. II, p. 385 (1833).]

On a certain occasion, when SHAKYA (in the text སངས་རྒྱས་
 བཅོས་ལྷན་པ་ *Sangs-rgyas bchom-ldan hdas* ; Sanscrit, *Buddha*
Bhagaván) was in the *Nyagrodha* grove (S. *Arama*), near *Ser-*
skya Gzhi (S. *Capilavástu*), many of the *Shákyas* that inhabited
Capilavástu being gathered together in their council-house,
 questioned one another, saying ; *Shès-dan-tak!* (ཤེས་ལྡན་དག་,
 “intelligent ones :” an address.) “Whence sprang the *Shakya*
race ? What is their origin ? What is the cause of reason
 thereof ? And what is the ancient national descent of the
Shákyas ? If any one should come to us, and ask us about
 those points, we could not tell him whence the *Shákyas* origi-
 nated. Come, let us go to *Bhagaván* and ask him on the subject,
 that we may abide by his saying.”

Thereupon a very great number of the *Shákyas* inhabiting
Capilavástu, went to the place where BHAGAVA'N (*bchom-ldan*
hdas) was, and after having made their salutation by prostrating
 themselves at his feet, sat aside.

Having addressed him by this term བཅོས་པ་, *btsun-pa*
 (Venerable Sir !) they repeat again, how they had been assem-
 bled, on what subject they had talked, and how they had re-
 solved to come before him ; and then they begged of him, that he
 would acquaint them with those things that they might after-
 wards tell them to others.

BHAGAVÁN thinking that, should he himself tell the history
 of the ancient national descent of the *Shákyas*, then the *Tirthikas*
 and *Parivrajakas* (or they that are not of his followers) would say,
 that GAUTAMA tells whatever he pleases, to praise himself and his
 tribe. Not to give them an opportunity for using such expres-
 sions, he reflected within himself who were there among his dis-
 ciples, who could tell, in an instructive manner, the ancient
 descent of the *Shákyas*.

Perceiving MONGALYANA to be present, and judging that he
 was a fit person for that purpose, he called on him, saying,

“ *Mongalyana*, I am somewhat indisposed (I feel some pain in my back), and want repose; be you empowered by me to tell to the priests (*Gelongs*) in an instructive manner the ancient national descent of the *Shákyas*.” He, nothing loth, assented. SHAKYA seeing that he obeyed his bidding, and having folded up his cloak, and put it for a bolster or cushion, leaning on his right side, and laying his feet upon each other, with a clear knowledge, recollection, and self-consciousness, composed himself to sleep.

MÔNGALYANA (with the prefixed title ཚོ་དང་ལྷན་པ་, S.

Ayusmán, long-lived; *Ayusmán Môngalyana*), in order to collect his ideas on the subject, entered into a deep meditation, wherein he saw the whole story. Recovering from his ecstasy, he sat down on a carpet, spread on the ground, in the middle of the priests. Then he addressed the *Shákyas* of *Capilavástu*, in the following manner:

“ *Gautamas!* (or descendants of *Gautama*, ལོ་དམ་དག།).

When this world was destroyed, the animal beings (སེམས་ཅན་ *Sems-chan*, Sanscrit *Satwa*) mostly were born again amongst the gods, in that division of the heaven which is called that of “clear light” (S. *Abháswára*, Tib. རོད་གསལ།). And

they resided there for a long period of time, having an intellectual body, perfect in all its members and limbs, of a good colour, shining by itself; they walked in the air or heaven, and their food consisted of pleasures only.

At that time this great earth was turned into mere water; it consisted of one lake or ocean. At length, on the surface of that ocean there was formed by the air a thin substance, like skim on the surface of boiled milk, that grew hard and covered the whole surface. That earthly essence was of a fine colour, odour, and taste. The colour like that of fresh butter; the taste like that of refined honey. Descendants of *Gautama!* Such was the beginning of this world.

Then, some animal beings in *Abháswára*, having finished their lives, were born again to taste of the condition of man, and came to this earth. They were with a perfect body produced from the mind (or they had an intellectual body), having all their members and limbs entire; they had a fine colour, and they were shining by themselves; they walked in the air or heaven, and fed on pleasures only; they lived for a long period.

There was at that time in the world no sun, no moon, no stars, no distinction of time, no moment, no minute, no night and day, no month and year. No distinction into male and female

sex. They were called all by this one name, Animal (སེམས་ཅན་ *Sems-chan*).

Afterwards an animal being, of a covetous nature, tasted with his finger's top of the earthly essence (*Sahi-b, chud* སེའི་བུ་ཅན་), and the more he tasted the more he liked it, and the more

he liked the more he ate thereof, till by little and little he ate a mouthful. Other animal beings having observed him, they likewise did the same.

When those animal beings had eaten, successively, each a mouthful, then entered into their bodies solidity and heaviness. The brightness of their colour vanished, and then arose darkness in the world. *Gautamas!* After there had morally arisen darkness in the world, the sun and moon appeared, and so the stars also, and the distinction of time into moment, minute, night and day, month and year, began. They passed thus a long time, living on that essential food. They that had eaten but little of that food, were possessed of a fine complexion or colour, they that had eaten much became of a bad colour. And so from the measure of food, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour;"—thus spoke contemptuously one animal being to another. On account of the sin of such proud talk with respect to colour, that earthly essence disappeared.

Gautamas! The earthly essence having disappeared, the animal beings, gathered together, uttered many lamentations, and recollecting what a fine flavour it had, regretted much the loss of that substance.

Gautamas! After the earthly essence of the animal beings had vanished, there arose from the earth a fatty substance of a fine colour and taste. They lived for a long time by eating of that substance. They that ate but little of that food were possessed of a good complexion or colour; they that ate much became of a bad colour. And thus from the measure observed in eating, there arose among them two species of colour. "Ha! Animal being! I have a good colour, thou hast a bad colour"; thus contemptuously addressed one animal being to another animal being. On account of the sin of pride, again, the fat of the earth disappeared.

Gautamas! The fatty substance of the earth having disappeared, the animal beings gathering together, uttered lamentations; and recollecting what a fine flavour it had, they regretted much its loss; but they could not tell in words their sentiments.

Gautamas! After the greasy substance of the earth had vanished, there arose a sugar-cane plantation, of a fine colour, odour, and taste. The animal beings passed afterwards a long

time by living on that food, until the same cause led to its disappearance.

Gautamas! After the sugar-cane plantation had vanished, there came forth clean and pure *sálu* (rice), without being ploughed or sown, having no straw, no husk, no chaff; if cut in the evening it ripened again till the next morning (or there was every evening and morning ready a fresh crop). The animal beings passed a long time living on *sálu*.

From the use of that fruit there arose the distinction of sexes. Some of the animal beings became males, and some females. The different sexes regarded each other with fixed eyes. The more they regarded each other, the more they became affectionate and desired each other. Being observed by others, they were reproached by them for their actions, and hated. They threw on them stones, clods, etc. (in the same manner as now they use at the celebration of nuptials, to cast or sprinkle on the bride scented powder, perfume, chaplets, clothes, and parched rice, saying, May you be happy!) and reproved them much. The others, in their turn, replied, "Why do you thus abuse us now, is there no other proper time for telling us these things?"

Gautamas! Thus what anciently was regarded as an immoral action, is now taken for a virtue. They restrained themselves for a time (for 2, 3, or 7 days) from satisfying their lust. But afterwards not being able to contain themselves, they commenced to make some covert, or hiding place, whither they might retire from the sight of others to satisfy their lust; saying repeatedly, We will practise here what is not to be done elsewhere, and uttering, *Khyim, khyim*; covert, covert, or house, house.

Gautamas! This is the first beginning of building houses.

They used to gather in the evening the *sálu* that was required for the evening repast, and in the morning that which they wanted in the morning. Afterwards it happened once that a certain animal being having gathered *sálu* in the evening for the next morning also, when he was called on by another animal being to go and gather *sálu*, he said to him, "O animal being, take heed to thine own *sálu*, I have brought yester-evening the *sálu*, which I require this morning." Then the other animal being reflected with himself thus: "Ah, well then! I shall hereafter take *sálu* for 2, 3, nay for 7 days, at once." He did afterwards accordingly as he had said. Then an animal being said to him, "Come, let us go to bring *sálu*." He then said to him, "O animal being, take care for thine own *sálu*; I for myself have brought at once, for seven days." Then that animal being reflected with himself thus, "O well, very well, I shall take at once for fifteen days—for one month. And he did accordingly. When the *sálu* had been taken thus by anticipation by these animal beings, there grew afterwards *sálu* that was covered

with straw, husk, and chaff, and when cut down, grew not again.

Then those animal beings assembled together, and reflected on their former state thus :

Shes-dan-tak! (ཤེས་དན་དག་, etc.) See leaves 168, 169.

[Here follows a repetition of the above described stories respecting the several changes that took place in the state of the animal beings. How perfect they were formerly, and how degenerate they are now.]

Afterwards, being gathered together, some of them said, "We must mete out the land and assign the boundary of each property : saying, This is thine, and this is mine." Accordingly, they measured and divided the land, and erected land-marks.

Gautamas! This is the first time in the world that men commenced to erect land-marks. This also was a natural consequence.

It happened afterwards, that an animal being, who had his own *sálu*, took away that of another not being given to him (or stole it). Other animal beings having seen him, that, though he had his own *sálu*, he had taken away that of another, not being given him, they said thus to him, "Oh animal being! thou having thine own *sálu*, why takest thou that of another, without being given thee?" They seized him and dragged him on this and on that side, and took him into the congregation, and then reproved him thus, "Sirs! this animal being, having his own *sálu*, has taken away three times that of another without its being given unto him."

Then those animal beings said to this, thus, "Oh! animal being, thou having thy own *sálu*, why takest thou that of another which he had not given thee? Oh! animal being; go now away, henceforth do not act in this manner." Then that animal being thus said to the others, "Intelligent beings! This animal being having dragged me on this side and on that side, on account of the *sálu*, taking me into the congregation, has also abused me (with his language)." Then those animal beings thus said to that animal, "Ha! animal being! after having dragged this animal hither and thither on account of the *sálu*, and having brought him into the congregation too, why hast thou abused him? Oh! animal being, go thou now thy way, hereafter do not thus."

Then those animal beings reflected with themselves thus, Intelligent beings! On account of *sálu*, one is dragged hither and thither, and is rebuked also in the congregation. But we should meet, and from among us we should elect one (who is of a better complexion, handsomer countenance, more beautiful, more fortunate, and more renowned) for the master and proprietor of all our fields or lands.

He shall punish from among us those that are to be punished. He shall reward those that merit to be rewarded. And from the produce of our lands we shall give him a certain part, according to a rule.

They accordingly met, and elected one for their master and proprietor of their lands, and for the arbitrator of their controversies, saying to him; "Come, animal being, punish from among us those that are to be punished, and reward those with a gift that merit to be remunerated; from all the products of our lands we will pay you a certain rate, accordingly to a rule." Afterwards on both sides, they did accordingly. Since he was carried (or honoured) by a great multitude of animal beings,

he was called *མང་པོས་བཀུར་བ་* *Mang-pos bkur-va*; Sanscrit,

Mahá Sammata, "Honoured by many."

Gautamas! At the time of *Mahá Sammata*, man was called by this name, "Animal being."

[The following five leaves (from 171—175) are occupied with an enumeration of the descendants of MAHÁ SAMMATA down to KARNA (T. *rNa-va-chan* རྣ་བ་ཅན་) at *Potala* (བྱུ་འཛིན་

*Gru-hdsin** the harbour.) He had two sons, GOTAMA and BHARADHWAJA. The former took the religious character, but *Gotama* being afterwards accused of the murder of a harlot, was unjustly impaled at *Potala*, and the latter succeeded to his father. He dying without issue, the two sons of GOTAMA inherit, who were born in a præter-natural manner; from the circumstances of their birth, they and their descendants are called by several names; as, *ཡན་ལག་སྐྱེས་* *Yan-lag-s, kyes*;

(S. Angirasa), *ཉི་མའི་བཀའ་ཉེན་*; *Nyi-mahignyen*, (S. Surya Vánsa),

Gautama, *གོ་ཏ་མ་*; *བུ་རམ་ཤིང་པ་* *Bu-ram shing-pa*, (S. Ikshwa-

ku). One of the two brothers dies without issue, the other reigns under the name of IKSHWAKU.

To him succeeds his son, whose descendants (one hundred) afterwards successively reign at *Potala* (བྱུ་འཛིན་), *Gru-hdsin*.

The last of whom was *བུ་རམ་ཤིང་པ་འཕགས་སྐྱེས་པོ་*: *Ikshwaku*

* The ancient *Potala*, or the modern *Tatta*, at the mouth of the Indus:

Virudhaka, (or Vidéhaka). He has four sons, སྐར་མདའ་གཉིང་, ལག་ན་, རྒྱང་པོ་ཆེ་འདུལ་, and ཀང་གུ་བ་ཅན་. After the death of his first wife, he marries again. He obtains the daughter of a king, under the condition that he shall give the throne to the son that shall be born of that princess. By the contrivance of the chief officers, to make room for the young prince to succession, the king orders the expulsion of his four sons.

They, taking their own sisters with them, and accompanied by a great multitude, leave *Potala* (བྱུ་འཛོན་), go towards the Himalaya, and reaching the bank of the *Bhagirathi* river (སྐལ་ལྷན་ཤིང་ན་) settle there, not far from the hermitage of *CAPILA* the *Rishi* (དང་སྲོང་མེར་སྐུའི་བསྟེན་གནས་), and live in huts made of the branches of trees. They live there on hunting; and sometimes they visit the hermitage of *CAPILA* the *Rishi*. He, observing them to look very ill, asks them why they were so pale. They tell him how much they suffer on account of their restraint or continence. He advises them to leave their own uterine sisters, and to take themselves (to wife) such as are not born of the same mother with them. O great *Rishi*! said the princes, is it convenient for us to do this? Yes, *Sirs*, answered the *Rishi*, banished princes may act in this way. Therefore, taking for a rule the advice of the *Rishi*, they do accordingly, and cohabit with their non-uterine sisters, and have many children by them. The noise of them being inconvenient to the *Rishi* in his meditation, he wishes to change his habitation. But they beg him to remain in his own place, and to design for them any other ground. He therefore marks them out the place where they should build a town: since the ground was given to them by *CAPILA*, they called the new city *Capilavastu*. They multiply there exceedingly. The gods seeing their great number, show them another place for their settlement. They build there a town, and call it by the name of ལྷ་ས་བསྟན་ *Lhas-bstan*, (shown by a god).

Remembering the cause of their banishment, they make it a law, that no one of them hereafter shall marry a second wife of the same tribe, but that he shall be contented with one wife.

At *Potala* (བྱུ་འཛོན་) the king *IKSHWAKU VIRUDHAKA*, recollecting that he had four sons, asks his officers what has

become of them. They tell him, how for some offence His Majesty had expelled them, and how they had settled in the neighbourhood of the *Himálaya*, and that they have taken their own sisters for their wives, and have been much multiplied. The king, being much surprised on hearing this, exclaims several times: *Shákya! Shákya!* Is it possible! Is it possible! (or O daring! O daring!) མོད་པ་ *phod-pa*, and this is the origin of the *Shákya* name.

After the death of IKSHWAKU VIRUDHAKA, ལྷ་རམ་ཤིང་པ་ འཕགས་སྐྱེས་པོ་ at *Potala* succeeds his younger son རྒྱལ་སྲིད་དགའ་, *rgyal-srid dgah*, (he that desires to reign). On his dying without children, the banished princes successively inherit. The three first have no issue; the son of ཀང་བཀུབ་ཅན་, the fourth prince, is *Gnag-hjog*, བཀས་འཛོལ་. His son is ས་གྲིས་. His descendants to the number of 55,000 have reigned at *Capilavastu*. [An enumeration of the princes who reigned at *Potala* after IKSHWAKU follows, which is identical with the list in Sanskrit authorities; the names being translated into Tibetan according to their literal meaning; as for *Mahá Sammata*, *Mang pos bkur-va*, greatly honoured, etc.] Here ends the narration of MONGALYANA. SHÁKYA approves and recommends it to the priests.

No. VI. Tibetan Symbolical Names, used as Numerals.

[*J.A.S.B.*, Vol. III, p. 6 (1834).]

In astronomy and astrology, there are many works to be found in Tibet that have not been introduced into the *Kah-gyur* or *Stan-gyur* collections. Of these the most celebrated is the *Bei'dúrya Karpo*, written by *s,De-srid Sangs-r,gyas r,Gya-m,ts'ho* (མེ་སྲིད་སངས་རྒྱས་རྒྱ་མཚོ་), a regent or viceroy at

Lhasa, in the last half of the seventeenth century of our era.

In all these works, symbolical names (གྲངས་བརྟན *grangs br,da*, numerical signs) are used instead of numerals, in all arithmetical and astronomical calculations. As for instance :

+ལག, for + 2 ; —སེ, for — 3 ; × ལྷུ, for × 4 ; ÷ སློ, for ÷ 32.

This mode of expressing numbers has been borrowed from India by the Tibetans. For some of the numerals specified below, there are yet other synonymous terms applied in Tibetan, as in Sanskrit, but in their works these only are of general use. Although the nine units, together with the zero (0), would be sufficient to express any greater number, yet there are used the following numerals also : 10, 11, 12, 13, 14, 15, 16, 18, 24, 25, 27, and 32.

When dictating to an assistant in symbolical names what to write in characters, the pandit commences the operation from right to left : thus if he says ཉི་མ (12), སེའུ (0), མཚོ (4),

the other writes 4012, &c. This method is the same as that followed in the *Shastras* of India, therefore it is unnecessary to add anything further on the subject.

The following numbers are expressed by such names as are stated here below, and explained in English, to which the Sanskrit terms also have been added (with a few exceptions) not from Tibetan books, but from other sources :

༡ or 1. གཟུགས, * *gzugs*, body ; S. *sharíram*.

ཟླ, *zla*, the moon ; S. *chandra*.

འོད་དཀར, *hot-tkar*, white brightness, the moon :

S. *shwétá-rochis*.

བསེ་རུ, *bse-ru*, rhinoceros ; S. *gandaka*.

༩ or 2. ལག, *lag*, the hand : S. *bhujā*, *hasta*, or *pani*.

མིག, *mig*, the eye : S. *nétra*, *chakshus*.

* Note.—The articles, པ, པོ, བ, བོ, མ, མོ, (*Pa, po, Va, vo, Ma, mo, &c.*) have been omitted after the roots, since the words occur mostly in this form.

རྩུང་ཕྱོགས, *zung-phyogs*, or simply རྩུང་, *zung*, the

two sides, wings, halves, a pair, couple ; S. *chhada*, *pakshó*, &c.

འཁྲིག, *hkhrig*, or བགྲོད, *bgrod*, the twins ; copulation.

༩ or 3. འཇིག་རྟེན, *hjig-rtan*, the world ; S. *loka*.

ཡོན་ཏན, *yon-tan*, quality ; S. *guna*.

མེ, *Mé*, fire S. *agni* or *anala*.

རྩེ, *rtsé*, top, summit : S. *agram*.

༩ or 4. མཚོ, *mtsho*, a sea or lake : S. *samudra*.

ཆུ, *chhu*, water ; S. *jala* or *wari*.

རྐང, *rkang*, a foot : S. *pàda*.

རིག་བྱེད, *Rig-byéd*, a Vèda ; S. *Vèda*.

༩ or 5. འབྱུང, *hbyung*, an element ; S. *bhútam*.

དབང, *dvang*, an organ of sense ; S. *indrayam*.

མདའ, *mdah*, an arrow : S. *bána* or *vána*.

ཕུང, *phung*, a heap of the aggregates constituting the body and soul ; S. *skandha*.

5 or 6. མཚམས་, *mtshams*, the six cardinal points : the north,
east, south, west, zenith and nadir.

རོ་བོ་བ་, *ro, bro-va*, taste, savour ; S. *rasa*.

དུས་, *dus*, time, season : S. *samaya*.

ཉ or 7. ཐུབ་པ་, *Thub-pa*, a sage ; S. *Muni*.

བྲང་སྲོང་, *Drang-srong*, an hermit : S. *Rishi*.

རི་, *ri*, a hill or mountain ; S. *parvata*.

རེས་གཟུང་, *Res-gzah*, a special or chief planet ; S.
Graha.

ལ or 8. ཀླུ་, *klu*, an hydra or snake ; S. *nāga*.

སྐྱུལ་, *sbrul*, serpent ; S. *sarpa*.

གདེང་ས་ཅན་, *gdengs-chan*, a hooded-snake ; S. ?

ལྷོ་འགྲོ་, *lto-hgro*, creeping on its belly : S. *uraga*.

ནོར་ *nor* or རྣམ་ལྷ་, *nor-lha*, wealth, or the eight gods
of wealth : S. *Vasu* or *vasudéva*.

སྲིད་པ་, *sred-pa*, affection, passion : S. ?

ཅ or 9. རྩ་, *rtsa*, root (or vein) : S. *mūla*.

གཏོར་, *gter*, treasure ; S. *kosham*.

གཟུང་, *gzah*, a planet ; S. *graha*.

བུག་, *bu-ga*, a hole, S. *chiddra*.

སྲིན་པོ་, *Srin-po*, an imp or goblin ; S. *Rákshasa*.

༡༠ or 10. ཕྱོགས་, *phyogs*, corner, quarter, point : S. *Dik* or

Dish. The ten points, 4 cardinal, 4 intermediate, the zenith and the nadir.

༡༡ or 11. འཕྲོག་བྱེད, *h, phrog-byed*, that takes by force; S.

Hari, for *Siva*.

དྲག་པོ, *Drag-po*, the brave or fierce, S. *Rudra*, for *Siva*.

བདེ་འབྱུང, *Bde-hbyung*, the source of happiness; S.

Shambhu, another name of *Siva*.

དབང་ཕྱུག, *Dvang-phyug*, the powerful; S. *Ishwara*,

for *Siva*.

༡༢ or 12. ཉི་མ, *Nyi-ma*, the sun; S. *Surya*, *Arka*, *Bhanu*.

ཁྱིམ, *khyim*, the sun's place in the zodiac; S. *Griha*

or pl. *Grihás*, the 12 zodiacal signs.

༡༣ or 13. འདོད་པ, *hdod-pa*, lust, desire, wish, Cupid; S. *Káma*.

མྱོས་བྱེད or ལྷོས་བྱེད, *myos-byed*, that inebriates or

makes mad, lust, desire, wish, Cupido; S. *Madana*, *Kama Deva*.

༡༤ or 14. ཡིད, *yid*, the mind; S. *manas*.

མ་ལུ, *Ma-nu*, ditto; S. *manu*.

སྲིད་པ, *Srid-pa*, existence, birth, the world; S.

bhuvanam.

༡༥ or 15. ཚེས་, ཉིན་ཞག, *tshes, nyin-zhag*, the 15th day of a lunar

month; any day of the semilunation. S. *Aha* or *Ahan*.

༡༦ or 16. མི་བདག, *Mi-bdag*, lord of men, a sovereign; S.

Narapati.

རྒྱལ་པོ, *Rgyal-po*, a king, prince; S. *Rája*.

༡༨ or 18. ཉེས་པ, སྐྱོན, *nyes-pa*, or *skyon*, vice, fault, blemish ;

S. *Dosha*.

༢༤ or 24. རྒྱལ་བ, *Rgyal-va*, he that has been victorious, a Jina

or Buddha ; S. *Jina*.

༢༥ or 25. དེ་ཉིད, *de-nyid*, the same self ; S. *tatvam*.

or 27. *Skar-ma*, a star, one of the 27 constellations
in the path of the moon ; S. *Nakshatra*.

༣༢ or 32. སྤོ, *So*, a tooth ; S. *danta*.

For 0 zero or 0 the following three terms are used :

མཁའ, *mkhah*, void, space, S. *kha*, *ákasha*, *gaganam*.

ཐིག, *thig*, a spot, stain ; S. ? *nabhas*.

སྤོང་པ, *Stong-pa*, the vacuum ; empty space, zero ;

S. *shúnyam*.

No. VII. Extracts from Tibetan Works.

[*J.A.S.B.*, Vol. III, p. 57 (1834).]

Tibetan beau-ideal of a wife.

[Extracted from the *Bkah-hgyur, mdo kha*, leaf 106-7; corresponding with leaf 73-74 of the *Lalita vistara*, the original Sanscrit text, in the Lantsa character, presented to the Society by Mr. Hodgson.]*

THE required qualities in a maiden who may aspire to be united in marriage with SHAKYA are thus defined by himself :

“ No ordinary woman is suitable to my taste and habits ; none who is incorrect in her behaviour ; who has bad qualities, or who does not speak the truth. But she alone will be pleasing and fit for me, who, exhilarating my mind, is chaste, young, of good complexion, and of a pure family and descent.” He indited a catalogue of these qualifications in verse, and said to his father, “ If there shall be found any girl with the virtues I have described, since I like not an unrestrained woman, let her be given to me in marriage.” “ She, who is young, well proportioned, and elegant, yet not boastful of her beauty (*lit.*, with her body) ; who is affectionate towards her brother, sister, and mother ; who alway rejoicing in giving alms, knoweth the proper manner how to bestow them on the priests and brahman :—if there be found any such damsel, father, let her be brought to me. One who being without arrogance, pride, and passion, hath left off artifice, envy, deceit, and is of an upright nature :—who even in her dreams hath not lusted after any other man ;—who resteth content with her husband, and is always submissive and chaste :—who is firm and not wavering :—who is not proud or haughty, but full of humility like a female slave :—who hath no excessive fondness for the vanities of sound, smell, taste (music, perfumes, and exquisite meats), nor for wine :—who is void of cupidity :—who hath not a covetous heart, but is content with her own possessions :—who, being upright, goeth not astray ; is not fluctuating ; is modest in her dress, and doth not indulge in laughing and boasting :—who is diligent in her moral duties, without being too much addicted to the gods and festivals (or righteous overmuch). Who is very clean and pure in her body, her speech and her mind :—who is not drowsy nor dull, proud nor stupid ;—but

* See Journal, vol. i, page 380, and pages 1—8, where a brief analysis is given by Mr. Wilson, of the contents of the *Lalita vistara*.

being of good judgment, doth everything with due reflection :— who hath for her father and mother-in-law equal reverence as for a spiritual teacher :—who treateth her servants both male and female with constant mildness :—who is as well versed as any courtesan in the rites and ceremonies described in the Shastras :—who goeth last to sleep and riseth earliest from her couch :—who maketh every endeavour with mildness, like a mother without affectation :—if there be any such maiden to be found, father, give her unto me as a wife.’’

Afterwards, the king (Sans. *Shuddhodana*, Tib. *Zas-Qtsang-ma*) directs his brahman minister (Sans. *Purohita*, Tib. *Mdhun-na-hdon*) to go into the great city of *Capila-vastu* (Tib. *Ser-skya-qzhi*), and to inquire there in every house after a girl possessed with these good qualities, shewing at the same time SHAKYA’S letter, and uttering two *Slókas*, or verses, of the following meaning : “Bring hither that maiden who has the required qualities, whether she be of the royal tribe, or of the brahman caste ; of the gentry, of the plebeian class. My son regardeth not tribe nor family extraction : his delight is in good qualities, truth, and virtue alone.’’

ཀྱུལ་རིགས་བྲམ་ཟེའི་བྱ་མོ་དང་།

རྩིའུ་རིགས་དམངས་རིགས་དེ་བཞིན་དེ།

སྤྱུལ་ཡོན་ཏན་འདི་ཡོད་པའི།

བྱ་མོ་དེ་ནི་འདིར་འོན་ཅིག།

ང་ཡི་བྱ་འདི་རིགས་དག་དང་།

རྒྱས་ལ་ངོ་མཚར་འཛིན་མ་ཡིན།

ཡོན་ཏན་བདེན་པའི་ཚོས་ཀྱི་རྣམས།

དེ་ལ་འདི་ནི་ནིད་དགའོ།།

The objections of the Buddhists to the seclusion of woman may be gathered from the following imaginary conversation of SHAKYA’S wife, extracted from the *Kah-gyur*, Do, Kh. vol. leaf 120-121 (corresponding with the Sanscrit *Lalita vistara*, leaf 85).

Sá-htsho-ma (S. *Gopa*), the wife of SHAKYA, upon hearing of her being upbraided by the domestics for not concealing her

face when in company with others, expresses herself in some verses (against the veil), the meaning of which is as follows :

“ Sitting, standing, and walking, those that are venerable, are pleasing when not concealed. A bright gem will give more lustre if put on the top of a standard. The venerable are pleasing when they go, they are agreeable also when they come. They are so whether they stand or whether they are sitting. In every manner the venerable are pleasing. The man excellent in virtue is pleasing when he speaks ; he is so also when he sits still. As an example, doth not the *Kalapinka* bird appear more beautiful when she chaunteth her lovely song in your presence ? The venerable man who putteth on a garment made of the *kusha* grass, or whose squalid clothing concealeth not his emaciated body, still shineth with his own lustre. He that hath good qualities is adorned by those qualifications. They who have put off all vices are venerable. Fools, committing vices, howmuchsoever they be adorned, are never pleasing. Those that have malice in their heart and speak a sweet language are like a poisoned bowl into which nectar is poured ; or a cleft on a rock that is rough both inside and outside. Communion with such men is as though you would touch the mouth of a snake. With respect to the venerable, all resort to them, all reverence them. They are supported and cherished by all men, as the stairs descending to the water's edge are kept in repair by the multitude. The venerable are always like a bowl full of milk and curd. It is a great happiness to see human nature capable of such purity. Fraught with blissful consequences is the gift of such men as have renounced the company of the wicked, and being directed by a venerable religious guide, are become enamoured of the doctrine of the most perfect (Buddha). For such as have restrained their body, have suppressed the several defects of it, have refrained their speech, and never use a deceitful language ; and having subdued the flesh, are held in restraint by a pure conscience : for such, to what purpose is the veiling of the face ? They that have a cunning heart are impudent and shameless ; and having not the required qualities, do not speak the truth :— though they should cover their body even with a thousand clothes, they would go about in the world more naked than the unclothed. They that have concealed their passions, and have kept them under subjection, and are content with their own husbands, and think not on any other ;—such women, when not concealed by a veil, shine forth like the sun and moon. Moreover DRANG-SRONG (S. *Ris'hi*), the great Lord (God), who wise in knowing the hearts of others, yea, also the whole company of the gods, know my thoughts, my good morals, my virtues, my obligation, and my chastity. Therefore, why should I conceal my face ? ”

Zas-Qtsang-ma (S. *Shuddhodana*, the father of SHAKYA).

her father-in-law, was much pleased with these expressions, and presented her with several precious things. He uttered at the same time one *slôka*, the meaning of which is this: "My son being adorned with such qualities as he has, and my daughter-in-law having such virtuous qualifications as she describes; to see two such pure persons united together, is like when butter and ghee are mixed together."

ཁོ་བོ་འི་བུ་ནི་ཡོན་ཏན་ཇི་འདྲ་ས་བརྒྱན་པ་དང་།

མནའ་མའི་རང་གི་ཡོན་ཏན་ཇི་ལྟར་རབ་སྐྱེ་པ།

སེམས་ཅན་དག་པ་དེ་གཉིས་ལྷན་པར་གྱུར་པ་ནི།

མར་དང་མར་གྱི་སྦྱང་ཁྱེ་ལྟར་འདྲ་བ་བཞིན།

As breathing in accordance with the virtuous sentiments of the above favourable specimen of the Tibetan sacred works, we may here extract a curious correspondence (whether imaginary or real we will not pretend to determine), stated to have taken place between a princess of Ceylon and the Buddhist saint. This letter is very generally known and admired throughout Tibet, being introduced in every collection of epistolary forms for the instruction of youth.

Ratnâvali's Letter to Shákya.

Mutig-chen (S. *Ratnavali*), a young princess of Ceylon, the daughter of the king of Singala, having been informed by some merchants of Central India (*Madhyam*) of Buddha and of his doctrine; she was much pleased with it; and, when those merchants returned home, she sent some presents to CHOM-DAN-DAS (SHAKYA), with a letter of the following contents:

ལྷ་དང་ལྷ་སྲིན་སི་ཡིས་ཕུག་བབྱེས་པ།

སྦྱེ་དང་བསྐྱུང་དང་བསྐྱེངས་ལས་ངེས་གྲོལ་ཞིང་།

གཙོ་བོ་གྲགས་པ་གྱུ་ཆེར་རབ་གྲགས་པ།

བྱང་སྤོང་བདུད་རྩི་ཆ་ལས་ཕུགས་ཇེས་གཞོང་།

"Reverenced by the *Suras*, *Asuras*, and men; really delivered from birth, sickness, and fear; Lord! who art greatly celebrated by thy far-extending renown, from the Sage's am-

brosial portion, kindly grant me ! (meaning religious instruction or wisdom)''.

SHAKYA received this letter, and sent to the princess a picture of *Buddha* on cotton cloth, with some verses written above and below the image, containing the terms upon which refuge is obtained with *Buddha*, *Dharma*, and *Sangha*; and a few fundamental articles of the faith; together with two stanzas recommendatory of Buddhism. In a letter to the king of Singala, SHAKYA prescribes with what solemnity this image should be received, the letter perused, and made known in Ceylon.

The stanzas are these. See *Dulva*, vol. 5, leaf 30.

བཅུ་མ་པར་བྱ་ཞིང་འབྱུང་བར་བྱ།

གང་ཞིག་རབ་དུ་བག་ཡིད་པར།

སངས་རྒྱས་བསྟན་ལ་འཇུག་པར་བྱ།

ཚེས་འདུལ་འདི་ལ་སྤྱོད་གྱུར་པ།

འདམ་བུའི་བྱིས་ན་གྲང་ཚེན་བཞིན།

སྐྱེ་བའི་འཁོར་བ་རབ་སྤང་ས་ནས།

འཚི་བདག་སྤེ་ནི་གཞོས་པར་བྱ།

སྤྱུག་བསྐྱེལ་ག་སར་བྱེད་པར་འགྱུར། ॥

“ Arise, commence a new course of life. Turn to the religion of *Buddha*. Conquer the host of the lord of death (the passions), that are like an elephant in this muddy house (the body), (or conquer your passions, like as an elephant subdues every thing under his feet in a muddy lake). Whoever has lived a pure or chaste life, according to the precepts of this *Dulva*, shall be free from transmigration, and shall put an end to all his miseries.”

The compendium, or sum of the Buddhistic doctrine in one *slôka*, runs thus :

སྤྱི་གཤམ་པཅི་ཡང་སི་བྱ་སྟེ།

“ No vice is to be committed,

དག་གི་བ་སྤྲོད་སྤྲོས་ཚོགས་པར་བྱ།

Virtue must perfectly be practised,—

རང་གི་སེམས་སྤོ་ཡིང་སྤྱུ་གཏུལ།

Subdue entirely your thoughts.

འདི་ནི་སངས་རྒྱས་བསྟན་པ་ཡིན།

This is the doctrine of *Buddha*.”

No. VIII. Analysis of a Tibetan Medical Work.

[*J.A.S.B.*, Vol. IV, p. 1 (1835).]

The principal work on medicine in Tibet is that entitled the “*rGyud bZhi*” (རྒྱུད་བཞི། the tract in four parts). It is attributed to SHA'KYA, though not introduced into the *Kah-gyur* or *Stan-gyur* collections.

When in Tibet I requested the LAMA, my instructor in the language of the country, to give me an account of its contents, which he did in an abridged compilation divided, like the original, into four parts. The present translation of the LAMA'S manuscript may be interesting to those who are curious on the subject of Tibetan literature, and the state of medical practice in that remote part of the world. The materials of the original are as usual all derived from Sanskrit works, which have not however hitherto been made known in an English dress.

The following is the account given in the work itself of the manner in which this Treatise of Medicine found its way to Tibet.

In the time of KHRI-SRONG DEHUTSÁN (in the 8th or 9th century of the Christian era) a Tibetan interpreter BAIROT-SANA (or Vairochana) having translated it in Cashmír, with the assistance of a physician-pandit (ལྷ་བ་མངོན་དགའ། - Davá

mÑon-gah), presented it to the above-mentioned Tibetan-king. At that time it was received by “*gyU-THOG*” a learned physician, and by several others, and afterwards it devolved successively to others till *gyU-THOG* (the 13th in descent, from the first) styled the New *gyUTHOG*, to distinguish him from the former physician of the same name, who is called ‘the ancient.’ This physician much improved and propagated it; and at that time, it is stated, nine men became learned in medicine.

The LAMA, who wrote me this extract, enumerated several works on medicine, current in Tibet, of which the most celebrated is a commentary on the present work, entitled “*Baidúrya sñon-po*” (the lapis lazuli) written by “*Sangs-rgyas rgya mts'ho*” སྤོ་སྤོ་སྤོ་སྤོ་སྤོ་སྤོ་སྤོ་སྤོ་སྤོ་སྤོ་ a regent at Lassa about the

end of the 17th century.

The LAMA states that there are about forty books or works written in Tibet, on medicine, besides the five volumes in the

Stan-gyur collection, and the scattered occasional instructions on medicaments in the Kah-gyur.

The chief medical school in Tibet is at Chák-phuri (ལྷགས་པུ་རི) a monastery at or near Lassa. There are also two others, in middle Tibet, of some repute, called Cháng-Zúr (བྱང་ཅུར།)

FIRST PART.

This is entitled རྩ་བའི་རྒྱུད་, *rtsa-vahi-rgyut*, the root or basis of the (medical) tract. It is divided into six chapters.

First Chapter.

In this is described how CHOMDANDAS (SHAKYA) transforming himself into the shape of a chief physician, in a forest of medical plants, delivered his instructions, in a superb palace, in the presence of gods, sages (or *Rishis*), and a large train both of heretic and orthodox hearers.

Second Chapter.

He (SHAKYA) addressed his audience thus:—"Assembled friends! be it known to you, that every human creature who wishes to remain in health; and every man who desires to cure any disease, and to prolong life, must be instructed in the doctrine of medicine. Likewise, he that wishes for moral virtue, wealth, or happiness, and desires to be delivered from the miseries of sickness; as also, he that wishes to be honoured or respected by others, must be instructed in the art of healing." Then one

of the hermits or *Rishis* (བྱང་སྤོང་-Drang-Srong) expressing his desire of

promoting the well-being of others, requested his advice as to the manner in which he might become instructed in the doctrine of medicine. Then the teacher (SHAKYA) said (or commanded)": He must be instructed in the four parts of the medical science, which are the

རྩ་བའི་རྒྱུད་, —; བཤད་པའི་—; མན་ངག་གི་—; and རྩེ་མའི་རྒྱུད་

root or theory, explication, instruction, and lastly manual operation; farther, he must be instructed in the eight branches of healing: *viz.* 1, the curing of the whole body; 2, of particular diseases incident to children; 3, to women; 4, the curing of diseases caused by evil spirits; 5, of wounds made by a knife, spear, &c.; 6, of all sorts of venomous or poisonous infections; 7, of the infirmities of old age; and 8, the increasing of virility in men. These are the principal divisions of the whole medical treatise.

The number of chapters in the four parts of this medical tract amount to 156.

In the explanatory part, there are 11 places or sections, and 31 chapters; in the instructive part on cures or remedies for each specified disease, there are 15 circumstances and 92 chapters;—the last part has four divisions and 27 chapters.

Third Chapter.

The theory of the human constitution is illustrated by a similitude taken from the Indian fig-tree (ལྷོང་གྲུ་ངན་སྟེན). Thus, there are three

roots or trunks; thence arise nine stems; thence spread 47 boughs or branches; thence 224 leaves; two blossoms, and three fruits. The explication of the simile as applied to the states of the body. The single root or basis of diseases; the stems, branches, and leaves arising thence, taken or considered in a healthy and in a diseased state. Distinction; with respect to wind; ditto, with respect to bile; as also to phlegms their respective offices, operations or influences.

There are seven supports of the body on which life depends; the chyle, blood, flesh, fat, bone, marrow, and semen. Description of the three sorts of excretions or sordes of body, ordure, urine, and sweat.

The three generative causes of disease are: lust or ardent desire; passion or anger; dulness or ignorance. By the first is caused wind; by the 2nd, bile; by the last, phlegm. The accessory causes of disease are four: 1, season with respect to cold and heat; 2, any evil spirit; 3, wrong use of food; and 4, ill conduct of life.

The parts of the body, commonly subject to diseases, are six: the skin, the flesh, the veins, the bones, the viscera, and the bowels.

The proper places of the three humours are: that of the phlegm in the upper parts of the body, as the proper place of dulness, in the brain or skull; that of the bile, in the middle part of the body, which is appropriate to anger; and the wind resides in the lower part of the trunk, in the waist and loins, as in its proper place.

There are 15 ways or channels through which disease spreads itself. The channels of the motion of wind are, the bones, the ear, skin, heart, artery, and the guts. The blood, sweat, the eye, the liver, the bowels, are the ways or vehicles of bile. The chyle, flesh and fat, marrow and semen, ordure and urine, the nose and the tongue, the lungs, the spleen, and the kidneys, the stomach, and the bladder, are the vehicles for the conveyance of the phlegmatic humour.

With respect to the three humours, this farther distinction is made: wind is predominant in the diseases of old people; bile, in those of adolescents or youths; and phlegm, in children.

With respect to place (or part of the body); wind occurs in the cold parts of the body; bile in the dry and hot parts; phlegm abides in the moist and unctuous parts.

The several seasons, in which the diseases caused by any of these three humours prevail, are thus stated: diseases, caused by wind, arise commonly during the summer season, before the dawn, and about mid-day. Those caused by bile, in autumn, about midday and midnight. Phlegm prevails during the spring season, and in the morning and evening.

There are specified nine sorts of diseases, in which there is no hope of recovery.

On the 12 causes by which any of the diseases caused by any of the three humours, is changed into another, as wind into bile and phlegm, etc.

All diseases are classed under two heads: heat and cold. Those, in which wind and phlegm prevail, being of natural water, belong to cold. Blood and bile, being of natural fire, belong to heat. The diseases caused by the worms and the serum, belong both to cold and heat.

Fourth Chapter. On the symptoms of diseases. On examining the

tongue and urine. On feeling the pulse. On asking (orally) after the circumstances, how the disease first arose, and its progress,—what pain is felt, what sort of food has been useful or noxious ?

Especially with respect to the tongue: If the tongue is red, dry, and rough, it is the sign of prevailing wind; if covered with a yellowish white thick substance, it is the sign of bile; if covered with a dim, white, soft, and moist substance, it is the sign of phlegm.

With respect to the urine: If the urine of the patient is blue, clear like spring-water, and has much spume or froth, it is the symptom of wind; if yellowish red and thick, steaming or vapouring greatly, and diffusing a smell, it is the sign of bile; if white, with little smell, and steam or vapour, it is the sign of phlegm.

With respect to the pulse: When the physician feels the pulse, if beating greatly upwards it somewhat stops (if irregular), it is the sign of wind; a quick full beating is the sign of bile; a sunk, low, and soft beating is the sign of phlegm.

The physician's 29 questions to the patient about his food, exercise, and the pains or relief felt after having taken such and such a food, made such and such an exertion, &c. are here detailed.

Fifth Chapter. On the means of curing diseases.

1. With respect to food :

The several sorts of flesh, grain, vegetables, and liquids employed successfully in curing diseases caused by wind. Specification of the several sorts of animal and vegetable food, and of soup and liquids or potions, by which bile is cured. Ditto of those that are good against phlegmatical diseases.

2. With respect to one's conduct of life or exercise.

It is good against wind to remain in warmth, and to have a companion with whom one can best agree. Against bile: to remain in a cool and still place, or undisturbed. Against phlegm: to cease from exertion or business, and to remain in warmth.

3. With respect to medicaments to be used against these three humours.

Those against wind are of three different tastes: sweet, sour, and saline; and with respect to their efficacy, unctuous, heavy, and soft.

Those used against bile are, sweet, bitter, and nauseous bitter:—their efficacy; coolness, thinness, and dulness, or bluntness.

Those used against phlegm are, hot, sour and acrid:—their efficacy: sharpness, roughness, and lightness.

Mixtures of medicaments with respect to their tastes; for assuaging pains, and for carrying off diseases, or for purging.

1. Assuaging medicaments :

Against windy diseases: soup, and medical butter (a kind of sirup).

Against bile: liquid medicine and powder.

Against phlegm: pills and powdered medicine (aromatics?).

The several kinds of soup are: of bones, flesh, butter, molasses; of wine, &c.

There are specified five kinds of sirup, according to the different principal ingredients, their several applications and effects.

2. Depuratory or purging medicaments.

In windy diseases: a gentle depuratory medicament.

In bilious diseases: a purging physic.

In phlegmatic diseases: emetics.

With respect to the first there are specified three sorts of depuratory medicaments, the purging medicaments are of four kinds, the emetics are of two sorts.

With respect to physical (or chirurgical) operation, against wind: the smearing of the body with butter, &c. and cauterising in the Hor (or Turkish) manner. Against bile: phlebotomy, and cold water (or bathing in ditto). Against phlegm: warm applications, and cauterising.

Specifications of the several kinds of cures against wind, bile, and

phlegm. They amount to 98 (compared to so many leaves). If the physician is skilful and diligent in his application, and the patient obedient and respectful, so will the latter soon be delivered from disease.

Sixth Chapter. Recapitulation of the three last chapters. According to the former metaphor or allegory of the Indian fig-tree, there are three roots (or trunks): 1, the root, place, or ground of the disease; 2, that of the symptoms, and 3, that of the manner of curing.

There arise from the first trunk (or root) two stems: that of the unchanged state of the body, and that of the changed or diseased state of the body.

From the 2nd trunk (or root) there arise three stems, namely: those of looking on, feeling and asking (or of inspection of the tongue and urine; of the feeling of the pulse; and of asking after the circumstances of the disease).

On the 3rd trunk there arise four stems: those of the food; of the manner of living or conduct of life; of the medicaments used; and of the operations performed. Therefore, from the three trunks (or roots) there arise nine stems.

The number of the boughs or branches:

Those branching from the stem of the unchanged body are: disease, the seven supports of the body, and the faeces.

On the stem denoting the changed or diseased state of the body, there are the following 9 boughs: cause of disease, accessory causes, beginning or injured parts, place, way, time of arising (or of the fit), fruit or consequence, causes of transition from one into another disease; the reduction of all diseases to heat and cold.

On the stem denoting the symptoms of diseases, there arise the following eight boughs: 2 of inspecting the tongue and urine. Of feeling the pulse, there are 3: wind-pulse, bile-pulse, and phlegm-pulse. And in asking after the circumstances of the disease, there are 3. Altogether eight.

On the stem denoting the manner of curing, there arise the following boughs or branches: 3 of food or meat; 3 of drink or potion; 3 of the manner of living or of the conduct of life; 6 of physic with respect to taste and efficacy; 6 of the assuaging mixtures with respect to taste and efficacy; 3 of depuratory physic. There are also 3 boughs of medical (or surgical) operations. Thus in all there are 47 boughs or branches.

The number of leaves (or of leafy branches) issuing from the 47 boughs:

1st. On the top of the unchanged stem, the enumeration of 25 diseases.

2nd. On the top of the stem denoting the changed or diseased state of the body, 63 symptoms or tokens of indisposition.

3rd. On the top of the stem of inspection (or examination of the tongue and urine), 6 branches or leaves of inspection.

4th. On the top of the stem of feeling, three sorts of pulse (or three manners of beating of the pulse).

5th. On the top of the stem of asking the patient about the circumstances of the disease, 29 questions.

6th. On the top of the stem denoting the food (diet, meat, and drink or potion) of the patient there are the enumeration of such, as: 14 in respect to wind; 12 to bile; and 9 to phlegm.

7th. On the top of the stem of the conduct of life, 6.

8th. On the top of the stem of physic nine tastes and efficacies are enumerated, together 18; 3 kinds of soup or broth; 5 kinds of medical butter or sirup; 4 kinds of potions; 4 kinds of powders; 2 kinds of pills; 5 kinds of powdered aromatics; 9 sorts of depuratory application. Total = 50 kinds of physic.

9th. On the top of physical (or surgical) operations, 7 leafy branches.

A summary exhibition of the above specified leaves :

1. On the trunk denoting the place and ground of diseases, there are 188 leaves.

2. On that denoting the symptoms, 38.

3. On that denoting the manner of curing, there are 98 leaves. Altogether making 224.

There are two blossoms : health and a long life.

There are three fruits : moral perfection (or good morals), wealth, and happiness.

These are the contents of the six chapters of the first part of this medical tract.

SECOND PART.

There are four things to be treated of in the doctrine of curing or healing : 1, What is to be cured or healed ? 2, With what is it to be cured ? 3, In what manner is it to be cured ? 4, By whom is it to be cured ?

1st Chapter.—With respect to the first question, What is to be cured ? the answer is : the disease in the human body. 2, By what means : By diet or regular food, exercise, medicament, and by chirurgical operation. 3, In what manner is it to be cured ?—so that the patient recovering from his sickness, may remain long alive. To this place belongs the examination of the symptoms, the rules of curing, and the manner in which the cure is performed. The contents of this part of the treatise are reduced to four roots, and to 11 branches or minor parts.

2nd Chapter.—Cure is ordained for the well-being of the body. The origin or generation of the body. Cause, and accessory causes thereof. Tokens or signs of birth.

The cause of the generation of the body is stated to be : the father's seed, the mother's blood, and the arising of consciousness. If the first be predominant, there will be born a son ; if the second, a daughter ; if both are equal, then a hermaphrodite. Should it happen that the blood be formed into two masses, then twins will be born.

Out of the semen are formed : the bone, the brain, and the skeleton of the body. Out of the mother's blood are generated the flesh, blood, heart, with the other four vital parts (lungs, liver, spleen, kidneys,) and the six vessels or veins. From the soul or vital principle arises consciousness through the several organs.

After the body has been thus conceived, the cause of its increase is in the two veins on the right and left sides of the womb, in the small vessel containing the mother's blood for menstruation, and in the chyle formed from the mother's food, which successively descending into the womb, concurs to the coagulation or union of the semen, blood, and the vital principle, and to their increase, in the same manner, as water is conveyed, by certain canals, from a watering pond, to a field, for the production of corn.

The body, by the agitation of the (inward) air, being changed during 38 weeks, goes on continually increasing, for nine months.

The continual increase of the fœtus, or embryo, is thus : In the 1st week, it is like a mixture of milk and blood. In the 2nd week, growing somewhat thick, it is of a ropy or tenacious nature. In the 3rd week, it becomes like curds. In the 4th week, from the form, which the embryo takes, is conjectured whether it will be a son, daughter, or hermaphrodite. In the 1st month, the mother suffers both in her body and mind several disagreeable sensations.

In the 2nd month, in the 5th week, the navel of the body is first

formed. In the 6th week, the vital vein (or artery), depending on the navel. In the 7th week, the forms of both eyes appear. In the 8th week, in consequence of the forms of the eyes the form of the head arises. In the 9th week, the shape of the upper and lower parts of the trunk or body is formed.

In the 3rd month, in the 10th week, the forms of the two arms and sides (or hips) appear. In the 11th week, the forms of the holes of the nine organs become perceptible. In the 12th week, the five vital parts (heart, lungs, liver, spleen, veins) are formed. In the 13th week, those of the six vessels.

In the 4th month, in the 14th week, the marrows in the arms and thighs are formed. In the 15th week, the wrists of the hands and the legs of the feet are perceptible. In the 16th week, the 10 fingers and the 10 toes become visible. In the 17th week, the veins or nerves, connecting the outer and inner parts, are formed.

In the 5th month, in the 18th week, the flesh and fat are formed. In the 19th week, the tendons or sinews and the fibres are formed. In the 20th week, the bone and the marrow of the feet are formed. In the 21st week, the body is covered with a skin.

In the 6th month, in the 22nd week, the nine holes of the organs are opened. In the 23rd week, the hair on the head and on the body, and the nails commence to grow. In the 24th week, the viscera and vessels become entirely finished; and then pleasure and pain is felt. In the 25th week, circulation or motion of air or wind commences. In the 26th week, the memory of the mind begins to be clear.

In the 7th month, the 27th to the 30th week, the whole body comes to entire perfection, or is completely formed.

In the 8th month, from 31st to 35th week, the whole body, both within or without, greatly increases.

In the 9th month, in the 36th week, there arises a disagreeable sensation in the womb. In the 37th week, there arises a nauseous sensation. In the 38th week, the head turning to the entrance of the womb, the birth takes place. But, though the months are completed, yet, on account of the mother's menstruation, and of wind, birth may for some time be delayed.

Farther it is stated, that if the right side (of the pregnant woman) is high, and the body light, there will be born a son; if the left side is high, and the body heavy, then a daughter; if they both are in an equal state, an hermaphrodite. And if the middle or both the sides are high, then twins will be born.

The tokens and circumstances of approaching birth are then described.

(This may be seen at large, in the *Kah-gyur*, in the work entitled སྐབས་བོ་སངས་འཇུག་ “d, Gah-vo m, ñal h, jug” Nanda entering into the womb.)

3rd Chapter.—The several members of the body are likened to certain things, 32 in number.

The manner of the existence of the body, under four distinct heads:
1. The quantity (in measure or weight) of the several constituent parts of the body, and the manner of existence of those parts on which the body depends. 2. The state of the veins and nerves. 3. On the nature of diseases, the enemies of the body. 4. The holes or openings for the circulation of the air, &c.

With respect to the 1st :

1. The quantity of the wind or air (in the body) is equal to one full bladder : that of the bile to the quantity of ordure once discharged; that of the phlegm - to one's three two-handfuls (the two hands three times full); that of the blood and ordure to seven ditto; that of the urine and serum to four ditto; that of the grease and fat to two ditto;

that of the chyle and the semen to one handful; that of the brain to a single handful; that of the flesh = 500 handfuls; (one handful being as much as can be enclosed once in a single hand). Women have an excess of 20 more on account of their thighs and breasts.

There are 23 sorts of bones; in the back-bone, 28 are distinguished. There are 24 ribs; 32 teeth; 360 pieces of bones. There are 12 large joints of limbs;—small joints, 250. There are 16 tendons or sinews, and 900 nerves or fibres; 11,000 hairs on the head; 11 millions of pores of the hair on the body. There are five vital parts (or viscera) (as the heart, lungs, liver, spleen, and the reins or kidneys); six vessels, and nine openings or holes.—In *Jambudwipa* the measure of a man's height is one fathom or four cubits—deformed bodies have only $3\frac{1}{2}$ cubits, measured by their own.

With respect to the 2nd section, showing the state of the veins. There are four kinds of veins or nerves: 1, that of conception; 2, of sensation; 3, of connexion, and 4, that of vitality.

The 1st: From the navel there arise or spread three veins or nerves, one of them ascends to the brain, and is acted on by the dull part of it, generating the phlegm in the upper part of his body. Another nerve (or vein) entering into the middle, forms the vital nerve, and depends for its existence on the vital nerve of passion and blood; that part of it, which causes bile, resides in the middle. The third nerve (or vein) descends to the privy parts, and generates desire both in the male and female. That part of it, which produces wind, resides in the lower extremity.

The 2nd: There are four kinds of the nerves of existence or sensation.

For rousing (or exciting) the organs, in their proper place, there is in the brain a principal nerve, surrounded with 500 other smaller ones. Another nerve for making clear the organ of recollection or memory, resides in the heart, surrounded with 500 other smaller ones.

That nerve, which causes the increase and renovation of the aggregate of the body, resides in the navel, surrounded with 500 other smaller ones.

That nerve, which causes the increase of children, and descendants, resides in the privy member, together with 500 other smaller ones—and comprehends or encompasses the whole body.

The 3rd: The nerve of connexion consists of two kinds, white and black. There are 24 large veins (or nerves), which, like as so many branches ascending the principal stem of the vital principle, serve for increasing the flesh and the blood. There are eight large hidden veins or nerves for making the connexion of the diseases of the viscera and vessels.

There are 16 conspicuous veins connecting the outward limbs, and 77 others spreading from them, called གཏར་རྩ་ bleeding veins (that may occasionally be opened to let out blood).

There are 112 hurtful or pestilential veins (or nerves); of a mixed nature, there are 189 others. Thence originate 120 in the outer, inner, and middle parts, that spread into 360 smaller ones. Thence smaller ones encompass the body as with a net-work.

There are 19 strong working nerves, which, like roots, descend from the brain, the ocean of nerves; from among them there are 13 that are hidden, and connect the intestines—six others, connecting the outward parts, are visible; from them spread 16 small tendons or sinews.

There are three vital nerves (or veins) in a man. The one encompasses both the head and the body; the second, associating with respiration, moves accordingly; the third is the principal, and connecting the veins or canals, for the circulation of air and blood, is occupied with generating or increasing the body, and being the vital nerve, is called, by way of eminence, the artery or the principal vital nerve.

With respect to the third point :

Diseases of consequence happen in the flesh, fat, bone, tendons, nerve, intestines, and veins.

Such diseases are counted in the flesh, 45; in the fat, 8; in the bone, 32; in the tendons or sinews, 14; in the intestines, 13; in the veins, 190. On the head, there are 62; on the neck, 33; in the trunk of the body, 95; in the four hanging members (two hands, two feet), 112. Thus important diseases are reckoned 302, of which 96 are said to be very dangerous, which cannot be cured by any expence or skill. There are 49 that are dangerous in a middle degree, but which may be cured by learned physicians. The rest may be cured by others also; since they are of no great consequence, though they also be reckoned among diseases of magnitude.

With respect to the fourth point :

Of the several orifices or passages for the conveyance of air, blood, drink, and food, both within and without, are enumerated 13 in males, and 16 in females.

Through inconvenient food and exercise, these passages being hurt, there arises a distemper of the body, by the humours being either too much increased, issued, or hindered; or by taking wrong direction, confusion is produced. When the passages are clean, and free from any hurt, then the body is in a healthy state.

5th Chapter.—Characteristic description of the body. There is a two-fold division: 1, Those parts which are subject to injury (the body). 2, Those things by which they are injured (bad humours or diseases). First, of those that are subject to injury. These are thus distinguished: the supports (or those parts which keep the body together), seven in number; as, the chyle, blood, flesh, fat, bone, marrow, and semen. Excrements, as ordure, urine, and sweat; also the dirt of the teeth, and under the nails, and the impurity issuing from other openings or passages.

Istly. The office of the seven supports of the body, and of the three excrements, is thus described:

The meat and drink, after being digested in the stomach, are changed into chyle and fæces. These turn into ordure and urine, that is, for the nutrition of the body, by increasing the blood. The blood preserving the moisture or humidity of the body, keeps up life, and increases the flesh. The flesh covering and cleansing the body, both within and without, produces the fat. This makes the whole body unctuous, and causes the increase of the bone. This supports the body and increases the marrow. This improves the essential sap of the body, and produces the semen virile. This conduces to the well-being of the whole body, and to the production of a new one.

The service, rendered by the fæces, is: the ordure serves for the support of the bowels, guts, &c. By urine, morbid humours are carried off; and it serves also for a support of the thinner fæces, and carries off the putrid thick sediment.

The office of sweat is to soften the skin, and to change the obstructed pores of the hair of the body.

Fire-warm རྩ་རྩྩ is the common gentle warmth, or heat, of

the whole body. The warmth of the stomach is the principal cause of the digestion of meat and drink of every kind. If this warmth is in good state, the digestion of meat and drink is easy; no diseases then arise, the lustre of the face, the chyle, the supports of the body and life, then increase. Therefore, the warmth of the stomach must be kept up (or if lost, must be restored), with every endeavour.

The manner in which meat and drink are changed. Whatever is eaten or drunk, is carried into the belly or stomach, by the vital air or wind; afterwards, by the aid of phlegm, it comes into fermentation of a

sweet taste, and increases the quantity of phlegm. Afterwards, being digested by the aid of bile, taking a hot and sour taste, it produces bile. Afterwards, by the aid of the air or wind that conveys an equal heat to the whole body, the dregs or fæces being separated, and taking a bitter taste, it generates thin wind. The fæces being changed into thick (or solid) and thin (or fluid) parts, become ordure and urine.

The chyle, after having passed by nine veins from the stomach into the liver, it becomes or changes into blood; afterwards, successively, it is transformed into flesh, and the seven supports of the body.

2ndly. The hurtful things or bad humours. These are three: wind, bile, and phlegm, each with a five-fold division.

1. Of Wind. The life-keeping wind or air resides in the upper part of the head; that which operates upwards, has its place in the breast; that which pervades or encompasses all, resides in the heart; that which communicates or conveys an equal heat to the body, has its seat in the stomach; that which cleanses downwards, abides in the lower part of the trunk.

2. Of Bile. The digesting bile resides in the stomach, between the digested and indigested part; that which forms the chyle, resides in the liver; that which prepares or increases, in the heart; that which assist the sight (or causes to see), in the eye; that which gives a clear colour resides in the skin.

3. Of Phlegm. The supporting phlegm resides in the breast; the masticatory, in the indigested part; the tasting, on the tongue; the refreshing (or that makes contented), in the head; the conjunctive or uniting, resides in every juncture (or joint).

The characteristic signs of the above-specified humours—that of wind; roughness, lightness, cold, smallness, hardness, and mobility.

That of bile; unctuousness, sharpness, lightness, foulness, depuratory moisture.

That of phlegm: unctuousness, coolness, heaviness, and dulness, softness, or gentleness, steadiness, adhesion, passionateness.

6th Chapter.—On the works or action of the body. These are the body, the speech, and the mind. Virtue, vice, and undetermined cases. The five organs occupy their own place. The body is divided into basis (ground or support), age, nature (or constitution), division of diseases. The basis has a triple division. Age also has the same number; that of nature or native disposition, has seven. With respect to disease, the distinctions are: indisposition and absence of morbid state.

7th Chapter.—On the tokens of destruction (or approaching death) of the body: 1. Tokens of a far distant death. 2. Ditto of a near one. 3. Uncertain, and 4. Certain tokens of death. Distant tokens are: any envoy (of death), dream, and change (by age), &c.; the near tokens are distinguished into near and very near. Uncertain tokens; as, when after recovering from a sickness, one may live yet many years. Certain tokens, as, when the disease is incurable.

A physician should be well acquainted with the tokens of death; that he may know whether the patient be curable or incurable, and to perform his medical service accordingly.

8th Chapter.—On the increasing and decreasing state of sickness. Here is treated of the causes and accessory causes of the disease; the manner of its origin; the diseased part; the character and distinctions of the importance of each.

First. The causes are proximate, and remote.

9th Chapter.—There are three accessory causes that depend on the primary causes: the originating and spreading, the gathering together and arising; and the taking away of the disease.

10th Chapter.—On the manner in which any disease takes place in the body.

11th Chapter.—On the character of diseases; as, an increasing, diminishing, and a perplexed, disease. The causes of which are to be

sought in the too great or too small quantity of the three humours, of the seven supports of the body, and of the fæces.

12th Chapter.—Division of diseases; with respect to the cause, the individual, and the kind of disease. With respect to the cause: this is attributed to the vicious three humours of this life; to the consequence of immoral actions in former generations or lives, and to a mixture of both. With respect to the individuals: they are, man, woman, child, old persons; and men of every description. The several diseases peculiar to each are enumerated. The number of the kinds of the common diseases is stated to be 404, which are divided or distinguished out of several respects. As with respect to the vicious humours, principal humour, place or injured part, and the kind of disease, 42 belong to wind, 26 to bile, 33 to phlegm. Thus with respect to the humours, 101 divisions are made, and so on; with respect to the other points also, many distinctions or classifications are enumerated, each amounting to 101.

13th Chapter.—With respect to the conduct. What course of life is to be taken (to be free from disease): 1. continually, 2. at certain periods, and 3. occasionally, or as circumstances may require. The two first are treated in the next two chapters: 1. continually to be done are: wordly affairs and religious exercises or occupations; first, the leaving off every immoral action committed by the body, speech, and the mind; and the doing of such things as are agreeable to these, in every circumstance of life: as in eating, walking, sitting, mounting a horse, sleeping, &c.

2. Religious occupations are the exercise of moral virtues, and the desisting from the ten immoral actions.

14th Chapter.—On the periodical conduct of life, according to the different seasons (as the first and last part of winter, the spring, the hot season, summer, and autumn:) with respect to diet, exercise, medicine, and chirurgical operations.

15th Chapter.—On the circumstantial conduct of life, with respect to several cases, teaching that, one should not obstruct hunger and thirst (or abstain from meat and drink); not hinder yawning or gaping, sneezing, breathing, coughing (or ejecting phlegm), spitting, sleeping, nor any of the natural discharges, since the obstruction or hindrance of them may give rise to any disease, of which several cases or examples are enumerated.

16th Chapter.—The manner of using meat and drink: 1. The several kinds of food, and the manner of using them. 2. Several kinds of food that do not agree, and therefore may not be used together. 3. Temperature to be observed.

For food are used, grain (or corn), flesh, butter, vegetables or greens, and dressed victuals. There are two kinds of grain: 1, growing in ears, and 2, in pods (as pulse). Flesh or animal food of eight kinds or sorts. Several kinds of unctuous or oily substances; as, butter, oil expressed from grains, kernels, fruits, berries, and trees or shrubs; grease, fat, marrow, &c. To vegetable of green things belong potherbs, &c. To dressed victuals or meals belong boiled rice, soup, &c. Drinkable things are milk, water, wine, &c.

17th Chapter.—Enumeration of several kinds of food that it were dangerous to take together; as, fish and milk, &c.

18th Chapter.—On the proper measure of food to be taken, or on temperance in meat and drink.

19th Chapter.—On pharmacy, or the preparing of medicaments for healing any disease. Taste of medicament, efficacy, digestive quality, mode of composing, &c., appropriate to any specified disease.

20th Chapter.—On materia medica, the efficacy of every simple medicament. The materials for medicament are: precious and natural stones, earths, woods, vegetables, and those obtained from animals. In the text, and in another quoted work, 915 articles are enumerated, and stated of each to what disease it may be applied especially, as a remedy.

21st Chapter.—Specification of the classes of medicaments; their preparation and application to specified diseases.

22nd Chapter.—On the five sorts of (chirurgical) instruments, employed in trying or sounding any disease, in cutting, &c.

23rd Chapter.—That one may remain in health and ease, rules are prescribed to be observed.

24th Chapter.—Discrimination of the humours as the cause of any inward or outward disease.

25th Chapter.—When the former are insufficient, it is taught, to seek it in the vicious inclination of the mind.

26th Chapter.—To exhibit medical help, when the disease may be healed; and to give it up, when it cannot be cured.

27th Chapter.—On the manner of curing diseases. How? by whom? with what? The measure or length of time of curing.

28th Chapter.—Detailed description of the curing of diseases.

29th Chapter.—Common and peculiar mode of curing diseases.

30th Chapter.—How to cure wind, bile, phlegm, is separately exposed or taught.

31st Chapter.—The requisite qualities in a physician, that he should be well acquainted with the theory and practice of medicine; and be an impartial, upright, good-hearted man.

THIRD PART.

Containing a full explanation of Diseases.

Chapter 1. Exhortation to the teacher (SHAKYA) to deliver a treatise (ཤྱོད་ཀྱི་པོ་) or oral instruction on the manner of curing diseases.

2. The curing of diseases arising from wind (or windy humours). There are five distinctions: 1, causes; 2, accessory cause and effect; 3, division; 4, symptoms; 5, manner of curing (diseases arising from wind).

3. In the curing of diseases arising from (or caused by) bile, there are the following distinctions: 1, cause; 2, accessory cause and effect; 3, division; 4, symptoms; 5, manner of curing; and 6, stopping or hindering its progress.

4. In the curing of diseases caused by phlegm (or phlegmatical humours), are considered; cause, accessory cause and effect, division, symptoms, and manner of curing.

5. In the curing of diseases caused by the gathering of the three humours (wind, bile, phlegm), and of blood, there are the following distinctions or considerations: cause, incident or accessory cause and effect, place, time, kind or genus, symptoms, manner or mode of curing, and the stopping of it for the future.

6. In the curing of indigestion, the root (or primary cause) of inward diseases, there are the following distinctions or sections: cause, incident or accessory cause and effect, manner of its arising, division, symptoms, remedy or mode of curing.

7. In the curing of a swelling (or a hard conglomeration or excrescence), there is treated of: cause, incident, division, place, manner of arising, symptom, mode of curing it.

8. The curing of white swellings, a kind of dropsy. Here are considered: cause, incident, division, symptom, mode of curing.

9. In the curing of another kind of dropsy (འཛོལ་གྱི་ནད་) there are the same distinctions as before.

10. The curing of dropsy is taught, by exposing the cause and incident, division, manner of arising, symptom, mode of curing, stopping or cessation.

11. In the curing of phthisis or consumption of the lungs, ལྷོ་གོ་
ཅང་ཆེན་པོ་ཟད་བྱེད་པ།, there are the following distinctions: cause, and

accessory cause or effect, division, symptom, mode of curing. And thus there are six chapters on curing inward diseases.

12. In curing feverish diseases (where heat prevails) in general, there are the following distinctions: cause and incident, nature, name, symptom, mode of curing.

13, 14. Farther explanations on the causes of the heat and cold, in fever.

15. In the curing of a fever, in its beginning, or where heat has not yet taken the upper hand, there are enumerated the following distinctions: cause and incident, nature, name, division, symptom, mode of curing.

16. In an increased or burning fever, the same distinctions are as before, except a trifling division.

17 to 20. On curing several kinds of fever, such as are: the sly, hidden, inveterate, and the mixed ones.

21. The curing of inflammation of any hurt or wounded part of the body, with several distinctions; and that of inward and outward hurt: the inwards are, the viscera and the vessels; the outward parts are, the flesh, bone, marrow, tendon, and fibre.

22. The curing of heat or fever (arising from the contest between wind, bile, and phlegm), in which the mental faculties are troubled, with several distinctions to be considered; and so there are 11 chapters on curing fever (heat and inflammation).

23. On curing epidemic maladies or infectious diseases, with several distinctions and divisions; as, བལ་ནད་ a kind of pestilence of Nepal.

24. On curing the small-pox: cause and effect, definition of small-pox, distinction, symptom, mode of curing; distinction into white and black variolæ, each having three species.

25. The curing of infectious diseases affecting the bowels (colic), with several distinctions; purging the viscera and the lower vessels, affecting with greater or less vehemence; and so there are eight kinds of diseases affecting the bowels.

26. The curing of swellings in the throat (or of ulcers and inflammations), and infective diseases, as the cholera, བཀའ་པ་དང་ལྷོ་གོ་པ།: the

first has 4, the second 11, subdivisions, or minor distinctions.

27. With respect to catarrh, are considered: cause and incident, kind, symptom, mode of curing. And so are five chapters on infectious diseases, རིམ་སྐྱ་ནད་, to which belongs the cholera morbus also, བཀའ་ནད་

བྱིན་ལོག་། རྩ་ལོག་།

28. In curing the upper part of the body, the head occupies the first place. Here are considered: cause, circumstantial accident, distinction, symptom, mode of curing. There are eight distinctions, as wind, &c.

29. In curing the diseases of the eyes, are considered: cause, inci-

dent, division, symptom, mode of curing, with 33 distinctions of ophthalmic diseases.

30. Diseases of the ear; cause and incident, or accessory cause and effect, division or distinction, symptom, mode of curing. Distinction into disease of the ear, and deafness; that has six, this four, kinds.

31. Diseases of the nose: cause and incident, division, symptom, mode of curing; there are five divisions or distinctions.

32. In the curing of the diseases of the mouth, there are to be considered: cause and incidents, division, symptom, mode of curing. There is a six-fold division; as, the lip, the gum, &c. There are several distinctions of diseases, as six of the teeth; five of the tongue; six of the palate, and seven of the throat.

33. In curing the diseases of goitre or swelling in the fore-part of the neck, are considered: cause and incident (or accessory causes), distinction, symptom, cure or remedy. There are eight sorts of goitre, as those arising from wind, bile, &c. Thus six chapters are on curing diseases in the upper part of the body.

Now follows the curing of diseases affecting the viscera, and the entrails or vessels.

34. In curing the diseases of the heart, there is treated of: cause and incident, division, symptom, and remedy. There are seven distinction of diseases in the heart; as the throbbing or palpitation of the heart

སྤྱིང་འཕྲུལ་, &c, &c.

35. In curing the diseases of the lungs are considered: cause, division, symptom, remedy. There are eight distinctions of diseases.

36. In curing the diseases of the liver, are treated of: cause, division, symptom, remedy. There are 18 distinctions of diseases.

37. In curing the diseases of the spleen or milt, four things come into consideration. There are five kinds of diseases, as inflammation, &c.

38. In curing the diseases of the reins or kidneys, there are four considerations, with seven kinds of diseases; as wind in the reins, &c.

39. In curing the diseases of the stomach, or the pit of the stomach, there are likewise four things to be previously considered. And first, 16 kinds of diseases, as heat, cold, &c., and again five kinds, as wind, &c.

40. In curing the diseases of the intestines or bowels are considered four things, as cause, &c. with the distinction of five kinds of diseases.

41. In the curing of the gut of the entrails or bowels, are considered: symptom and remedy, with five distinctions of diseases; as cold, puffing up, &c. Thus eight chapters are on curing the diseases of the viscera

and vessels རོན་སྤྱོད།

Diseases of the privy parts.

42, 43. In these two chapters for male and female cases are considered: cause, &c. four, with nine and five distinctions of disease respectively.

This class of disorders is called གསམང་ནད (secret disease).

The curing of little diseases (ཐོང་ནད)།

44. In the curing of hoarseness, or difficulty of using the voice, are considered: cause, incident, &c. four, with seven distinctions of diseases; as wind, &c.

45. In curing aversion from food, or restoring the loss of appetite

ཡི་ག་འཛུམ་པ there are considered: cause, &c. four; with four distinctions of that disease.

46. In curing the distemper of continual thirst, are considered: cause and incident, etc. four, with five kinds of that distemper; as wind, bile, etc.

47. In the curing of the hiccup, the disease of yexing (convulsion of the stomach རླུགས་བུའི་ནད), are considered: cause and accident,

&c. four, with five distinctions of that distemper; as from meat or food, &c.

48. The curing of the difficulty of breathing: cause, &c. four; with five minor distinctions.

49. The curing of a sudden colic, (སྤང་ཐབས, a distemper of the

bowels), are considered: cause and accident, &c. four; with three principal, and eleven minor, kinds of that distemper; besides some others that are enumerated, as heat and cold; worms and phlegm, &c.

50. The curing of diseases arising from worms (in the belly or bowels:) and insects, are considered: cause and accidents, &c. four, with two distinctions inward and outward worms or insects; as belly worms, lice, and nits.

51. In curing vomiting, are considered: cause and accidents, &c. four, with four distinctions of that distemper, as wind, &c.

52. In curing purging diseases (or dysentery), are considered: cause, &c. four, with four distinctions of that distemper, &c.

53. The curing of obstruction of stools, or of evacuation, four things to be considered, and five kinds of that distemper are enumerated.

54. In curing dysury (or difficulty of making urine), is treated of the cause and accidents, &c. four, with several distinctions of the kinds of that distemper.

55. In curing the frequent discharge of urine; cause, &c. four, with the three kinds of that distemper, arising from phlegm, bile, and wind; phlegm has again 10 distinctions.

56. In curing the disease called the "Indian heat" (very dangerous to Tibetans, by causing excessive heat and frequent evacuations, of which many die who visit India), are considered: cause, &c. four, with four distinct divisions of that distemper.

57. In curing the swelling or enlargement of the feet, are considered: cause, &c. four, with four distinctions of that disease.

58. In curing the gout གུས་བུ are considered: cause, &c. four, with six distinctions of that painful distemper.

59. In the curing of diseases arising from the serum or watery parts of the blood (ལྗེ་སེར yellow water, bad or corrupt humours), are

considered: the manner of its origin, its division, symptom, mode of curing, with several distinctions.

60. The curing of the disease called "the white vein," རྩ་དཀར

with several divisions and distinctions.

61. The curing of cutaneous diseases. Of these there are several divisions and distinctions.

62. The curing of miscellaneous diseases of the smaller kind: such as contraction or sinking of the sinews; dysentery; vomiting; any hurt caused by fire; hurt or wound made with a needle; or when a needle or the iron-point of an arrow happen to be swallowed; choaking or suffocation; on the stopping of any thing in the throat, as, a beard of corn, bone, fish-prickle; the entering or swallowing in of a spider or scorpion; intoxication; stiffness of the neck; ill smell of the body; hurt of the hands and feet caused by cold and snow; the creeping of any insect into the ear; the swelling of the teat of a woman. The curing of all such diseases is called the cure of small diseases. Thus there are 19 chapters on minute diseases.

The healing of wounds, sores, or ulcers.

63. The curing of ulcers (འབྲས་མེད་) here are considered: cause, &c. four, with several distinctions.

64. The curing of the hemorrhoids (piles or emerods in the fundament, བཞུང་འབྲས་མེད་): cause, &c. four, with six distinctions.

65. The curing of St. Anthony's fire (any swelling full of heat and redness, སེ་དབལ་): cause, &c. four, with several distinctions, and the places (or parts) where generally they occur.

66. The curing of the Surya disease (སྐྱུང་ཡའི་ནད་) affecting the lungs, liver, &c. its beginning, &c. four, with some distinctions.

67. The curing of cancerous or virulent bad sores or ulcers: cause, &c. four, with eight distinctions.

68. The curing of the swelling of the testicles (འཕྲུག་སྐྱུག་མེད་): cause, &c. four, with six distinctions.

69. The curing of a disease in the foot and thigh, called Kángbám, (རྐང་འབྲས་མེད་), or enlarging and corruption of the feet, &c., a painful

disease in the bones, accompanied with inflammation, and blue colour of the skin: cause, &c. four, with several distinctions.

70. The curing of the ulceration in the perineum: cause, &c. four, with some distinctions.

71. The curing of diseases incident to infant children, with the description of several superstitious customs or practices which are performed at the birth of a child, as examination of the time at which it was born, whether it is lucky or unlucky; imparting of the benediction: the cutting of the umbilical cord; the making it live long; the making it suck, the time, &c. &c.

72. The enumeration of several diseases common to infants and children: cause, &c. four, and the mode of curing them.

73. The curing of diseases caused by any (supposed) evil spirit, 12 kinds of such diseases: symptoms, and remedy.

Thus three chapters are devoted to the diseases of infant children.

Then follow, on curing diseases of the female sex. These distempers are thus distinguished: general, peculiar, and vulgar, or common.

74. On curing the diseases of the female sex, in general, are considered: cause, &c. four, with two distinctions, originating in the blood and wind.

75. The curing of the particular diseases of women: cause, &c. four, with many distinctions; as with respect to the several humours, of which they arise.

76. The curing of the common or vulgar diseases of women, with the circumstances of child-birth.

On curing diseases caused by evil sprits.

77. The curing of diseases caused by a ghost (or evil spirit), of which there are 18 kinds enumerated, from among the Suras and Asuras. Here are considered: cause and incident, division, symptom, and remedy.

78. The curing of insanity or madness: cause, &c. four, with seven distinctions, as it is caused by wind, bile, &c

79. The curing of a kind of insanity called "forgetfulness" (lunacy?), enumeration of its several kinds, the symptoms, and the remedies.

80. The curing of palsical diseases, and the telling of the periodical time of their occurrence, the symptoms, and the remedies for preventing their recourse.

81. On the curing of diseases, in which the body is infested with cancerous ulcers, is eaten away and dissolved: considered cause, &c. nine, with 18 distinctions respecting its different kinds, and the places (or parts) which are generally affected.

The above five chapters are on such diseases as are supposed to be caused by the influence of some malignant demon.

82. On the curing or healing, in general, of wounds, made by any kind of weapon or tool. Here into consideration come; 1, cause; 2, accessory cause or incident; 3, nature (of wound); 4, definition or description (of the wound); 5, its name; 6, place; 7, division; 8, symptom, mode of curing or remedy, excision or cutting out, cicatrizing.

83. The curing of wounds on the head, here are considered: the manner of its being, examination of the injured part, manner of curing, recovering, or being overpowered. (ལེག་གཞོན) |

84. The curing of wounds on the neck or throat, where the bone, vein, or nerve, and the tendon or sinew come into consideration.

85. The curing of wounds on the upper and lower parts of the thumb of the body; manner or that of being; symptom, remedy, healing.

86. The curing of wounds of the hanging members (arms and legs), the knowing the importance or consequence of, &c. symptoms in general, mode of curing, or restoration.

Thus four chapters were on curing wounds; henceforth the curing of poison, or the remedies against poisoning.

87. The curing of injuries caused by artificial or prepared poison. Here are considered: the kind of poison, entrance or infection; quality, the manner of its spreading or prevalence; remedies employed, final cessation or remains.

88. The curing of simple poison, and of poison in the flesh. With respect to the first: cause, symptom, remedy; in the second case, two points more come in consideration.

89. The curing of real or material poison. Two cases: 1, spreading; and 2, not spreading. (རྒྱ་བ་དང་མི་རྒྱ་བ) |

These three chapters were on curing injuries caused by poison.

90. On curing the weakness of old age, or procuring strength to weak, old men. Emoluments, place, recourse to, remedy.

91, 92. On the means of increasing the power or vigour in men.

Here ends the summary extract of the 92 chapters, on the instruction of curing diseases.

FOURTH PART.

Which contains the explanation of the practical part of Medicine.

Chapter 1. The examination of the pulse, wherein 13 cases are enumerated on the character of the distemper.

2. The inspection of urine, wherein, as it is said, the vicious state of the whole body may be seen, as in a mirror.

Thus two chapters are on examining the pulse and urine.

Afterwards, when the character and name of the disease has been found out, what sorts of medicaments are to be administered, is exposed.

3. First liquid medicines, of which there are 54 for curing inward heat, and 23 for assuaging cold fits or ague. Together there are 77 sorts of liquid medicine. When by these there is no remedy, further is an?

4. Enumeration of powdered medicine, or medicaments in powder, of which the mixture is stated to amount to 96, for assuaging the heat of any distemper; and 69 against cold fits. Both together=165. When they afford no relief, there is taught of another remedy.

5. Physic or medicaments in pills, of which the different kinds of mixture amount to 22.

6. The several kinds of sirup (a kind of mixture) are described or taught, of which 15 are for assuaging heat, and five against cold fits. Both together=20.

For procuring strength to the body, and for drawing out an inveterate disease.

7. Is taught of a mixture, called medicinal butter (ཇུ་མེད་མེད་) con-

sisting of several ingredients, of which there are 14 sorts for curing heat, and nine for taking away cold fits. Both together = 23.

8. 13 kinds of mixture of calcined powder, for curing an ague caused by a too much abundance of phlegm.

9. 17 kinds of mixture or syrup, especially for the purpose of assuaging heat.

10. 19 species of mixture of medicinal wine (or spirituous beverage) are enumerated, for curing diseases, in which wind prevails.

11. A mixture, as a remedy against any inveterate malady whatever, prepared of precious stones, for curing the diseases of princes, and of opulent men; one against heat, and 11 against cold; eight against both; together=20.

Since men, in general, cannot have precious stones required for such a mixture for curing diseases, in the

12. Is taught of such vegetables or plants that are procurable by all, of which the several mixtures amount to 28 for curing heat; and 14 for assuaging cold fit.

Thus taking together all assuaging remedies from the liquid to the vegetable medicines, there are 418. So much of the assuaging remedies. When they are insufficient, in the

13. Is taught of purging or depuratory medicines in general.

14. Of purging medicines operating downwards, for carrying away corrupt blood, bile, and the relics of other diseases. There are three kinds of such purging (or depuratory), medicines, operating: gently, moderately, and strongly; of which all there are 82 species.

15. For carrying upwards or ejecting the remains of such diseases, as belong to the phlegmatical kind: here vomits are prescribed, of which there are eight of the stronger, and eight of the gentle kind, both=16.

16. A composition of medicine, for cleansing or purging the nose, five of the gentle, and two of the strong kind.

17. Elixirs or extracted juices, for drawing downwards the diseases in the entrails or intestines and guts.

18. The same continued and specified.

19. Elixirs or mixtures for cleansing the veins (or depuratory elixirs for do.). Thus seven chapters are on depuratory medicines.

If by the above means there is no sufficient relief, in another sutra is taught of other soft and hard remedies.

20. How to let blood in such distempers, when heat prevails. There are counted 77 veins, of which any may be opened for letting out blood.

21. The application of a caustic for curing diseases, when cold, or cold fits prevail.

22. The use of a venomous mixture.

23. On the use of medical bath, for diseased members.

24. On adhibiting medicinal unguents.

25. On medicines operating downwards.

26. The conclusion. Though there be many ways (1,200) of examining the heat and cold prevailing in any disease, they all may be reduced to the following: to look on the tongue and urine, to feel the pulse, and to ask (after the circumstances of the beginning and progress of the disease in question).

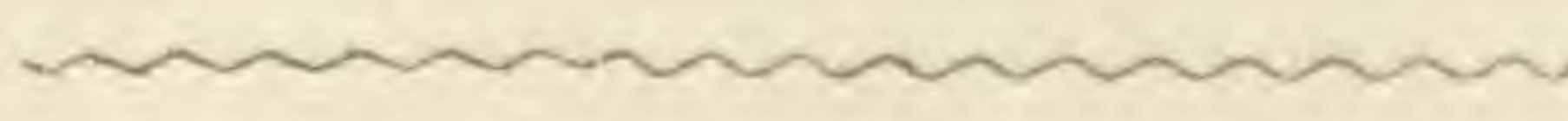
Thus the remedies adhibited against diseases, though they be counted many (1,200), yet they may be reduced to the following four classes: medicament, manual operation, diet, and exercise. Medicament is either assuaging or depuratory: the manual operation is either gentle or rough; food is either useful or noxious; the exercise is either violent or gentle.

Again: though there be numbered 360 practical modes of curing diseases, they may be reduced to these three: examination of the patient (or of the symptoms of the disease). Rules for curing such and such disease. And the manner in which the remedy is applied.

There is taught also of preservatives for a physician, to keep himself safe from any malignant infection from a patient.

27. Recommendation of this treatise to the care of the audience, by the teacher (SHAKYA). Classification and moral application of the above enumerated 404 diseases.

The volume concludes with an account of the mode in which this treatise on medicine (consisting of four parts) reached Tibet, which is briefly incorporated in the introductory remarks.



No. IX. Interpretation of the Tibetan Inscription on a Bhotian Banner, taken in Assam, and presented to the Asiatic Society by Captain Bogle.

[*J.A.S.B.*, Vol. V, p. 264 (1836).]

[In a letter to the Secretary of the Asiatic Society; see also Proceedings of the Asiatic Society, 4th May, 1836.]

According to the request conveyed in your letter of the 30th April, I have translated the piece of magical superstition which you have faithfully transcribed from the Bhotian board. With exception of the salutation at the beginning and the conclusion, and a few terms in the middle, the whole is in the Tibetan language. The purport of it, as will be evident from the tenor of the translation, is, to obtain the favour and protection of several inferior divinities, to increase the prosperity, &c. of the person and family for whom the ceremony was performed, and this magical piece was erected or set up.

It may be that the flag-staff, with the wooden board containing this inscription, was carried before the Tibetan chief in his march, and so used as an ensign in war; but it is more probable that it belonged originally to the house-top or terrace of the prince in Bhotan: for the houses of great personages in that country are generally decorated with such ensigns of victory at the four corners of the terraced roof. They are called in Tibetan

རྒྱལ་མཚན་ *rgyal mtshan* (ensign of victory), and always con-

tain inscriptions of similar purport with this.

In regard to the orthography of the piece, it frequently occurs in Tibetan writings and books, that the vowel signs are removed from their proper places, on account of the dependent letters of the line above; several cases of this occur in your transcript. The intersyllabic points at the end of a line are generally also omitted, except with the conjunction ཅེ་ which

will also be remarked here. I have made a copy in Roman characters, and have also endeavoured to make a literal translation: the words in Italics I cannot properly interpret.

Om svasti, pronounced by the Tibetans *om soti*, is rendered by them in their language ཨོཾ་ བདེ་ལེགས་སུ་གྱུར་ཅིག་ *om bdé*

egs-su gyur-chig: “Oh may it please, may it be prosperous.”

Inscription on the back of the wooden Board (fig. 3, Pl. VI).

ཨོཾ སྐྱེ་ལྷོ་སྐྱེ་ལྷོ་སྐྱེ་བརྒྱུད་ བམས་ཅད་དང་
 ལོ་ལྷོ་ཞལ་ ཏུས་ཚོས་ལ་ དབང་བའི་ བཟའ་ སྐར་ ཚོས་
 ལྷ་ ས་ བདག་ ལྷུ་ རིགས་ སོགས་དྲེགས་ བ་ བཟོ་ རལོར
 རྩལ་མུག་¹ ར་ཏུ་ལ།² ཀེ་ཀང་³ བེ་ཤི་ ཏུས་ མཚན
 ས་ སི་ལིང་ རྩ་ ཚ་ སོགས་ བཟུན་ སོ་ རང་ སྐྱེན་ དང་
 སྤོགས་ མཚམས་ སྤྱང་ རོག་ བཀས་པ་ རྣམས་ དང་
 རྩད་མར་ཏུ་ཉི་མ་ དེ་རིང་ བང་ལ་ ལྷུ་ བའི་ ས་བདག་
 རྣང་སྤིང་ལྷ་སྤིང་སོགས་ བམས་ཅད་ སྤིང་པ
 ཏུའི་ཕྱག་རྒྱ་འདི་ལ་ལྷོས་ཤིག། རྣང་སྤིང་ལྷ་སྤིང་
 སྤི་བརྒྱུད་ རྩད་ རྣམས་ཀྱིས། རྩལ་པའི་བཟུན་པ
 ལ་རབ་ཏུ་ དད་པའི་ ལྷུ་སྤྱོད་སྤྱོད་ པའི་ བདག་
 སོ་ རལོར་ དང་ བཅས་པའི་ ཚ་དང་བསོད
 རྣམས་ དཔལ་ དང་འབྱོར་ པ་བམས་ཅད
 ལྷོ་བ་ཡར་གྱི་ངོ་ ལྷར་གོང་ནས་ གོང་ཏུ
 རལོལ་ ཞིང་གྱིས་པར་ མཚན་ཏུ་ བཟོལ།
 ཨོཾ་ མཏུ་ ཨཱ་ཀ་ནི་ནི་ཀ་ནི་ཨཱ་བྷི་ལ་མཏུ་ལ
 མཏུ་ཡེ་སྤྱུ། མཐམ་དྲེལ།

Om svasti Lha Srin sdé brgyad thams-chad dang lo zla zhag dus ts'hés-la d'vang vahi gzah skar ts'hés lha sa bdag klu rigs sogs drégs-pa gtso hkhor

1 For རུག་. 2 For ཏུར་ལ།. 3 For ཀེ་ཀང་.

khyab-mug (for *hjug*) Rahula (for Ráhula) ki-kang (for kañkar)
 Vis'htí dus mts'han
 ma *pi-ling khra ts'ha* sogs *gnyan-po HDRÉ* Srin dang
 phyogs mts'hams steng hog *gnas-pa rnam* dang
 khyad-par-du nyi-ma dé-ring gang-la *rgyú vahi sa* bdag
 Snang srid lha srin sogs thams-chad srid-pa
 Huhi phyag *rgya hdi-la ltos-shig*, Snang srid lha srin
 Sdé *brgyad khed rnam*-kyis, Thub-pahi *bstan-pa*
 la rab-tu dad-pahi *rgyu sbyor sbyin-pahi* bdag
 po *hkhor dang bchas-pahi ts'hé* dang bsod
 nams *dpal dang hbyor-pa thams-chad*
 zla-va yar-gyi ño *ltar gong-nas gong-du*
hphel-zhing rgyas-par mdzad-du gsol.—
Om akani nékani abhila mañ'dala
Mantrayé Sváhá, Sarva mañgalam.

Translation.

O ye divinities ! all hail !—(Ye) all the eight classes of the divine imps (S. Rákshasas) ; also ye gods, regents of the planets, constellations (in the path of the moon), and of the lunar days, having your influence upon the year, the lunation (or lunar month), and the different seasons or periods ; ye possessors of the earth or land (land-proprietors), all the eight kinds of the Nágas (Hydras), &c. Ye powerful chiefs and attendants, VISHNU RÁHULA, and the menial (instrumental cause) Vis'htí ; ye goddesses (or nymphs) *pi-ling-khraa ts'ha*, &c. ; ye fierce inferior imps, who dwell in (or towards) the cardinal, intermediate, zenith and nadir points (or in the ten corners of the world) ; and especially ye divine imps, &c. who are rulers of those regions, wherein the sun this day is moving, ye all look on this emblem (seal, image, or signed writ, &c.) of HU, the regent or governor, (or set up, or erected by HU.) Ye divine eight principal imps (Rákshasas), rulers of the world (or keepers of light), I beseech you, that you will make that this patron, the bestower of charitable gifts, for obtaining the fruit of his works and actions, who is very faithful to the doctrine of the Muni (SHAKYA), may together with his household or family, increase more and more, and abound in life, fortune, (prosperity), honour, and in all his substance or wealth, like the increasing face of the moon. *Om akani nékani abhila mandala, mantryé, Sváhá : Sarva mangalam.*

Tettelia, 9th May, 1836.

A. C. KÖRÖSI.

X. Note on the white Satin Embroidered Scarfs of the Tibetan Priests. By Major T. H. A. Lloyd. With a translation of the motto on the margin of one presented to the Asiatic Society.

[*J.A.S.B.*, Vol. V, p. 383 (1836).]

Having received lately, with a letter from Bútan, one of the silk scarfs mentioned by TURNER as in use in that country and Tibet, which, though rather dirty, is of a superior manufacture and more highly ornamented with figures of deities than those I have heretofore met with, I think it may be presented as a specimen to the Society. I can fully confirm TURNER'S account of its general use in all intercourse, and am sorry I have not had any opportunity of ascertaining the origin of the custom, which is, I believe, peculiar to Tibet, Bútan, and Sikhim. I applied to Mr. CSOMA KÖRÖSI for an explanation of the sentences woven in at the ends of the scarf, and that gentleman has kindly transcribed and translated them. I enclose his notes on the subject, and to save you the trouble of a reference, I shall copy what TURNER says on this subject; to whose account I can only add that these scarfs are almost indispensable in all religious offerings, as well as on the occasions he mentions.

Titalya, 31st May, 1836.

T. H. A. LLOYD.

Extract from Turner's Embassy, 4to. Edition, 1800.

Page 67. "We each advanced, presenting, one after the other, a white silk scarf, or long narrow piece of *pelong*, fringed at both ends, as is the custom in these countries, to the Rája, who, keeping his seat all the time, took them in his hand, and passed them to his *zempi*.

Page 71. We delivered to the *zempi*, or master of the ceremonies, a silk scarf for each of us, which being thrown across our shoulders, he dismissed us.

Page 72. An inferior, on approaching a superior, presents the white silk scarf; and, when dismissed, has one thrown over his neck, with the ends hanging down in front. Equals exchange scarfs on meeting, bending towards each other, with an inclination of the body. No intercourse whatever takes place without the intervention of a scarf; it always accompanies every letter, being enclosed in the same packet, however distant the place to which it is dispatched. Two colours are in use for this manufacture, which is of China, white and red: the latter is rather

No. XI. Notices on the Different Systems of Buddhism,
extracted from the Tibetan authorities.

[*J.A.S.B.*, Vol. VII, Part I, p. 142 (1838).]

Sángyé (སངས་རྒྱལ་ : Sangs-r,gyas) is the generic name for expressing the Supreme Being or intelligence in the Buddhistic system. This term corresponds to the Sanskrit *Buddha*. In Tibetan it denotes the most perfect being, that is pure (or clean) from all imperfections, and abounds in all good qualities.

There are three distinctions with respect to the essence, the substance or body of BUDDHA ; as

1. *Dharma káya* (ཚཱུ་ཀྱི་སྐུ—chos-kyi-sku) ; 2. *Sambhogkáya* (ལོངས་སྤྱོད་རྫོགས་པའི་སྐུ—longs-spyod-rdsogs-pahi'-sku), and 3. *Nirmánkáya* (སྐྱུ་པའི་སྐུ—sprul-pahi-sku). The first, as the primary essence of all things, is denominated by several names ; as, *A'di Buddha* (ཐོག་མའི་སངས་རྒྱལ་) ; —*Samanta Buddha* ཀྱན་དུ་བཟང་པོ་ ; —*Swabháva* རང་བྱུང་, self-produced, or self-existing ; *Dharmadhátu* ཚཱུ་ཀྱི་དབྱིངས་, the root of all things ; རྒྱལ་བ་རྣམས་ཀྱི་རྒྱལ་བ་ the Jina of Jinas ; ཀྱན་གྱི་གཞི་ the basis of all things ; དུས་གསུམ་དུས་མེད་ existing without the three times, or without beginning and end.

To the *Sambhogkáya* belong the *Dhyáni Buddhas* of five kinds, the chief of whom is *Vairochana* (or *Bèrotsana*, as the Tibetans pronounce it, called by them, རྣམ་པར་སྣང་མཛོད་ —*rnam-per-snang-mdsad* : the illuminator. These are the attendants of *A'di-Buddha*.

To the third or *Nirmankáya* belong the several incarnations of Buddha. Immense is the number of such Buddhas that have appeared in former ages in the several parts of the universe. In

this age (styled the happy age) the number of incarnations of Buddhas is one thousand, four of whom have appeared hitherto, and the rest are to come hereafter. Though there are mentioned many Buddhas as having appeared and having taught their doctrines, yet in the modern Buddhistic system every thing is attributed or referred to SHÁKYA, who is supposed (by the Tibetans) to have lived about one thousand years before Jesus Christ.

The different systems of Buddhism derived from India, and known now to the Tibetans, are the following four :—

1. *Vaibhásika*, (བྱེ་བྲག་པ་ — byè-brag-pa).
2. *Sautrántika*, (མདོ་སྡེ་པ་ — mdo-sdé-pa).
3. *Yogáchárya* (རྣམ་འགྱུར་སྦྱོར་པ་ or སེམས་ཅམ་པ་ — rnal-hbyor-spyod-pa, or sems-tsam-pa).
4. *Madhyámika* (དབུ་མ་པ་ — dvu-ma-pa).

The first consists of four principal classes with its subdivisions. They originated with SHÁKYA'S four disciples ; who are called in Sanskrit, RA'HULA, KA'SHYAPA, UPA'LI, and KA'TYA'YANA.

1. RA'HULA (Tib. སྒྲ་གཅན་འཛིན་ — sgra-gchan-hdsin), the

son of SHÁKYA. His followers were divided in four sects. They recited the Sútra on emancipation, in Sanskrit ; they affirmed the existence of all things ; they wore on their religious garb from twenty-five to nine narrow pieces of cloth. The distinctive mark of this class was an *utpala padma* (water-lily), jewel, and tree-leaf put together in the form of a nosegay.*

2. KA'SHYAPA (འོད་སྦུང་ — Hod-srung), of the Brahman caste. His followers were divided into six sects. They were called the "great community." They recited the Sútra of emancipation in a corrupt dialect. They wore on their religious garb from twenty-three to three pieces of narrow cloth ; and they carried a shell or conch as a distinctive mark of their school.

3. UPA'LI (Tib. ཉེ་བར་འཁོར་ — Nyé-vár-hkhor), of the *Súdra* tribe. His followers were divided into three sects. They recited the emancipation Sútra in the language of the flesh-eaters, Pisháchika. They wore on their religious garb from twenty-

* May not these notes explain the marks on our Buddhist coins?—
ED.

one to five pieces of narrow cloth. They carried a *sortsika* flower as a mark of their school. They were styled, "the class which is honored by many."

4. KÁTÝÁYANA (Tib. ཀཱུའི་བུ་—Kátyáhi-bu), of the Vaisya tribe. His followers were divided into three sects; they recited the emancipation Sútra in the vulgar dialect. They wore the same number of narrow pieces of cloth, as the former class, and they had on their garb the figure of a wheel, as the distinctive mark of their school. They were styled: "the class that have a fixed habitation," བཞུགས་བརྟན་པ།

The followers of the *Vaibhāshika* system, in general, stand on the lowest degree of speculation. They take every thing in the scriptures in their most vulgar acceptations; they believe every thing, and will not dispute. Secondly, of the

2. *Sautrātika* school (མཛོ་སྡེ་པ་—*mdo-sdé-pa*), a follower of the *Sútras*. There are two classes, the one will prove every thing by authorities contained in the scriptures, the other by arguments.

3. The third division is that of the *Yogáchárya*, (རྣམ་འབྱོར་སྦྱོར་པ་—*nal-hbyor-spyod-pa*, or སེམས་ཅམ་པ་—*sems-tsam-pa*).

There are counted nine subdivisions of this school. The principal works on this system are referred to A'RYA SANGA (འཕགས་པ་གྲོགས་མེད་) in the 7th century, about of our era. There are in the *Káh-gyur* several works of his, and of his followers, explanatory of the *Yogáchárya* system. Lastly, the

4. *Madhyámika* school (དབུ་མ་པ་—*Dvu-ma-pa*, they that keep a middle way). This is properly the philosophical system. It originated with NÁGARJUNA (ཀུ་སྒུབ་—*klu-sgrub*), 400 years

after the death of SHÁKYA. His principal disciples have been A'RYA DEVA and BUDDHA PALITA. There are in the *Stan-gyur* several works of them on the *Madhyámika* system. Some learned pandits in India have united this system with that of the *Yogáchárya*, as BODHISATWA (or SHANTA RAKSHITA has done) in the 8th century, and afterwards ATISHA in the 11th.

CHANDRA KÍRTI, རྩོམ་གྲགས་པ་, wrote a commentary on the

original work of NÁGÁRJUNA ; as also several other works introductory to, and explanatory of, the *Madhyámika* theory. In all the higher schools in Tibet these works are now the chief authorities in all controversies relating to the *Madhyámika* system.

From among the four theories above specified, only the two last are philosophical, the two first being rather dogmatical, or following implicitly scriptural authorities. According to the views of some writers, there is little difference between the *Yogáchárya* and the *Madhyámika* theories also, as some have united them ; except that the former is more practical and the latter more theoretical or speculative (dealing with too many abstract terms, and minute discriminations). In the Do class of the Stan-gyur, there are many volumes containing works explanatory of both these systems. But they can be understood only by the learned, the generality of the religious persons (or the clergy) prefer to read Tantrika works, the Dulvá, and some tracts of the Do class of the Káh-gyur.

The above mentioned systems are well known to many of the learned in Tibet ; but there are likewise many who are acquainted only with their names.

There is another distinction (with which the Tibetans are more familiar, and which is taken from the scriptures) with respect to the principles on which the scriptural works are founded ;

that of རྩོམ་པ་གསུམ་ Thég-pa-gsum ; S. *Tri-yánam*, the three

vehicles. Accordingly all Buddha scriptures are calculated for the lowest, the mean or middle, and the highest capacities ; for, they contain low or vulgar, middle, and high principles to be known by such as aspire to any degree of perfection.

Some writers have used the name of " Lám-rim," degrees of way (to perfection), considering men on three different degrees of intellectual and moral capacity ; as, men of little, middle, and highest capacities. Under this title there are now in Tibet (among those of the Géluk-pa sect) several manual works on the principles of the Buddhistic religion. Among these " Lám-rims " the most esteemed and the most comprehensive is that of TSONKHA-PA, a celebrated Lâma, who flourished in the beginning of the fifteenth century.

According to the Lám-rim there are three degrees of principles with respect to the theory of the Buddha faith.

1. Men of vulgar capacity must believe that there is a God, there is a future life, and that they shall therein have the fruits of their works in this life.

2. Those that are on a middle degree of intellectual and moral capacity, besides admitting the former positions, must

know, that every compound thing is perishable, that there is no reality in things; that every imperfection is pain, and that deliverance from pain or bodily existence is final happiness or beatitude.

3. * Those of the highest capacities, besides the above enumerated articles, know that from the body or last object to the supreme soul, nothing is existing by itself, neither can be said that it will continue always, or cease absolutely; but that every thing exists by a dependent or causal connection or concatenation.

With respect to practice, those of vulgar capacity are content with the exercise of the ten virtues. Those of a middle degree, besides the fulfilling of the ten virtues, endeavour to excel in morality, meditation, and ingenuity or wisdom. Those of the highest capacities besides the former will perfectly exercise the six transcendental virtues.

With respect to their summum bonum.

The first seeing the miseries of those suffering in the bad places of transmigration; as, in hell, *Yidáks*, and beasts, wish to be born among *men*, the *asurs* and the *gods*.

Those of the second class, not contented with the happiness of the former, wish for themselves only to be delivered entirely from pain and bodily existence. Lastly; these regarding as pain, every bodily existence, in whatever region of the world it be, aspire to final emancipation, and wish to arrive at the supreme perfection, that they may become able to help others in their miseries.

Such distinction in speculative Buddhism, as that of the *Swabhávika*, *Aishwarika*, *Kármika*, and *Yatnika* does not exist in Tibetan books (except, perhaps, among the Nyigmā-pa sect, who are said to possess yet several volumes that have not been printed in the *Káh-gyur* and *Stan-gyur* collections, but which may be found in Tibet both written and printed, among the people of that sect), although there are many works in the *Stan-gyur* containing materials on the several doctrines or tenets of those philosophical schools.

The ancient philosophical sects in India mentioned frequently and partly described in the Tibetan books, especially in the *Stan-gyur* volumes, are as follows:

1. Grangs-chen-pa (གྲངས་ཅན་པ—*Sánkhya* in Sanskrit).

The Buddhists have adopted much of this school. In the 𑌌 and 𑌍 volumes of the Do class in the *Stan-gyur*, there is an account of the six schools (and of others also) in ancient India.

2. Chè-prág-pá (ཉེ་བྲག་པ—*S. Vaisheshika*).

3. Rig-chet-pá (རིག་ཉེན་པ—*S. Védantika*).

4. Shot-pá-pá (རྟོན་པ་པ་ ---S. *Mimánsaka*).
5. Jigten-gyáng-phen-pá (འཇིག་རྟེན་གྱིང་འཕེན་པ་ ---S. *Lok-áyata*).
6. Those that take Váng-chuk (དབང་ཕྱུག ---S. *Ishwara*)
for the first principle.
7. They that take Ts'hángs-pá (ཚངས་པ་ *Brahmá*), for
the first principle.
8. They that take Khyáb-juk (རྒྱལ་འཇུག ---S. *Vishnu*),
for ditto.
9. They that take Skyes-bu (སྐྱེས་བུ ---S. *Parusha*), for
ditto.
10. They that take gTsovo (གཅོ་བོ ---S. *Pradhána*) for
ditto.
11. They that take time (ཏུས ---S. *Kála*), for ditto.
12. The atomists or they that take rdul-phran (རུལ་ཕྱན)

the atoms for the first principle of the existence of the world. There are yet some others also.

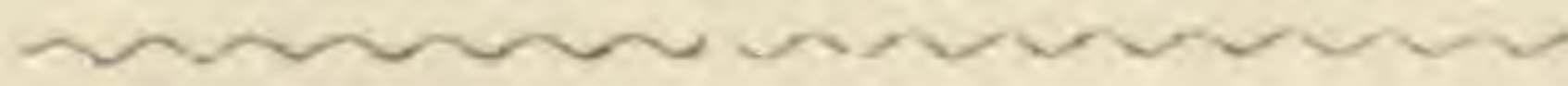
The general principles of practical Buddhism with a follower of this faith in Tibet, are such as follow.

1. To take refuge only with Buddha.
2. To form in his mind the resolution of endeavouring to arrive at the highest degree of perfection, to be united with the supreme intelligence.
3. To prostrate himself before (the image of) Buddha ; to adore him.
4. To bring offerings before him, such as are pleasing to any of the six senses ; as, light, flowers, garlands, incenses, perfumes, all sorts of edible and drinkable things (whether raw or prepared), stuffs, cloths, &c. for garments and hanging ornaments.
5. To make music, sing hymns, and utter praises on Buddha, respecting his person, doctrine, love or mercy, his perfections or attributes ; his acts or performances for the benefit of all animal beings.
6. To confess one's sins with a contrite heart ; to ask forgive-

ness of them, and to declare sincerely not to commit such afterwards.

7. To rejoice in the moral merits of all animal beings, and to wish that they may contribute them to obtain thereby final emancipation or beatitude.

8. To pray and exhort all the Buddhas that are now in the world to turn the wheel of religion (or to teach their doctrines) and not to leave soon the world, but to remain here for many ages (*Kalpas*).



No. XII. Enumeration of Historical and Grammatical Works to be met with in Tibet.

[*J.A.S.B.*, Vol. VII, Part II, p. 147 (1838).]

Works, containing historical matter, may be found, in Tibet, under the following names :

1. *Lo-gyus* (ལོ་རྒྱུས་ *lo-rgyus*), meaning annals, chronicle, history.

2. *Tam-gyut* (གཏམ་རྒྱུད་ *gtam-rgyud*), tradition, oral account, traditional history. (S. *A'khyánam*.)

3. *Ch'hos-jung* (ཚོས་འབྲུང་ *Ch'hos-hbyung*), origin and progress (of the elements) of the (Buddhistic) religion.

4. *Tokzhot* (རྟོགས་བརྗེད་ *rtogs-brjod*), properly a judicious saying ; memoir, reflections, critique, biography.

5. *Nám thár* (རྣམ་ཐར་ *rnam-thar*), properly emancipation, liberation, biography, legend.

6. *Grung* (གྲུངས་ *Grungs*), a fable, fiction, fabulous history.

7. *Stan-çis* (བསྟན་འཛིན་ *Bstan-rtsis*), chronology, or calculation of some events or epochs occurring in the sacred volumes.

To the first class or “*lo-gyus*” may be referred the following works, on account of their contents being of a historical character.

1. *Máni-kábum* (མཎི་བཀའ་འབྲུས་ *má-ni-bkah-hbum*), an historical work, composed by SRONG-TSAN-GAMPO (སྟོང་བཙན་གླམ་པོ་ SRONG-BTSAN-SGAM-PO), a celebrated king in Tibet, in the seventh century of the Christian era.

2. *Pádma-tháng-yik* (པདྨ་ཐང་ཡིག་ *Padma-thang-yig*)

another historical work, written in the eighth or ninth century, in the time of KHRI-SRONG DE'-TSAN (ཁྲི་སྲོང་ལྷེ་འཇུག་བཙུན་) by an Indian guru, called in Tibetan PADMA JUNG-NE, (པདྨ་རྒྱུང་གཤམ་), in Sanskrit *Padma Sambhava*.

3. *Ká-thángdé-ñá* (བཀའ་ཐང་ལྷེ་ལྷ), by the before mentioned guru, and by some Tibetan translators or lotsavas, in five parts, containing biographical notices of princes, queens, chief officers, pandits and lotsavas or Tibetan translators.

4. *Yik-nying* (ཡིག་རྫིང་), ancient writ or chronicle, compiled by the ancient Tibetan translators.

5. *Yik-zhung-ch'hen-mo* (ཡིག་གཞུང་ཆེན་མོ་), containing Indian history from ASOKA (མྱ་ངན་མེད་ mya-ñan-med, in Tibetan) a king (who lived one hundred and ten years after the death of SHÁKYA, and had his residence at *Pátaliputra* and *Dehli*) till the time of PRATITA SÉNA (in the beginning of the fourteenth century of our era).

Others historical works are known under the following titles :

6. *Ká-tsik-ch'hen-mo* (བཀའ་རྩིས་ཆེན་མོ་).
7. *Ká-ch'hem-ká-k'hol-ma* (བཀའ་ཆེས་མ་བཀའ་འཁོལ་མ་).
8. *Gyel-rab-pag-sam-jon-shing* (རྒྱལ་རབས་དཔག་བསམ་སྒྲིལ་གྱིང་).
9. *She-cha-rap-sal* (ཤེ་ཇ་རཔ་སལ་).
10. *Gyel rap-salvai-melong* (རྒྱལ་རབས་གསལ་བའི་སེ་ལོང་).
11. *Bod-kyi-yik-ts'ang* (བོད་ཀྱི་ཡིག་ཚང་), Tibetan records.
12. *Dep-ter-ñon-po* (དེབ་ཐེར་སྟོན་པོ་), ancient records.
13. *Sa-s,kya-yik-ts'ang* (ས་སྐུ་ཡིག་ཚང་), records made in the Sa-skye monastery.

14. *Gyahi-yik-ts'ang* (གྱའི་ཡིག་ཚང་), Chinese records, translated by BLAMA RIN-CH'HEN-GRAGS-PA.

There are in Tibet some historical fragments under this title *Gtam gyut* (གཏམ་གྱུ་), traditional history, also.

Under this title, *ch'hos-jung* (ཚོས་འབྲུང་), Elements of religion, or the origin and progress of the Buddhistic religion, there are several works in Tibet, according to the different authors. As by NE'L-PA, by BU-S,TON; the *Ch'os'jung* of the *Bkah-gdams-pa* sect, that originated in the eleventh century; ditto of the *Brük-pa* sect, by PADMA KARPO.

Under this name: “*Tokzhot*” (རྟོགས་བརྗོད་ S. *Avadána*), there are many historical fragments both in the *Káh-gyur* and *Stan-gyur* (especially in the 30 or thirtieth volume of the *Mdo* class of the *Káh-gyur*, mostly of a legendary character. But besides these there are also true narrations. The following work is of a mixed character of] this kind: འགྲུ་ལའི་རྣམ་བཤད་དང་

འཕགས་ཡུལ་གྱི་རྟོགས་བརྗོད་ “*sham-bha-lahi rnam bshat-dang p'hak-yul-gyi-rtokzhod*” —Description of Shambhala (a fabulous country and city in the north of *Asia*). And a memoir on *p'haks-yul* (S. *A'rya dèsa* or *India*, in general), written by PAN-CH'HEN PALDAN YE-SHES, the great Lama at *Tashi lunpo* (བཀྲ་ཤིས་ལྷ་ན་པོ་) in 1775.

Under this name: *nám thár*” རྣམ་ཐར་, there are many historical works in Tibet, containing narratives of the life of any great personage, as the life of SHÁKYA, in a *mdo* or *sútra*, called གྱུ་ཚེར་རོལ་པ་ (*gya-cher-rol-pa*) or “*Lalita vistara*” in Sanskrit. As also in the *Mdo* styled མངོན་པར་འབྲུང་བ་ *ñon-par-jung-va*, his appearance in the world (in a religious character).

To this class belong the following works, as: *Dpag-bsam-k'hri-shing* (དཔག་བསམ་ཁྲི་ཤིང་), by DGE-VAHI-DVANG-PO

(S. *Shubhendra*), translated from Sanskrit. The “*rnam-t’har*” or legendary narrative (contained in the *bstan-gyur*) of eighty-four persons, in ancient India. How they were emancipated, or acquired preternatural faculties.

The རྣམ་ཐར་ *rnam-thar*, of the sixteen principal disciples (གཞན་སྐུ་བཟོན་ *nétan*) of SHÁKYA.

The hundred acts of SHÁKYA compiled by TÁRÁNÁTHA, a Tibetan Lama, in the seventeenth century.

The twelve acts of SHÁKYA, by SRONG-TSAN-GAMBO, in the *Manikabum*.

The “*skyés-rabs-brgya-pa*” or one hundred new births or regenerations, by a Lama of the Karmapa sect.

There are in the *Dulva* biographical notices of several princes, wealthy citizens, and other illustrious persons, in ancient India.

Amongst the Grungs (ལྷོང་སྐྱོད་) or fabulous narratives, the “*Kesár Grungs*” (གཞུང་སྐྱོད་) or fabulous history of KESAR a warlike ancient king in central *Asia*, is much celebrated in Tibet.

On *Stan-çis* (Br བསྟན་ཅེས་) or astronomical calculations of some events or epochs, occurring in the sacred volumes of Shástras, there are likewise several works, in Tibet. Of this kind are the commentaries on the “*Kála chakra* or *dus-kyi-hk’hor-lo*,” in Tibetan, made by several learned men,—as; by “*Bu-ston*” (བུ་སྟོན་) in the fourteenth century, by “*Jo-nang-pa*” by “*Mk’has-grub*” in the fifteenth century; by “*Panch’hen-blo-bzang-ch’hos-kyi-rgyel-mts’han*,” by “*Padma karmo*”—(a celebrated Lama of the Bruk-pa sect, in the sixteenth century.

Also a commentary on the *Kála chakra*, and the history of the Buddhistic religion, written in Tibetan by a Mongol Lama (*Sum-bha-zhabs-trung*) in the last century.

The “*rtsis-kyi-hbyung k’hangs*” (རྩིས་ཀྱི་རྟུང་ཁང་སྐྱོད་) elements of calculations by “*MK’HAS-GRUB-RGYA-MTS’HO*” and “*NOR-B-ZANG-RGYA-MTS’HO*.” The substance of these works have been embodied in the “*Baidurya, Dkarmo*” an astronomical, &c., work, written by “*SANG-RGYAS-RGYA-MTS’HO*,” a regent at Lassa, in the last half of the seventeenth century.

List of such Indian (or Sanskrit) grammatical works, as have been known to the ancient Tibetan learned men, and partly

have been translated into Tibetan, or have been only quoted by them.

The names of these works have been collected in the last volumes of the B,stan-gyur compilation. They are as follows : *Páni-vyákarana*, in two thousand slókas ; *Maha-bhána*, a commentary of the former in one hundred slókas by *KLU-NOR-RGYAS-KHI-BU*—not translated. An abridgment of the two former by *RÁMA CHANDRA*.

A grammar, in twenty-four chapters, by *CHANDRA GOMI*.

A commentary on the twenty prepositive particles, by do.

A Sútra on the letters, by do.

A commentary on the letters by *CH'HOS-SKYONG* (S. *Dhermapala*).

The several cases of nouns, by *CHANDRA GOMI*, in explanatory verses.

Another grammatical work, by *ZLA-VA-GRAGS-PA*. (S. *Chandra kirtti*.)

A commentary on the *Chandrapá* by *Pandita RATNA MALI*, in twelve thousand slókas.

A commentary on the former by *Pandita PURNA CHANDRA*, in thirty thousand slókas.

Dvyings-mdohi-hgrel-pa, a commentary on the verbal roots, by “*BYINS-KYI-DPUNG-GRYEN*.”

Ting-mthahi-bshad-pa : explication of the “*ting*” termination.

The milch-cow of desire.

The eight compositions.

The *Kalápa* in fifteen chapters, by *DVANG-PHYUG-GO-CH'HA*.

Sde-spyod byá-karana, in five hundred slókas, a commentary on the *Kalápa*, by *Brahman UGRA BHU'TI*.

The “*Si*,” &c. &c. of the *Kalápa*, explained by *HJAM-DPAL-GRAGS-PA* (S. *Manjukirtti*).

A grammatical work, introductory to every speech or language.

A commentary on the same, by a teacher : *SUBHÁSHA KIRTTI*.

A commenatry on the twenty prepositive particles, by *DVANG-PO-BYIN* (S. *Indradatta*).

Dyangs-chan-byákarana (of *Saraswati*) in thirty-one chapters.

Six great commentaries of the former, and several smaller ones.

ལྷོ་ (un) and other terminations explained in a Sútra,

by *DUR-SING*.

A Sútra on the ལྷོ་ (un) termination, by “*CHANDRA*”—

with a commentary by the author himself.

A Sūtra of roots in the *Kalāpa* and in the *Chandrāpa*, by “Gang-vahi-zla-va” (S. *Púrṇna Chandra*).

॥ (ti) and other terminations of actions, &c., explained by

dGah-vahi-grags-pa.

Collection of words having the same sound but different signification. *H, jam-Dvyang*s (S. *Manju-ghosha*) *byākaranahira, tsta-va*, by SADHU-KIRTTI.

A commentary on Pānini's grammar, by RAMA CHANDRA. *Panini-byings-mdo* (the roots Sūtra, of Panini), by Pandita *hjigs-med-e, dé*.

On the above enumerated Indian grammatical works, there are some commentaries made by the Tibetans. As; by “Buston-rin-ch'hen-grub” and “Zhalu-lo-tsa-va ch'hos-sk'yong-bzang-po.”

There are, likewise, in Tibet, several works teaching how to read the Sanskrit text, especially the mantras. The most common are those (both the text and the commentary on) written by “SANGHA SHRI” at *Snar-thang*. But there are others also, made by TÁRÁNÁTHA, by KUNLE'GS, by DDE'-LE'GS, and by SITUPA.

The most ancient grammatical work extant for the Tibetan language is that made by “SAMBOTA” in the seventh century. Its Tibetan name is: “*Lung-du-ston-pa-sum-chu-pa*” and “*r, Tags-kyi-P, jug-pa*” or grammatical introduction in thirty slókas, and the adding of the characteristic letters (for the formation of the several cases of nouns, &c.).

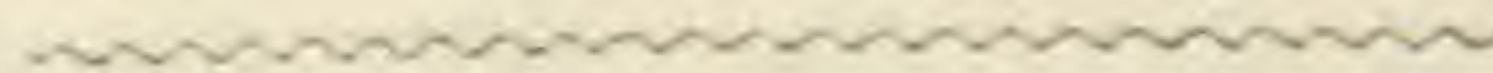
Both these treatises are very short, making not more than three or four small leaves. They give little information, and are interesting only on account of the grammatical terms. But there are now many commentaries on this original text, composed by the authors, whose names here follow, as: *Dvu-pa-bLo-gsal*, *Lo-ch'hen-Nam-Mkhah-rgya-Mts'ho*, *sNar-thang-lo-tsá-Sangha-Shri*, *Yar-hbrog-pa-rin-ch'hen-tog*, *dgé-yé-va-ts'hul-k'hrims-Sengé*, *Pan-ch'hen-gser-mdog-chan-pa*, *dpah-vo-gtsug-lag H, p'hreng-va*, *Zur-Mk'har-va-bLo-gros-rgyal-po*, *Rab-hbyams-smra-va-ch'hos-rgyal*, *Hol-pa-rab-hbyams*, *Sman-lung-pa-bLo-moh'hogrdo-rjé*, *Zha-lu-lo-tsá-va-ch'hos-skyong-Bzang-po*, *Yha-lu-pa-ch'hos-legs*, *Byams-gLing-Bsod-nams-rnam-r, gyal*, *Kun-mk'-hyen-go-ram-pa*. (These two last have commented only the “*Sum-Stchu-pa*.”) *Zag-lung-ch'hos-rjé*, *Rab-hbyans pa-jam-gral*, *K'ha-rag-sprul-sku*, *Drung-yig-hjam-Dvyang*s, these have written answers to some proposed questions respecting grammar). *Pan-ch'hen-dkon-Mch'hog-ch, hos-grags*, (he wrote in the seventeenth century under this title; “*Légs-Bshad snang byed-norbu*” on sixty four leaves.)

SITU, or LDOM-BU-PA of *Derghé* in *Kham-yul*, wrote in the last century, on eighty-six leaves. The title of his grammar is:

“ *mk'has-pahi-mgul-rgyan-mu-tig-phreng-mdses* ” (a beautiful necklace of pearls for a neck ornament of the learned).

There are yet several other grammatical works on the language of Tibet.

A. Cs.



No. XIII. Remarks on Trans-Himalayan Boodhist
Amulets.

[*J.A.S.B.*, Vol. IX, Part II, p. 905 (1840).]

With reference to the two scrolls which were sent to you from Almora, and which you had left with me, together with a letter from Mr. W. E. Carte, on the 17th ultimo, I beg leave to inform you that both contain abstracts of some larger Tántrika works, or religious treatises, in Tibetan, interspersed with mantras in Sanscrit. The first paper, eight feet five inches long, of which the figures take two feet five inches, and the text six feet, contains 244 lines (two and a half inches long each) in printed Tibetan character. I cannot exactly tell you what the figures may represent, but I think the first is the regent, or ruler of the year, figured by a victorious king. The second is a tortoise, with nine spots on the belly, representing the lucky and unlucky periods, accordingly as the moon is affected by the planets and constellations, during her daily progress in her path. Then come the twelve animals, after which the years of the cycle of twelve years are called, opposite one to another, thus : the rat or mouse and ox ; tiger and hare ; dragon and serpent ; horse and sheep, or ram ; ape and bird ; the dog and hog. Then the amphora and pices, for the twelve zodiacal signs ;—signs of four planets, as the sun and moon, for all the rest. Then representations of the four, eight, and ten corners of the world. A king, his minister, horse, elephant, soldier, sun, moon, eye, ass, etc. Afterwards, from the head of a bird downwards, in two lines, there are Chinese symbolical figures, or characters, having perhaps the same meaning as the figures above designed. These symbolical characters were used 200 years before Jesus Christ, under the Han dynasty ; the Tibetans now also use them on large square seals.

There are on this paper five different abridged Tántrika works, or sūtras, under distinct titles, the Sanscrit being generally erroneously written.

1. Contents of the first sūtra. The salutation, only in Sanscrit, thus : *Namo Shri Kalachakrayé* (which should be thus : *Namas Shri Kālachakraya*. English : “Salutation to the circle of Time.” The year, month, day, and hour, are figured by a prince, minister, soldier, and weapon. All the regents of the year, month, day, and hour ; those of the planets, constellations, stars, Nagas, and imps are requested to look on these symbolical figures, and be favourable to the person who wears

or carries with him these symbols and mystical prayers, that he may succeed in every undertaking. Many particular businesses or works (religious, sacrificial, civil, and economical) are here enumerated, and all classes of divinity are requested not to hinder him in any of his occupations, but to assist him, that he may increase in prosperity, and see all his works accomplished. Here also occur some mantras; that, at the end being thus: *Om! Supratis'ht'ha Vajrayé-Swáhá, Mangalam.*

2. The second work contains in Sanscrit, short addresses to Shákya Muni, to Vágíshwári, to Manipadmé, to Vajra Páni, and to Vajra Guru, Padma Siddhi.

3. The third contains one sloka and a half, in Tibetan, with a mystical formula in Sanscrit, on the melodious recital of the several attributes of Manju Shri (in Tibetan, Jám-pál) the god of wisdom. It is pretended that this short sūtra, taught by Shákya himself, and buried underground in the country of Lho-brag, in Tibet, by Padma Sambhava in the 9th century after Jesus Christ, was taken out and divulged by Guru Choskyi d, Vang phyug.

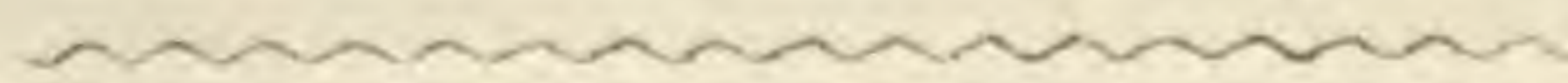
4. This is called the venerable sūtra, dispelling the darkness of the ten corners of the world. The salutation is especially addressed to Jámpál (Manju Shri, in Sans.) and to the ten Buddhas in the ten corners of the world. In each of the ten corners of the world (four cardinal, four intermediate, the Zenith and Nadir) fancifully is named a Buddha province, with a fancied Buddha in it. To each of them successively is addressed a set form of salutation, with a short request, thus: "If I go towards that corner, after having obtained my aim, grant that I may quickly return home." Again a request to those Buddhas, that he who carries with him this sūtra, may obtain, together with his family, similar blessings to those granted to a handsome faced youth by Shákya, when he first taught him this sūtra. Then follow some mantras. Lastly, is stated by whom, and in what part of Tibet this sūtra, was found, and taken out from underground.

5. This is styled the "Sūtra of eight lights." The salutation is addressed to Buddha, religion, and holy priests, etc. There are several mantras, or physical formulæ in Sanscrit, to avert any unlucky year, month, day, and hour, the influence of any malignant planet and star. Other mantras for preventing any unlucky accident before and after noon. Then follow several other mystical prayers for averting any evil or calamity, intended by Tshangs-pa (Sans. Brahmá) by the great god (Sans. Mahá Déva). Then follows a prayer, that by the repetition of the mantras all evil spirits may be driven away, all hostile troops defeated, and that every wish may be accomplished. Statement of the place where this Sūtra was found under the ground. The conclusion is with this mantra: "*Om! Vajra Chan'da Mahá Roshana Húm, Phat. Namás Chan'da Vajra Krodháya,*

Hulu Hulu, Tishtha Tishtha, Bandha Bandha, Hana Hana, Armati Húm, Phat, Mangalm.”

The second paper (four feet eight inches long, together with the figures of the twelve animals, after which the years in the cycle of twelve years are denominated) contains, in 121 lines three inches long each, a manuscript copy of the two last numbers of the former paper, also a rough sketch of the nine spots on the belly of a tortoise, in a square; and afterwards, successively downwards, the figures of the twelve animals of the cycle of twelve years. The writing may easily be read, but the orthography is bad, and the Sanscrit titles and mantras have been erroneously transcribed.

This is the sum of the general contents of the two scrolls worn by the Tibetans as amulets for obtaining the favour of particular divinities, and for averting all kinds of evil spirits.



No. XIV. A brief Notice of the Subhášhita Ratna Nidhí
of Saskya Pandita, with extracts and translations.

J.A.S.B., Vol. XXIV, p. 141 and Vol. XXV, p. 257 (1855) (1856).

[The following paper was written so far back as 1833, and would have been published in continuation of the series which appeared in the earlier Numbers of this Journal, had not the death of the writer thrown difficulties in the way of bringing out the Tibetan text. These difficulties have been removed through the kind assistance of Dr. Campbell of Darjiling, who has had the proofs corrected by Lama Aden Cheboo at that station, who had studied the Buddhist religion and Tibetan literature at the monastery of Menduling in Thibet.

Cs. de Körösi refers to leaf 23, page 44 of the Index of the Kah-gyar, which collection he had previously noticed in Vol. II. of the Journal.—
ED.]

This work was composed by the celebrated “Sa-skya Pandita” (called in Tibetan, ཀུན་དགའ་རྒྱལ་མཚན་དཔལ་བཟང་པོ་

K'un dgah rgyal-mts'han dpal bzang-po; in Sanskrit, Ananda Dwaja Shrí Bhadra), who flourished in the 13th century, in the time of Ginghis-khan and his successors. He resided in the Sa-skya monastery, a Convent, in Middle Tibet, in the province of Ts'ang, one hundred days' journey distant from Tashi Lhunpo (བཀྲ་ཤིས་རྒྱལ་པོ་). That Great Lama (called: “hP'hags-pa

hGro mGon” འཕགས་པ་འགྲོ་མགོན་) to whom Kublai-khan

(the emperor of China, of the Mongol dynasty, in the last half of the 13th century) had granted the whole Middle Tibet (or U-tsang) was the nephew (or a brother's son) of this learned Pandita. Their descendants possess now also the above mentioned Monastery (with some small appurtenances) and are next in dignity after the two great Lamas of Lhasa and Tashi Lhunpo. The Sa-skya(ས་སྐྱེ་) Monastery (or Convent)

is one of those places in Tibet where many Sanskrit books (taken or transported from India) may be found now also.

ལེགས་པར་བཤད་པ་ རིན་པོ་ཆེའི་ གཏེར་ཞེས་
བྱ་བའི་བཟུང་བཅོས།

འཕགས་པ་ འཇམ་དཔལ་གཞིན་རྒྱུར་གྱུར་པ་ལ་ ཡུག་ འཚལ་ལོ།།

སྒྲིའི་མཚོག་དང་ ལྷ་དབང་གྲུབ་པ་ རིགས་འཛོན་གཏོ།

དྲང་སྲོང་ རྒྱས་པ་ གྲོག་མཁར་བ་དང་ ཀང་མིག་ རོགས།

ཀུན་ནས་དབའ་བའི་ གཞུག་གི་རོར་བུའི་ ཞབས་ མཚོད་པ།

འགྲོ་བའི་གཏོ་བོ་ ཀུན་མཁྱེན་ དེ་ལ་ བདག་ ཡུག་འཚལ།

རིགས་པས་དཔུད་ན་ཚོས་ལྷགས་ མི་འགལ་ཞིང་།

འཛིག་རྟེན་གྱ་བ་ཀུན་ ནས་ལེགས་གྲུབ་པ།

དམ་པ་རྣམས་ཀྱི་སྲོད་རྩལ་ཅི་འདྲ་ཞེག།

བཤད་པ་འདི་དག་ལེགས་བཤད་རིན་ཆེན་གཏེར།།

Subhášhita Ratna Nidhi náma Shástra is the title of the work in Sanskrit.

Salutation to Manju Sri.

The presentation of sacrificial offerings to the All-knowing, the Sovereign of men. What is to be understood by “*A Treasury of Elegant Sayings*” or, in a literal translation: A Precious Treasure of Elegant Sayings, *i.e.*, a Literary Work. Reverence be to “*h, P’hags-pa h, jam-d, pal*” the juvenile form of the god of wisdom. (S. A’rya Mañju Sri kumár Bhuta.) After having presented my oblations of the most precious things, taken from the religious instructions of the chief of the gods (Shákya) from Nágarjuna, the prince of logicians; from Vyása, Válmiki, Akshapáda, &c., I adore the Sovereign of men, the All-knowing. The exhibition of judicious reflexions upon all sorts of wordly affairs, and upon the conduct of the virtuous (holy or excellent) men, without offending (in all these) against good morals, is called “*A Precious Treasury of Elegant Sayings.*”

1 རིག་པ་ནང་པར་འཆི་ཡང་སློབས།
 ཚོ་འདིར་ མཁས་པ་ མི་སྲིད་ ཀྱང་།
 སྐྱེ་བ་ སྤྱི་མར་ བཅོལ་བ་ཡི།
 རོར་ལ་ རང་ཉིད་ ལེན་པ་འདྲ།

2 ཡོན་ཏན་ལྡན་ན་ སྐྱེ་བོ་ ཀྱན།
 མ་བསྐྱས་པར་ ཡང་རང་བཞིན་འདུ།
 དྲི་ལྡན་སེ་ཏོག་ རྒྱང་རིང་ཡང་།
 བྱང་བ་སྤྲིན་གྱི་ཚོགས་བཞིན་འཁོར་ །།

3 མཁས་པ་ཡོན་ཏན་དཔག་མེད་ཀྱང་།
 བཞུན་གྱི་ཡོན་ཏན་རྒྱང་ཏུ་ལེན།
 དེ་ལྟར་རྒྱན་དུ་སྦྱད་པ་ཡིས།
 སྦྱར་དུ་བྲམས་ཅད་མཁྱེན་པར་འགྲོ། །།

I. REFLECTION ON THE WISE. (མཁས་པ་བརྟག་པ།).

NOTE.—The word བརྟག་པ (critical investigation) is added, in the text, to the subject of each chapter, but, in this extract, it will be left out.—See the Tibetan Text.

1. Were you to die the next year, acquire science : though in this life you cannot become wise, in your future birth, it will be a recommendatory precious thing, if taken with you.

2. If you are a talented man, every one gathers round about you, without being called ; a scented flower, though it be at a far distance, is surrounded with a cloud of swarming wasps.

3. A wise man, though possessed of immense perfections, will learn from others ; and by such continual practice, he will at last arrive at omniscience.

4 མཁའ་མ་པ་ཤེས་རབ་ ཀྱིས་ སྤང་ན།

དག་པོ་མང་ཡང་གལ་ཚུགས།

འཕགས་ཀྱི་གི་ལྷ་མཚན་ཟེར་བུ།

གཅིག་ལྟུང་དགའི་ཚོགས་ཀྱི་འཛོམས།

5 དཔའ་འཇོག་བསོད་ནམས་བསམགས་པའི་མི།

གཅིག་ལྟུང་ཡིན་ཡང་ཀྱང་ལས་ཀྱི།

དེ་དྲགས་ཀྱི་པོ་སེང་གོ་དང་།

འཁོར་ལོས་སྐྱུར་ལ་གྲོགས་མི་དགོས།

6 བྲམས་ལ་མཁའ་ན་ཆེན་པོ་ཡང་།

བྲན་དུ་བཀོལ་བར་གལ་དཀའ།

མཁའ་མིང་མཐུ་ཅུལ་ཆེན་ཡང་།

གོས་སེར་ཅན་གྱི་བཞེན་པར་འགྱུར།

4. If a wise man behaves himself prudently, how can he be overpowered by the enemy, though they be many. That Brahman of Ujjayana, a single man, has overcome all the hosts of the enemy.

5. A brave, wise and a fortunate man (who has accumulated moral merits) though he be alone, overcomes all. The lion, the king of deer (or of wild beasts), and the universal monarch (a Chakravarti king) want no assistant.

6. If you are wise, you may make a slave of the great also. The Garuda, though a strong and mighty bird, is made the vehicle of Vishnu.

7 མཁས་པ་ ལྷོབ་ པའི་ དུས་ན་ ལྷུག།

བདེ་བར་ ལྷོད་ལ་ མཁས་ མི་སྲིད།

བདེ་བ་ རྒྱང་ལ་ ཚགས་པ་ན།

ཚེན་པོའི་ བདེ་བ་ ཐོབ་ མི་ འགྲུར།

8 ལྷོད་ང་ ལྷན་ན་ ཉམས་ རྒྱང་ཡང་།

སྤོབས་ ལྷན་ དག་པོས་ ཅི་བྱར་ཡོད།

རི་དྲགས་ རྒྱལ་པོ་ སྤོབས་ལྷན་ཡང་།

རི་བོང་ ལྷོད་ང་ལྷན་པས་ བསད།

9 རྒྱ་མཚོ་རྒྱ་ ཡིས་ མི་ངོམས་ ཞིང་།

རྒྱལ་པོའི་ བང་ མཚོད་ནོར་གྱིས་ མིན།

འདོད་ ཡོན་ ལྷུད་ པས་ མི་ ངོམས་ཏེ།

མཁས་ པ་ ལེགས་བཤད་ ཀྱིས་མི་ ངོམས།

7. The wise, in the time of studying, suffer pains ; since, without exertion, it is impossible to become wise. He that is passionate for a small pleasure, never can arrive at great felicity.

8. If you are intelligent, though you be weak, what can do to you a powerful enemy ? The king of the wild beasts (or of the deer), though strong, was killed by an intelligent hare.

9. The ocean is never satiate with water. The treasury of a king is never full of money. One is never satisfied with the enjoyment of a thing. Wise men are insatiable with elegant sayings.

- 10 ལེགས་བཤད་ གྱིས་པ་དག་ལས་ཀྱང་།
 མཁས་པ་ རྣམས་ ཉི་ཚངས་སུ་ ལེན།
 རྩི་ ཞེས་ འབྱུང་ བཞས་ རི་དྲགས་ ཀྱི།
 ལྷོ་བ་ལས་ཀྱང་ སླ་རྩི་ལེན། ། མཁས་པ་བདག་པ་ལྷོ། །
 བཀའ་ཚན་ལྷོ་དམ། ། 1

- 11 དྲག་དུ་ དམ་པའི་ ཡོན་ཏན་ རྣམས།
 ལྷོ་བོ་དམ་པས་ ལྷག་པར་ ལྷོ་གས།
 མ་ལ་ཡ་ཡི་ ཅད་དན་ རྩི།
 ལྷོ་བོ་སྤུ་ ལྷོ་གས་ བཅུར་ ལྷོ་བོ་པར་ ལྷོ། །

- 12 དམ་བ་ དཔོན་དུ་ བསྐྱོས་ ལྷོ་བོ་ན།
 རོན་ ལྷོ་བ་པ་ དང་ བདེ་སྐྱིད་ ལྷོ་བ།
 རོན་སུ་ ལྷོ་ལ་ མཚན་ ལྷོ་བ་ མཚོད་ན།
 ལྷོ་ལ་ ལྷོ་གས་ བདེ་ ཞེས་ མཁས་ རྣམས་ལྷོ་གས། །

10. From children also, wise men receive the fine sayings—
 for sweet scent the navel of a musk deer also is opened.

II. THE EXCELLENT (VIRTUOUS OR GOOD) (ཡ་རབས།)

11. It is always by excellent men that good qualities are
 more praised (celebrated). The scent of the Malaya sandal-
 wood is diffused by the wind into the ten corners of the world.

12. If an excellent (or virtuous) man is chosen for Master,
 when every one finds his concern and happiness (or has his wish
 obtained). Wise men say: when the sacrifice is performed
 with a gem on the top of a banner, it is the sign of the happiness
 of that country.

13 གྲུལ་ངན་ བཞན་ གྲིས་ བཙམས་པ་ན།
ལྷག་ པར་ ཚེས་ གྲུལ་ དྲན་པར་ འགྱུར།
རིམས་ གྲིས་ བདབ་ པའི་སེམས་ ཅན་ རྣམས།
གངས་ ཚུ་ འབའ་ ཞིག་ ཡིད་ལ་བྱེད།།

14 སྲིག་ སྲོད་ གྲུལ་པོས་ བཙམས་པ་ན།
སི་དབང་ ཚེས་ སྲོད་ ལྷག་པར་སྦྱོང་།
འགྱུང་ པོའི་ བཞོན་ གྲིས་བདབ་པ་ལ།
གསང་ ལྷགས་ བྱུབ་པ་ རིས་སུ་ འཛོན།།

15 སྦྱོ་བོ་ དམ་པ་ བྱོད་ བྱུར་ ཀྱང་།
སྦྱོད་པའི་ བྱེད་པར་ ལྷག་པར་ མཛོས།
སེ་ནི་ བྱུར་དུ་ ཁ་ བསྟེན་ ཡང་།
སེ་ ལྷེ་ བྱོན་ལ་ འབར་བར་ མཐོང་།།

13. When men are injured by a wicked prince, then will they remember a virtuous king. They that suffer of a malignant fever think only on cool water.

14. When a wicked prince does injury, a virtuous king is the more ready to defend. To him, that is occupied of an evil spirit, a magician (cheerfully) lends his assistance.

15. A virtuous man, though he decline (in his fortune) show, becomes himself more handsome in his behaviour. We see that a fire-brand, though it be turned down, makes its flame ascend (or go upwards).

- 16 དམ་པ་ གྱུང་ན་ གནས་ ན་ ཡང་།
 རལོར་ རབངས་ ཕན་པས་ གྱུང་ནས་སྐྱོང་།
 མཁའ་ ལ་ སྒྲིན་ཆེན་ རབྱིག་པ་ ཡིས།
 ས་ཡི་ ལོ་དོག་ རྒྱབ་པར་ རེལ། ॥
- 17 གསོན་ ཚོ་ སྒྲན་གྲགས་ དགའ་བའི་གྱུ།
 རེིག་དེན་ གཞན་དུ་ བསོད་ནམས་ དགའ།
 དེ་ གཉིས་ མེད་པའི་ རོར་ ཙམ་ གྱིས།
 མཁའ་ རྣམས་ དགའ་བ་ སྐྱེད་ མི་རུས། ॥
- 18 དམ་པའི་ ཡོན་ཏན་ སྤུས་གྱུར་ ཀྱང་།
 རེིག་དེན་ ཀྱན་ ལ་ རྒྱབ་པར་ གསལ།
 སྤུ་མའི་ མེ་དོག་ ལེགས་ བསྐྱམས་ ཀྱང་།
 དེ་ ཞིས་ ཀྱན་དུ་ རྒྱབ་པར་ རྒྱུར། ॥

16. A virtuous prince, though he be at a far distance, from far also does favourably protect his own followers. By the gathering together of big clouds in the atmosphere, the corn of the field more increases.

17. During life, renown (or a good name) is the cause of joy; in the other world, happiness is (man's) delight, in wealth only, without those two things, a wise man can have no pleasure.

18. Excellent qualities, though be exonerated, spread and become visible everywhere. The blossoms of the nutmeg tree, though grown dry, diffuse on all sides their sweet scent.

19 རྒྱལ་པོ་ རང་ ཡུལ་ ཆེ་ བ་ ཅམ།
དམ་པ་ གང་དུ་ རྒྱན་པར་ བཀུར།
མེ་དོག་ ཕལ་ཆེར་ རྒྱན་པར་ མཛེས།
གཙུག་ གི་ རོར་བུ་ གང་དུའང་ མཚོད།

20 རྒྱོན་ ཤིང་ དུལ་བ་ འབྲས་བུ་མང་།
མ་བུ་ དུལ་བ་ མཚུག་ རྒྱོ་ བཟང་།
དྲ་ མཚོག་ དུལ་བ་ འགྲོ་ མགྲོགས་ དེ།
དམ་པ་ དུལ་བ་ མཁས་ བའི་ དགས།

21 དམ་པ་རྣམས་ དང་ ཕལ་པ་ལ།
བྱས་པ་ མཉམ་ ཡང་ རྒྱན་ མི་འདྲ།
ཞིང་ ལ་ ས་བོན་ བྱད་ མེད་ ཀྱང་།
ལོ་དོག་ བྱད་པར་ དཔག་ དུ་ ཡོད།

19. A king is great in his dominions ; a virtuous man is respected withersoever he goes. A flower is beautiful, generally, for a high day. A gem for a head ornament is everywhere esteemed.

20. A hen, when at rest, has much fruit ; a peacock, when it remains still, has a handsome tail ; a gentle horse has a swift pace ; the quietness of a holy man is the sign of his being a wise man.

21. Though equal benefits be conferred on the excellent and the vulgar, the return of those kindnesses is not equal. Though there has been no difference in the seed sown in a field, yet there is an immense variety in the crop.

22 བཟང་ བོའི་ ཕྱོགས་ རིགས་ ལྷོད་པས་བསྐྱུང་།

ལྷོད་པ་ ཉམས་ན་ རིགས་ རོན་མེད།

ཅན་ དན་ རི་ བཟང་ ལྷོ་ བ་ འགའ།

དེ་ བསྐྱོགས་ མོལ་ བ་ ལྷུ་ ཞིག་ ལེན།

23 ཚེན་པོ་ རེ་ ཞིག་ བྱུང་ བྱུར་ ཀྱང་།

དེ་ལ་ བཀུང་བ་ ལྷོ་སི་དགོས།

ལྷོ་བ་ རེ་ཞིག་ བཟམ་ ཟེན་ ཡང་།

དེ་མ་ བྲག་དུ་ བྲོལ་བར་ འགྱུར།

24 ཚེན་པོས་ དགྲ་ལ་ བྱམས་ བྱས་ན།

དགྲ་ ཉིད་ དེ་ ཡི་ དབང་དུ་ འགྱུར།

མང་ བོས་ བསྐྱུར་ བས་ ཀྱན་ བསྐྱུངས་བས།

ཀྱན་ བྱིས་ བྱུལ་ བོར་ དབང་ བསྐྱུར་རོ།

22. Keep up (preserve) your noble descent by your conduct—when your practice is bad, your birth is of no value. The sandal-wood has a fine scent, but, if a man reduces it to charcoal, who will buy it ?

23. The great, though sometimes they be distressed (or disgraced) for a while, have no reason to be grieved. The moon, though she be eclipsed for a while by the planet, yet soon appears again.

24. If a great man treats *kindly* an enemy, that very enemy comes with kindness into his power. The first universal monarch since he protected all, was elevated to that dignity by all.

25 དམ་ པ་ ཇི་ལྟར་ གྲོད་ གྲུར་ ཀྱང་།

སྒྲིག་ དང་ འདྲེས་ པའི་ ཟས་ མི་ ཟ།

སེང་ བོ་ བཀྲེས་ ཀྱང་ མི་ བཀའ་བའི།

ངན་ ལྷགས་ ཟ་ པར་ མི་ བྱེད་དོ།

26 དམ་ པ་ སྒྲིག་ ལ་ བབ་ན་ཡང་།

རང་ བཞིན་ བཟང་པོ་ བཀ་ལ་ དོར།

ས་ལེ་སྒྲུམ་ བྱི་ བསྐྱེགས་ བཅད་ ཀྱང་།

དེ་ཡི་ ཁ་དོག་ ཉམ་ མི་ འགྱུར།

27 ལྷེས་ མཚོག་ རྣམས་ལ་ དམན་པ་ རྣམས།

ཁོ་ ཡང་ ལན་ ཏུ་ བཀ་ལ་ ཁོ།

ལྷེ་སྦྱང་ དྲེགས་ པའི་ ལྷན་ འབྲིན་ ཡང་།

དི་དྲེགས་ གྲུ་ལ་པོས་ སྦྱིང་ཇེས་ ལྷོང་།

25. The holy man, though he be distressed, does not eat of the food mixed with wickedness. The lion, though hungry, will not eat of the unclean vomiting.

26. The holy man, though it may cost him his life, how will he desist from what is good by itself? The colour of fine gold will not change, though it be burnt and cut.

27. Though low-minded men be wrathful (angry) to the holy men—but how would these, in return, become angry with them? Though the jackal utter a fustian language, yet the king of the deer protects him mercifully.

28 བདག་ ཉིད་ ཆེ་ལ་ རྩོམ་བོ་ རྣམས་།

རྩོན་ འཚོ་ལ་ འགྱུར་ གྱི་ དམན་ལ་སིན།

འཕན་ ཟེལ་ རིན་ ཆེན་ ལ་ བལྟ་ ཡི།

མགལ་ དུམ་ ལ་ནི་ སྲུ་ ཞིག་ སྤྱོད།

29 བསྐྱོད་པས་ དགའ་བར་ མི་ འགྱུར་ལ།

སྤང་པས་ མི་ དགར་ མི་ འགྱུར་ ཞིང་།

རང་ གི་ ཡོན་ ཏན་ ལེགས་པར་ བཞན།

རྩོམ་བོ་དམ་པའི་ མཚན་ཉིད་ ཡིན།

30 རིག་པ་ དང་ ཉི་ མཐུ་ ཅུལ་ ལས།

བྱས་པའི་ ལོངས་སྤྱོད་ ལོངས་སྤྱོད་སིན།

ཁྱི་ དང་ ཁྱི་ལ་ འགྲོང་ན་ ཡང་།

ངོ་ཚ་བོར་བའི་ རྣམ་ཐར་ཡིན།

28. People seek to find fault with the excellent, and not with the low men. They look with astonishment to costly longings, but who would do so to a fire-brand?

29. Not to be cheered up by praise; not to be grieved by shame—but to know well his own perfections, is the characteristic sign of an excellent man.

30. Those are no vain riches that are gotten by knowledge, strength and skill. The dog and the cat, though they stand erect, are living samples of impudence.

31 འཁོར་ལ་ ལུན་སྤུམ་ ཚོགས་ གྱུར་ན།

ཇི་དཔོན་ ཉིད་ ཀྱི་ཆེ་བ་ཡིན།

དྲ་ལ་ གྱུན་དུ་ བྱས་ བ་ དེ།

བདག་པོ་ ཉིད་ལ་ མི་ མཛོས་སམ།

32 ཇི་ལྟ་ཇི་ལྟར་ ཇི་དཔོན་ གྱིས།

འཁོར་ ལ་ དེན་གྱིས་ བསྐྱེད་ས་ གྱུར་བ།

དེ་ལྟ་ དེ་ལྟར་ འཁོར་ བཤོག་ བས།

ཇི་ དཔོན་ ཉིད་ ཀྱི་ བྱ་བ་ ལྷུབ།

33 བདག་ཉིད་ ཚེན་པོ་ བཞས་ བའི་སར།

སམས་པ་ བཞན་ དག་ སུ་ ཡིས་ ཅི།

སམའ་ ལ་ ཉི་མ་ ཤར་བ་ན།

གྱུ་ སྐར་ མང་ ཡང་ མགོང་ མི་འགྱུར།

ཡ་རབས་བདག་པ་ལྟེ། 2

31. It is the master's greatness, if his servants are in every respect well satisfied. The embellishments put on a horse, are they no ornaments for the master himself ?

32. As the master takes care of, and kindly protects his servants (or subjects) so are managed the master's affairs also by the servants.

33. At the same place, where the great Lord (Buddha) is present, who would acknowledge any other wise man ? When the sun has arisen, though there be many distinguished stars in the heaven, none of them is visible.

- 34 རླུ་བོ་ ངན་པ་ འབྱོར་ ཐོབ་ ཀྱང་།
 ལྷག་པར་ རླུ་བོ་ ལམ་ ངན་པར་ འབྱུར།
 འབབ་ ཚུ་ ཇི་ལྟར་ བརློག་ བྱུར་ཀྱང་།
 བྱུར་དུ་ འབབ་ པ་ ཁོ་ནར་ འདོད།
- 35 དམན་ ལ་ རླུ་བོ་པ་ བཟང་ བྱུང་ ཡང་།
 དེ་ནི་ བཅོས་ མའི་ རྣམ་ བར་ ཡིན།
 ཤེལ་ ལ་ རོར་ བྱུར་ ཁ་ བརླུར་ཡང་།
 ཚུ་ དང་ བྲད་ན་ རང་ མདོག་ རློན།
- 36 ཚེན་པོས་ འབད་ནས་ བརླུབ་པའི་ གྲོས།
 ངན་པས་ རླད་ཅིག་ བཅིག་ ལ་ འཛོམས།
 ཞིང་ བས་ ལོ་ ལྷར་ འབད་པའི་ ཞིང་།
 སེར་བས་ རླད་ཅིག་ རུལ་དུ་ ལྷོག།

III. THE FOOL (MEAN, LOW, WICKED, BAD) (རླུ་བོ།)

34. A wicked man, though he gets riches, grows worse in his conduct. A stream howsoever it be turned back, yet endeavours to flow downwards.

35. Though a wicked man appears good in his conduct, it is but a hypocritical life. Though a crystal be made to have the colour of a gem, yet, when put in water, it shows its own colour.

36. A great man's wise arrangements are annihilated in a moment by wicked men. A corn-field cultivated for years and months by the husbandmen, is suddenly destroyed by a hail.

37 རན་པ་ སལ་ཆེར་ རང་གི་ རློན།
གང་ ཡིན་ གཞན་ ལ་ འགོད་པར་བྱེད།
ཁ་དམ་ མི་གཙང་ ཟོས་པའི་ མཚུ།
ས་ གཙང་ གཞན་ ལ་ འབད་ནས་ འཕྱིད།།

38 རློན་པོ་ བྱ་བ་ལ་ རྒྱར་ན།
དོན་ཉམས་ དེ་ཡང་ ཉམས་པར་ འགྱུར།
ཕྱ་སྐྱེས་ རྒྱལ་ པོར་ བསྐྱེས་པ་ཡིས།
འཁོར་ རླུག་ རང་ ཡང་ བསཏ་ ཅེས་ བྲགས།།

39 རློངས་ པ་ བདེ་བ་ འདོད་ བཞིན་དུ།
བྱ་བ་ རླུག་བསྐྱེལ་ འབའ་ཞིག་ རྒྱབ།
གདོན་ གྲིས་ བཏབ་ པའི་ རློ་བོ་ འགའ།
རླུག་བསྐྱེལ་ རྒྱང་ ཕྱིར་ རླེབ་པ་ མཐོང་།།

37. In general, a bad man rubs on others the defects which he has in himself. The crow, after having eaten some unclean thing, earnestly rubs her bill on a clean ground.

38. If a business be committed to a fool, it will fall short, and the fool himself will be crushed under it. The fox-born, being elected king, it is said, destroyed his distressed train also.

39. The foolish man (stupid) when he wishes for happiness, works only on his distress. Some one occupied by an evil spirit, when he wishes to be freed from pain, deprives himself of life.

40 ཉག་དུ་ གཞན་ དོན་ མི་ སེམས་པ།

དེ་ཡི་ ལྷོད་པ་ ལྷུགས་དང་ མཚུངས།

བཟའ་ བདུང་ འབའ་ ཞིག་དུ་ འགྲོགས་ཀྱང་།

བསྐྱབ་པར་ ཉུས་པ་ མ་ ཡིན་ནོ།།

41 ཕན་དང་ མི་ཕན་ མ་དབྱེད་ཅིང་།

ལྷོ་ དང་ ཐོས་ པ་ མི་ བསྐྱབ་ པར།

ལྷོ་ འགྲངས་ འབའ་ ཞིག་ དོན་ གཉེར་བ།

སྐྱ་ མེད་པ་ཡི་ ཕག་པ་ ཡིན།།

42 ལྷན་པོ་འི་ དབུས་ན་ དགའ་ཞིང་ ཅེ།

མཁས་ པའི་ མདུན་ན་ ལྷས་ཞིང་ འཇུར།

ཇོག་ དང་ ལྷོག་ཤལ་ མེད་ན་ ཡང་།

ཡ་སོ་ ཅན་ གྱི་ བ་ལང་ ཡིན།།

40. The action of a man, who cares nothing for the welfare of others, is like that of a beast. Though he is an associate at eating and drinking, but he is unable to make them ready (or prepare).

41. He that makes no reflection on what is useful and the contrary, and does not improve his understanding and experience, is a swine without hair, that seeks only to fill his belly.

42. Some one makes most among the fool, but before the wise, he shrinks back. Though he has no hump and dewlap, yet he is a beast that has his upper teeth.

43 བཀའ་ན་ བཀའ་ལྔ་ བདུང་ ཡོད་ དེར་ རྒྱུག།
 དགོས་ པའི་ བྱ་བ་ བཅོལ་ ཡང་ འབྲོས།
 བཏམ་ དང་ བཞད་ བཏམ་ ཤེས་ན་ ཡང་།
 མཇུག་མ་ མེད་ པའི་ བྱི་ བཀ་ ཡིན།།

44 མྱིག་ ཇེས་ རྩ་ཡིས་ དབང་ སྤྱི།
 མཛོད་ རྩང་ རོར་ བྱིས་ དབང་བ་ སྤྱི།
 ཞིང་ རྩང་ ས་ བོན་ བཏབ་ སྤྱི།
 སྤོ རྩང་ དིག་པས་ མགྲུ་བ་སྤྱི།།

45 དྲིགས་ བཅས་ རྒྱན་པོ་ ཁས་ལེན་ ཅན།
 རེན་པོ་ ཡིན་ ཡང་ ཉམས་པར་ འགྱུར།
 བོས་པ་ བཀ་གི་ ས་ བྱིན་པས།
 སྤོབས་ལྡན་ བྱི་ རི་ ས་ བསྐྱུས་ ཤོར།།

43. He hastes to where there is meat and drink; but if you give him some business to do, he runs away; though he can speak and laugh, yet he is an old dog without a tail.

44. It is easy to fill with water a beast's (or ox's) foot-step—a small treasury may easily be filled with money; to sow a little field with corn seed, requires not much labour; it is easy to satisfy with science a little understanding.

45. A proud foolish promiser, though he be great, will be defeated. By having given a pace of ground (stob-l,dan) Balarāma has lost the three earths—(worlds).

- 46 ལྷན་པོ་འི་ རྩུང་དུ་ མཁམ་ པ་བས།
 རྩེ་ལྷ་འཛོན་པ་ ལྷན་པར་ འཕགས།
 ལྷ་ འཛོན་ མར་ དང་ ཟས་ ཀྱིས་ མཚོད།
 མཁམ་ པ་ ལག་པ་ རྩུང་པར་ འགོ།།
- 47 ཡོན་ཏན་ མེད་པའི་ ལྷོ་བོ་ འགའ།
 ཡོན་ཏན་ ཅན་ ལ་ ལྷག་པར་ རྩང་།
 གངས་ ཀྱི་ ཡུལ་དུ་ དགྲན་ ལྷོ་པའི།
 ལོ་ཏོག་ ལྷས་ངན་ ཡོན་ ཞེས་ ལྷོགས།།
- 48 ཡོན་ཏན་ ལོག་པར་ ལྷངས་པ་ འགའ།
 ལོགས་པར་ ལྷངས་པ་ ལྷན་དུ་ གསོད།
 ལྷ་བ་ མེད་ ཅ་ ལྷིང་ ལྷན་ འགའ།
 ཡན་ལག་ མེད་པའི་ ལྷོན་དུ་ ལྷེད།།

46. In the estimation of ignorant people, a monkey-catcher is more preferable than a wise man—when that is served with butter and meat, this is sent empty handed away.

47. Some illiterate men are more inimical to a learned man. It is said, if in a snowy country, during the winter, grows up (or comes forth) any corn stalk, it is an unlucky omen.

48. Some that are ill-versed in science, will find fault with them that are well founded in it. In some islands it is counted for a defect in members, if one has not a goitre.

49 ཚོ་ག་ ཉམས་པ་ ཤེས་པ་ རྣམས།

ཚོ་ག་ ཚང་བར་ ལྷོད་ལ་ བརྟམ།

ཅུ་ཏའི་ དུལ་དུ་ ལྷོན་པ་ན།

ཀང་གཉིས་པ་ ལ་ མིར་ མི་རྩི།

50 ཚོ་ག་ ལོག་པར་ ལྷོབ་པ་ འགའ།

ཡང་དག་ ཚོ་ག་ ལྷོད་ལ་ གཤེ།

སྐྱེས་བུ་ ཁྱི་ཡི་ མགོ་ཅན་ རྣམས།

བཞིན་བཟང་ ལུང་མེད་ ཡིན་ ཞེས་བརྟམ།

51 ཤེས་རབ་མད་པའི་ ལྷོན་པོ་ རྣམས།

མང་ ཡང་ དག་ཡི་ དབང་དུ་ འགྲོ།

སྤང་ཆེན་ ལྷོབས་ལྷན་ ལྷོར་ ལོངས་པ།

མི་བོང་ ལྷོ་ལྷན་ གཞིག་ གིས་ བདུལ།

49. They that know only imperfectly the religious rites, contemn those that perform them exactly. In the country of Chara, he that walks on two feet, is not counted for a man.

50. Some that perform wrongly the religious ceremonies, mark them that do exercise them accurately. Those men that have a head like a dog, contemptuously say, that he, who has a handsome face, is a woman.

51. Foolish men, wanting understanding, though they be many, go full into the power of the enemy. One intelligent hare has subdued a whole herd of strong elephants.

52 ཤེས་རབ་ མེད་པའི་ རོངས་སྤྱོད་ ཀྱང་།

པལ་ཆེར་ རང་ལ་ བཏ་པ་ ཉུང་།

འདོད་འཇོ་བ་ ཡི་ རོ་མ་ ཡང་།

བེལུས་ འབྲུང་བ་ རྒྱ་ལམ་ ཡིན།།

53 ལྷན་པོ་ རོངས་སྤྱོད་ བསོག་ རྣམས་ལ།

བཞེན་ གྱི་ བསམ་པ་ བལ་ ཡོད།

སྒྲིག་ ལྷུག་ བཏམ་ ངན་ ཁོ་ན་ ཡིས།

བྱི་བ་ བཞིན་ཏུ་ བསམགས་ ལས་ འཆི།།

54 རྒྱན་ཏུ་ བཞེན་གྱིས་ བསྐྱང་ དགོས་པའི།

སྐྱེ་བོ་ ལས་ཞིག་ ཅི་ལས་ ཉམས།

བྱ་རོག་ བཞེས་ ཀྱིས་ བཟུང་ བ་ཡི།

རུས་སྤལ་ ས་ལ་ ལྷུང་ ཞེས་ བྲགས།།

52. It is seldom that riches without understanding were advantageous to any one. The all-bestowing cow's milk (as the common proverb is) is sucked up by the calf.

53. Foolish men, that amass riches, never think on, that they have their kinsfolk (or relations). After having amassed wealth, by all means of wickedness and cursing, they die away like the rats.

54. He that wants always to be defended (or supported) by others, at last, certainly shall fall. It is said, the tortoise, that was carried by two crows, fell down on the ground.

55 བཟང་ངན་ མི་ཤེས་ དྲིན་བྱས་ བཟེད།
 རོ་མཚར་ བཏམ་ ལ་ མཚར་མི་འཇོན།
 མངོན་སྲུམ་ མཐོང་བ་ སྐར་ཡང་ འདྲི།
 ཉུམ་ ཞིང་ རྗེས་འབྲང་ ལྷན་པོའི་ ཉལས།།

56 དཔུང་ཚོགས་ འགོ་ན་ མཚུག་སྐྱད་ལ།
 ལྷོག་ ན་ དེ་ཡི་ སྐུ་འདྲིན་བྱེད།
 བཟའ་བདུང་ མཐོང་ན་ ཉན་གྱིས་ འཚུག།
 དགའ་བ་ མཐོང་ན་ ཐབས་ ཀྱིས་ འཇོལ།།

ལྷན་པོ་ བཏམ་པ་སྟེ། 3

57 དམན་པ་ལོངས་སྐྱོད་ཆེན་ཡང་།
 རིགས་ལྡན་ རྒྱང་བས་ ཟིལ་གྱིས་བཞོན།
 བཀྲེས་པ་ ལྷག་གི་ ངར་སྐྱ་ ཡིས།
 སྐྱེའུ་ ཤིང་གི་ ཕེ་ནས་ ལྷུང་།།

55. Not to understand what good and bad is ; to forget a kindness done to one ; not to marvel at what is marvellous ; to ask again what one has clearly perceived ; to think and to follow one from behind are the characteristic signs of a foolish man.

56. When the troops are advancing, he is in the rear ; when they retire, he goes on the front ; where there is meat and drink, he endeavours by all means to enter there

IV. THE MIXED CHARACTER (OF THE WISE AND OF THE FOOL) (སྤྲེལ་མ།)

57. A mean fellow, though he be rich, is outdone by a little man of noble descent—when the hungry tiger uttered a deep sound, the monkey fell down from the top of a tree.

58 ལྷན་པོ་ ཡོན་ཏན་ ཁར་འབྱིན་དེ།
 མཁས་པས་ ཡོན་ཏན་ བཞ་དུ་ སྦྱེད།
 སོག་མ་ ཚུའི་ སྦྱང་ན་ འཕྱོ།
 རོད་བུ་ སྦྱང་དུ་ བཞག་ ཀྱང་ འབྱིང་།།

59 ཡོན་ཏན་ཚུང་ནམས་ང་གྱལ་ཆེ།
 མཁས་པར་གྱུར་ན་དུལ་བར་བཞནས།
 ཚུ་སྤན་དག་དུ་ཀྱ་ཙེ་ཆེ།
 གྱ་ མཚོ་ཙེ་ཙེ་བཞ་ལ་སྦྱོགས།།

60 སྦྱོ་བོ་དམན་ནམས་དམ་པ་ལ།
 བྱང་བསོད་བྱེད་ཀྱི་དམ་པས་མིན།
 སང་བོས་ བྱ་ཚོགས་ལེགས་སྦྱོང་ཕྱེ།
 བྱ་ ཉིད་ བྱ་ཡི་ དིགས་ ལ་ སྦྱང་།།

58. A foolish man tells his qualifications. A wise man keeps them secret within himself. The straw swims on the surface of water, but a gem, though placed upon it, sinks.

59. They, that have little learning, have great pride; when grown wise, they are quiet. Torrents make always much noise, but it is seldom that the Ocean roars.

60. It is always the low-minded men that speak disdainfully of the holy men; these never do so to them. The lion defends the foxes, but the fox rises against the fox.

- 61 དམ་པ་ བློས་ ཀྱང་ བདུད་ ན་ ཞི།
 དམན་ ལ་ བདུད་ན་ ལྷ་ག་པར་ རེངས།
 གསེར་ དུལ་ སྲ་ ཡང་ གཞུ་ ཉུས་ ཀྱིས།
 བྱི་ ལུང་ བཞུ་ན་ རྩི་ ངན་ རྟུང་ ॥
- 62 མཁས་ པ་ ཡོན་ ཏན་ ཀྱན་ ལྡན་དེ།
 ལྷན་ པོ་ལ་ ལྷན་ རགའ་ ཞིག་ ཡོན།
 རིན་ པོ་ ཆེ་ ལས་ དགོས་ རོད་ རྟུང་།
 སྤྱུལ་གཏུག་ ལས་ བི་ཉེས་ ཀྱན་ ལྷེད་ ॥
- 63 སྤྱིག་ སྤྱོད་ ནགས་ན་ གནས་ ཀྱང་ ཉམས།
 དམ་ པ་ གྲོང་ ན་ གནས་ ཀྱང་ ཏུལ།
 ནགས་ ཀྱི་ གཅན་ གཟན་ བློ་ བ་ དང་།
 ཏྲ་ མཚོག་ གྲོང་ན་ ཏུལ་ བ་ མཐོང་ ॥

61. Though a generous man is angry against you, he is gentle if you bow down before him ; but a low-minded man is more haughty if you yield to him. Gold and silver, though hard, may be melted, but a dog's ordure will stink, if put into fire.

62. A wise man consists entirely of perfections. A fool has only his defects. With precious metals you may pay all your expenses—from a venomous serpent nothing but distress can be expected.

63. A wicked man, though he abides in a forest, is mean ; a virtuous man, though he resides in a town, is gentle. We see that a wild beast of the forest is fierce, and a fine horse in the town is gentle.

- 64 རྩེས་ མཚོག་ རང་གི་ རྩོན་ལ་ ལྟ།
 རྩེ་བོ་ རན་པ་ བཞན་ རྩོན་ རཚོལ།
 མ་གུ་ རང་ གི་ ལུས་ལ་ རྟོག།
 རྩོན་གུ་ བཞན་ ལ་ ལུས་ རན་ བཞེང་ ॥
- 65 རས་པ་དུལ་བས་རང་བཞན་ རྩོང་།
 རན་པ་རེངས་པས་རང་བཞན་ རྩུག།
 རབས་ལྡན་ཤིང་གིས་རང་བཞན་ བསྐྱང་།
 ཤིང་ རྣམ་རེངས་པས་རང་བཞན་ བསྐྱེག།
- 66 རབྱོར་པའི་དུས་ནམས་ཅན་ བཞེན།
 བལ་ཏེ་གྲོན་ན་ཀུན་ཀྱང་དབྱ།
 རིན་ རེན་ རྩིང་དུ་ རིང་ རས་ རདུ།
 མཚོ་ བསྐྱམས་ པ་ན་ རུ་ ཡང་ རྩོང་ ॥

64. An excellent man looks only on his own defects, a bad man seeks fault only with others. The peacock judges of his own body—a bat gives ill omens to others.

65. An excellent man, by his gentleness, preserves both himself and others; a bad man causes pain both to himself and to others by his stiffness. A fruit tree keeps (nourishes) both itself and others; a dry tree, by its stiffness cumbers both itself and others.

66. As long as you have wealth, every one is your kinsman, if you are declined, every one is your foe. The island of precious metals is visited from far distance—when the lake (or sea) is dried up every one leaves it off.

67 འདི་ བཤེས་ འདི་ རི་ དག་ བོ་ ཞེས།

ལྷོ་ ལྷོས་ རྒྱང་ རྣམས་ སོ་ སོར་ འབྱེད།

ལྷོ་ ཆེན་ ཀུན་ལ་ བྱམས་པ་ན།

ཕན་ བྱེད་ བཤང་ ཡིན་ རེས་ བ་ མེད།

68 ཡོན་ ཏན་ ལྷན་པ་ ཡོན་ ཏན་ ལ།

དགའ་ ཡི་ ཡོན་ ཏན་ མེད་རྣམས་མིན།

སྤང་ ཅི་ འཛོན་པ་ མེ་ཏོག་ ལ།

དགའ་ ཡི་ ཤ་ སྤང་ དེ་ལྟར་ མིན།

69 མཁས་ པ་ མཁས་ པའི་ནང་ན་ མཛོས།

ལྷན་ པོས་ མཁས་པ་ ཅི་ལྟར་ བོ།

ཅན་ དན་ བསེར་ བས་ རིན་ ཆེ་ བ།

ལྷན་ པོས་ སོལ་ བར་ བྱས་ ལ་ ལྷོས།

67. It is only by narrow-minded men that such distinction is made : this is our friend, this is our enemy. A liberal man is affectionate towards all—it is uncertain, who may yet be useful to us.

68. Learned men delight in science ; the ignorant do not so. Honey-gathering bees resort to flowers ; but not the flesh-fly.

69. A learned man is beautiful among learned men ; how can the wise be understood by the fool ? See, how sandal-wood, that is more precious than gold, is by foolish people reduced to coal.

70 མཁས་ པ་ རང་ གི་ ལྷོད་ ཤེས་ ཀྱི།

ལྷོད་ བོ་ གྲགས་ པའི་ རྗེས་སུ་ འབང་།

ཁྱི་ གན་ ཀྱ་ཙཱོ་ བཏོན་ པ་ན།

གྱ་ མཚན་ མེད་པར་ བཞན་ རྣམས་ གྱུག།

71 མཁས་ པ་ ཤིན་དུ་ གྱུད་ན་ ཡང་།

ལེགས་ བཤད་ བཏམ་གྱིས་ བཞན་དབའ་བྱེད།

ལྷོད་ བོ་ འབྱོར་ པར་ གྱུར་ ཚོ་ ཡང་།

ཚོད་ པ་ ཁོ་ རས་ རང་ བཞན་ མྱིག།

72 ཁ་ ཅིག་ ལྷོས་ པས་ གྱུབ་ པར་ ཚི།

ལ་ ལ་ མི་ ལྷོ་ རོན་ ལ་ འབད།

ཁྱི་ རན་ དག་ ལ་ ཁྱེད་ས་ འདེབས་དེ།

ཚུ་ ལྱུར་ གྱི་ལ་ ལྷོ་མེད་ འཇབ།

70. A wise man knows the manner of his action ; the fool follows another's authority. When an old dog has barked, the others run without there being the least reason therefor.

71. A wise man, in his very declined state, also affords pleasure to others, by his elegant sayings—a fool when growing violent also consumes himself and others by his quarrelling.

72. Some place perfection in speaking—others are silent and penetrate into the meaning. A bad dog utters first a noise to the enemy : a cat catches tacitly a duck.

73 དམ་པ་ རྟོལ་ ཡང་ སན་ པ་ ལྷོབ།

སྐྱེ་བོ་ ངན་པ་ མཛེལ་ ཡང་ གནོད།

ལྷ་ རྣམས་ བློས་ཀྱང་ སེམས་ ཅན་ སྤང་།

གཤམ་ རྗེ་ རུའྲུམ་ཡང་ ས་རྩལ་ གསོད། ॥

74 ལྷོ་བོ་ དམ་པ་ རིན་ ཚེན་ བཞིན།

རྣམ་ པ་ ཀྱན་ ཏུ་ རྒྱུར་ ལྷོག་ མེད།

སྐྱེ་ བོ་ དམན་པ་ སྤང་ མཛེལ་ བཞིན།

ཅུང་ ཟད་ ཅམ་ གྱི་ མཐོ་ དམའ་ བྱེད། ॥

75 རི་ སྤྱིད་ རོ་ ཚ་ ཡོད་ བྱུར་པ།

དེ་ སྤྱིད་ ཡོན་ ཏན་ བྱུན་ བྱིས་ མཚོག།

རོ་ ཚ་ རྟོལ་ ན་ ཡོན་ ཏན་ ཉིད།

ཕྱོགས་ སྤུ་ བྱས་ དེ་ གཏམ་ ངན་ རམེལ། ॥

73. Though a virtuous man disputes, yet there exists advantage thereof; a fool causes damage by his friendship also. Though the gods be angry yet they defend the animate beings. The lord of death, though he smiles, yet kills an enemy.

74. An excellent man, like the precious metal, is, in every respect, invariable—a villain, like the beam of a balance, is always varying somewhat up—and downwards.

75. As long as one is modest, he is adorned with the chief quality—when modesty is gone, the good qualities become partial and an ill rumour spreads about.

76 དམ་པ་ མ་ བཅོས་ ལེགས་པར་ ལྟོན།

དམན་ པར་ རྣམ་ ཀྱང་ ལོག་ པར་ བཤད།

རྒྱལ་ བའི་ སྤྲུལ་ ལ་ བརྟམ་ ཀྱང་ བཅེ།

འཆི་ བདག་ མཚོད་ ཀྱང་ གསོད་པ་ཡིན།།

77 གཅིག་ ལ་ ཕན་པར་ འགྱུར་བ་ཡིས།

བྱ་བ་ གཞན་ ལ་ གཞོད་པ་ སྲིད།

ཟླ་བ་ ཤར་ན་ ཀྱ་སྐྱ་ད།

ཁ་འབྱེད་ འགྱུར་གྱི་ ཕད་མ་རྩམ།།

78 ཉེས་པ་བྱས་ ཀྱང་ དོན་ འགྲུབ་པ།

བྱུང་ ཡང་ མཁས་ རྣམས་ ག་ལ་སྟོན།

ལེགས་ པར་ བསྐྱབས་ ཀྱང་ དོན་སྲིད་མོད།

དེ་ལ་ མཁས་ རྣམས་ བྲིལ་བ་མེད།།

76. A virtuous man gives, without hypocrisy, an upright instruction—if you ask a villain, he will inform you wrong. Though you slight a Bodhisatwa, he is merciful to you—though you bestow praise on Yama (the lord of death) he is yet your destroyer.

77. What is useful to one, may sometimes be hurtful to another. When the moon rises the Kumuda opens and the Padma flower shrinks up.

78. Though, by wicked acts one may reach his aim; yet a wise man never resorts to such means. Wise men are not ashamed, if they can also not have their concern, provided they have righteously endeavoured therefor.

79 དམ་ པ་དབྱེ་ དཀའ་ བསྐྱམ་པ་སྣ།

དམན་པ་དབྱེ་ སྣ་ བསྐྱམ་པ་དཀའ།

ལྗོན་ ཤིང་ དང་ ནི་ སོལ་བ་ཡི།

བཅད་ དང་ ལྗོན་བའི་ཁྱད་པར་ལྗོས།

80 དམ་པ་རེ་ཞིག་ གླུ་གྲུར་ཀྱང་།

ལྗོ་བ་ བཞིན་ ཏུ་ ཡར་ རོ་ རྒྱུང་།

དམན་ པ་ ལན་ ཅིག་ གླུ་གྲུར་ན།

མར་མེ་ བཞིན་ཏུ་ ནལ་ བར་ རྒྱུར།

81 དམན་ པ་ རྒྱུར་ན་ རྒྱུ་སྣ་ བའི་ གྲུ།

དམ་པ་ རྒྱུར་ན་ ཏུལ་བའི་ གྲུ།

ལྷ་ ལྗོས་ རྒྱུངས་ན་ རྒྱུ་སྣ་ བས་ གྲུལ།

སིང་ གེ་ རྒྱུངས་ན་ བདེ་ བར་ ཏུལ།

79. It is difficult to make dissension amongst the virtuous—but it is easy to reconcile them—low people can easily be separated, but difficulty reconciled. See what a difference there is between the sandal-tree, and the coal made of its wood.

80. Though a virtuous man decline for awhile, yet, like the increasing moon, he rises again—if a low man once is decayed he will be extinguished, like a lamp.

81. Wealth, to a low man, is a cause of pride,—to a virtuous man it is that of gentleness (or, humbleness). The fox-born, when he has filled his belly, behaves proudly, the lion, when his belly is full takes his repose.

82 ཚོས་ གྲུལ་ དབྲ་དང་ཕྱད་པ་ན།

ལྷག་པར་ རང་གི་ འཁོར་ལ་བྱམས།

ན་བའི་བྱ་ ལ་ བྱད་པར་དུ།

མ་ནི་ གདུང་ སེམས་ སྐྱེ་ བར་ འགྱུར།

83 སྐྱེ་བོ་དམ་པ་ རན་པ་དང་།

འགྲོགས་ན་ རན་པའི་ཤན་དུ་ འགྱུར།

གང་གའི་ཚུ་ནི་ རབ་ ཞེས་པ།

གྱི་ མཚོར་ སྐྱེ་བས་ན་ བ་ཚུར་ འགྱུར།

84 དམན་ པས་ སྐྱེ་བོ་ མཚོག་ བཤྲོན་ན།

སྐྱེ་བོ་ དམ་ པའི་ སྐྱོད་པ་ འགྱུར།

སྐྱ་ཚི་ བྱགས་ པའི་ གང་ ཟག་ལ།

སྐྱ་ ཚིའི་ རྗེ་ ཞེས་ འགྱུར་ལ་ ལྷོས།

82. A virtuous prince shows more affection to his subjects, when he finds an enemy. A mother is more grieved on account of her diseased child.

83. A good person, if he associates with a bad man, will be infected by him. The Ganges water, though very pleasing to the taste, when it has reached the sea, becomes brinish.

84. If a low-principled man keeps a holy person, his manners become like to those of a holy personage. See what a fragrant scent has the person who has anointed himself with musk.

85 ལྷན་ བོ་ སྤུམ་ ཀྱང་ མི་ བརྒྱལ་བ།
 དེ་ བཞིན་ བདག་ ཉིད་ ཚེན་པོ་ བདན།
 ཤིང་ བལ་ རྩུང་དུ་ གཡོ་བ་ ལྟར།
 དམན་ པའི་ རྫོང་པ་ འགྲུར་ ལྷོག་ ཚེ།
 སྤེལ་མ་བདག་པ་ལྟེ། 4

86 གཡོ་ཅན་ ལྷན་པར་ ལྷ་བ་ནི།
 རང་ འདོད་ ཡིན་ གྲིས་ གྲུས་ ལྷིར་ མིན།
 སྤིན་ བྱ་ བརྒྱན་ ཉམས་ རྫོང་ པ་ནི།
 ལྷས་ ངན་ གཏོང་ གིས་ དགའ་ ཉམས་ མིན།

87 ཏ་ཅང་ གཡོ་སྐྱུ་ ཚེས་ གྲགས་ ན།
 དེ་ ཞིག་ འགྲུབ་ ཀྱང་ བྲ་མར་ བརྒྱལ།
 གཞིག་ ལྷགས་ བོན་ པའི་ བོང་བུ་དེ།
 ལོ་བྲོག་ ཟོས་ མཐར་ གཞན་ གྲིས་ བསང།

85. As the Riqab (S. Sumeru) is not to be moved by any creature, so the great self-one (the excellent man) stands firm. As a small piece of cotton is easily moved, so the practice of a low-minded man is greatly changing and turning.

EVIL PRACTICES (ངན་སྤྱོད་)།

86. When a cunning person speaks fair, it is for his own interest not out of respect for others; the laughing voice of the night-bird is an ill omen, it proceeds not from joy.

87. If a man grows too famous, on account of his great advancement, though he endures for a while, yet at last he is destroyed. The ass that was covered with the skin of a leopard, after having eaten up one man's standing corn, was slain by another.

88 སློལ་ སློང་ རྗེ་བོར་ སློམ་ པ་ དང་།

ཁང་ པའི་ ཡ་བྲོག་ བྱམ་པ་དང་།

རི་ ཅེ་ འཛིན་ ཏུ་ ཞིག་ པ་ ཡིས།

འོག་ ན་ བཀས་ རྣམས་ རྒྱན་ ཏུ་ སློབ།

89 བཀལ་ ཏེ་ རིག་པ་ ཡོད་ན་ ཡང་།

སློབ་འི་ རང་ བཞིན་ ངན་པ་ སྤང་།

དུག་ སྤྱལ་ རོར་ བུས་ མགོ་ རྒྱན་ཡང་།

མཁས་ པ་ སུ་ ཞིག་ པང་ ཏུ་ འཛིན།

90 དྲོགས་ པས་ ཡོན་ ཏན་ ཉམས་ འགྱུར་ཞིང་།

འདོད་ པས་ རོ་ ཚ་ ཉམས་ པར་བྱེད།

བཀའི་ག་ འཁོར་ ཏུག་ཏུ་ སྤྱན་ རྒྱང་ན།

རྗེ་དཔོན་ ཉམས་ པར་ འགྱུར་ པ་ ཡིན།

88. They that have chosen a wicked man for their king, they that dwell in a house whose upper roof is ruinous, or under a rock whose summit threatens to fall, are in continual fear.

89. Though a man is learned, but if he is by nature bad, avoid him. Though a venomous serpent has a gem on his head, what wise man would take him into his bosom ?

90. By arrogance, good qualities are diminished ; by lust modesty is obfuscated. By a continual railing at his servants, the master loses his authority.

- 91 ཕན་ བར་ ལྷ་བ་ དགོན་ བ་ ལྷེ།
དེ་དག་ ལས་ ཀྱང་ ཉན་ བ་ དགོན།
ལྷན་ བ་ མཁས་ བ་ རྗེད་ དཀའ་ ལྷེ།
དེ་ ཡི་ ཚོག་ བཞིན་ བྱེད་ བ་ ཉུང་ ॥
- 92 མ་ བརྟགས་ བར་ ཉི་ ལྷ་ ལ་ ཡང་།
ཡིད་ ཚེས་ བ་ དག་ བསྐྱེས་ མི་བུ།
བག་ ཕམ་ བ་ ལ་ ལྷོན་ བྱུང་ དང་།
གྲོས་ བཏབ་ བ་ ལ་ དགུར་ བྱུར་ མང་ ॥
- 93 ངན་ བ་ ཇི་ ལྷར་ བཅོས་ བྱུར་ ཀྱང་།
རང་ བཞིན་ བཟང་ བོ་ འབྱུང་ མི་ ལྷིད།
སོལ་ བ་ འབད་ དེ་ བཀྱས་ ཉ་ ཡང་།
ཁ་ དོག་ དཀར་ བོར་ མི་ ལྷིད་ དོ། ॥

91. It is a rare thing to find one who can give good advice, but it is more rare to find one who would listen (to advice)—difficult it is to find an expert physician, few are they that would act according to his advice.

92. Judge not before you have examined. It often happens that an upright man, if he loses his cause, is thought to be a knave. He that acts with discretion, has many enemies.

93. In whatever manner you fashion a bad man, it is impossible to make his nature good—you may wash the coal with all the zeal you will, but it is impossible to give it a white colour.

94 བཀུན་ ངན་ རོར་ལ་ བཅེས་ འཛིན་པ།
 མཛེལ་ བཤེས་ ཡིན་ ཀྱང་ ཡིད་མི་ བདུན།
 རྒྱུ་ བོ་ རྣམས་ ལ་བཀུས་ ཟེས་ན།
 བཅེན་ བྱིས་ བརྒྱུ་ བར་ བྱས་ བ་ མང་ ॥

95 བཀོད་ བའི་ མཚན་མ་ ཁར་ འབྱིན་ བའི།
 དག་ བོ་ དེ་ དག་ བཞེས་ བ་ སྤྱ།
 ཕན་ བའི་ རྒྱུ་ བཤེས་ ཁར་ འབྱིན་ བའི།
 དག་ བོ་ དེ་ དག་ རི་ ལྷར་ བཞེས་ ॥

ངན་ རྒྱུད་ བདུག་པ་ལྟེ། 5

96 བདག་ ཉིད་ དཔོན་དུ་ བསྐྱོས་ བྱུང་ན།
 དེ་ཡི་ བྱ་བ་ ཤེས་ བ་ དཀོན།
 བཞེན་ ལ་ ལྷ་ བའི་ མིག་ ཡིད་ ཀྱང་།
 རང་ ཉིད་ ལྷ་ན་ མེ་ལོང་ དཀོས་ ॥

94. An ill-principled man, who is fond of riches, though he be a friend, is not of a firm mind. There are many that have been destroyed by their own relations, in consequence of their having been bribed by the great.

95. It is easy to overcome those enemies that announce their plans of lusting (or injuring). But how are those to be subdued who advise a salutary retreat ?

VI. THE NATURAL WAY OR MANNER (OF MEN'S ACTIONS)

(རང་བཞིན་གྱི་ཚུལ།) ।

96. If one should happen to be chosen for a ruler, it is seldom that he could know what was to be done. We may look on others with our own eyes, but we want a looking-glass, when we wish to view ourselves.

97 ལྷ་པོ་ རབ་ ཏུ་ མང་ མེད་ ཀྱང་།

ཚེས་ བཞིན་ རྒྱུང་བ་ འིན་ ཏུ་ ཉུང་།

མཁའ་ ལ་ ལྷ་ བཀས་ མང་ ཅ་ ཡང་།

འོད་ བསལ་ ཉི་ ལྷ་ ལྷ་བུ་ མེད། །

98 བང་ ཞིག་ བཞོད་ བར་ བྱེད་ ཉུས་པ།

དེ་ཡིས་ བན་པ་ འང་ བྱེད་ བར་ ཉུས།

མགོ་ བོ་ ཚད་པན་ བཅེངས་ བ་ཡི།

ལྷ་པོས་ ལྷ་ མེད་ ལྷིན་ བར་ ཉུས། །

99 ལྷོན་ པོ་ ལྷོ་ ལྷན་ ཏུང་བོ་ ཡིས།

རྗེ་དང་ འབངས་ ཀྱི་ རོན་ ཀྱན་ བྱེད།

མདའ་ ཅི་ མཁས་ བས་ འཕངས་ བྱུར་ན།

བང་ལ་ བདགས་ བ་ མོག་ བ་ ལྷར། །

97. Though there be very many kings, yet there are very few of them that govern with righteousness. Though there is many a body of the gods in *the* heaven, yet there are none so brilliant in light as the sun and moon.

98. He that can do mischief, can do also good. A crowned monarch may bestow on one a whole kingdom.

99. By an upright, intelligent minister both the Sovereign and the subjects can be rendered, in all respects, happy. An arrow, when shot by a dexterous man, strikes the mark aimed at.

100 མང་ བོ་ བཞིག་ ཏུ་ རྩོ་ མཐུན་ན།

སྟོབས་ རྩུང་ བློ་ ཀྱང་ རོན་ ཆེན་ འགྲུབ།

སྟོག་ ཆགས་ བྲོག་མོ་ རྩོགས་ འདུས་ བས།

མིང་ བའི་ རྩུ་གུ་ བསད་ ཅེས་ བྲག་ས།

101 ལྷུ་ བྲུ་ རྩོལ་ བ་ རོར་ བའི་ མི།

མཐུ་ སྟོབས་ རྩན་ ཡང་ རྩུད་ བར་ འགྲུར།

སྲང་ བོ་ འཤིན་ཏུ་ སྟོབས་ རྩན་ ཡང་།

སྲང་ རྩི་ རྩུང་ རུས་ བར་ བཞིན་ འཁོལ།

102 ང་ རྩུལ་ རྩོལ་བ་ ཆེར་ རྩུས་ན།

ཆེན་ བོ་ རྣམས་ ཀྱང་ རྩུལ་གྱིས་ བཞིན།

དུང་ རྣམས་ འཤིན་ཏུ་ རྩུས་ རྩུང་ ཡང་།

རྩུ་ རྩིན་ ཆེན་ བོའི་ བཞིན་མ་ ཡིན།

100. If many consent together, great things may be performed even by little forces. It is said : a lion's whelp was killed by an assembled multitude of ants (or pismires).

101. He that is indolent and deficient in exertion, though he be strong and robust, shall decay. An elephant, though he be very strong, is treated, by his little driver, as a slave.

102. When haughtiness is carried too far, even great men will be overpowered ; though the white tortoise (fish) has only a little body, yet is he the destroyer of a large crocodile.

103 ཚེན་ བོ་ ང་ རྒྱལ་ བྱ་ མི་ དགོས།

ངན་ པས་ ང་རྒྱལ་ བྱས་ ཅི་པན།

རིན་ ཚེན་ ཚོག་ གིས་ ལྷོག་ མི་དགོས།

འཚིང་བུ་ ལྷོགས་ ཀྱང་ སུ་ཞིག་ ཉོ།

104 ལྷོ་བོ་ པལ་ ཚེར་ རང་ ཉིད་ དང་།

སྐྱུན་ པའི་ རིགས་ ཀྱིས་ གཞོད་ པ་ ལྷོལ།

ཉི་མའི་ འོད་ ཟེར་ ཤར་བ་ན།

འོད་ ཟེར་ ཅན་ རྣམས་ བརྒྱག་པར་ འགྱུར།

105 ཕན་བྱེད་ དགྲ་ བོ་ ཡིན་ཡང་ བཟེན།

གཞོད་ བྱེད་ ཉེ་དུ་ ཡིན་ཡང་ སྤང་།

རྒྱ་སའོ་འི་ རོར་བུ་ རིན་ གྱིས་ ཉོ།

ཁོང་ པའི་ ཟུག་ཏུ་ ལྷན་ གྱིས་ འབྱིན།

103. The great have no need to be arrogant ; the arrogance of the mean is futile. A gem wants no recommendation ; none would be a counterfeit jewel, though it be highly extolled (or praised).

104. Men, commonly, are injured by men of the like kind (tribe) with themselves. By the appearing of sunshine, all other luminous bodies are offuscated.

105. Keep him from whom you derive advantage, though he is your enemy. Reject him that hurts you, though he be your relation. Buy, at whatever price, a jewel, brought from sea. Drive out, by medicine, the disease that is in your inward parts.

106 ལང་དུ་ ཅུང་ཟད་ འགྱོར་ འགྱུར་ན།

ཕྱི་རུ་ དྲེགས་ པའི་ རྣམ་ འགྱུར་ ལྷོན།

ཚུ་ ཡིས་ ཡོངས་སུ་ གང་ པའི་ མཚོ།

སྒྲིན་ རྣམས་ གཡོ་ ཞིང་ འགྱུག་སྒྲ་ ལྷོག།

107 ཡོན་ ཏན་ ཀུན་ ལྷན་ དཀོན་ པ་སྟེ།

ཡོན་ ཏན་ ཅི་ཡང་ མེད་པའང་ དཀོན།

སྒྲིན་དང་ ཡོན་ཏན་ འདྲེས་པ་ ལས།

ཡོན་ཏན་ བརྗེ་ཆེ་ མཁས་པས་ བསྟེན།

108 དང་པོ་ ཉིད་ རྣམ་ དག་ བོ་དང་།

མཚའ་བོ་ ཉིད་དུ་ དེས་ པ་ མེད།

ཁ་ ཟས་ མ་ ལྷུ་ དུག་དུ་ འགྱུར།

དུག་ ཀྱང་ ཤེས་ན་ ལྷན་དུ་ འགྱུར།

106. When a man has some wealth within, he shows it with pride in his externals. When the clouds are full of water, then they move and make a noise.

107. It is rare to find one who is all perfection ; but it is rare also to find one who is destitute of every good quality. A wise man will keep him who leans more to virtue than to vice.

108. It is doubtful at first, whether a person is our enemy or friend. Meat, if not properly digested, becomes poison ; but poison also, if one knows how to use it, may turn to medicine.

- 109 རང་ དབང་ བམས་ ཅད་ བདེ་ བ་སྟེ།
གཞན་ དབང་ བམས་ ཅད་ རླུག་ བསྐྱལ་ ཡིན།
ཐུན་ མོང་བ་ནི་ ཚོད་ བ་ རྟེ།
དམ་ བཅས་ བ་ནི་ འཚིང་ བའི་གྲུ།
- 110 ལང་ན་ ཡོན་ཏན་ ཀུན་ ལུན་ ཡང་།
ཆ་ ལྷགས་ ངན་ན་ ཀུན་གྱིས་ བརྟམ།
ལྷགས་གྱི་འུ་ མཁས་ ཀྱང་ ལྷ་མེད་པས།
འདབ་ ཆགས་ ཀུན་གྱིས་ ལྷངས་ ཞེས་གྲགས།
- 111 ལྷན་པོ་ ལྷ་བ་ རྩང་ན་ མཛེས།
གྲུལ་ པོ་ ལྷག་ཏུ་ འདུག་ ན་ མཛེས།
ལྷ་མ་ ལྷ་ལས་ མཐོང་ན་ མཛེས།
ལོང་ ཆེན་ དགོན་ ན་ རིན་དང་ ཆེ།

109. To be one's own master, is always counted as happiness ; to be in the power of others, is always held as misery. Common things are the cause of quarrels. We are bound, if we have promised a thing.

110. You may have, inwardly, all good qualities, but, if you have not a proper dress, you are despised by all. Though the bat is a prudent bird, yet since he has no feather, it is said, he is rejected by all winged animals.

111. A foolish man is pleasing, when he speaks but little ; a king is dignified when he keeps secluded ; imposing spectacles are beautiful if viewed at a far distance ; a jewel, if rare, fetches a great price.

112 ཉམ་ཅང་ བྱམས་ པ་ ཆེ་ བྲགས་ན།

དེ་ ཉིད་ འཁོན་ པའི་ རྒྱ་རུ་ འགྱུར།

འཇིག་ དེན་ རྩོད་པ་ པལ་ ཆེར་ནི།

འབྲེལ་པ་ ཉིད་ ལས་ འབྱུང་བ་ མང་།

113 ཤིན་དུ་ རྩོད་པ་ ཆེན་ བོ་ ཡང་།

རྒྱལ་ པར་ འཇོམ་ པའི་ རྒྱར་ སྲིད་ དེ།

རྩོད་པ་ བྱུང་བའི་ མཐར་ པལ་ ཆེར།

འདུམ་ པར་ འགྱུར་ བ་ མང་ བར་ མཐོང་།

114 མེར་ ལྷ་ ཅན་ གྱི་ རོར་ རྣམས་ དང་།

ཕྲག་ དོག་ ཅན་ གྱི་ བྲོགས་ བོ་ དང་།

ལྷོ་ ངན་ ཅན་ གྱི་ དིག་ པ་ རྣམས།

ཡོད་ ཀྱང་ དགའ་ བ་ རྩེད་ མི་ རུས།

112. Too great affection is often the cause of violent animosity ; for the most part all the quarrels of men arise from a too great familiarity.

113. It may happen sometimes that a long debate becomes the cause of a greater friendship. We see often that commonly such as have disputed with (or against) one another, at last agree.

114. Though an avaricious man possesses wealth, an envious man his associate, an ill-minded man his learning, yet these can produce no pleasure.

115 བཀའ་ ཚགས་ ཅན་ ཅི་ རོར་གྱིས་ དགའ།

ང་གྱུལ་ ཅན་ ཅི་ བསྐྱོད་ བས་ མགྱ།

ལྷན་ བོ་ རང་ དང་ མཐུན་ བས་ དགའ།

དམ་ བ་ བདེན་ བར་ ལྷས་ བས་ མགྱ།

116 ལྷ་ བོ་ ངན་ བའི་ ཡོན་ དན་ དང་།

ལྷ་ ལྷོབས་ ཉན་ བའི་ རིག་པ་དང་།

རྗེ་དཔོན་ ངན་ བའི་ བཀའ་ དྲིན་ རྣམས།

བཀའ་ ལ་ བན་ བའི་ བོ་ ལྷབས་ དགའ།

117 བཀའ་ལ་ རོར་ ཡོད་ ལྷ་བ་ མཛོས།

རོར་ མེད་ ལྷ་བ་ བདེན་ ཡང་ ལྷོང་།

མ་ལ་ཡ་ནས་ བྱང་ བྱར་ན།

བཀྱང་ རུམ་ བལ་བའང་ རིན་བྱང་ ཚེ།

115. Covetous men delight in wealth ; the ambitious are pleased when they hear their own praise ; a foolish man is glad when he finds one like himself ; the virtuous man rejoices when he hears the truth.

116. The qualifications of a bad man, the imperfect learning of a mighty speaker, the kindnesses of bad master, seldom are useful to others.

117. If a man is opulent, his discourse is pleasing ; an indigent, though he speaks the truth, is contemned. A piece of wood if brought from the Malaya mountain, though it is only a common one, has a high price.

- 118 ལྷ་ མང་ ཉེས་པ་ འཛོན་ པའི་ བྱ།
 མི་ ལྷ་ ཉེས་ པ་ སྤོང་ པའི་ བཞི།
 རེ་ཙོ་ ལྷ་པ་ བཟེབ་དུ་ བཅུག།
 འདབ་ ཆགས་ ལྷགས་ པས་ བདེ་བར་ བྱ། ॥
- 119 མི་ བང་ དག་ ལ་ བཡོ་ མེད་ པས།
 རྣམ་པ་ ཀུན་དུ་ སན་ བདགས་ན།
 དག་ ཡང་ དེ་ལ་ བཡོ་ མེད་ པར།
 འདུད་ པ་ དངོས་ བོའི་ ཆེ་བ་ ཡིན། ॥
- 120 ལྷོབས་ བལ་ མི་ཡིས་ འྲོས་ ཅི་ པན།
 ལྷོབས་ ལྷན་ དོན་ ལ་ འྲོ་ ཅི་ དགོས།
 དེས་ན་ བྱ་བ་ བསྐྱབས་པ་ ལ།
 འྲོ་ བ་ དོན་ མེད་ རང་ ལྷོག་ ཡིན། ॥

118. Much talking is the cause of danger, silence is the foundation of avoiding misfortune. The talkative parrot is shut up in a cage, other birds, that are mute, fly at random.

119. When a man endeavours to be useful to an enemy in every respect, without hypocrisy, and when the enemy also yields him without artifice, it shows a great character.

120. What avails it, if an impotent man is angry? What need is there for a powerful to be angry? Therefore it is unreasonable to be angry for the performance of a thing,—it is but to mortify one's self.

121 ལྷོན་པས་ བསྐྱུས་ན་ དགྲ་ ཡང་ འདུ།
 ལྷོན་ མེད་ གཉེན་ ཡང་ རིང་དུ་ ལྷོང་།
 བ་ཡི་ འོ་མ་ ཟད་ པ་ན།
 བེའུ་ བཟང་ ཆད་ འཚར་ བར་ འགྱུར། ॥

122 དྲག་ དུ་ བྱམས་ པས་ ལྷོང་བ་ཡི།
 རྗེ་ བོར་ བྲན་ གཡོག་ རྗེད་ པར་ སྤ།
 པད་མའི་ མཚོ་ལ་ ངང་པ་ དག།
 མ་ བསྐྱུས་ པར་ ཡང་ རང་ གིས་ འདུ། ॥

123 འོངས་ ལྷོན་ རྣན་པའི་ ལྷོན་ པ་ དང་།
 མཁས་ པར་ གྱུར་ན་ རུལ་བ་དང་།
 ཆེན་ པོས་ དམན་ལ་ འཇགས་ ལྷོང་བའི།
 གསུམ་ པོ་ གཞན་ བདེ་ རང་ ལ་ པན། ॥

121. With gifts you may gather about you the enemy also; if you give nothing, you are left by your own kindred also. When the cow's milk is deficient the good calf grows meagre, and becomes sorrowful.

122. A master that always treats with kindness his own domestics, may easily find servants and slaves. The geese, without being called, gather together to the lakes where there grow many lotuses.

123. When a man employs his riches, when one is gentle after having become learned, when a great man protects the lower class of people, these three things make happy others, and are useful to one's self.

124 ཚེན་པོ་ རྣམས་ ལ་ རྟེན་ བྱས་ ཅེ།

དམན་ པ་ རྣམས་ ཀྱང་ ཚེན་པོ་ ཐོབ།

སྒྲོན་ ཤིང་ ཚེ་ལ་ རྟེན་ པ་ ཡིས།

འབྲིལ་ ཤིང་ ཅེ་མོར་ ཕྱིན་ ལ་ ལྷོས། ॥

125 ཡོན་ཏན་ ཅན་ ལ་ སྐྱོན་ ཡོད་ ཀྱང་།

ཡོན་ཏན་ དགའ་ རྣམས་ ཉེ་བར་ བསྐྱེན།

ཆར་ གྱིས་ མཁའ་ ལ་ བཞིན་ ཅ་ ཡང་།

འཛིག་ རྟེན་ པ་ རྣམས་ དགའ་ བ་ བསྐྱེད། ॥

126 རོར་ ལྷན་ ལྷན་ པོ་འི་ ཅང་ན་ མང་།

དཔའ་ བོ་ བཞན་ བཞན་ བྲོད་ན་མང་།

ལེགས་ བཤད་ མཁའ་ པའི་ བྲོད་ འབྱིན་ པ།

དམ་པ་ འཛིག་ རྟེན་ འདི་ན་ དཀོན། ॥

124. By depending on the great, the mean also may rise high: see how the little plant (or shrub) by embracing a large tree has climbed up to the top.

125. Though a talented man has his defects, yet they that delight in learning, support him. Though the atmosphere be obscured (hurt) by rain, yet the inhabitants of the world are made glad by it.

126. Rich men are numerous among the ignorant people; valiant ones among the crowds of wild beasts; elegant sayings proceed from the learned class; a Saint is a rare thing in this world.

- 127 བཀང་ དང་ བཀང་ ལ་ དེ་ ཡོད་པ།
 དེ་ ཡིས་ དེ་ ཡི་ བྲགས་ པ་ ཐོབ།
 མཁས་ པ་ བྲགས་ པ་ མཁས་པ་ དང་།
 དཔའ་ བོས་ དཔའ་ བོ་ ཐོབ་ པ་ བཞིན།།
- 128 ཚེན་པོ་ རྣམས་ ཀྱིས་ མཚོད་ བྱ་བ།
 དམན་ པ་ རྣམས་ ཀྱིས་ བརྟམ་ པར་ འགྱུར།
 དབང་ ཡུག་ ཚེན་པོའི་ སྤྱི་བོའི་ བྱུན།
 རྩ་ པ་ རྩ་ མིན་ ཟས་ སྤུ་ བྱེད།།
- 129 རིག་ པ་ སློབས་ བམ་ ལ་ བཀས་ དང་།
 མ་ བསྐྱབས་ པ་ ཡི་ བསང་ སྤྲགས་དང་།
 བརྗེད་ ངན་ ཅན་ བྱིས་ བསྐྱབས་ པ་ རྣམས།
 དགོས་ བའི་ དུས་ན་ བསྐྱུ་ པ་ མང་།།

127. Every man is celebrated for that thing in which he excels. The learned as a learned person, the hero as a valiant man.

128. What is respected by the great, is contemned by the low people. The head ornament of the great Ishwara is devoured by Chandra the Giant.

129. Science existing only in books; Mantras not committed to memory; those things which a forgetful man has learned, in the time of necessity often *deceive us*, are deceitful.

130 ཁྱི་ སྐྱ་ རྣམས་ ལ་ རྩི་ ཞིས་ དང་།

དམུས་ ཡོང་ བ་ ལ་ རློན་ མེ་ དང་།

མ་ ལྷ་ བ་ ལ་ ཁ་ ཟས་ དང་།

ལྷན་ པོ་ རྣམས་ ལ་ ཚོས་ མི་ དགོས་ །།

131 ཡོན་ ཏན་ ཅན་ དང་ གསེར་ བཟང་པོ།

གཡུལ་ རོར་ དཔའ་ དང་ ཏྲ་ བཟང་པོ།

སྤོན་ པ་ མཁས་ དང་ གྲུན་ བཟང་པོ།

གང་དུ་ སྤོན་ པ་ དེ་ཅུ་ རིན་ །།

132 ལྷོ་ དང་ བཙོན་ འགྲུས་ ཡོད་ གྲུར་ན།

དེ་ ཡིས་ བསྐྱབ་པར་ མི་ རྣམས་ གང་།

དགྲ་ ངན་ དཔུང་ ཚོགས་ བཅུ་ གཉིས་ པོ།

སྐྱ་ བསོང་ གུ་ ཡིས་ བཙོས་ ཞིས་ བྲོས་ །།

130. Sweet scent to dogs and hogs, a light to the blind, meat to indigestion, instruction to foolish men, are not required.

131. A talented (or well qualified) man, and good gold, a brave soldier, and a fine horse, a skilful physician and a beautiful ornament everywhere find their price (or all esteemed).

132. If one has a good intellect and diligent application, what is it that cannot be done by them? The Pandavas, they have I heard, have overcome the twelve troops of the dangerous enemy.

133 རི་དང་ ལྷ་ བོ་ སྐང་ བོ་ ཏི།
 ཤིང་ དང་ རྗེས་བྱ་ རོད་ ཟེར་ རོ།
 སྐྱེས་ པ་ བྱད་ མེད་ རིགས་ གཅིག་ ཀྱང་།
 མཚོག་ དང་ དམན་ པའི་ བྱད་ པར་ ཡོད།

134 རྗེས་ གྱི་ མཚོག་ རི་ སྐྱོན་ པ་ ལྷེ།
 བདེ་བའི་ མཚོག་ རི་ སེམས་ སྐྱིད་པ།
 གྱོན་ གྱི་ མཚོག་ རི་ བྲོས་ པ་ ལྷེ།
 བྲོགས་ གྱི་ མཚོག་ རི་ མི་ བསྐྱུ་བའོ།

135 རྗེས་ གྱིས་ མ་ གདུངས་ སྐྱ་ཡང་ མེད།
 ཉག་དུ་ བདེ་བར་ གདུངས་པ་ སྐྱ།
 བདེ་དང་ སྐྱུག་ བསྐྱུལ་ བསམས་ ཅད་ ཀྱང་།
 དབྱར་ དབྱན་ བཞིན་དུ་ ཇི་བར་ འགྱར།

རང་བཞིན་གྱི་ཚུལ་བདག་པ་ལྷེ། 6

133. Though hills, rivers, elephants, horses, trees, guns, rays of light, storms, men and women, be all of the same kind (in their respective orders or classes), yet there is a difference of our being great (or high) and the other small (or mean).

134. The chief wealth consists in charity, and the greatest happiness in the tranquillity of mind. Hearing (or experience) is the most beautiful ornament; the best companion is he that desires not.

135. There is none that had never been afflicted with a disease for wealth—who enjoys always happiness? Pleasure and sorrow are always changing like summer and winter.

- 136 བྱན་ བཞིག་ ང་རྒྱལ་ ཆེ་བ་ དང་།
 དཀའ་ ཐུབ་ ལྷན་ པའི་ ཚོས་ བཟོབ་ དང་།
 རྒྱལ་ བོ་ ཚོས་ བཞིན་ མི་ སྤྱོད་པ།
 བསྐྱམ་ བོ་ རྩལ་ མིན་ ལྷགས་པ་ཡིན།
- 137 མི་ ལྷོགས་ བྱ་བ་ རྩམ་པ་ དང་།
 མང་ དང་ འཁོན་ ཅིང་ ལྷོགས་ ལྷན་ རྩོད།
 བུད་མེད་ ཡིད་ འདོད་ ངན་ དང་ མཚོར།
 ལཱ་པོ་ ལྷུང་དུ་ བརྒྱག་ པའི་ རྒྱ།
- 138 རོར་ མེད་ བོས་ བཟང་ མཚོག་ འདོད་ དང་།
 བཞན་ ལ་ སྤོང་ ཞིང་ ང་ རྒྱལ་ ཆེ།
 བསྐྱན་ བཅོས་ མི་ ཤེས་ རྩོད་པར་ འདོད།
 བསྐྱམ་ བོ་ འགྲོ་ བའི་ བཞད་ བའ་ས།

VII.—THE UNBECOMING (OR INDECENT) MANNER—

མི་རིགས་པའི་རྩལ།

136. If a slave behaves with great pride, if the actions of an ascetic are fruitless, if a prince does not act according to moral law, all the three have taken an irregular course.

137. To act indiscreetly, to have rancour against many, to quarrel (dispute) with the powerful, to be passionate for the female sex, to cleave to what is bad: these five things are the causes of a quick destruction.

138. When one is poor, and yet would have fine garments, when one, living on the charity of others, behaves haughtily, when he that is ignorant of literary works, wishes to dispute, these three are a laughing-stock to men.

139 ཚེན་ བོ་ རྣམས་ ལ་ དགྲ་ བས་ ཀྱང་།
 རང་ བོ་ རའོར་ གྱིས་ གནོད་ པ་ མང་།
 མང་ བོ་ ལྷས་ ཀྱི་ རབྱ་ མིན་ བས།
 ལྷོག་ རྣམས་ གཞན་ གྱིས་ ག་ ལ་ ཟ།

140 རྗེ་བོས་ བདག་ ལ་ གནོད་ བྱེད་ན།
 དེ་ ལ་ ལྷོབ་ བར་ བྱེད་ པ་སྲུ།
 ལྷང་ བས་ གཟུགས་ ལ་ ལྷོབ་བྱེད་ན།
 དེ་ ལ་ ལྷ་ བའི་ བོ་ ལྷབས་ མེད།

141 ལྷོས་ ངན་ རང་ ལ་ མི་ པན་ཡང་།
 གཞན་ ལ་ གནོད་ པ་ བྱེད་ པ་ ཡོད།
 ལྷོལ་ གདུག་ ཟས་སྲུ་ ལྷུང་ཟ་ཡང་།
 པ་རོལ་ མཐོང་ ན་ མི་ གཞོད་ དས།

139. Great men (Sovereigns) suffer more injury from their own people than from their own enemy. By what other animals is the corpse of a lion devoured, except by worms in his own body ?

140. When a Master (Ruler) does evil to himself, who can defend him against it ? When an object is offuscated by the light itself, there is no means of seeing it.

141. Some malicious men, though they derive no benefit thereof, like to do evil to others. Though a venomous serpent feeds on air, yet, when he sees others, would he not kill them ?

142 འདོད་ པ་ བདེ་ བ་ ལྷ་མ་ སེམས་ ཀྱང་།

དེའི་ ལྷོད་པ་ ལྷུག་ བསྐྱལ་ ལྷ།

མང་ འཕྱང་ བདེ་ འོ་ ལྷ་མ་ པ་ དེ།

ལྷོན་ པ་ བདེ་བར་ ལྷོམ་ པ་ ཡིན།

143 མི་ རྣམས་ ཚོ་ རིང་ བ་ ལ་ ལྷོན།

གས་ པར་ གྱུར་ན་ འཛིགས་པར་ ལ།

གས་ པར་ འཛིགས་ ཤིང་ ཚོ་ རིང་ ལ།

འདོད་ པ་ ལྷོན་ ཤོའི་ ལོག་ ལྷ་ ཡིན།

144 གང་ ཞིག་ མཁས་པ་ ཡོད་ བཞིན་དུ།

དེ་ ལས་ ཡོན་ ཏན་ མི་ ལྷོབ་ ན།

མི་ དེ་ གདོན་ གྱིས་ བཏབ་པ་འམ།

ཡང་ ན་ ལས་ གྱིས་ མནར་ བ་ ཡིན།

142. Though our lust fancies to be happiness, yet practice of it is the cause of sorrow. He that places happiness in wine-drinking, imagines that it is a mad man only that is happy.

143. Men wish to live long, and, when grown old, they are afraid of old age. To be afraid of old age, and to wish to live long, is the wrong principle (theory) of a foolish man.

144. When there is a wise instructor, and one will not learn from him, to improve in good qualities, such man is either occupied by the devil, or suffers the ill consequences of his former works (actions).

145 བཀང་ལ་ལོངས་སྤྱོད་ཡོད་བཞིན་དུ།
སྤྱོད་དམ་སྤྱིན་པར་མི་བཀོང་ན།
མི་དེ་ནད་ཀྱིས་བཏབ་པ་འམ།
ཡང་ན་ཡི་དུགས་མངོན་སུམ་ཡིན།།

146 ཚོས་ལྷགས་ཤེས་ཀྱང་མི་སྦྱབ་ན།
དེ་ཡི་ཚོས་ཀྱིས་ཅི་ཞིག་བྱ།
ལོ་དོག་སྤུན་སུམ་ཚོགས་ན་ཡང་།
བཀམ་བཀམ་དགའ་བ་བཀ་ལ་སྦྱེ།།

147 ལས་ཀྱིས་མནར་བའི་སེམས་ཅན་ལ།
ལོངས་སྤྱོད་ཡོད་ཀྱང་སྤྱོད་མ་རྒྱས།
བྱ་རོག་ལྷོགས་ཀྱང་སྦྱང་མོད་ཀྱི།
འགྲངས་བར་ཟ་བ་བཀ་ལ་རྒྱས།།

145. He that is possessed of wealth, and does not enjoy it himself, neither bestows it charitably on others, either has fever, or is an accomplished miser.

146. Who knows what virtue is and does not practise it, to what use is his religion? Though there be a fine crop, the wild beasts, do they rejoice in it?

147. He that is afflicted with the ill consequences of his moral actions, though he has riches, cannot enjoy them. Though the crow be hungry, yet, since there is a snare laid, how can he fully be satisfied?

148 ལྷོད་ དམ་ ལྷོན་ པར་ མི་ རྣམ་ པའི།

ལོར་ དེ་ ལྷུག་ པོར་ བསྐྱེས་ ཅ་ ཅི།

རི་ པོ་ བསམ་དུ་ བསྐྱེས་ པ་ཡི།

ལྷུག་ པོ་ བསྐྱེས་ པ་ འཕྱིན་ ཏུ་ ལྷ།

149 ཚོས་ འཕྱིས་ ཚོས་ མིན་ ལྷ་བ་ལ།

མཁས་པ་ འཕྱི་དུ་ མང་ན་ ཡང་།

དེ་ལྟར་ འཕྱིས་ནས་ ཉམས་ ལེན་པ།

འཇིག་ ཅེན་ འདི་ན་ འཕྱི་དུ་ དཀོན།

150 རིགས་ བཟུགས་ ལང་ཚོ་ལྷན་ན་ ཡང

ཡོན་ ཏན་ མེད་ན་ མཛོས་ པ་ མིན།

མ་གྱ་ ལྷ་ལྷུག་ ཡིད་ འོང་ ཡང་།

ཚེན་ པོ་འི་ ལྷན་དུ་ འོས་སམ་ ཅི།

148. If you think a man to be rich that neither can enjoy, nor bestow charitably his substance on others, it is very easy for you to make a rich man, by fancying that a whole mountain consists of pure gold.

149. Though there be many learned men, who know and tell what not a virtuous action is, there are very few in this world who would practise it, after having it thus understood.

150. Though a man has his birth, form, juvenile age, yet, without good qualities, he is not handsome; though peacock's feathers be beautiful, yet will they be convenient for the ornament of a great man?

151 མི་ ངན་ འབད་པས་ བསྐྱེན་ བྱས་ ཀྱང་།

རང་ གིས་ མི་རུ་ འགྲོ་བ་ མེད།

ཚུ་ ཉི་ རི་ ལྷར་ བཀོལ་ བྱར་ ཀྱང་།

མེ་ རུ་ འབར་བ་ མི་ ལྷིད་ རོ།

152 ལྷུ་ མཚན་ བདགས་ ཉས་ བྱོ་ བ་ ཉི།

ཚུང་ ཟད་ རིགས་ ཤིང་ སེལ་ བའང་ ཤེས།

ལྷུ་ མེད་ པ་ནི་ གང་ བློས་ བ།

དེ་ཡི་ བསལ་ བཤས་ ལྷུ་ ཡིས་ ཤེས།

153 བསོད་ ཉམས་ ཟད་ ཁར་ ངན་སེམས་ ལྷུ།

རིགས་ ཚད་པ་ན་ ལུ་ ངན་ ལྷུ།

ཉོར་ ཟད་ པ་ན་ ཀམ་ ཚགས་ ལྷུ།

ཚོ་ ཟད་ པ་ན་ འཚི་ ལྷས་ འབྱུང་།

151. By no endeavour can it be done that a naturally bad man be turned into an honest man. How long soever you boil water, it is impossible to make it burn like fire.

152. If there is reason for it, it is somewhat proper to be angry, and there is also a cure for it ; but who knows the mode of appeasing one when grown angry without a cause ?

153. When one's virtues fail, then arises ill-will ; when the right family descent is extinct, then will be born a bastard (then comes a base-born) : when wealth has been expended there exist desires ; when life is spent the symptoms of death appear.

- 154 རང་ གིས་ ངན་སྤྱོད་ མ་ བྱས་ ཅི།
 བརྟུ་ བྱིན་ བྱིས་ ཀྱང་ མྱོད་ མི་ ཉུས།
 རྩ་ མིག་ རང་ ཉིད་ མ་ བསྐྱམས་ ཅི།
 མ་ ཡི་ མནན་པས་ བ་ ལ་ བྱུབ།
- 155 བོགས་ ཀྱི་ འུགས་ ཀྱིས་ བྲིད་པ་ན།
 མྱོ་ ཆེན་ ལོག་ པའི་ ལམ་ ལ་ འགོ།
 མུ་ མྱེགས་ བྱེད་ པའི་སྤྱོད་ པའི་ མཚོག།
 དབང་ ལྷུག་ མྱོན་ པའི་ རྩལ་ རྱུགས་ འཛོན།
- 156 ཏ་ ཅང་ ལོངས་ མྱོད་ བསམས་ བྲགས་ན།
 རོར་ ཅི་ རང་ གི་ བཤེད་ མ་ ཡིན།
 ལྷུང་ ཀྱོལ་ མལ་ ཆེར་ ལྷུག་ བོ་ ལ།
 འབྲུང་ གིས་ མྱུང་ བོ་ བདེ་ བར་ རྒྱ།

154. If one has not committed any wicked action, Indra himself also cannot lay on him any blame. How can a water-spring be depressed, by laying (or heaping) earth on it, as long as it does not become dry by itself ?

155. If conducted in a handsome manner, great minds follow a wrong way. The mad principal of the Tirthikas adopts the practices of Ishoora, the teacher.

156. When a man becomes too famous for his riches, he is destroyed by his wealth. It is commonly rich men that are assaulted, beggars pass through without any molestation.

157 ཉ་ ཅང་ མཐུ་ ཅལ་ ཆེ་ གྲགས་ ཉ།

ལྷེབ་ པའི་ ལྷ་ ལོན་ བྱེད་པ་ཡིན།

གཡུལ་ ཏུ་ བསང་པ་པལ་པོ་ ཆེ།

མཐུ་ ཅལ་ ཅན་ ལ་ འབྱུང་བ་ མང་།

158 འབྱུང་ དང་ ཤེས་ རབ་ ལྷེབས་ ལ་སོགས།

བསོད་ ཉམས་ ལྷན་ ཉ་ གྲོགས་སུ་ འབྱུང།

བསོད་ ཉམས་ མེད་ ཉ་ དེ་ དག་ ཀྱན།

བདག་ ཉིད་ བརྒྱག་ པའི་ ལྷ་ཅུ་ འབྱུང།

159 མཁས་པས་ བྱ་བ་ཅི་བྱེད་ཀྱང་།

རང་ ལོ་ བསོད་ ཉམས་ བརྒྱགས་ཏེ་བྱ།

ཅོད་ ཏུས་ བསོད་ ཉམས་ ལྷན་ཚོགས་པ།

སྐྱེ་ བོ་ བརྒྱ་ཡི་ ཉང་ན་ དཀོན།

157. It is but to propose his own destruction, when a man becomes too renowned for his strength and skill. In battle mostly are slain such as have been strong and skilful.

158. Wealth, wit, strength, and the like, all will associate with you, if you have moral merits (if you are virtuous), but if you have none, they become the cause of your ruin.

159. A wise man, whatever he does, must act with due consideration of his moral merits. At the time of contest, among a hundred persons, it is rare to find one of accomplished moral merits.

160 རྫོང་ངན་ ལྷ་ ཡིས་ བེངས་པ་ན།

ཕྱོགས་ བཅའི་ ཅི་ནས་ འཛིག་པ་ ལྷ་ར།

གང་ ལ་ རོང་ དང་ ལྷན་ བྱུང་ པ།

དེ་ ལ་ རིགས་ བརྒྱད་ འི་དུ་ དཀོན་ ॥

161 བྱ་དང་ ལྷན་ ན་ རོང་ ཅན་ དཀོན།

དེ་ དང་ ལྷན་ ན་ དགྲ་ བོས་ འཛོམས།

ཐམས་ ཅད་ སྲུན་ སྲུམ་ རྫོགས་ བྱུང་ན།

སྲི་ དེ་ སྲུང་དུ་ འཆི་ བ་ མང་ ॥

162 དེས་ ན་ མཁས་ པས་ བསོད་ ནམས་ བསལ།

བསོད་ ནམས་ བོ་ ན་ སྲུན་རྫོགས་ བྱ།

སྲུ་ ཞིག་ གང་ ན་ སྲུན་ རྫོགས་ པ།

དེ་ ནི་ བསོད་ ནམས་ བསལས་པའི་ དུགས། ॥

160. When a bad tank is full of water, certainly it will break out on any side. They that grow rich, seldom leave a posterity.

161. Seldom is found a rich man, that has children also; but if he has both, he is often destroyed by an enemy. When one is happy in every respect, it happens frequently that such a man is carried off by an early death.

162. Therefore a wise man must acquire moral merits; it is only virtue that is the cause of every happiness (or prosperity); when a man is prosperous in every respect, it is the sign of his having acquired moral merits.

163 རྒྱུ་གྲིས་པ་རོལ་བསྐྱེའོ་ཞེས།
སྐྱེས་ན་རང་ཉིད་བསྐྱེས་པ་ཡིན།
ལན་ཅིག་རྒྱུ་དུ་སྐྱེས་པ་དེ།
བདེན་པ་སྐྱེས་ཀྱང་དོགས་པ་སྐྱེ།

164 ལེགས་ཉེས་རྣམ་པར་མི་དགྱེད་པ།
ཁྲིས་ཤིང་པ་རོལ་གཞོན་འབེབས་པ།
ཚུང་མ་བསད་པའི་ཐོབ་ལྷན།
གྲོགས་དང་བལ་བའི་སྐྱེང་ཐོབ།

165 ཚུལ་བ་དོར་ནས་འདུག་པ་ལ།
འདི་ཕྱི་གཉིས་ཀ་འགྲུབ་མི་འགྱུར།
འབད་པ་མེད་ན་ཞིང་བཟང་ཡང་།
ལོ་དོག་ཐོབ་པར་མི་འགྱུར་རོ།

མི་རིགས་པའི་ཚུལ་བདག་པའི།

163. He that thinks thus : I will deceive him, he deceives himself. If one has told one falsehood, afterwards, though he speak the truth, he will be doubted.

164. He that does not examine what good and evil is, and, in his angry fit, injures his neighbour, he shall grieve, like the swallow bird, for his being deprived of his associate.

165. Both here and in the next world, if you are deficient in earnest application, you cannot be prosperous. Though the land be good, you cannot have a (plenteous) crop, without cultivating it diligently.

- 166 ལྷོ་ལྷན་ བྱ་ བ་ ཅང་ ཟད་ ཀྱང་།
 ལྷོན་ ཏུ་ ལྷོས་ ཀྱིས་ བསྐྱབ་པར་ བྱ།
 ལྷོབ་ བར་ ལྷོར་ ན་ ལྷ་ ཅི་ལྷོས།
 མ་ ལྷོབ་ ན་ ཡང་ མཛོས་ བའི་ ལྷོ།
- 167 སེམས་ ཅན་ མོས་ བ་ ལྷ་ རྩོགས་པ།
 བསམས་ ཅང་ མགྱ་ བ་ ལྷོས་ཀྱང་དཀའ།
 རང་ ཉིད་ ཡོན་ ཏན་ ལྷན་ བྱས་ ན།
 བསམས་ ཅན་ མགྱ་ བ་ དེ་ ལ་ ཉི།
- 168 ལྷོན་ ཏུ་ ལྷས་ བར་ ལྷོར་ རྩོ་ ཡང་།
 ལྷོས་ བ་ མང་ ཏུ་ བསམག་ བར་ བྱ།
 ལྷོ་ མར་ ལྷོས་ བས་ བན་ བ་ ལྷོ།
 ལྷོན་ བ་ ཡིས་ ཀྱང་ ལ་ ལ་ བན།

VIII.—THE ACTIONS (OR DOINGS) OF MEN (བྱ་བ།)

166. An intelligent (pundit) man must always do a small thing also with due consideration, should he succeed (in his offices) what is there more desirable : but should he fail, it is yet handsome to have acted prudently.

167. The minds (sentiments) of men are very different—whosoever he be, it is difficult for him, to please all (to satisfy the wishes of all)—he is near to do so, who makes himself accomplished in all good qualities.

168. Increase your wisdom (experience) in your very declined age also. In the next life it will be useful to you, what will then avail your alms ?

169 ཡོན་ ཏན་ ཀྱན་ རྫོགས་སྐྱེ་ལོ་བསྟེན།

ཡང་ན་ བྲ་མཁལ་ འགྲོགས་ བ་ བདེ།

བུམ་པ་ ཚུ་ ཡིས་ བཤང་ བ་ སྟ།

ཡང་ ན་ སྟོང་ བ་ འཁྲར་ བ་ བདེ།

170 ཡོན་ཏན་ ཚུང་ ཟད་ བསྐྱབས་ བའི་ མི།

སྟུ་ ཞིག་ བོས་ ནི་ འཁྲར་བར་ ཉུས།

ཚུམ་ བྱེད་ བཤང་བའི་ བུམ་ བ་ དེ།

མགོ་ ལ་ འཁྲར་དུ་ སྟུ་ ཡིས་ ཉུས།

171 མི་ བཤང་ སྐྱེ་ རོ་ དམ་ བ་ དང་།

དམན་ བའི་ རྩད་ བར་ལེགས་ ཤེས་ ན།

དེ་ ཡི་ བྱ་ བ་ བསྐྱབ་ ཤེས་ བ།

སྟུན་ སྟུམ་ རྫོགས་ བའི་ བཞི་ ཚེན་ ཡིན།

169. Either keep to him that is accomplished in science, or converse with ordinary men. You may carry easily with you a bottle, when it is either full or entirely empty.

170. Who can bear a man who is but little conversant with science? Who can carry a water-pot on his head, when it is but half filled?

171. He that understands well the difference between an excellent and a low man, knows how to do his business (or how to act). This is the great foundation of prosperity.

175 གནོད་ བར་ བྱེད་ བའི་ དགྲ་ བོ་ ཡང་།

ཐབས་ དང་ ལྷན་ན་ རྒྱུ་གས་ལྟ་ འགྱུར།

དུག་རྗེན་ ལྷས་ལ་ གནོད་ མེད་ ཀྱིས།

སྦྱོར་བ་ཤེས་ ཅ་ ལྷན་དུ་ འགྱུར། ॥

176 རིག་ བས་ བརྗེད་ བའི་ ཟས་ནོར་ ལྷང་།

མི་ ཐོབ་ བཞུན་ ལ་ རྗེས་ མེསས་ ལྷང་།

ཤིང་ ཐོག་ ཤིང་ ཅེ་ལས་ ལྷང་ བྱིས།

དེ་ ལས་ ཐལ་ ཅ་ ལྷང་ བར་ འགྱུར། ॥

177 ཇི་སྲིད་ རང་ ལྷོབས་ མ་ ཇོགས་ བ།

དེ་ཡི་ བར་ ཏུ་ དགྲ་ ཅམས་ བཀྱར།

ཅམས་ བ་ ཇོགས་ ཅས་ བཅང་ རིགས་ བ།

བྱ་ ཞེས་ བསྟན་ བཞོས་ བཞུན་དག་ ལྷ། ॥

175. Of a dangerous enemy also, if you know the means, you may make a confederate. Large quantity of poison hurts the body, but if you know how to make the mixture, it turns into medicine.

176. Aught of the food and money which is offered to you for your learning; listen to others and leave off pride. You may take the fruit from the top of a tree, but, if you reach farther, you fall down.

177. As long as you have not sufficient strength, bear (have patience with) your enemy; when you are strong enough, do as it seems best to you. Thus it is said in other shastras.

178 མཚོད་ འོས་པ་དང་ འཁོར་ རྣམས་ ཀྱང་།

དྲག་དུ་ སྤྱོན་པས་ བསྐྱུ་ བར་བྱ།

མཚོད་ གཏེར་ ལ་ནི་ ལྷ་ རྣམས་ དང་།

ཡི་ དུགས་ བར་དུ་ མགྱུ་ བར་ གསུངས། ॥

179 རྗེ་བོས་ འབངས་ ལ་ མི་ གཞོད་པར།

རིགས་ པའི་ ལམ་ གྱིས་ དཔུ་རྣམས་བསྐྱུ།

ས་ལའི་ ཤིང་ ལ་ སྤྲོས་ཀྱི་ བཅུད།

གཟུག་ པ་ མང་ན་ སྐམ་པར་ འགྱུར། ॥

180 རང་སྤྱོད་ འབད་པས་ སྤྲོ་བར་བྱ།

ཕལ་ ཚེར་ གསལ་ལ་བར་ བསྐྱོན་པས་ རྣམས།

སྤྲོའུ་ ལྷོས་ གར་ མི་ བྱེད་ ན།

མགྱུལ་དུ་ བྲག་ པ་ ཅི་སྟེ་ འདོགས། ॥

178. Treat with due respect, and reward always liberally those round about you. It is said, that with sacrifices and offerings we will have all from the gods down to the spirits (or ghosts)

179. In a becoming manner a prince may tax his subjects without oppressing them. A Sâl-tree becomes dry, if too much fragrant juice issues from it.

180. Be studious to conceal the manner of your actions. Commonly, it is weakness to show it plainly. Had the eye not been found devising they would not have tied a rope on his neck.

181 བཞུན་ བྱིས་ བརྟམ་ བར་ བྱུར་བ་ཡི།

ཟས་ དང་ རོར་ བྱིས་ ཅི་ ཞིག་ བྱ།

ཁྱི་ སྐྱ་ མི་ བཞུང་ ཟ་བ་ལ།

མཁས་ བ་ སྤུ་ ཞིག་ ཡིད་ སྤོན་བྱེད།

182 ས་རོལ་ མཚང་ ལ་ འགྲོ་བའི་ ཚོག།

དག་ བོ་ ལ་ ཡང་ སྤྲ་ མི་བྱ།

བྲག་ ཅ་ བཞིན་དུ་ རང་ ཉིད་ལ།

དེ་མ་ ཐག་དུ་ ལེ་ ལན་ འབྱུང་།

183 བལ་ ཉེ་ དག་ ལ་ བཞོད་ འདོད་ན།

རང་ ཉིད་ ཡོན་ ཏན་ ལུན་བར་ བྱ།

དེ་ཡིས་ དག་ཡང་ མཁས་ སྤྲོག་ཅིང་།

རང་ཡང་ བསོད་ བསམ་ འཕེལ་བར་ འབྱུར།

181. To what use are such food and goods as are contemned by others ? What wise man would have such dirty things as are eaten by dogs and swine ?

182. We should never use such expressions as might hurt one, not even against an enemy ; they immediately will return on us, like an echo from a rock.

183. If you wish to injure an enemy, make yourself perfect in all good qualities. By doing so, the enemy himself will be mortified, and you yourself also shall improve in virtue.

184 མི་ ལྷན་ དགྲ་ ལ་ བྱ་མས་ མེས་སུ་ ལྷོད།
 ལྷོད་ མེས་ ལོ་ ལས་ ལ་ ལྷོད་ ལྷོད་ ལྷོད།
 ལྷོད་ ལོ་ ལྷོད་ ལ་ ལྷོད་ ལྷོད་ ལྷོད།
 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།

185 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།
 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།
 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།
 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།

186 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།
 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།
 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།
 ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད་ ལྷོད།

184. The foolish man is tender-hearted to an enemy : this must be subdued in a rough manner. They that wish well to their own body, take out the disease of it, by bleeding and caustic operations.

185. Though our own party is angry with us, we should not desert it. Though an enemy treats us with kindness, we should not embrace his cause. Though a crow hurts another crow, yet they do not agree with the owl.

186. A wise man, whatever he does, whether great and small things, must do them with due consideration. When the lion kills both the hare and the elephant, he has no time for consideration.

187 བདག་ པས་ མཐོ་ བའི་ དམ་ པ་ ལ།
བདེན་ པས་ བདག་ ལ་ པན་ པ་ འགྲུབ།
ལྷན་ པོའི་ རོས་ ལ་ བཀས་ པ་ ཡི།
བྱ་ རྣམས་ བཀའི་ ཏུ་ རྣང་ བར་ འགྲུར།

188 ཚེན་ པོ་ སྤྲུག་ དོག་ ལྷན་ པ་ ལ།
བདེན་ ན་ ཚེན་ པོ་ ཐོབ་ མི་ འགྲུར།
ཉི་ མའི་ རོད་ ལ་ ཉེ་ པ་ ཡིས།
ལྷ་ པ་ མར་ རོར་ བྱུར་ ལ་ ལྷོས།

189 མི་ བཀང་ མཛེར་ པ་ མི་ བསྟེན་ པ།
དེ་ དང་ འགྲོགས་ པ་ སྤུ་ ཞིག་ རྣམ།
ནམ་ མཁའི་ འཇམ་ ཚོན་ མདོག་ མཛེས་ ཀྱང་།
གྲུན་ ཏུ་ དེ་ ན་ ལྷན་ པོ་ འབྲུལ།

187. If we keep to such as are more excellent than we, we profit thereby. Those birds that abide on the side of Sumeru (Kirab) seem to shine like gold.

188. If you depend on an envious great man, you never shall obtain renown. See how the moon does decline after having approached to the sun.

189. Who can associate with such a man as keeps no friendship? Though a rainbow is beautiful, it is a foolish man's error if he takes it for a real ornament.

190 བདག་ ཉིད་ གང་ ལ་ མི་ དགའ་ བ།

གཞན་ ལ་ ཀུན་ ཏུ་ དེ་ མི་ བྱ།

གཞན་ གྱིས་ ཅུང་ ཟད་ གཅོས་ བའི་ ཚོ།

བདག་ ལ་ བསམ་པ་ ཅི་ ཡོད་ བསམ། ॥

191 བདག་ ཉིད་ གང་ ཞིག་ གང་ དགའ་ བ།

དེ་ ཉིད་ གཞན་ ལ་ ལྷུང་ བྱས་ ན།

གཞན་ གྱིས་ བདག་ ལ་ གང་ དགའ་ བ།

དེ་ ཡི་ ཚུལ་ གྱིས་ མཚོད་ བར་ རྟུང་ ॥

192 དམ་ པ་ དག་ ལ་ བརྟེན་ པ་ དང་།

མཁས་ པ་ དག་ ལ་ རྩི་ བ་ དང་།

གཞུང་ བཟང་ པ་ དང་ རྟོགས་ པ་ ན།

སྤུ་ ལ་ ཡོད་ པ་ ལྷུན་ ཏུ་ བདེ། ॥

190. What we like not for ourselves, we never should do to others. When we are injured by others, we should reflect on, what think we then in ourselves ?

191. If we do to others what is agreeable to us, others also, in the same manner, will honour us with a pleasing return.

192. He is always happy, who has the opportunity of depending on the excellent, of asking (consulting) the learned, and of conversing with good-natured men.

- 193 ཉམས་ རྩེ་ རྣམས་ ཀྱིས་ རང་ ཉིད་ ཀྱི།
 ལྷོ་ བ་ བམས་ ཅད་ རྒྱལ་ བར་ བསམ།
 དེ་ ལྷན་ ལོ་ ལ་ མི་ ལྷོ་ བའི།
 མི་ ལ་ ལཱ་ ལྱིས་ བཀྱར་ བ་ ཉི།
- 194 དུལ་ དང་ དུས་ ལ་ བབ་ བའི་ ཚོ།
 རབ་ དུ་ བསྐྱེམས་ དེ་ ལན་ རབའ་ ལྷོ།
 ལེགས་ བཤད་ ཡིན་ ཀྱང་ མང་ བྱུར་ ལ།
 ཚོང་ རོང་ ལྷག་ བཞིན་ དེན་ མི་ རྒྱུར།
- 195 རང་ ལྷོན་ མཁས་ བ་ རྣམས་ ཀྱིས་ ཀྱང་།
 ལྷོན་ དུ་ ལྷོ་ བ་ ལྷོན་ དུ་ དཀའ།
 མང་ རོས་ བདག་ ལ་ དེ་ ལྷོགས་ ལ།
 ལྷོན་ ཅན་ ཡིན་ བར་ ལྷོན་ དུ་ དཔག།

193. Weak-minded men fancy (think) that every thing that they speak is erroneous. The man who thinks thus, if he do not speak, is very much to be suspected by others.

194. At its proper place and time, after having well considered, speak some time. Though you utter only (or all) elegant sayings, yet if too much, like overplus merchandises, they have no price.

195. It is very difficult (or seldom) in learned men also, to take for a defect the imperfection that they have. Take care, whoever (studiously) confesses of himself to have such defects, he is a faulty man.

196 རོར་ དང་ གཡོག་ རཁོར་ མེད་ ན་ ཡང་།

མཛེལ་ བོ་ རྩོ་ ལྷན་ རགྲོགས་ ཡིད་ ན།

དུད་ རགྲོས་ ཀྱང་ ནི་ རོན་ བྱུབ་ ན།

མི་ ཡི་ རགྲོ་ བ་ རྩོས་ ཅི་ དགོས།

197 ཡུན་ རིངས་ རཁོན་ པའི་ དག་ བོ་ དང་།

མཛེལ་ བ་ བྱེད་ ཀྱང་ བསྐྱེ་ མི་ བྱ།

ཤིན་ ཏུ་ ཚ་ བའི་ ཚུ་ ཉིད་ ཀྱང་།

མི་ དང་ ལྷན་ ན་ མི་ གསོད་ དམ།

198 གཞུང་ བཟང་ རོ་ ཚ་ རྩེལ་ ཡིད་ ན།

དག་ བོ་ ལ་ ཡང་ ཡིད་ བདན་ རུང་།

གཞུང་ བཟང་ དག་ ལ་ རྩེལས་ རོང་ བས།

སྲོག་ བོ་ བར་ ཏུ་ རྩེལས་ བ་ རྩོས།

196. Without wealth, and without a train of servants, if there is for companion an intelligent friend, a beast also may find his concern, how much more a man ?

197. With an enemy, who is from long time voracious against us, we should not coalesce, though he be desirous of our friendship. If fire meets (or comes in collision) with hot water will it not be extinguished by this ?

198. We may rely upon an enemy too, when he is a good-natured, righteous and honest man. I have heard, that one by resorting for protection to a good-tempered enemy, has been defended by him until his life's end.

199 རང་ གིས་ ལེགས་ བར་ ཤེས་ ཅ་ ཡང་།

བྱ་ བ་ བསམས་ ཅད་ གོས་ ཀྱིས་ བྱ།

མི་ བང་ གོས་ ལ་ མི་ དབའ་ བ།

འགྲོད་ བ་ རིན་ ཚེན་ ཉེ་ བ་ ཡིན།།

200 བལ་ ཉེ་ དབྱ་ རྒྱབས་ འོངས་ ཅ།

དེ་ ལ་ མཚོད་ བཀས་ ལྷན་ བར་ བརྗོད་ ཉ།

ཁྱ་ ཉ་ བྱི་ བ་ ལ་ བརྗོད་ བས།

བདེ་ བ་ ཐོབ་ ཅེས་ ལྷོན་ རབས་ ལྷ།།

201 ལེགས་ བར་ བརྟགས་ ཅས་ བྱེད་ བ་ ལ།

བྱ་ བ་ ཉམས་ བ་ བཀ་ ལ་ ལྷིད།

མིག་ ལྷན་ བརྟགས་ ཅས་ འགྲོ་ བ་ ལ།

བལྟང་ ས་ གོསས་ བ་ འདོར་ རྩས་ ཅི།།

199. Though you be well acquainted with the subject (or matter) do every thing with due consideration; he that neglects it, shall dearly pay for his indiscretion.

200. If you resort for protection to an enemy, show him every respect and reverence. The raven, by depending on the rat, was saved, according to the Purānas.

201. How is it possible that you should fail in your affairs, when you act with discretion? If a clear-sighted man walks discreetly, will he not avoid the precipice?

202 རང་ ཉིད་ ཅིས་ ཀྱང་ མགོ་ འདོད་ ཅེ།

གཞན་ ལ་ བན་ བ་ འབང་ ཞིག་ གྱིས།

བྱད་ ལ་ གྱི་ དོར་ བྱེད་ བ་ རྣམས།

སྒྲོན་ ལ་ མེ་ ལོང་ མི་ འཕྱིད་དམ།

203 བ་ རོལ་ ཅི་ རྣམ་ གཞེས་ འདོད་ ཅེ།

རང་ གི་ ཡོན་ ཏན་ འབད་ བས་ བསྐྱབ།

དག་ བོ་ གསོད་ བར་ འདོད་པ་ རྣམས།

མཚོན་ ཚ་ འབད་ ཅ་ སྐྱབ་ ལ་ ལྷོས།

204 ཚོག་ ངན་ བརྗེད་ བས་ འཇིག་ ཅེན་ ཅེ།

འདོད་ བ་ བྱབ་ བ་ མི་ སྲིད་ གྱིས།

ཡདལོ་ རང་ འདོད་ སྐྱབ་ ཅ་ ཡང་།

ངག་ གིས་ ཀྱན་ དང་ མཐུན་ བར་ གྱིས།

202. The more you desire to be exalted, the more you endeavour to be useful to others. They that wish to decorate their face, would they not first make clean the looking-glass ?

203. The more you endeavour to conquer an enemy, the more you exert all your good qualities. See how they are confounded (or afraid) when they see their enemy make ready his weapons.

204. It is impossible in this world, that you should obtain your wish by cursing (or abusing). Though you be selfish in your mind, be affable to all, in speaking.

205 རང་ དང་ བཞན་ གྱི་ དོན་ བྱུབ་ ཅེ།
འཇམ་ རྩུབ་ ཇི་ ལྟར་ བྱས་ ཀྱང་ ཅུང་།
ཐུབ་ ལ་ མཁས་ པའི་ རྩོད་ པ་ ལ།
གཡོ་ རྒྱུར་ བྱུབ་ པར་ མ་ བསྐྱེད་ མོ།།

206 རྩེ་ བོ་ རྩོ་ རྩན་ མགོ་ རྩད་ ཅེ།
རྩོད་ བྱེད་ ཉིད་ ལ་ ཉེས་ པ་ ཐུག།
མར་ མི་ བྱར་ ཏུ་ ཁ་ བསྐྱེད་ ཅེ།
རྩོན་ པ་ བོ་ ཡི་ ལག་ པ་ བསྐྱེད།།

207 བཏང་ དང་ བཏང་ བོ་ བཏན་ ཡིན་ པ།
དེ་ དང་ དེ་ ཡི་ བཏན་ རྩུ་ བཏན།
བཏུབ་ རྩུན་ ཀྱང་ པར་ མི་ བཏན་ དེ།
ཀྱང་ པའི་ ཀྱང་ རྩུན་ རྩུ་ བཏུབ་ མིན།།

205. If we have our concern and that of others, it matters not whether we have obtained it by soft or harsh means. The Muni has not declared it to be craftiness to employ wise means in our doings.

206. When a prudent man hangs down his head, the fault falls on him that abuses. When a light is kept downwards with its mouth, (or a lighted candle or torch), it burns the hand of the light-keeper.

207. Place every thing to its proper place. A head-ornament is not tied on the legs ; bracelets (or rings) for the legs will not answer as a head-ornament.

- 208 བྱ་བ་ཆེན་པོ་བསྐྱབ་པའི་ཚེ།
 འབད་པ་དག་གིས་གྲོགས་བཟང་བསྟེན།
 ཉགས་ཚལ་ཆེན་པོ་མེས་བསྐྱབ་ན།
 རྒྱུང་གཅིག་ཅི་ནས་གྲོགས་སྤུ་དགོས།॥
- 209 འཕོངས་ཀྱང་གདུང་བ་མི་བྱ་ཉེ།
 འབྱོར་ཀྱང་དགའ་བས་དྲིགས་མི་བྱ།
 ལས་ཀྱི་འཕེན་པ་རྒྱུང་དང་བསམ།
 རྒྱུན་སྤྱི་སྤྱོད་ཚོགས་ད་བཟོད་འབྱུང་॥
 བྱ་བ་བདག་པ་ཉེ།
- 210 འགྲོ་མགོན་སངས་རྒྱས་བཞུགས་བཞིན་དུ།
 ཉེན་པ་གཞན་ལ་གུས་བྱེད་པ།
 ཡན་ལག་བརྒྱད་ལྔ་ཚུ་འགྲམ་དུ།
 བ་ཚུའི་ཁྲིན་པ་ཀོ་བ་ཡིན།॥

208. When you are about to perform any great thing, endeavour to have a good associate. If you will burn up a forest, you want of course the aid of a wind.

209. Be not grieved, if you are indigent, neither be elated with joy, if you are in affluence: think on the consequences of your moral works. All sorts of prosperity and distress are but temporal (or of short duration).

IX.—RELIGION ON GOOD MORALS (ཚོས་).

210. If a man pays respect to another teacher, though Buddha, the patron of men, is to be found here, he sinks a salt-well on the bank of a river whose water possesses eight good qualities.

211 དངོས་ བོ་ བཀང་ དང་ བཀང་ ལ་ ཡང་།
གོས་ས་ ན་ དཀའ་ བ་ ཅི་ ཡང་ མེད།
བཟོ་ ཡི་ རིག་ བྱེད་ སྤངས་ བ་ ལྟར།
དམ་ ཚོས་ དཀའ་ བ་ མེད་ བར་ འགྲུབ།།

212 བཀང་ ཞིག་ ཉུང་ ཏུས་ ཚོག་ ཤེས་ བ།
དེ་ ཡི་ ལོངས་ སྤྱོད་ ཟད་ མི་ ཤེས།
ཚོག་ ཤེས་ མེད་ བར་ འཚོལ་ བ་ ལ།
སྤྱུག་ བསྐལ་ ཀར་ བཞིན་ བྱུན་ ཏུ་ འབབ།།

213 ནམ་ དགོས་ ཚོ་ ན་ ལེན་ བ་ཡི།
ནོར་ ནི་ སྤྱོད་ བར་ ཐུབ་ བས་ བསྐྱེད།
བསམས་ བའི་ ནོར་ ནི་ སྤང་ ཅི་ ལྟར།
ནམ་ ཞིག་ བཞིན་ བྱིས་ སྤྱོད་ བར་ འགྲུབ།།

211. There is no difficulty to perform whatever thing, if we are accustomed to. As we have learned the mechanical arts, we may exercise also virtue (true religion) without difficulty.

212. The wealth of a man, that is contented with little, is inexhaustible. He that seeks always for, and is never satisfied, will have a continual rain of sorrow.

213. Give of the goods that you have received from others, when they have need of them, as Thub-pa (Shákya) has commanded us to do. In the same manner as honey (of the bees), all hoarded treasure will once be enjoyed by others.

- 214 འཇིག་ རྟེན་ འདིར་ ཅི་ བྱན་ བཏང་ བས།
 དངོས་ གོའང་ ཐོབ་ པའི་ ཇིས་ བ་ མེད།
 མྱོང་ ལ་ བྱིན་ ལ་ འཕང་ མེད་ བར།
 ཚུང་ ཡང་ བརྟ་ བརྟུར་ ཐོབ་ བར་ འགྱུར།།
- 215 རིགས་ བརྟུན་ བྱུན་ ཀྱིས་ རོགས་ བས་ ཅ།
 མྱོ་ ཚུང་ ཚུང་ ཟད་ བརྟེད་ བ་ གསོག།
 མཁས་ བ་ རིགས་ བརྟུན་ མཐོ་ ཐོབ་ ཐྱིར།
 གསུག་ བཞིན་ གཞན་ ལ་ སྦྱིན་པ་ བྱེད།།
- 216 ཇི་ ལྟར་ བ་ མས་ བྱར་ བྱམས་ བ།
 དེ་ ལྟར་ བྱ་ ཚས་ བ་ མར་ མིན།
 བ་ མས་ བྱ་ ཚར་ བསྐྱངས་ བསྐྱངས་ ཅས།
 བ་ མ་ ཀས་ ཅས་ བྱ་ ཚས་ བརྟེས།།

214. In this world, it is uncertain, if you lend money, whether you shall have the principal or not, but if you bestow it in alms, though it be small, it will increase hundred-fold.

215. From fearing that his family will be impoverished (thereby) a narrow-minded man keeps anxiously all the little that he gets. A wise man, to obtain a high rank, bestows his alms, as bribes, on others.

216. As children are loved by their parents, they are not respected in the same manner by their children. After the parents have long cherished their children, when they have grown old, they are despised by them.

217 མྱིད་ བའི་ཁོལ་ བོར་ བྱུར་ བ་ རྣམས།

སྲོག་ དང་ སྲོས་ ཉས་ ཉོར་ སྱིར་ འབྲང་།

ཚོག་ ་ཤེས་ རྣམས་ ཀྱིས་ ཉོར་ བརྟེད་ ཀྱང་།

དེས་ བ་ བཞིན་ ཏུ་ བཞུན་ ལ་ སྟེར།

218 བཞོད་ བར་ བྱ་ སྱིར་ དག་ འཛོམས་ ཉ།

ཁྱིད་ ཀྱི་ ཁྱོ་ བ་ ཁྱོ་ ཉ་ ཚོམས།

ཁྱོ་ བས་ འཁོར་ བ་ ཐོག་ མེད་ ཉས།

བདག་ ལ་ བཞོད་ བ་ མཐའ་ ལས་ འདས།

219 བཀལ་ ཉེ་ དག་ ཀུན་ བརྒྱག་ འདོད་ ཉ།

བསམད་ བ་ དེ་ ཀུན་ བཀལ་ འཛད།

རང་ བོ་ ཁྱོ་ བ་ བཞེག་ བཙོམ་ བས།

དག་ ཀུན་ བཞེག་ ཅར་ བསམད་ བ་ ཡིན།

217. They that have become the slaves of the world, run after riches, neglecting their own souls. Contented men, though they obtain wealth, give it, as an excellent man does to others.

218. If you fight an enemy, since he does harm to you, subdue your own passions: it is on account of your passions that, from the beginning, you are wandering in the orb of transmigration; and then you shall be perfectly free from all harm.

219. If you will destroy all your enemies, you never shall be at an end with killing them. But if you have subdued only your own passion, you have at once destroyed all your enemies.

220 མཐུ་ ཚེན་ བཟོ་ ལུགས་ སྤྱོད་ པ་ ལ།

ཁྲོས་ ཅ་ རང་ ལ་ ལྷག་ པར་ གནོད།

དམ་ པ་ ཉེ་ བར་ ཞི་ པ་ ལ།

ཁྲོ་ བར་ བྱའི་ སྐྱ་ ག་ ལ་ ཡོད།

221 སྤོང་ བོ་ གཅིག་ ལ་ སྐྱེས་ པ་ ཡི།

ཅ་ ཅམས་ རྐྱང་ གིས་ ཕྱོགས་ བཅུར་ འབྲེར།

དེ་ བཞིན་ ལྷན་ ཅིག་ སྐྱེས་ པ་ ཡི།

སྐྱེ་ བོ་ ལས་ ཀྱིས་ སོ་ སོར་ འབྲེལ།

222 རང་ འདོད་ འབད་ པས་ བསྐྱབ་ འདོད་ ཅ།

དེ་ ཡིས་ རང་ བོར་ གཞན་ དོན་ བསྐྱབ།

རང་ དོན་ འབའ་ ཞིག་ གཅོར་ བྱེད་ པ།

དེ་ ཡིས་ རང་ དོན་ འབྱུབ་ མི་ སྲིད།

220. If you are angry with a powerful mischievous man, you hurt the more your own self. What reason have you to be angry with a virtuous and very sedate man ?

221. Herbs, that grow on the same stubble, are dispersed by the wind into the ten corners (of the world); thus men, that are born together, are separated by the effects of their moral works.

222. If you will earnestly obtain your own concern, first seek that of others. He that seeks only his own concern principally, it is impossible that he should succeed in obtaining his own purpose.

223 ལྷན་ པོ་ མི་ ལྷོབ་ རོ་ མཚར་ འཛོན།
 མཁས་ པ་ ལྷོབ་ པ་ རོ་ མཚར་ འཛོན།
 དེས་ ཅ་ མཁས་ པ་ ཅས་ རྒྱར་ རྒྱར།
 རྩ་ མའི་ དོན་ ཏུ་ དེག་ པ་ ལྷོབ།

224 ་ཤེས་ རབ་ མེད་ པའི་ རྒྱ་ མཚན་ རྒྱས།
 ལྷན་ པོ་ ཡོན་ ཏན་ མི་ ལྷོབ་ པོ།
 བདགས་ ཅ་ ་ཤེས་ རབ་ མེད་ བཞེར་ རྒྱས།
 ལྷན་ པོ་ འབད་ ཅས་ ལྷོབ་ དགོས་ མོ།

225 རྩེ་ བ་ རྩ་ མ་ མ་ བསྐྱབས་ པས།
 ཚོ་ འདིར་ ལྷན་ པོར་ མཐོང་ ཅས་ ཅི།
 རྩི་མ་ ལྷན་ པོར་ རྩེ་ དོགས་ པ།
 ཚོ་ འདིར་ དཀའ་ ཡང་ འབད་ པས་ བསྐྱབ།

223. A foolish man will not learn, and takes every thing for a miracle; a wise man after having studied, admires every thing. Therefore a wise man, though grown old, acquires knowledge for his future state.

224. The fool seeks not to acquire science, since he says, he has no mind of understanding; but if he would well consider, he should endeavour for this reason to learn to improve his understanding.

225. One that has not learned in his former birth, is ignorant in the present life. He that is afraid to be born again ignorant in the next world, though it be difficult, must study assiduously in this life.

226 ལྟོས་ ལ་ བྲེས་ པ་ མི་ དགོས་ ཞེས།

ལྷན་ བོ་ ལྟོ་ ལྱ་ རྩ་ ཅ་ ལྷ།

བྲེས་ པ་ མེད་ པའི་ ལྟོས་ པ་ དེ།

འབད་ ཀྱང་ ཏུད་ འགྲོའི་ ལྷུབ་ ཐབས་ ཡིན།

227 ལྱ་ འབྲས་ བསྐྱ་ པ་ མེད་ པ་ འདི།

ཐམས་ ཅད་ མཆིན་ པའི་ ལྱད་ ཚོས་ཡིན།

མ་ བསྐྱབས་ པ་ ལ་ ཀྱན་ མཆིན་ ཏུ།

འགྲོ་ ན་ ལྱ་ འབྲས་ ལ་ ལ་ བདེན།

228 བྲེས་ པ་ མེད་ པའི་ ལྟོས་ པ་ དེ།

རེ་ ཞིག་ ལྷུབ་ ཀྱང་ ལྷུར་ ཏུ་ འཛིགས།

གསེར་ དུལ་ ལེགས་ པར་ བཞུ་ ན་ ཡང་།

མེ་ དང་ བལ་ ན་ ལྷ་ བར་ འགྱུར།

226. Meditate, there is no need to learn by hearing, thus says the narrow-minded fool. Contemplation without previously hearing (experimental learning) though it be diligently pursued, is the way of preparation of a beast.

227. How would this infallible doctrine be true, that it is perfection in knowledge by which the all-knowing differs (from others). If you should become all-knowing without learning?

228. Meditation without hearing (learning) though it succeeds for a while, but will soon fail afterwards. You may melt well gold and silver, but if you take away the fire, they grow hard again.

- 229 བཀང་ལ་ ལྷོ་ གྲོས་ མི་ ལྷན་ ཅེ།
 བསྟན་ བཅོས་ ལེགས་ ཀྱང་ སྤུ་ ཞིག་ ལེར།
 ཚོར་ བུས་ སྤྲས་ པའི་ བསེར་ གྱི་ སྤྱན།
 མཛོས་ ཀྱང་ བ་ ལང་ བ་ ལ་ བལྟ།
- 230 མཁས་ བ་ རྣམས་ གྱི་ ལེགས་ བཤད་ ཀྱན།
 ཤིན་ ཏུ་ བདེན་ པར་ གོ་ སྤྲད་ ཏུ།
 དེ་ དོན་ ཉམས་ སྤུ་ མི་ ལེན་ ཅེ།
 བསྟན་ བཅོས་ ཤེས་ ཀྱང་ ཅི་ ཞིག་ བྱ།
- 231 ལྷོ་ ལྷན་ རང་ བོས་ ཤེས་ ཅེ་ ཡང་།
 མཁས་ པའི་ བཀའ་ ལུགས་ ལེགས་ པར་ བལྟ།
 དེན་ ཚེན་ ཤིན་ ཏུ་ བཟང་ ཅེ་ ཡང་།
 མ་ བཟོས་ བར་ ཏུ་ དེན་ དང་ ཚུང་།

229. He that wants understanding, though a literary work be a good composition, will not take it. Though an ornament of gold, beset with jewels, be beautiful, yet would any ox look on it ?

230. To know well that it is very true, what is expressed in the elegant sayings of learned men : if you will not understand and practise them, to what use is your knowledge of the shastras ?

231. Though an intelligent man knows by himself also, yet he peruses the text-book (composition) of a learned man. Though precious metal is very fine, yet it has less price, till it has not been wrought up.

232 ནགས་ ཚལ་ ཤིན་ ཏུ་ མང་ ན་ ཡང་།
 ཅན་ དན་ ས་ མཚོག་ མྱེ་ བ་ ཉུང་།
 དེ་ བཞིན་ མཁས་ བ་ མང་ ན་ ཡང་།
 ལེགས་ བཤད་ རྒྱུང་ བ་ ཤིན་ ཏུ་ དཀོན་॥

233 ཏྲ་ མཚོག་ རྒྱོ་ བའི་ ཚོ་ ན་ ཤེས།
 གསེར་ དངུལ་ བཞུ་ ནས་ ཤེས་ བར་ རྒྱུར།
 སྤང་ ཚེན་ གཡུལ་ རྡོར་ ཤེས་ རྒྱུར་ ཏེ།
 མཁས་ བ་ ལེགས་ བཤད་ ཚེས་ ན་ ཤེས་॥

234 རེིག་ ཏེན་ བྱ་ བ་ ལེགས་ ཤེས་ བ།
 དེ་ ཡིས་ དམ་ བའི་ ཚོས་ ལུགས་ རྒྱུབ།
 དེས་ ན་ ཚོས་ ལུགས་ སྦྱོད་ བ་ དེ།
 བྱང་ ལུབ་ སེམས་ དཔའི་ རྣམ་ བར་ ཡིན་॥

ཚོས་ བདག་ བ་ སྟེ།

232. Though there be many forests, yet very scarce is the spot where the Sandal-tree grows. Thus also, though there be many learned men, yet elegant sayings seldom are to be found.

233. Gold and silver are known when they have been melted. An elephant's goodness will appear in the field of battle. A learned man may be judged by his composition of elegant sayings.

234. He that is acquainted with the manners of the world, will exercise true religion. Therefore he that practises good morals, is the living biography of a saint.

Note.—The numbers omitted in this last enumeration have not been translated now. The whole work consists of 454 Slókas.

Asiatic Soc. of Bengal

PROCEEDINGS
For the Year
1911.

JANUARY, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 4th January 1911, at 9-15 P.M.

The HON. MR. JUSTICE ASUTOSH MUKHOPADHYAYA, M.A., D.L., Vice-President, in the chair.

The following members were present :—

Mr. I. H. Burkill, Mr. J. A. Chapman, Mr. B. L. Chaudhuri, Mr. F. H. Gravely, Mr. H. G. Graves, Mahamahopadhyaya Haraprasad Shastri, Mr. H. H. Hayden, Mr. D. Hooper, Rev. H. Hosten, S.J., Dr. Indumadhab Mallick, Mr. J. C. R. Johnston, Hon. Mr. E. D. Maclagan, Rai Motilal Ganguli, Bahadur, Major L. Rogers, I.M.S., Dr. Satis Chandra Vidyabhusana, Mr. S. C. Williams, Major F. N. Windsor, I.M.S.

Visitors:—Mrs. Burkill, Dr. W. Chowdry, Miss Graves, Mr. and Mrs. J. Inch, Mrs. Windsor.

The minutes of the last meeting were read and confirmed.

Twenty-two presentations were announced.

The General Secretary reported that Capt. J. C. Kunhardt, I.M.S., Lieut.-Colonel R. B. Roe, I.M.S., and Mr. C. Ito had expressed a wish to withdraw from the Society.

The Chairman reported that up to date no essay had been received in competition for the Elliott Prize for Scientific Research during 1910.

The General Secretary read a reply from the Military Secretary to the Viceroy, expressing His Excellency's willingness to become the Patron of the Society and offering Lord Hardinge's thanks for the copy of the Centenary Review sent to him.

The following two gentlemen were balloted for as Ordinary Members :—

Pandit Anand Koul, Inspector of Customs and Excise Department Kashmir Province, and Vice-President of the Srinagar Municipality, proposed by Mr. G. H. Tipper, seconded by Dr. Satis Chandra Vidyabhusana. *Dr. Suresh Prasad Sarvadacari*, M.D., proposed by Mahamahopadhyaya Haraprasad Shastri, seconded by Babu Nilmani Chakravarti.

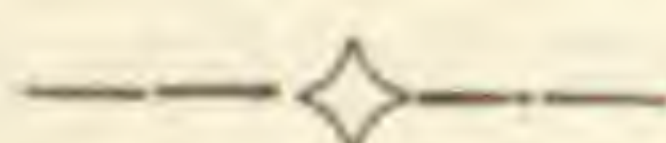
Major L. Rogers delivered a short lecture with lantern slides on "The History of Cholera and its spread to Europe."

Mahamahopadhyaya Haraprasad Shastri exhibited a newly discovered "Aryadeva" manuscript and read a note on it.

The following papers were read :—

1. "Gaveta." By WILLIAM IRVINE.
2. *Pandits of the 17th century.* By MAHAMAHOPADHYAYA HARAPRASAD SHASTRI.

These papers will be published in a subsequent number of the *Journal*.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's rooms on Wednesday, the 11th January 1911, at 9-30 P.M.

LIEUT.-COLONEL A. H. NOTT, I.M.S., in the chair.

The following members were present :—

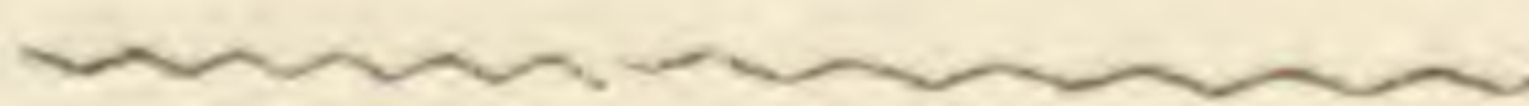
Lieut.-Colonel J. T. Calvert, I.M.S., Dr. Gopal Chandra Chatterjee, Dr. Indumadhab Mallick, Captain J. W. D. Megaw, I.M.S., Major J. G. P. Murray, I.M.S., Major L. Rogers, I.M.S., Honorary Secretary.

The minutes of the last meeting were read and confirmed.

Captain Megaw, I.M.S., showed X-ray photographs of—

1. Fracture of the olecranon process of the ulna treated by the insertion of a screw, which was subsequently removed.
2. Ruptured ligamentum patella.

Colonel Calvert read a paper on Cirrhosis of the Liver, which was discussed by Lieut.-Colonel Nott, Majors Murray and Rogers, Captain Megaw and Dr. G. C. Chatterjee.



FEBRUARY, 1911.

The Annual Meeting of the Society was held on Wednesday, the 1st February 1911, at 9-15 P.M.

His Excellency Baron Hardinge of Penshurst, P.C., G.C.B., G.C.M.G., G.C.V.O., G.M.S.I., G.M.I.E., Patron, in the chair.

The following members were present :—

Maulavi Abdul Wali, Maulavi Abdur Rahim, the Anagarika Dharmapala, Dr. N Annandale, Babu Ardhendu Kumar Ganguli, Hon. Mr. Justice Asutosh Mukhapadhyaya, Dr. Birendranath Ghosh, Mr. R. C. Bonnerji, Mr. Percy Brown, Mr. J. A. Chapman, Mr. B. L. Chaudhuri, Dr. W. A. K. Christie, Major G. P. Lenox Conyngham, Mr. D. A. Daird, Mr. B. De, Dr. C. H. Elmes, Mr. J. N. Farquhar, Dr. L. L. Fermor, Rev. Father E. Francotte, s.J., Mr. F. H. Gravely, Mr. H. G. Graves, Major W. G. Gray, Rai B. A. Gupte Bahadur, Mr. B. G. Horniman, Col. G. F. A. Harris, Mr. H. H. Hayden, Hon. Mr. Justice H. Holmwood, Mr. D. Hooper, Dr. W. C. Hossack, Rev. H. Hosten, s.J., Babu Jogindranath Vidyabhusan, Khaliluddin Ahmed, Mr. W. Kirkpatrick, Captain A. E. J. Lister, Babu Monmohan Chakravarti, Babu Monahar Lal, Babu Mrityunjoy Rai Chaudhuri, Mr. P. B. Mukerjee, Hon. Mr. E. A. W. Oldham, Babu Padamraj, Mr. W. W. K. Page, Babu Panchanan Ghosh, Babu Praphulla Chandra Ghosh, Babu Puran Chand Nahar, Rev. W. E. Le Quesne, Rev. A. C. Ridsdale, Babu Radhakrishna, Babu Rakhaldas Banerji, Babu Ramakanta Bhattacherji, Dr. Satis Chandra Vidyabhusana, Mr. M. J. Seth, Hon. Mr. Justice S. Sharfuddin, Nasarul-Mamalik Mirza Shujaat Ali Khan Bahadur, Babu Srikrishna Mahapatra, Babu S. R. Kumar, Dr. G. Thibaut, Dr. Upendranath Brahmachari, Mr. H. P. Watts, Mr. S. C. Williams, and others.

Visitors :—Maulavi Syed Ali Azam, Babu Baij Nath, Babu S. C. Baral, Mr. B. Basu, Maharajadhiraj Bahadur of Burdwan, Captain Braucker, Col. S. G. Burrard, Mr. H. Cunningham, Mr. J. N. Farquhar, Miss Graves, Babu Hem Chandra Das Gupta, Mr. J. Henderson Gray, Pandit Hita Vrata Samakantha, Major F. C. Hyan, Mr. J. I. J. Hyam, Babu Jaganmohan Chakravarti, Babu Kumar Sing Nahar, Major C. G. D. Labilliere, Mr. C. E. Lomax, Mr. A. S. Manasoch, Mr. Manilal M. Doctor,

Maulavi Mohamad Ali, Maulavi Syed Mohammad Hasan, Babu Phanindra Lal Ganguli, Babu Probodh Kumar Das, Samma Purnanand Swami, Mrs. Le Quesne, Mr. Sheobax, Babu Satyendranath Mitra, Babu Satyendranath Sen, and others.

Mr. Justice Mookerjee, the senior Vice-President, ordered the distribution of the voting papers for the election of Officers and Members of Council for 1911, and appointed Dr. L. L. Fermor and Mr. B. L. Chaudhuri to be scrutineers.

The senior Vice-President also ordered the distribution of the voting papers for the election of Fellows of the Society, and appointed Dr. L. L. Fermor and Mr. B. L. Chaudhuri to be scrutineers.

The senior Vice-President announced that no essays have been received for the Elliott Prize Competition for the year 1910.

The Senior Vice-President also announced that the Barclay Memorial Medal for the year 1911 has been offered to Dr. Karl Diener, Prof. of Palaeontology at the University of Vienna.

The Annual Report was then presented.

ANNUAL REPORT FOR 1910.

The Council of the Society has the honour to submit the following report on the state of the Society's affairs during the year ending 31st December, 1910.

Member List.

The number of Ordinary Members at the close of the year was 508. Sixty-eight Ordinary Members were elected during 1910. Of these, 9 have not yet paid their entrance fees, 1 member has resigned, and the election of 1 member was cancelled at his own request, the number of Ordinary Members, therefore, added to the list was 57. On the other hand 18 withdrew, 2 died, and 2 were struck off under Rule 40.

The following table gives the statements for the past six years :—

YEAR.	PAYING.				NON-PAYING.				
	Resident.	Non-Resident.	Foreign.	Total.	Life.	Absent.	Special Non-Subscribing.	Total.	TOTAL.
1905 ..	144	133	12	288	20	47	1	68	357
1906 ..	173	147	15	335	20	51	1	72	407
1907 ..	174	175	20	369	20	30	1	51	420
1908 ..	181	193	17	391	19	38	..	57	448
1909 ..	183	217	13	413	20	40	..	60	473
1910 ..	209	217	16	442	23	43	..	66	508

The Ordinary Members whose deaths we lament were Babu Hanuman Prasad and Pandit Yogesa Chandra Sastri-Sankhyaratna-Vedatirtha.

There were two deaths among Honorary Members, *viz.*, those of Mahamahopadhyaya Chandra Kanta Tarkalankara and Prof. M. Treub. Acharyya Satyavrata Samasrami, an Associate Member, has been elected to fill up one of the vacancies. The number is now 27.

The number of the Special Honorary Centenary Members remain unchanged since last year.

Among the Associate Members there has been one death, *viz.*, Mahamahopadhyaya Sudhakara Dvivedi. Khan Bahadur Shams-ul-Ulama Maulavi Ahmad Abdul Aziz Nayati, Mr. L. K. Anantha Krishna Iyer, and the Rev. H. Hosten, *s.j.*, have been elected. The names of Prof. P. J. Brühl and Acharyya Satyavrata Samasrami have been removed from the list of Associate Members as the former has become an Ordinary Member and the latter has been elected an Honorary Member of the Society. The number now is 14.

Three members, Lieut.-Colonel D. C. Phillott, Mr. T. H. D. La Touche and Mr. R. Dhavle compounded for their subscriptions during the year.

Indian Museum.

One presentation made to the Society by the Settlement Officer of Chota Nagpur Division was transferred to the Indian Museum, namely, a Chaturmukha without inscription found in the village of Pabanpur, Pargana Barahabhum, District Manbhum.

Owing to the introduction of the Indian Museum Act X

of 1910 the representatives under the Indian Museum Act IV of 1887 have lost their seats. In accordance with Act X of 1910 the Society is empowered to elect one representative, and the Council has nominated the Hon. Mr. Justice Asutosh Mukhopadhyaya, C.S.I., D.Sc., F.R.A.S., F.R.S.E., to be a member of the Board of the Trustees of the Indian Museum on behalf of the Society.

Finance.

The accounts of the Society are shown in the Appendix under the usual heads. Statement No. 12 contains the Balance Sheet of the Society and of the different funds administered through it.

The credit balance of the Society at the close of the year was Rs. 1,82,930-2-8, against Rs. 1,93,522-13-3 at the close of the preceding year.

The Budget for 1910 was estimated at the following figures: Receipts Rs. 30,697. Expenditure Rs. 31,243. (Ordinary Expenditure Rs. 28,443, and Extraordinary Expenditure Rs. 2,800.) The Budget estimate of receipts excludes Admission fees and Compound Subscriptions.

The actual receipts for the year, exclusive of Admission fees and three Compound Subscriptions, have amounted to Rs. 32,243-14-2, or about Rs. 1,550 in excess of the estimate. The sum of Rs. 1,888 has been received as Admission fees, and the sum of Rs. 500 as Compound Subscriptions; and the sum of Rs. 2,400 has been credited to the Permanent Reserve Fund, which now stands at Rs. 1,60,400. The receipts have exceeded the estimate under the heads of "Members' Subscriptions," and "Interest on Investments," by Rs. 1,958 and Rs. 104 respectively. "Miscellaneous" has increased by Rs. 275 owing to the collection of Rs. 250 from Mr. Harinath De on behalf of Mr. Otto Harrassowitz. The receipts have fallen short of the estimate under the following heads: "Subscription for Society's "Journal and Proceedings and Memoirs" and "Sale of Publications." The total receipts for the year have been Rs. 34,631-14-2.

In the Budget the Ordinary Expenditure was estimated at Rs. 28,443, the expenditure to be incurred under twenty-two heads. Under these heads the expenditure has amounted to Rs. 31,076-1-5, or Rs. 2,633-1-5 in excess of the estimate. The expenditure has exceeded the estimate under the heads of "Commission," "Stationery," "Light and Fans," "Postages," "Contingencies," "Binding," "Journal and Proceedings and Memoirs" and "Tibetan Catalogue." "Commission" has been higher owing to the collection of subscriptions in arrear, as well as to the increase in number of new members. "Stationery" has been increased owing to purchase of stencil papers, ink, etc., for the use of Medical Section. "Light and Fans" has been higher for changing the coils of one of the Fans.

“ Postages ” have increased for despatching the publications of 1909 issued in 1910. “ Contingencies ” are higher on account of the cost of a new memorial tablet for the tomb of Alexander Csoma de Körös, and also on account of the fact that the sum of Rs. 250 has been realized from Mr Harinath De, on behalf of Mr. Otto Harrassowitz, Leipzig. “ Binding,” “ Journal and Proceedings and Memoirs ” and “ Tibetan Catalogue ” have increased owing to additional work done during the year. In no other case has there been any very considerable expenditure in excess of the estimate.

The extraordinary expenditure was estimated at Rs. 2,800, the expenditure to be incurred under the heads of “ Journal and Proceedings and Memoirs,” Rs. 1,300, and “ Books ” (for the purchase of standard works for Medical Reference Library) Rs. 1,427-12-7. Total Rs. 2,727-12-7, or Rs. 72-3-5 less than the estimate.

During the year the Council sanctioned the following items of expenditures: “ Loan ” Rs. 4,710, advanced to the Arabic and Persian MSS. Fund for the purchase of Manuscripts. “ Tax ” (unfiltered water) Rs. 80, due to the Corporation from March 1907 to June 1910 owing to non-receipt of bills. “ Purchase of Manuscripts ” Rs. 2,250, on account of some rare and valuable manuscripts acquired for the Library. “ Gratuity ” Rs. 48, to Sew Narain Peon on his retirement. Total Rs. 9,815-12-7. The total expenditure has amounted to Rs. 40,891-14, or Rs. 9,648-14 in excess of the estimate.

The total income, it has been shown, amounted to Rs. 34,631-14-12, and expenditure to Rs. 40,891-14. The financial position is, therefore, somewhat lower than at the close of the preceding year; but the sum of Rs. 4,710 has been advanced as a loan to the Arabic and Persian MSS. Fund, which will be realized by three yearly instalments as detailed below:—

In the year	1911 ..	..	..	Rs. 2,710
Do.	1912 ..	..	..	„ 1,000
Do.	1913 ..	..	..	„ 1,000
				Total Rs. 4,710

The following sums were held at the close of the year on account of the different funds administered by the Society:—

Oriental Publication Fund No. 1	Rs.	6,229	3	4
Do. Do. No. 2	..	8,081	3	0
Do. Do. No. 3	..	1,854	13	6
Sanskrit Manuscripts Fund	..	1,952	6	2
Arabic and Persian MSS. Fund	..	1,567	0	0
Bardic Chronicles MSS. Fund	..	1,716	2	6
				Total Rs. 21,400 12 6

	Brought forward ..	Rs.	21,400	12	6
Less the sum of Rs.	832 advanced to the Editors, O. P. Fund No. 1.				
Do.	„ 20 Do. Officer in charge. Sans. MSS. Fund.				
Do.	„ 4,710 Do. A. and P. MSS. Fund.				
Do.	„ 1,000 Do. Mahamahapadh- yaya Hara Prasad Shastri, account Bardic Chronicles Fund.				
Total Rs.	6,562		6,562	0	0
		Balance Rs.	14,838	12	6

The liquid assets of the Society at the close of the year, excluding the Permanent Reserve Fund and deducting Rs. 14,838-12-6 belonging to the funds administered by the Society, amounted to Rs. 25,195-6-9. The bulk of this sum is invested in Government paper as a Temporary Reserve Fund.

The Permanent Reserve Fund at the close of the year Rs. 1,60,400, and the Temporary Reserve Fund at the close of the year Rs. 36,900, against Rs. 1,59,400, and Rs. 44,300, respectively, of the previous year. The Trust Fund at the close of the year was Rs. 1,400.

The Budget estimate of Receipts and Expenditure for 1911 has been calculated at:—

	Rs.
Receipts	72,607
Expenditure	28,358

The Budget estimate of Receipts is about Rs. 37,975, more than the actual of 1910. This is due to an Imperial grant of Rs. 40,000 from the Government of India towards the expenses of constructing the Society's Building and the interest which will accumulate thereon till the money is disbursed.

The Budget estimate of Expenditure is about Rs. 12,535, less than actuals of 1910, or about Rs. 4,250 less than the estimated income of the year. Any expenditure in excess of the provision has been made over and above the sum of Rs. 4,250 will have to be met by drawing on the Temporary Reserve Fund, unless the income should prove larger than is anticipated.

The expenditure on the Royal Society's Catalogue (including subscription remitted to the Central Bureau, London), has been Rs. 4,774-13-0, while the Receipts under this head from

subscription received on behalf of the Central Bureau has been Rs. 571-2-0. A sum of Rs. 4,164-5-6 has been remitted to the Central Bureau, London. The amount of Rs. 1,536-3-7 is still to be forwarded.

Mr. D. Hooper continued Honorary Treasurer throughout the year.

BUDGET ESTIMATE FOR 1911.

Receipts.

	1910. Estimate.	1910. Actuals.	1911. Estimate.
	Rs.	Rs.	Rs.
Members' Subscriptions ..	9,700	11,658	10,500
Subscriptions for the Society's <i>Journal and Proceedings and Memoirs</i> ..	1,704	1,656	1,704
Sale of Publications ..	2,000	1,258	2,000
Interest on Investments ..	6,993	7,097	6,993
Rent of Room ..	600	600	600
Government Allowances ..	4,000	4,000	3,000
Do. (for Researches in History, Religion, Ethnology, and Folklore of Bengal ..	3,600	3,600	3,600
Miscellaneous ..	100	375	100
Loan ..	2,000	2,000	2,710
Admission fees ..	..	1,888	..
Compound Subscriptions ..	..	500	..
TOTAL ..	30,697	34,632	31,207

Extraordinary Receipts.

Government Allowance ..	..	..	40,000
Interest on Investment ..	..	..	1,400
GRAND TOTAL ..	30,697	34,632	72,607

Expenditure.

Salaries ..	6,350	5,855	6,550
Commission ..	550	704	600
Pension ..	420	405	420
Stationery ..	150	183	150
Light and Fans ..	260	284	260
Carried over ..	7,730	7,431	7,980

	Rs.	Rs.	Rs.
Brought forward ..	7,730	7,431	7,980
Municipal Taxes ..	1,465	1,465	1,465
Postages	600	838	600
Freight	300	277	300
Contingencies	600	977	600
Books	1,200	1,199	1,200
Binding	1,000	1,284	1,000
<i>Journal and Proceedings and Memoirs</i>	9,000	11,088	10,000
Printing Circulars, etc. ..	250	284	250
Auditor's fee	100	100	100
Petty repairs	100	80	75
Insurance	188	188	188
Library Catalogue	1,000	1,049	1,000
Grain Compensation Allow- ances	300	73	..
Tibetan Catalogue	310	444	..
Salary (for Researches in History, Religion, Ethno- logy, and Folklore of Ben- gal)	3,600	3,600	3,600
Paging of manuscripts	200	199	..
Building	500	500	..
TOTAL	28,443	31,076	28,358

Extraordinary Expenditure.

<i>Journal and Proceedings and Memoirs</i>	1,300	1,300	..
Books (Medical Works)	1,500	1,428	..
Tax (Unfiltered Water) .. ..	..	80	..
Gratuity .. ..	..	48	..
Purchase of manuscripts .. ..	..	2,250	..
Loan .. ..	..	4,710	..
TOTAL	2,800	9,816	..
GRAND TOTAL	31,243	40,892	28,358

Agencies.

Mr. Bernard Quaritch and Mr. Otto Harrossowitz continued as the Society's Agents in Europe.

The number of the copies of the *Journal and Proceedings* and the *Memoirs* sent to Mr. Quaritch during the year 1910 was 525 valued at £83-4-2, and of the *Bibliotheca*

Indica 385 valued at Rs. 408-14. Of these copies to the value of £52-3-10 and Rs. 149-11 have been sold.

The number of the copies of the *Journal and Proceedings* and the *Memoirs*, sent to Mr. Harrossowitz during 1910, was 268 valued at £40-18-8, and of the *Bibliotheca Indica* 368 valued at Rs. 332-4. The sale-proceeds have been £12-17-1 and Rs. 64-11, respectively.

Library.

The total number of volumes and parts of magazines added to the Library during the year was 6,237, of which 558 were purchased and 5,679 were either presented or received in exchange.

Parts III and IV of the Library Catalogue from the letter R to Z have been published.

A complete copy of the Tanjur in 225 vols. has been added to the Library. Six leaves of an old pothie in Brahmi character found by Mr. V. Kara in the Takla Makan Desert were also purchased. The Society has also purchased 28 Manuscripts and Tibetan block prints and a complete set of the photographs of the sculptures at Borobodoer.

Owing to the increased number of Tibetan Manuscripts in the Society's Library, a Lama has been engaged to look after the collection.

The Council has not approved the Catalogue of the Tibetan Xylographs and Manuscripts prepared by Rai Sarat Chandra Das Bahadur, and the manuscript has been returned to the compiler. A new Catalogue has now been prepared by Dr. E. Denison Ross with the assistance of a Lama, and the manuscript will be sent to press shortly.

In order to give facilities for reading to members of the Society, the Library is now open on every Wednesday up to 7-30 P.M.

Mr. J. H. Elliott has continued as Assistant Secretary throughout the year.

The services of Pundit Kunja Bihari Nyayabhusana, as Pandit of the Society, have been dispensed with, and Pandit Nava Kumar Lahiri has been appointed in his place.

International Catalogue of Scientific Literature.

The Society was represented by Lieut.-Colonel D. Prain, F.R.S., and Mr. I. H. Burkill at a Convention called together in London in July by the Royal Society in order to discuss the future of the International Catalogue of Scientific Literature. At the Convention it was decided to continue the Catalogue for a further period of five years under the existing arrangements. The Society's representatives gave their vote for this and con-

veyed, as instructed, the Society's promise to conduct the Regional Bureau for India and Ceylon, and our Indian Government's promise to maintain the Bureau.

Many matters were discussed at the Convention and may be read of in its report; but among them was one of outstanding importance, namely, the increasing difficulty of getting together the titles of *all published scientific papers* because of the obscure places in which so many are published. It behoves authors who publish scientific papers in India and Ceylon to help the Regional Bureau in this difficulty by sending to it copies of their papers that they may be indexed by the staff, unless they have been printed in one of the Journals named below. Those who consult the Catalogue may have noticed how greatly the size of some volumes in 1907 and 1908 increased: this was owing to the inclusion of ommissa from the preceding years picked up by the Bureau as it becomes more perfectly organized.

The Regional Bureau for India and Ceylon sent 2770 index slips to the Central Bureau in the year under review. This is a slight increase on the number sent in the preceding year. Its upkeep cost Rs. 610-7-6. £279 15s. 10d. were sent to London at a cost of Rs. 4,164-5-6, being subscriptions collected for remission. Three hundred and fifty nine volumes were distributed.

The following gentlemen helped the Bureau by checking the index slips:—

Dr. N. Annandale.	Mr. H. Maxwell-Lefroy.
Mr. I. H. Burkill.	Capt. D. McCay.
Dr. W. A. K. Christie.	Dr. G. E. Pilgrim.
Mr. G. de P. Cotter.	Major L. Rogers.
Prof. E. P. Harrison.	Mr. G. H. Tipper.
Mr. D. Hooper.	Mr. E. Vredenburg.

The following is a list of scientific periodicals published in India and Ceylon which the Regional Bureau will always fully index in the first place. Authors publishing in them may rest assured that the titles of their papers will be forwarded without delay to the Central Bureau. Authors publishing elsewhere are asked to submit reprints in order to call attention to their work.

Societies.

- Journal of the Asiatic Society of Bengal.
- Memoirs of the Asiatic Society of Bengal.
- Journal of the Bombay Natural History Society.

Official,—Meteorology.

- Annual Summary of the Indian Weather Review.
- Indian Meteorological Memoirs, Calcutta.

Official,—Chemistry.

Memoirs of the Department of Agriculture in India,
Chemical Series.

Official,—Botany.

Records of the Botanical Survey of India.
Annals of the Royal Botanical Gardens, Calcutta.
Annals of the Royal Botanic Gardens, Peradeniya.
Memoirs of the Department of Agriculture in India, Bota-
nical Series.

Official,—Zoology, Animal Physiology and Bacteriology.

Records of the Indian Museum.
Memoirs of the Indian Museum.
Indian Civil Veterinary Department Memoirs.
Memoirs of the Department of Agriculture in India, Ento-
mological Series.
Indian Medical Gazette.
Journal of Tropical Veterinary Science.

Official,—Geology.

Memoirs of the Geological Survey of India.
Records, Geological Survey of India.
Palaeontologia Indica, Geological Survey of India.

Official,—Mixed.

Scientific Memoirs by the Medical Officers of the Army of
India, Calcutta.
Spolia Zeylanica, Colombo.
The Indian Forest Records.

**His Most Gracious Majesty, the late King Emperor,
Edward VII.**

On a Resolution of the General Meeting of the Society held on the 1st June, 1910, the Council submitted to His Excellency the Viceroy for his approval as Patron of the Society, and transmission to London, a message of Condolence to Her Majesty the Queen-mother and the Royal Family, on the lamented death of His Majesty King Edward VII.

A letter from Dr. N. Annandale regarding a Memorial to the late King Emperor, Edward VII, was referred to the Medical Section of the Society and the Resolution passed at their Meeting held on the 8th June, 1910. was forwarded to Government for information.

Fellowship of the Society.

Regulations were framed to govern the nomination and election of Fellows among the Ordinary Members, and they have been published in the Society's Proceedings for May 1910.

On the recommendation of the Fellows of the Society, the Council has decided that the official abbreviation to be adopted by the Fellows of the Society shall be F.A.S.B.

In addition to the creation of Fellowships in the Society, the proposal to designate Honorary Members as Honorary Fellows of the Society has been circulated under Rules 64A and 65, and the proposal has been unanimously accepted and approved by all the members of the Society. The Honorary Members will be designated as Honorary Fellows.

Elliott Prize for Scientific Research.

On the report of the Trustees, the Elliott Prize for Scientific Research for the year 1909 was not awarded as the essay received in competition was not of sufficient merit to justify the award of the Prize.

The subject selected for the Elliott Gold Medal for the year 1910 was "Natural Science," and the Notification appeared in the "Calcutta Gazette" of the 16th March, 1910. No essay has been received in competition.

Barclay Memorial Medal.

In order to award the Barclay Memorial Medal for 1911, the following members were appointed to form a "Special Committee" to record their recommendations for the consideration of the Council:—Mr. I. H. Burkill, Major A. T. Gage, I.M.S., Capt. R. E. Lloyd, I.M.S., Mr. E. Vredenburg and Capt. J. W. D. Megaw, I.M.S.

Society's Premises and Property.

The Council has under consideration a proposal made by the Principal, Government School of Art, for an improved system of protection and preservation of the valuable paintings belonging to the Society. There are about 60 oil-paintings in the Society's rooms. The portrait of Shah Ghazi-ud-din Haidar, King of Oudh, has been repaired.

Two new marble tablets for Alexander Csoma de Körös' tomb-stone at Darjeeling, one in English and another in the Hungarian language, have been prepared, and the Superintendent of the Darjeeling Cemetery has been instructed to put them up on the existing tombstone at the cost of the Society.

The question of building new premises for the Society on

its own ground is still under consideration. The Government of India has generously contributed Rs. 40,000 to the Society's Funds towards the cost of the new building, and the Assessor to the Corporation has valued a strip of land to be acquired for the widening of Park Street at Rs. 37,225 or Rs. 4,500 per cottah. As this sum will not be sufficient towards the cost of the new building, the difference will have to be met from the Permanent Reserve Fund. The Corporation of Calcutta has been written to regarding the proposal to rebuild the Society's premises at No. 1, Park Street, and a plan showing the extent of the ground to be covered by the new building submitted for approval.

Exchange of Publications.

During 1910, the Council accepted four applications for exchange of publications, *viz.*, from the Editor, "Ion," a Journal of Electronics, Automistics, Ionology, Radioactivity and Raumchemistry, London, the Society's *Journal and Proceedings* and the *Memoirs* for the periodical. (2) From the Laboratorio di Zoologia generale e Agraria della R. Scuola Superiore d'Agricoltura in Portici, the Society's *Journal and Proceedings* and the *Memoirs* for their "Bollettino." (3) From the Gouvernement Général de Madagascar et dépendances, Tananarive, the Society's *Journal and Proceedings* and the *Memoirs* for their "Bulletin économique." (4) From the South Indian Association, Mylapore, the Society's *Journal and Proceedings* for their "Journal."

Publications.

There were published during the year, sixteen numbers of the *Journal and Proceedings* (Vol. V, Nos. 8—11 and Extra No. 2, 1909; Vol. VI, Nos. 1—10 and Extra No. 1910) containing 1321 pages and 54 plates.

Of *Memoirs*, six numbers were published (Vol. II, Nos. 10 and 11, Vol. III, Nos. 1—3, and Vol. IV, No. 1) containing 475 pages and 11 plates.

Numismatic Supplement, Nos. 11—14, have been published in the *Journal and Proceedings*, Vol. V, Nos. 8-9, and Vol. VI, Nos. 4 and 10, under the editorship of the Hon. Mr. H. Nelson Wright.

There were also published Parts 3 and 4 of the Society's Library Catalogue and the Index to the *Journal and Proceedings*, Vol. IV.

Mr. G. H. Tipper continued as General Secretary and editor of the *Proceedings* throughout the year, except for the first 3 months when Dr. N. Annandale and Lieut.-Colonel D. C. Phillott officiated for him. Dr. E. D. Ross left Calcutta for Darjeeling in April and Colonel Phillott was appointed to carry on the

work of the Philological Secretary and editor of the Philological section of the *Journal*. Colonel Phillott was away at Simla for a short time and Mr. Tipper took charge of the work until Colonel Phillott's return. Dr. Ross returned in June and resumed charge of his office from Colonel Phillott. Mr. I. H. Burkill carried on the duties of the Natural History Secretary and editor of the Natural History section of the *Journal* till March, when he left India and Dr. W. A. K. Christie was appointed to act for him. Dr. Christie carried on the duties till June, when he left for Europe and Mr. Tipper undertook the work until a successor was appointed. In August, Dr. E. P. Harrison was appointed to act as Natural History Secretary until Mr. Burkill's return. Mr. Burkill returned to India in October and took charge of his office. Dr. Annandale was Anthropological Secretary and editor of the Anthropological section of the *Journal*, while Mahamahopadhyaya Haraprasad Shastri continued as Officer in Charge for the Search of Bardic Chronicles and the work of collecting Sanskrit Manuscripts throughout the year. Mahamahopadhyaya Satis Chandra Vidyabhusana was away from Calcutta until April, during which time Dr. Ross carried on the duties of the Joint Philological Secretary. Dr. Ross was also in charge of the Search for Arabic and Persian Manuscripts. Major L. Rogers continued as Medical Secretary throughout the year. The Coin Cabinet was in charge of the Hon. Mr. H. Nelson Wright, who has reported on all Treasure Trove Coins sent to the Society.

Lectures.

During the year, the following seven lectures were delivered in the Society's Rooms:—1. On Csoma de Körös and Tibetan Buddhism—By E. Denison Ross., Ph.D., on 5th January. 2. On the Life of a Sponge, with lantern slides—By Dr. N. Annandale, on 19th January. 3. On Relics of the Great Ice Age in the Plains of India, with lantern slides—By Mr. T. H. D. LaTouche, B.A., F.G.S., on 10th February. 4. On The Memoirs of Sepoy Sita Ram (A.D. 1797–1860)—By Lieut.-Colonel D. C. Phillott, on 3rd March. 5. On Halley's Comet—By Prof. E. P. Harrison, Ph.D., on 22nd March. 6. On The Peoples of the Malay Peninsula, with lantern slides—By Dr. N. Annandale, on 27th April. 7. On Esperanto as the International Scientific Language, with lantern illustrations of various scientific texts in Esperanto—By Mr. C. S. Middlemiss, B.A., F.G.S., on 18th May 1910.

Philology, etc.

In the year under review Dr. G. A. Grierson, C.I.E., has brought out the second edition of his Maithili Grammar which

represents a quarter of a century's progress in the study of an interesting and important dialect of North Behar. Supplements to the Punjabi Dictionary by Rev. Graham Bailey are an important contribution to our knowledge of the Punjabi dialect. Pandit Raghu Nath Svami gives an account of an old Prakrit work named Rasiapaāsaṇa by Vairocana. Pandit Venkatesh Vamana Sovani in his article entitled the "Discovery of a long metre in Prabodhacandrodaya" cites an instance of rhythmical Sanskrit prose supposed to have been invented to give expression to the sense of the sublime which cannot be expressed by ordinary verse or prose. Vijayadharma Suri, a learned Jaina priest, contributes a paper on his edition of the Yoga-śāstra as a rejoinder to the review of the same published by Dr. Ferdinando Belloni Fillipi in the *Zeitschrift der Deutschen morgenländischen Gesellschaft*. In a Memoir Mahamahopadhyaya Haraprasad Sastri publishes a Sanskrit work called Rama-carita composed by poet Sandhyakara Nandi in the reign of Madana Pala: the work is important as it describes some incidents of the life of King Rama Pala of the Pala dynasty.

There are also many useful and interesting contributions on historical topics. In an article entitled "Reference to Babylon in the Rigveda," Mr. A. C. Sen cites several legends from the Vedas with their corresponding stories from the Zend Avesta to establish that the word Vamri used in the Rigveda stands for Babylon, as it is identical with the word Bawri of the Avesta and Bibli of Cuneiform inscriptions. Mahamahopadhyaya Hara Prasad Sastri in his article on the origin of the Indian Drama gives a critical analysis of Nāṭya Śāstra by Bharata and asserts that the dramatic art of the Brahmanas began with the Indrayātrā festival in the pre-Greek period. In his paper on the causes of the dismemberment of the Maurya Empire the same writer tries to show that the great empire of Asoka came to an end by the opposition of the Brahmanas who guided the policy of Puṣyamitra. In a separate paper he observes that the verses which were taken by Dr. Rajendra Lal Mitra and Mr. Bendall as introductory to the Prajñāpāramitā are really parts of a different work called Abhisamayālaṅkāra by Maitreya-nātha. "Mahārāja Kanikalekha" is the title of a paper in which Mahamahopadhyaya Satis Chandra Vidyabhushana gives from Tibetan sources some accounts of King Kanishka of the Kusana dynasty and discusses the date of his spiritual adviser, the celebrated poet Aśvaghoṣa. The Mahamahopadhyaya in another article entitled Yaśovijaya Gaṇi describes the life of a Jaina philosopher who in his numerous works has preserved a comprehensive review of Brahmanic logic as taught in the Benares academies of the 17th century A.D. In the paper on the kingdom of Nya-khri-tsan-po, Rev. A. Francke maintains that the capital of the first Tibetan king was situated in Ladakh and that the Tibetan script originated in

Turkestan. The same writer, in a paper entitled *Ladvags-rgyal-rabs*, relates the history of the kings of Ladakh, supplementing in many important particulars the brief account given by Dr. Schlagintweit in "Die König von Tibet." The article called "Buddhist legends of Asoka and his times" by Pandit Lakshman Sastri with a prefatory note by Mr. H. C. Norman reproduces the Pali story of how Asoka found the Buddha's relics and distributed them over India. In his article on the history of Kashmire, Pandit Anand Koul restores from Hasan's Persian history an account of thirty-five Kashmirian kings who are not mentioned in the *Rājatarāṅgīnī*.

Babu Rakhal Das Banerji has contributed several papers on inscriptions, one of which deposited in the Indian Museum and dated 436 A.D. records the dedication of a certain object to Mahadeva by a minister of king Kumara Gupta I, while another recovered from Natore in Northern Bengal and dated 432 A.D., though badly corroded, is of great interest as it seems to be the earliest copperplate grant known to us. "The Madhainagar Grant of Lakshman Sena" published by the writer proves that the Sena kings of Bengal belonged to the clan of the *Karṇāṭa-Kṣatriyas* and had matrimonial connection with the *Chalukyas*. The same writer in a paper entitled the "Discovery of seven new-dated records" notices seven short inscriptions of the Scythian period preserved in the Lucknow Museum. "Kotowalipārā spurious Grant of Samācāra Deva" is the title of a paper in which Babu Rakhal Das Banerji offers some observations on the peculiarities of the script of the Grant and Mr. H. E. Stapleton gives an idea of the locality from which the Grant was recovered. Plate of *Gayāḍa Tuṅga Deva* published by Babu Nilmoni Chakravarti records the grant of certain land by king *Gayāḍa Tuṅga* to a number of Brahmans who came from *Ahi-cchatra* and settled in *Oḍra-viṣaya* probably in the 11th century A.D.

There are several other papers, in one of which Babu Bisvesvara Bhattacharyya controverts the theory advanced by Dr. Buchanan Hamilton that king Gopi Candra was a kinsman and contemporary of king Dharmapāla of the Pāla dynasty. Pandit Binode Behari Vidyavinode in his note on *Revanta* establishes the identity of an image of a Hindu deity named *Revanta*, who though little known to us was described in full in old Sanskrit works. Babu Vanamali Chakravarti in his article on "Pramanas of Hindu Logic" discusses the various Indian theories concerning the standards of right knowledge.

A most important publication of the year is the *Mahāvvyutpatti* edited in three languages, by Dr. E. D. Ross, and Mahamahopadhyaya Satis Chandra Vidyabhusana. This work, as is well known to scholars, is a Buddhist Sanskrit Dictionary of Technical and Philosophical terms compiled by Indian Pandits and translated into Tibetan by learned Lamas in the

Middle Ages, and rendered into English more than eighty years ago by the celebrated Siculo-Hungarian Scholar Alexander Csoma de Körös, of whom an interesting account is to be found in the introduction by Dr. Ross.

Babu Monmohan Chakravarti in his paper on the "Pre-Mughal Mosques of Bengal" shows that in the earliest Hindu architectural influence is greatly in evidence. In the later mosques the developement of a special style may be traced, the date of its creation and development being synchronous with the dynasties of Ilyās Shāh, Mahmūd Shāh and Husayn Shāh.

The "Murgh Nāma" is a translation by Lieut.-Col. D. C. Phillott from the Urdu work "*Sayd gāh-i-Shaukat*" of Nawāb Yār Muḥammad Khān of the Rāmpūr State, A.D. 1883. It deals chiefly with the habits and ways of the Indian game cock, different modes of cock-fighting, their distempers and remedies thereof. What adds to the interest of the paper is that the author explains all the technicalities which the lay reader would likely find as stumbling-blocks in the course of his perusal.

Mr. H. E. Stapleton in his article entitled "Contributions to the History and Ethnology of North-Eastern India" corroborates his former statement concerning the antiquity of Dacca by means of a find of Gupta coins.

In the article entitled "A passage in the Turki text of the Babarnamah" Mr. H. Beveridge points out a passage occurring in Ilminisky's edition of the Babarnamah in connection with Hindal's birth, and is of opinion that it is an interpolation by a later writer, probably Jahāngīr, who was not very well informed of his family history or of the history of the period to which the paragraph in question refers.

The Rev. C. Mehl in his article entitled "Some Remarks on Mundārī Phonology and on its treatment in the Linguistic Survey of India" points out the mistake occurring in the section on Mundārī Phonetics of India and holds that the Mundārī equivalents of the Santālī semi-consonants are neither uniform nor stable in their character and that they in this respect as well as in their pronunciation differ widely from their supposed Santālī equivalents.

The Rev. H. Hosten in his article "Who planned the Tāj?" holds that the Tāj was designed by foreign Architects, chiefly European, and refutes the popular opinion of its being constructed by native artists.

General A. Houtum-Schindler of Teheran in a short paper entitled "The word Scarlet" supports the view held by Dr. Ross in his paper on the same published in the Journal for 1908 and says that the word scarlet originally stood for a fine quality of silk. To this Dr. Ross adds a note referring to a Portuguese letter written to Lord Clive by the King of Siam in which among other presents the 'escarlata vermelho' is men-

tioned, showing that the word scarlet at this time still represented a material and not a colour.

Lt.-Col. D. C. Phillott in his "Vocabulary of technical Falconry terms" has given a very valuable collection of technical words used by the oriental sportsmen and thereby makes a very useful contribution to the literature on the subject.

The notes on "The Marsden Collection of MSS. in the British Museum" taken by Messrs. Philipps and Beveridge and edited by the Rev. H. Hosten is of great value as a contribution to the history of Catholic Mission in India. The editor has spared no pains in elucidating and elaborating them where necessary, which adds greatly to the usefulness of the paper.

In a short note on "Old guns in Bengal," Rev. H. Hosten proves by a letter of Father Nicolas Trigault, dated Goa, the eve of Christmas, 1607, that a large number of guns were in possession of the native Chiefs of Bengal.

Among the memoirs of the Society published during the year under review dealing with philological and historical subjects, "Notes on some Monuments in Afghanistan" of Mr. H. H. Hayden deserves mention. To a student of the Muhammadan archaeology the paper is highly interesting and the subject has been dealt with in a masterly way.

Rev. H. Hosten in his "List of Jesuit Missionaries in 'Mogor'" takes for his guidance the catalogues of the Province of Goa, preserved among the Archives in Europe, and supplies us with a complete list of the Missionaries who were in North India during 1580—1803.

In the *Journal* for December 1909, Maulavi 'Abdul Wali edited the "Ruba'iyât of Abu Sa'îd ibn Abul Khayr" from the MS. belonging to the Society, with a short note on the work and the author. Professor Hermann Ethé published in 1875 and again 1878 a few quatrains, with metrical German translations in the *Sitzungsberichte der philosophisch-philologischen und historischen Classe der K. Akademie der Wissenschaften zu München*. The quatrains have also been referred by scholars but up to now no complete copy of the quatrains have been printed. The present edition contains 228 Ruba'iyat, with a preface in English, and the editor hopes to translate the quatrains in English with notes. In the same issue under the title "The Bahmani Dynasty" he suggests that the word Kanku or Gangu after the name of 'Alâuddîn Hasan, the founder of the Bahmani Dynasty, is a corruption of the word Kaikâus. The full title of the founder of the Bahmani Dynasty will run somewhat thus: 'Ala'uddin Hasan bin Kaikaūs Bahmani.

Mr. H. E. Stapleton in his "Note on seven sixteenth century cannon recently discovered in the Dacca district" describes the seven brass cannon which were discovered in February 1909, in the Dîwân Bâgh, Dacca.

In an extra number of the Journal issued in October, 1910, Dr. E. Denison Ross edited the "Dīwān-i-Bābur Pādīshah or a collection of poems by the Emperor Bābur from the manuscript belonging to the Library of His Highness the Nawab of Rāmpūr." What adds a special interest to the contents of this volume is the fact that it has preserved a poetical work by Bābur which was hitherto considered to be irretrievably lost. The manuscript which was locally regarded as the holograph of the Emperor throughout is but a work of a scribe with occasional marginal corrections and a fragment of a rubā'i written transversely across the last page in the emperor's own hand. In the introduction to the dīwān the editor justifies his having reverted to the spelling Bābur which though employed by many earlier European scholars such as Berezine, Ilminisky and Teufel has been mysteriously ousted by the spelling Babar. The evidence is overwhelming in support of his contention, and the editor adds that all the Turki-speaking men he has consulted—whether from Bokhara or Kashghar—always pronounced the final *ur* quite distinctly, which alone, he thinks, is sufficient evidence in support of the form Babur.

Mathematics and the Natural Sciences.

The total number of contributions to the Society's publications under the heading of Mathematics and the Natural Sciences is twenty-seven, being as follows:—

PHYSICS AND CHEMISTRY:—(i) *Report of the Society's Committee on the adoption of a Standard Temperature* for laboratory work in India; (ii) a study of *an alchemical compilation of the 13th century*, by Messrs. H. E. Stapleton and R. F. Azoo; (iii) *Experimental Determination of the Electro-chemical equivalent of nickel*, by Babu S. N. Maitra; (iv) *Strength of Sulphuric acid in Secondary cells*, by Prof. E. P. Harrison; (v) *Use of Storage cells in Bengal*, by Babu Satish Chandra Mukerjee; (vi) *Decomposition of Ammonium Platini-chloride and Platini-bromide under the influence of Heat*, by Babus Prafulla Chandra Ray and Atul Chandra Ghose; (vii) *Preparation of Phenyl-nitro-methane* and (viii) a study of an Indian Medicinal preparation of iron, by Prof. Panchanan Neogi and Babu Birendra Bhusan Adhikary; (ix) *The Chemistry of Butterfats of Buffaloes*, by Prof. E. R. Watson and Babus Monohar Gupta and Satis Chandra Ganguly.

ZOOLOGY:—(x) *The nature of the Secretion of the insect Phromnia marginella* and (xi and xii) two papers on Indian Animal Materia Medica, by Mr. D. Hooper; (xiii) *Description of a new fish from the Bay of Bengal*, by Mr. B. L. Chaudhuri; (xiv) *A brief statement of the growth of our knowledge of oriental flies*, by Mr. E. Brunetti; (xv) *The occurrence of a Sting*

ray in the Ganges, by Dr. Annandale and Mr. Chaudhuri; and (xvi) *The Earwigs of India*, by Dr. Annandale.

BOTANY:—(xvii) *On the pollination of flowers by insects in the Central Provinces*, and (xviii) *On the spreading of an introduced Croton in Assam*, by Mr. I. H. Burkill.

GEOLOGY AND MINERALOGY:—(xix and xx) two papers on fossil remains, by Babu Hem Chandra Das-Gupta, and (xxi) one by Mr. E. Vredenburg; (xxii) a note on the *Isomorphism of Anthydrate and Barites*, by Prof. Sommerfeldt; (xxiii) a description of the Lonar Lake, by Mr. T. H. D. La Touche.

GEOGRAPHY:—(xxiv) *The Journals of Major James Rennell*, first Surveyor-General of India, edited by Mr. La Touche; and (xxv and xxvi) papers on the changes of the course of the rivers of Bengal, by Mr. W. A. Inglis and Mr. J. D. Ascoli.

METEOROLOGY:—(xxvii) A discussion of the *Correlations of area of matured crops and the rainfall*, by Mr. S. M. Jacob.

Three of these have been published in the Memoirs, four in the Proceedings, and the remainder in the Journal.

The first-mentioned report, that on a Standard Temperature, being of the very greatest importance, the Council has taken measures to bring it before the International Association of Academies in the hope that scientists not only in India but throughout the tropics may agree to work together on the same lines, which will be a working together to the greatest advantage. It should be remembered that the desirability of discussing the matter was first brought before the Society by Prof. P. J. Brühl; to him and to Mr. Hooper, who has been the Secretary of the Committee subsequently formed, very many thanks are due.

Mr. Jacob's paper on Crops and Rainfall is an important contribution to a subject of great interest. The author calculates for instance that one inch of rain above the average in the months of April to September may be expected to increase in the 120 villages of the Punjab with which he deals, the probable Kharif crop by about $\frac{1}{77\text{th}}$, and that each additional inch of rain in the other half of the year increases the Rabi crop by $\frac{1}{15\text{th}}$.

Important are the geographic papers which the Society has published, dealing with changes in the river courses of Bengal. Man plays with big stakes when he tries to restrain a large river, and the results are of proportionate interest.

Anthropology.

Few anthropological papers have been published during the year, but it has proved possible to maintain a somewhat higher standard than was sometimes the case in the past. It is unfortunate that no support has been given by

the members of the Society to the project of publishing photographs of ethnological interest as a supplement to the "Memoirs," as proposed by the Anthropological Society in 1905. This is a matter in which the census authorities might give considerable assistance. Of the papers issued or in the press the longest and most detailed is an account of the Lisu Tribes of the Burma-China frontier by Messrs. A. Rose and J. Coggin Brown, to whom anthropometrical instruments were lent by the Society. Mr. Coggin Brown has also prepared an account of a Lisu Jew's harp which forms an interesting supplement to the Rev. W. Young's description of this instrument as it occurs in Assam and Burma. Mr. Hooper has published in the "Journal" two papers on Indian drugs of animal origin that have some anthropological interest, while Mr. I. H. Burkill's account of fashion in iron styles is a valuable contribution to the ergology of India. Mr. B. L. Chaudhuri in his description of a sub-caste of fish-picklers in Eastern Bengal utters a protest against the official methods of ethnological research prevalent in this country.

Medical Section.

Monthly meetings of the Medical Section have been held throughout the year with the exception of the two vacation months, and the attendance and interest in the meetings has been well maintained. The most important discussion took place at the June and July meetings on the prevention of Liver Abscess by the Ipecacuanha treatment of Acute Hepatitis, which was opened by Lt.-Col. Pilgrim and continued by the physicians of the Medical College Hospital and other members. The unanimous opinion expressed in the great success of this treatment will go far towards procuring its general adoption, with the result of practically banishing one of the most dangerous tropical diseases, as far at any rate as Europeans are concerned, who come early under skilled treatment. Other noteworthy contributions were a lantern lecture on Sleeping Sickness by Captain Greig, a demonstration of direct Laryngotracheoscopy by Major O'Kinealy, and of Pathogenic and Non-Pathogenic Amoebae by Captains Lloyd and Greig. Clinical cases were also shown at nearly all the meetings.

At the June meeting a proposal that either a Tropical School of Medicine in Calcutta or a Sanatorium for consumptives in a suitable climate would form an appropriate memorial to the late King Edward was discussed by the Medical Section, at the request of the Ordinary General Meeting of that month. All the members who spoke were in favour of one or both of these proposals, and the following resolution, proposed by Lt.-Col. Pilgrim, I.M.S., was adopted by the meeting.

"The Medical Section of the Asiatic Society of Bengal,

having considered the letter on the subject referred to it by the Ordinary General Meeting of the Society, is of the opinion that in view of the great interest in Sanitoria for consumptives displayed by the late King-Emperor Edward the Seventh, and of the urgency of the provision of such Sanitoria in suitable centres in India, as pointed out by this Section last year,—such Sanitoria, of an Imperial character and appealing to all, irrespective of Race or Religion, would be most suitable objects of expenditure of a portion of the funds raised in India to commemorate His Late Majesty. They are further of the opinion that if sufficient funds are available, a grant towards the recently proposed Institution for Research in Tropical Diseases and post-graduate instruction, would also be most appropriate.”

This was forwarded to the Memorial Committee, and has been included in the objects on which the Bengal funds are to be expended. It is also worthy of note that the previous year's resolution on the necessity for Sanitoria for tuberculosis in India has borne fruit, for after being endorsed by the Government of India in a letter to the Local Governments, both the United Provinces and the Madras have decided on the erection of such institutions as memorials to the late King.

The formation of a medical reference library has made another step forward through the purchase of £100 worth of standard medical works from the special grant given by the Council. The books were selected by a sub-committee of the library committee after careful consideration, while a similar sum will be available during 1911. In addition a number of valuable sets of medical journals have been presented by medical members, and it is to be desired that a list of medical works in the library should be compiled and printed, as so many medical books and journals have been received since the library catalogue was arranged. The number of medical members has continued to increase during the past year, the new additions being largely recruited from outside Calcutta as a result of the formation of the medical library, the total being now about 100; thus much more than fulfilling the expectations at the time of the foundation of the Medical Section.

Bibliotheca Indica.

Of the 31 fasciculi of texts of different dimensions published in the *Bibliotheca Indica Series* during the year under review, 15 belong to Brahmanic Sanskrit, 2 to Jaina Sanskrit, 1 to Jaina Prakrit, 3 to Buddhist Sanskrit, 3 to Sanskrit and Tibetan and the remaining 7 to Arabic and Persian literature. These fasciculi include Mr. Beveridge's translation of the Akbar-nama, vol. 11, fasc. vii; Mahamahopadhyaya Ganga Nath Jha's translation of *Tantravartika*, fasc. vii, viii; and Mahamahopa-

dhyaya Chandra Kanta Tarkalankar's revised edition of Gr̥hyā-saṁgraha. Of the new works sanctioned last year, 11 fasciculi have been published this year, *viz.*:—

1. The Sūrya-siddhānta (a Sanskrit treatise on Astronomy) edited with a gloss by Mahamahopadhyaya Sudhakara Dvivedi.

2. "Six Buddhist Nyāya Tracts" edited by Mahamahopadhyaya Hara Prasad Sastri. The work includes such Buddhist logical treatises as Apohasiddhi and Kṣaṇabhaṅgasiddhi by Ratnakīrti.

3. Śyainika-śāstra or a book on hawking in Sanskrit edited with an English Translation by Mahamahopadhyaya Hara Prasad Sastri.

4. Nyāya-sāra (a Brahmanic Sanskrit work on Medieval Logic) edited by Mahamahopadhyaya Satis Chandra Vidya-bhusana. It embodies the text of Bhā-sarvajña (about 900 A.D.) and the Jaina commentary of Jayasimha Suri (about 1365 A.D.) together with an elaborate index and introduction.

5. Tattva-cintāmaṇi-dīdhiti-prakāśa (a Sanskrit work on Modern Logic) edited by Mahamahopadhyaya Guru Charan Tarkadarsanatirtha. It embodies the Tattva-cintāmaṇi text of Gaṅgeśa, the Dīdhiti commentary of Siromaṇi and the Prakāśa gloss of Bhavānanda.

6. Tīrtha-cintāmaṇi (a Sanskrit work on Smṛiti by Vācaspati Mīśra) edited by Pāṇḍit Kamala Krishna Smṛititīrtha.

7. The Persian and Turki Divans of Bayram Khan, Khan-khanan, edited by Dr. E. D. Ross. Bayram-Khan, the celebrated author of the text, lived in the 16th century A.D. in the courts of Humayun and Akbar.

8. Marhamu-'l-'Ilali 'l-mu' dila (a philosophical treatise in Arabic) edited by Dr. E. D. Ross. Imam Yafī'ī, the author of the work, was born in Yemen about 1298 A.D.

9. Mabani l-Lughat (a grammar of the Turki language in Persian) edited by Dr. E. D. Ross. Mirza Medhi Khan, author of the work, was a native of Astrabad and contemporary of Nadir Shah.

10. Ma'aṣir-i-Rahimi (memoirs of Abd-ur-Rahim Khan Khanan by Muka Abdul-Baqi Nahavandi) edited by Maulavi Hidyat Husain.

11. Tadhkira-i-khushnavisan (in Persian) edited by Maulavi Hidyat Husain. Mawlana Ghulam Muhammad, author of the work, was born at Delhi and died at Lucknow in 1823 A.D.

The following coins were presented to the Asiatic Society's Cabinet during the past year:—

			Gold.	Silver.	Copper.
<i>Ancient India—</i>					
Punch Marked	..	..		10	
Andhra	..	..			7
<i>Mediæval India—</i>					
Gadhia	..	..		1	
South Indian	..	..	20		
Pathān	..	..		2	2
Mughal	..	..	1	3	
East India Company	..	..		4	
French Company	..	..		1	
Miscellaneous including		Native			
States	..	..	1	7	2
			22	28	11
Total			61		

The Numismatic Secretary examined and reported on the following coins under the Treasure Trove Rules :—

From	Gold.	Silver.	Copper.
Damoh		13	
Government Museum, Madras	181		
Seoni			357
Bhandārā			362
Seoni		104	
Jubbulpore		103	
Hoshangābād		376	
Jubbulpore	1		
Bhandārā		76	
Mandlā		4	
Mandlā		115	
Mandlā		222	10
Buldāna	25		
Damoh		25	
Drūg		67	
Wardhā		200	
Hoshangābād	6		
			729
Total			2,247

Of these the large majority were coins of the Mughal Emperors, several being from rare or unpublished mints.

The gold coins from Madras were "huns" of Vijāyanagar of no special rarity. Those from Buldāna may prove to be

of numismatic interest. They are punched in four places, one of the punched areas containing the words "Shri Jagadeva" in characters of about the twelfth century. The find contained 205 of these coins, but so far only 25 have been sent for examination. A report on this find will appear in due course in the Numismatic Supplement.

Most of the coins acquired as a result of the above examination will be found in the Nāgpūr Museum, and it is to be hoped that the Central Provinces Government will see their way in the near future to publishing a catalogue of more value from a numismatic and scientific point of view than the rough and inaccurate list recently issued.

Search of Sanskrit Manuscripts.

During the course of the year the entire staff of this Department was engaged in preparing a catalogue of the manuscripts hitherto collected for the Government of India numbering 10,000, and in passing through Press two volumes of notices.

Description of 1,000 manuscripts have been prepared; 860 of these belong to the Lakṣmīnārāyaṇa Kavi collection made last year; and the rest belong to the old collection.

The volumes published are the Fourth Volume of the Notices of Sanskrit Manuscripts, Second Series, and an extra number of the Notices embodying the result of the examination made by Mahāmahopādhyāya Haraprasāda Śāstrī, M.A., in 1907 of the manuscripts added to the Darbar Library, Nepal, from 1898 to 1906.

Of the manuscripts collected during the year, the most interesting is that of a unique work entitled *Catuḥśatikā* by Bodhisattva Ārya Deva with a commentary, the authorship of which is not known. Not less interesting is an ancient palm-leaf manuscript of the *Jātakamālā* though in fragments, as also some fragments of *Chatuspīṭhanibandha*, a very rare work. A complete copy of *Pañcarakṣā* written in ornamental Newari, dated N. S. 649 = 1469 A.D., has also been acquired.

Six hundred and twenty five manuscripts have been examined with a view to acquisition, but for want of funds they have not yet been acquired.

The extra number of the notices contains descriptions of many palm-leaf manuscripts which date from the 9th to the 12th century A.D.; one of them was written during the reign of Vigrahapala Deva at Bālahandā, i.e., Bālāndā Pergana of modern times, within 20 miles of Calcutta, showing that there were Buddhist monasteries and Buddhist Paṇḍits at that remote age (latter half of the 11th century) so far in south Bengal.

Bibhūti Chandra was a great Buddhist writer in Bengal in the 13th century A.D. His place was the Jagaddal Vihāra

in Rāmāvatī situated at the confluence of the Ganges and Karatoyā; many of Bibhūti Chandra's works were translated into Tibetan and are to be found in Dr. P. Cordier's catalogue of the Tangur. He was a professor of the Kālacakrayāna School. One of his works, the Amṛta Karnikā, has been described in this volume.

The other works of ancient dates described in this volume are as follows, with their respective dates against them:—

Bhagavatyāḥ Svedāyāḥ yathā labdha		
Tantrarājāḥ	.. ..	1029 A.D.
Uṣṇīṣavijayadhāraṇī	.. ..	968 ,,
Catūspīṭhāloka	.. ..	1012 ,,
Caṇḍī	.. ..	1162 ,,
Sarvavajrodakā	.. ..	1059 ,,
Vajrāvalitantra	.. ..	1082 ,,
Vajrayoginīsādhana	.. ..	1154 ,,
Mahākaulajñānavinirṇaya (from Palaeography) is dated the 10th century A.D.		
Nāgānanda Nāṭaka	.. ..	1193 A.D.
Yogāmbarasāadhanopāyikā copied during the reign of Vighrahapāla 13.		
A work on Kṛyā attributed to Nāgārjuna dated N.S. 284 .. = 1164 ,,		
Mitapadāpañjikā by Durjayacandra dated	.. ..	1141 ,,
Brahmayāmala	.. ..	1052 ,,
Pīngalāmatam	.. ..	1174 ,,
Kādibhede Kubjikāmatam	.. ..	1195 ,,
Brahma Saṃhitā	.. ..	1195 ,,
Kṛyākālaguṇottara	.. ..	1184 ,,
Śivadharmā	.. ..	1069 ,,
Kiraṇatantra	.. ..	924 ,,
Viśvaprakāśakoṣa	.. ..	1111 ,,
Tattvasadbhāvatāntra	.. ..	1097 ,,

The Bishop's College was founded in 1820. Dr. Mill, the first Principal of the College, collected a large number of manuscripts of which Sanskrit MSS. form no inconsiderable part. The collection has been examined. It contains, among others, complete copies of the Rg. Veda, Pada Pāṭha and Saṃhita Pāṭha, a copy of the Aiteraya Brahmana, a copy of the Chāndogya Upaniṣad, a copy of the Nīaukta, several books of the Mahābhārata, four books of the Rāmāyaṇa, a complete copy of Durga Das' commentary on the Mugdha-bodha, a complete copy of the Kavikalpadruma with an alphabetical list of roots with their Sanskrit meanings and English

equivalents, a copy of the Kappasūya of the Jainas with a commentary, and a copy of the Syādvādamañjarī with a commentary composed in Śaka 1214, *i.e.*, 1292 A.D. There is, also, an elementary work on Mīmāṃsā entitled Nyāya Prakāśa. The last two books of the Rāmāyaṇa are in the handwriting of a son of Rāmājaya Mukerji Vidyābhūṣaṇa of Somra, copied in 1801. Many parts of the Rg. Veda were copied in the 18th century. The collection though small is very important as it contains standard works on a variety of subjects and is extraordinary for such an early collection by an European scholar.

Search for Arabic and Persian Manuscripts.

Dr. Ross has conducted the search without interruption throughout the year. As heavy purchases were made in the previous year and the payment of many MSS. had to be held over to this year, no extensive tour was made. Only Hafiz Nazir Ahmad, the Chief Travelling Moulvi, was sent to Benares and Lucknow.

A list of the manuscripts which have been collected since Moulvi Hafiz Nazir Ahmad has taken the charge of this Department have been prepared and sent to the press and will be published in due course.

During the year under review about 326 manuscripts were bought, and the collection is representative of almost every branch of literature.

During the year Moulvi Abdul Hamid, the Resident Moulvi, has left the search work on being appointed Assistant Librarian in the Oriental Public Library at Bankipore.

For some time Mirza Abul Fazl worked in this situation but he resigned on receiving a better appointment. On account of want of funds no new man was appointed as a Resident Moulvi, and Moulvi Hafiz Nazir Ahmad, the 1st travelling Moulvi, performed the duties of the Resident Moulvi in addition to his own duties.

The recent acquisitions include many interesting manuscripts, among which the following may be mentioned here :—

I. (الحسن المتين) Al-Ḥiṣn-ul-Matin, an Arabic History of the Nawabs and Kings of Oudh; beginning with the account of Sa'adat Khān Burhān-ul-Mulk the progenitor of the kings of Oudh, down to Wajid Ali Shāh, completed in A.H. 1281. The author 'Abbās Mirza, son of Sayyid Ahmad, who himself belonged to Lucknow and was a contemporary of Wajid 'Ali Shāh, divides the work with the following three chapters.

1. Account of the Burhān-ul-Mulk and his descendants.
2. Account of the mothers of the Nawabs and Kings of Oudh.
3. Account of the relatives of the Nawabs and Kings of Oudh.

II. (شرح شافية) Sharh-i-Shāfiyah, a Persian commentary on Ibn-i-Hājib's (died 646 A.H.) Arabic work *Ash-Shāfiyyah* by Ghulām 'Alī whose father Ghulam Muḥammad was one of the compilers of the well-known work called *Fatāwā-i-'Alamgiri*. The author who flourished during the time of Aurangzib and was a tutor to the Emperor's youngest son, Muḥammad Akbar, wrote the present commentary on the *Shāfiyyah* at the request of the Emperor for his learned daughter Zibun Nessa Begum who wished to learn Arabic Grammar. The commentator wrote every day only so much as would suffice for the daily lesson of the princess.

III. (ذائع الطالبين) Nāfi'ut-Tālibin by Muhammad Hāfiz Jālandhari, a pupil of Sayyid Rūḥ who adopted the *Takhalluṣ Rūḥi* (d. 1220 A.H.) composed in 1184 A.H. The work is divided into three sections— I. Genealogy of Akbar traced from Adam with a short account of the Emperor and his ancestors, chiefly based on Akbar Nāmāh, Āin-i-Akbari, Jahangir-nāmāh, 'Ālamgir-nāmāh and *Tārikh-i-'Abbāsi*. II. Commentary on the letters and Farmāns of Akbar contained in the 1st daftar of Abu'l-Fazl. III. A short commentary on the 2nd daftar of Abu'l-Fazl.

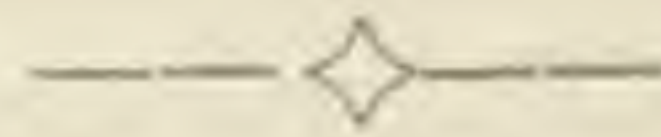
IV. (نفحات الساباطية) Nafahāt-us-Sābāṭiyah. This unique and valuable copy, written in the author's own hand, consists of 13 short treatises on various subjects. The author Muḥammad Jawad Sabati, better known as Luṭfi, who wrote these treatises in course of his travels, was a Christian and in one of his letters (No. 2) designates himself as نائيل سباط الساباطي نسبا العيسوي مذهباً

Search for Manuscripts of Bardic Chronicles.

Since the publication of Col. Todd's classical work on the Annals of Rājasthāna, the Cāraṇs of Rājasthāna made a great effort to give a connected history of that interesting country from Bardic sources. The principal Cāraṇ of the Bundi State, Barhat Rāma Singh, wrote a lengthy work on the history of the Hādā Chauhans who for the last three centuries ruled the States of Bundi and Kota. This book with a commentary by Kishen Singh has recently been published in 9 volumes at Jodhpur under the editorship of Paṇḍit Rāma Karan. Though giving a history of the Hādā Chauhans it is regarded by the Rajputs as an authentic history of all the principal Rājput States, as the author introduces the history of other States when they come in contact with the Hādāoti States.

But the most important result of this year's operation is the discovery of the real Prithwiraj-rasa. What is generally known as Prithwiraj-rasa is composed of 125,000 śloka. The late Mahāmahopādhyāya Kavirāj Shama C. Das of Udaipur

pronounced this work to be a forgery. But the Benares editors defended the work as genuine. While Mahāmahopādhyāya Hara Prasāda Shāstrī was at Jodhpur he inquired if any descendants of Chand Kavi were still living, and he met with Paṇḍit Nānu Rām Brahmabhāt, who is lineally descended from Cānd Kavi and still lives on the income of the lands granted to the Kavi at Nagore by Prithwiraj himself. Nanu Ram's version is that the original Prithwirāj-rasa extended to only 5,000 verses but that Chānd's descendants went on adding to the work till it reached the enormous extent in which it is now found. All those portions of the poem in which Chand's wife is introduced were added by his sons, and the additions continued till Akbar's time. Nānu Rām was very anxious to come to Calcutta and show the manuscript of the original to the Asiatic Society. But his appointment by the Jodhpur State as one of the travelling paṇḍits engaged in the search of Bardic songs prevented his coming. He has however given the Shāstrī copies of 4 or 5 of the Samayas of the original which fully bear out his statements. Efforts will be made to procure copies of the rest of the original manuscript.



Mr. Justice Mookerjee read an address drawn up by the retiring President, Mr. T. H. D. LaTouche.

Presidential Address, 1911.

It has been the custom of late years for the retiring President of this Society to prepare and read before you at the Annual Meeting a review of the work that has been done during his year of office; and under ordinary circumstances I would not have ventured to depart in any way from what has become the established usage, but follow, to the best of my ability, the example of my distinguished predecessors in this respect. My retirement, however, from the service of the Government of India before the expiration of my term of office as your President, and the difficulty under which I labour of obtaining the materials necessary for the compilation of a complete account of the work accomplished by the Society during the past year, lead me now to crave your indulgence if I allude to these matters in a cursory manner only; and on the present occasion, for reasons that I shall presently put forward, deal rather with the future, directing your attention to those lines along which, as I humbly conceive it, the Society should advance, in order that the purpose for which it came into being may be accomplished in accordance with the lofty aspirations of its Founder.

I think I may safely say that in the quantity and quality of output, both in literary and scientific work, the past year has shown no diminution in activity in comparison with any of those that have preceded it. Numerous papers have been published in our Journal and Memoirs, some of them possessing much scientific interest. Steady progress has been made in the editing, and publication in the *Bibliotheca Indica*, of works embodying the stores of learning furnished by the ancient civilization of this country; also in the search for and collection of those extremely interesting manuscripts, dating from long past times, which, through all the vicissitudes of a troublous history, have been preserved by the pious care of princes and pundits in the numerous libraries scattered through the land. In these respects our thanks are due, on the one hand to those distinguished scholars, both in India and in Europe, who have placed their stores of knowledge freely at our disposal; and on the other to those pundits and maulavies who are carrying on the search with so much zeal and success. And our thanks are due not to these alone, but also to the Governments of India, Bengal, and Assam, who by their benefactions have enabled the Society to perform this duty in a more adequate manner than could have been possible if it had had to rely upon its unaided resources.

In addition to these publications and collections, which may be said to represent the fundamental and customary work of the Society, especially on its literary side, an attempt has been made to expand its sphere of usefulness by the admission of the general public to lectures, illustrated when possible, by lantern slides, on various subjects of common interest. Although these lectures did not form an entirely new departure as regards the year now closing, for one or two had been given by Dr. Annandale, to whom in the main they owe their inception, and others during the previous year; yet they may be said to have now become a more or less assured feature of the Society's functions, at least during the cold weather. For such is the success that has attended these lectures, and so much interest has been displayed in them by people who, though not members of the Society, are attracted by such opportunities of acquiring some knowledge of subjects unconnected with their daily avocations, that every effort should be made to carry them on. At any rate the experiment, so far as it has gone, has shown that there is no lack, either of subjects suitable for such lectures, or of men able and willing to deliver them.

During the winter season of 1909-10 two lectures were delivered by Dr. Annandale—the first on “The life of a Sponge,” and the second on the “Peoples of the Malay Peninsula,” a subject with which he had made himself familiar by a personal study of the less known tribes of that forest-clad country.

Another was given by Dr. Denison Ross on the life and work of the celebrated Hungarian Csoma de Koros, whose zeal and energy in prosecuting an enquiry into the ancestry of his race led him, many years ago, to undertake a journey on foot from his native land to India, a journey that, even at the present day, would be fraught with no slight hardship and peril, and whose researches into the language and topography of that then little-known land, Tibet, have enriched the pages of our Journal. It may not be out of place to mention that Dr. Ross' lecture at once attracted much attention in Hungary, where the name of their compatriot is deservedly honoured by men of letters.

Other lectures included one by Colonel Phillott on the Memoirs of Sepoy Sita Ram (A.D. 1797—1860), a Sepoy who, early in the last century, took service under John Company, and survived to witness and record the exciting scenes of the Mutiny; another by Prof. Harrison, on that most interesting phenomenon, Halley's Comet, whose appearance enabled those who, like ourselves, were privileged to witness it, to conceive a picture, more vivid than any page of written history could present, of those great events of the past which were signalized by its recurrence; while, however divergent may be the views of men regarding the influence of these remarkable bodies upon the destinies of the human race, no one can fail to be struck by the fact that this comet's latest manifestation coincided with an event which, to the sorrow of the nation, may lay claim to be considered as of no less importance than many of those which have attended its baleful progress in the past; need I say that I allude to the death of our beloved Sovereign, Edward VII. And, lastly, I have to mention a lecture by myself on the effects which, as I venture to think, were produced even in these low latitudes by the general refrigeration of climate over the northern hemisphere known as the "Glacial Period," during the progress of which, in all probability, the culminating point in the slow evolution of living organisms was reached with the appearance of man upon the surface of the earth. It is possible, as I endeavoured to show, that even at the present day the vagaries of the great rivers of the Indo-Gangetic plain may be affected by the peculiar conditions that prevailed during that far-off time.

An event to which allusion should also be made is the addition to the Society's library of five leaves of a most interesting manuscript,—secured for us by the enterprise of that most indefatigable guide to the enrichment of our treasures, Dr. Denison Ross,—exhumed from the sands of the Takla Makan desert. Only three leaves of this manuscript are known to be in existence, besides those now in the possession of the Society. One of these is preserved in the Ethnographical Museum at Berlin, while the other two were procured by Prof. Ellsworth

Huntington, who has given photographic reproductions of them in his book "The Pulse of Asia." The peculiar interest of these manuscripts lies in the fact that, although they are written in the ancient Gupta character, the language has so far resisted the efforts of those who have endeavoured to decipher it; and it is to be hoped that to some of the learned scholars whom we number among our members will fall the honour of making known to the world of letters the meaning of this ancient script.

One other event of the past year must be mentioned, and that is the institution amongst us of a body of Fellows, selected from among the active members of the Society, by reason of their eminence in the fields of literature and science. The inception of this change in the constitution of the Society is due to our late distinguished President, Sir Thomas Holland, who worked out the details of the scheme before his retirement. The Fellows were, in the first instance, nominated by the Council, whose selection seems to have met with general approval; but subsequent nominations, as on the present occasion, are in the hands of the Fellows already elected. There can, I think, be no doubt that the honour thus conferred is, and will continue to be, a valuable incentive in carrying out those researches, to the prosecution of which the Society is devoted.

It has also been resolved, as a consequence of this innovation, to substitute for the time-honoured designation of *Honorary Member*,—a mark of appreciation conferred by the Society on the most eminent men who have, at one time or another, been Ordinary Members,—that of *Honorary Fellow*; a change that we trust will meet with the approval of those who thus honour the Society by consenting to become incorporated with it, and in turn are honoured by the recognition of their labours which the title denotes. Among those who have borne the older title, we are proud to number one in especial, who happily still survives to enjoy the newer, the veteran of Science Sir Joseph Dalton Hooker, whose connection with the Society has been unbroken for more than sixty years, and whose span of life is almost coeval with that of the building in which we are now assembled.

Having thus, very inadequately I fear, drawn your attention to some of the events of the past year, I think that it would not be inappropriate on the present occasion to glance forward;—and for this reason especially, that we are about to take a step, the importance of which can hardly be overrated, perhaps one of the most momentous in the long and distinguished history of the Society. The building in which our meetings have been held for just over a hundred years, and for so long has been one of the landmarks of Calcutta, has for some time been in so unsound a state that to continue to house

our most valuable library within its walls would stigmatize the Society as being callous to the preservation of their great collection of books, manuscripts, and works of art, the most complete that exists in Asia,— a collection that has furnished those of us who are willing to make use of it, not only with all that is most instructive amongst the productions of the last century and a quarter in the domains of literature and science, but also with a series of records of the ancient literature of the East such as no other library can show. To do our utmost to preserve this collection is a sacred duty. No words of mine are necessary to convince you that no time should be lost in undertaking this duty. The present building was erected in 1807, at a cost of Rs. 30,000, raised by a special subscription among the members, and for the greater part of a century fulfilled its purpose admirably; but the ravages of time, and especially the great earthquake of 1897, have had no more respect for this structure, in spite of its scientific character, than for any of the older houses of Calcutta, and the constant repairs that have been necessary of late years to keep it from falling to pieces have been a continuous drain upon our resources, and an ever-present source of anxiety to the Council. During the last 15 years some Rs. 30,000 have been spent for this object, that is to say, as much as the original cost of the building.

However reluctant we may be to see our old home demolished,—to substitute for the hall which has re-echoed to the discourses of the most learned men in India for more than a hundred years a new and unfamiliar meeting-place,—the time has come when it would be a criminal act on our part to hesitate in making the sacrifice. The Council has long and earnestly deliberated on the best course to pursue. In the first instance a scheme was drawn up, under which a building was to have been erected, sufficiently large to cover the whole of the plot of land belonging to the Society, and including, besides accommodation for the library, lecture hall, and offices of the Secretary and his staff, a number of residential quarters and, on the street front, rooms which might be let as shops. These additions, it was thought, would bring in a considerable accession of revenue to the Society. The project was certainly attractive, and might have been successful; but on mature consideration the Council arrived at the conclusion that not only would it hardly be consistent with the dignity of a learned body to enter into competition with house-owners in Calcutta, but also that such a body was not well fitted to embark upon a speculation of this kind, which might result in success, if the existing pressure upon the available house accommodation in Calcutta were to continue; but, on the other hand, if the supply of such accommodation were to exceed the demand, might end in disaster. Having regard also to the great

value of the library, the risk of fire, if inflammable matter were stored in the shops, or if irresponsible lodgers were permitted to occupy a part of the building, was felt to be one that should not be incurred.

This scheme was therefore rejected. But at the same time it was felt that it would be inadvisable to spend the whole of the Society's invested funds upon even so laudable an object; since the interest on these funds supplies a considerable portion of the revenue necessary for the due performance of its work. So greatly have conditions changed within the last hundred years, that it would no longer be possible to erect a building, even of much smaller dimensions than that which we at present occupy, for the comparatively small sum that it cost. Yet it was felt that if we were to build at all, our house of learning should be worthy of its purpose; not only an ornament to this great city, but if possible, such as to afford accommodation for the other Societies which from time to time are founded in our midst. Financially, the Society is in a sound enough position to have carried out this purpose without external aid. The membership is now,—thanks to a very large extent to the accession of members belonging to the profession of medicine, which has followed upon the institution of a special Medical Section,—greater and increasing in a greater ratio than ever before in the history of the Society, and our invested funds now amount to about two lakhs of rupees. But, for reasons which I have already given, the Council was unwilling that these funds should be depleted, and it was resolved that the Government of India should be asked to advance a sum adequate for the purpose, to be repaid by instalments. The Council were confident that this appeal would meet with a generous response, because the preservation of a library such as ours is, without doubt, a matter of Imperial concern, and their anticipations were not unfounded. It is true that the Government of India have not seen their way to advance the whole of the sum asked for, on the terms proposed by the Council; but they have most generously offered a free grant of Rs. 40,000, thus relieving the Society of the necessity of making provision for the repayment of a loan, and this offer has been gratefully accepted. The Government of Bengal, who were also approached on the subject have, I regret to say, merely signified their inability to accept the proposals of the Council, and have made no offer to assist us, so far as the building fund is concerned.

The Government grant, together with a portion of the Society's invested funds, and a sum of about Rs. 37,000, due to us as compensation for a strip of our property, which the Corporation wishes to acquire in order to widen Park Street, will enable us to erect and furnish a building, if not of a very ornate character, yet adequate for its purpose and worthy to be the home of such a body as ours. It is to be hoped there-

fore that during the current year the change will be carried into effect; and that soon after, if not at the next Annual Meeting, my successor will be able to greet you in a new and more commodious edifice. It will always be a source of much gratification to myself that it was during my term of office that this important step was taken, one which, I am convinced, will result in much benefit to the Society; and that I was privileged to assist in bringing the matter to what I trust will prove a successful conclusion.

A new departure of this magnitude suggests to my mind certain observations on the future progress of the Society (long may it continue to flourish!), which I may perhaps venture to put forward now, since this is the last occasion on which, in all probability, I shall have the opportunity of addressing you. For many years after the foundation of the Society, its publications were almost the only medium through which the researches of those who gave themselves to the study of the science and literature of this vast country could be given to the world; at least this is true of the greater portion of India. But, with the establishment by an enlightened Government of separate Departments, concerning themselves with the collection and co-ordination of facts pertaining to various branches of scientific enquiry, it was inevitable that the publication of these facts should become a function of each Department, and that the Society should, to that extent, be deprived of some of its importance. First the Geologists, then the Meteorologists, Zoologists, Botanists, and Archæologists, who formerly contributed much valuable matter to the pages of our *Journal*, established their own Records and Memoirs, and for some years the Society has become more and more restricted to the domain of literature. Though I would not for a moment have it imagined that I think that this growing concentration on one branch of knowledge implies any degeneration in the activity or aims of the Society, for the publication of the results of enquiries into the ancient civilization and history of India must be regarded as of the utmost importance; yet I do not see why the equally important results of scientific research should be comparatively neglected. The scientific Departments publish the facts; but usually so wrapped up in technical language or in such minute detail that, to the uninitiated, they become either wearisome or perhaps hardly intelligible. And yet it is quite possible to present the essential facts brought to light by these investigations in such a form, that even those who are unacquainted with the methods or with the peculiar dialect employed may be instructed and interested. Our lectures constitute a useful step in this direction; but I should like to see an attempt made to summarize in the *Journal* the results of scientific work performed in this country, so that the information now often buried beneath masses of statistics and other dry and uninter-

esting matter might be made more appetizing and available to its readers.

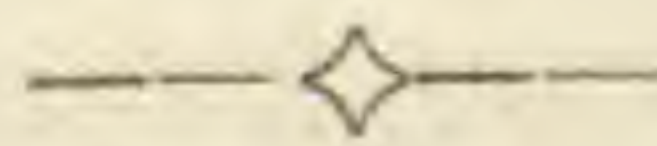
Take, for instance, one subject which I have not yet mentioned, that of Ethnology. We are living in times of more or less rapid change; when the increasing facilities of communication, and the consequent breaking down of physical and mental barriers, are causing even the most uncivilized and exclusive tribes, scattered through the length and breadth of India and Burma, to give up many of their ancient customs and beliefs, and to adopt those of their more enlightened neighbours. No doubt masses of information on these points are to be found in the periodical reports issued by the Census Commission; but how few people, immersed as they are in their own affairs, take the trouble to wade through these reports, in order to extract the few items that may appeal to them. The majority, I imagine, content themselves with the reviews furnished by the newspapers, in which it is hardly possible that more than the merest allusion should be made to the most striking points contained in the original documents. Perhaps it would be too much to expect our divisional Secretaries, who are all busily employed on their own branches of study, to make these extracts themselves; but there seems to be no reason why Committees of two or three members each should not be appointed, charged with the duty of keeping the members of the Society informed of the progress that is being made.

In another direction also the Society may perform, if it chooses, a most useful function. That is, in leading public opinion on questions of practical scientific, literary, and even social importance. An instance of the exercise of such a function has occurred within the past year, when the question of providing a public monument to perpetuate the memory of our late Sovereign was mooted, and the most suitable form that such a memorial should take was being discussed. The proposal to found a Medical Research Institute in Calcutta, where those diseases which are incidental to human existence in the tropics can be most conveniently studied, emanated from the Society; and we are glad to find that, although this proposal has not been accepted in its concrete form, yet the idea of devoting some portion of the funds raised to the alleviation of human suffering, an object which was ever present in the thoughts of King Edward VII, has taken root in the public mind, and has been accepted by the Committee formed to decide upon the disposal of the subscriptions.

A question of pressing importance, in which the Society might exercise a valuable influence on public opinion, is that of the form and method of Education that would be most suitable under the conditions prevailing in India. There is no doubt that serious changes are necessary in the present sys-

tem, one that has been established in the country by an alien race, anxious to impress Western ideas of culture upon a people whose point of view differs in many essential respects from their own ; and every serious contribution to the discussion that has already arisen with regard to the direction that these changes should take cannot fail to be useful. The Society numbers among its members many learned men of India, all of whom have passed through the educational mill under its present working conditions, and surely some of them are capable of expressing what, from their point of view, constitute the most glaring defects of the system. It seems to me that the Society would fail in its duty if it did not at least attempt to guide public opinion in this matter ; one which, although of a somewhat controversial character, is or should be entirely dissociated from political questions, and seems to belong most appropriately to the province occupied by a learned body such as this.

These are not the only directions in which I think that the Society might and ought to exercise its influence, but I have perhaps said enough for my present purpose, that is, to impress upon you my opinion that it should be your endeavour to assume a foremost position in the march of civilized man towards the attainment of scientific and social, as well as of literary perfection. The aim of the Society from the beginning has been a high one ; no less, as we learn from the oft-quoted words of our Founder, than the investigation of all that pertains to the operations of Man and Nature in Asia. The field of research that still lies open before you, in spite of the advance made in human knowledge since our Society was founded a century and a quarter ago, is a vast one. And I fervently trust that future years will bring to the Society, not only prosperity along the lines on which it has hitherto travelled, but an increase of activity and influence proportionate to its long and useful career in the past.



Mr. Justice Mookerjee then delivered an address on the work of the Society during the last year.

Vice-President's Address.

In the course of the last five years, the duty has devolved on me several times to address the Society on the occasion of our annual gathering, and I am deeply sensible of the indulgence with which my imperfect survey of the progress of our work has been always received. In the present instance, the interesting address prepared by our retiring President indicates

various channels into which the activity of our members may be turned during the second century of our existence; but his absence from the country since October last has rendered it impossible for him to deal adequately with the history of the last twelve months. I trust, therefore, I may claim your forbearance if I occupy a few minutes of your time with a brief review of the chief features of the work in which we have been engaged during the last year. But before I do so, I hope I may be permitted to refer for a moment to two matters of some importance in connection with what I may call the internal administration of the Society. In the first place, it is a matter for congratulation that the steady increase in the roll of our members has been distinctly maintained during the last year. For the first time in the history of the Society, the number of our members exceeds five hundred, and if we make a comparison with the number as it stood five years ago, the increase during the period has been fully 40 per cent. This is a rate of development of which the most prosperous Societies may be proud, and it is a matter for rejoicing that the accession of our strength is due in a large measure to the members of the medical profession. Their needs are now sedulously watched by our distinguished medical secretary, and I venture to express the hope that this new source of supply will not fail us in the future. The strain upon the finances of the Society must necessarily be great, if its work as a learned institution is to be performed on a scale commensurate with its past reputation, and we trust that, with the advancement of knowledge, there will be a wider appreciation of our work, and a greater readiness on the part of all men of culture to join our ranks. In the second place, as explained in the address of our President, the Council of the Society has arrived at a satisfactory settlement of the difficult problem of our building, which has been a subject of anxious consideration during many years past. The handsome structure in which our valuable Library has been located and our meetings held, is now more than a century old. In recent years, its condition has been unsatisfactory, in spite of constant repairs which have caused a heavy drain on our limited resources. The project of the erection of a large residential building on our land, which occupies a situation of considerable advantage and is an asset of great value, has been minutely examined, criticized and abandoned. The position is unanswerable, that it is inconsistent with the true function and dignity of the Society to engage in building speculation. The Council has consequently decided, and their proposals will shortly be placed before the Society at large, that a building should be erected sufficient to satisfy our legitimate needs. The scheme now under consideration has been rendered feasible, mainly by reason of a generous grant of forty thousand rupees to our building fund by the Government of

India. Since the time of the foundation of our Society, it has been our proud privilege to claim as our patron the head of the administration in this country, and it is not a matter for surprise that our efforts to extend the bounds of knowledge should receive adequate encouragement from the State. The cost of the erection of a new building has not yet been worked out in full detail, and it is not improbable that we may hereafter be driven to ask the Government of India to supplement what it has already so generously given, and we venture to express the hope that, should such a contingency arise, our application will meet with sympathetic consideration by the Government of His Excellency, to whom we are all grateful for the encouragement he has given us by his gracious presence this evening.

Let us now turn for a moment to an examination of the work of the Society during the last twelve months. The feature of that work which at once arrests the attention is the development of what may be compendiously described as Tibetan studies. On a previous occasion, I ventured to lay stress upon the importance of the study of Tibetan sources for the discovery of unexplored materials which might illuminate many a dark corner in Indian history and antiquities. It is now well known that the secluded monks of Tibet carried away from India during, what may be called the dark ages of Indian history, valuable works in different departments of Sanskrit learning which have been preserved in Tibet, sometimes in original, sometimes in translation, though the originals have been completely lost in the country of their birth. The recovery of lost Sanskrit works from Tibetan sources—and similar observations, I may add, apply to Chinese sources—is a matter of considerable interest and importance. I confess, therefore, that every effort made for the promotion of Tibetan studies amongst our scholars, every facility given in this direction, appeals to my sympathy and imagination. We opened the last year with an interesting address by Dr. E. Denison Ross on the great Hungarian Scholar, Csoma de Koros, one of the ornaments of our Society—great in his devotion to pursuit of knowledge, great in his perseverance which alone sustained him all the way from Hungary to India, great in his penetrating insight into the structure of the Tibetan language, and great in the mastery which he acquired of works written in that difficult tongue. During the last year also, we have made satisfactory arrangements for the re-publication in a collected form of the papers of Csoma de Koros, and actually brought out the first part of his trilingual vocabulary which has remained unpublished in our possession for more than three quarters of a century. This work is essentially a Buddhist Sanskrit dictionary of technical and philosophical terms, compiled by Indian Sanskritists, translated into Tibetan by learned Lamas in the Middle Ages, and rendered into English in the beginning of the last century by

Csoma de Koros. The work is under the competent editorship of Dr. Denison Ross and Dr. Satis Chandra Vidyabhusana, and will have the advantage of a masterly introduction by the first-named scholar. In this connection, it is interesting to note that arrangements have been made by the Society to place two new marble tablets, one in English, the other in Hungarian, upon the tomb of Csoma de Koros at Darjeeling. It is but meet that the Society should do honour to the memory of one of our most distinguished members whose works have added to our renown; and we can easily imagine how enraptured his soul would have been, if he could re-visit the scene of his labours, where we have at length engaged a Tibetan Lama to take care of the collection of books so essential for the progress of his favourite studies. I have not yet, however, made any reference to the most notable incident of the last twelve months in connection with the acquisition of materials for the progress of Tibetan studies,—I mean the purchase by the Society of a complete set of the *Tangyur*, a Tibetan encyclopædia of literary works, both sacred and secular, consisting of two-hundred and twenty-five volumes. Gentlemen unacquainted with the history of this wonderful collection, will be able to realize, to some extent, its variety and magnitude when I tell them that one of the four sections into which the entire work is divided, embodies more than one thousand separate treatises on theology, philosophy, logic, ethics, grammar, rhetoric, poesy, prosody, lexicon, astronomy, astrology, medicine, alchemy and the mechanical arts. It is an interesting fact that as the art of printing had been introduced into Tibet from China in very early times, this vast work was stereotyped in wooden blocks, and the edition just acquired for our library appears to have been printed from blocks prepared in 1731 at the monastery of Narthang in Tibet. It is worthy of note in respect of the works comprised in the *Tangyur*, as also those comprised in the other encyclopædia, called the *Kangyur*—which occupies one-hundred-and-eight massive volumes and of which we have possessed a set for many years—that they are mainly of non-Tibetan authorship. The treatises are principally Tibetan versions from Sanskrit and Chinese texts made in the ninth century of the Christian era. It is said that the encyclopædias were put into their present forms, at the end of the thirteenth century, by a distinguished Tibetan sage named Buton, who devoted to the task thirty years of strenuous labour. The traditional account of the circumstances under which the works were compiled, if true, illustrates how even amid the most adverse surroundings and in an age by no means remarkable for its encouragement of literature or spread of civilization, monumental work was accomplished by secluded monks by years of unremitting effort and devotion. Zengis Khan, the famous founder of the Mongolian kingdom, conquered China in the beginning of the thir-

teenth century. His grandson, Kublai Khan, extended his sway over the whole of Central Asia inclusive of Tibet, and some glimpses of the extent of his Empire may be gathered from the writings of the celebrated Venetian traveller Marco Polo. This Kublai Khan was apparently a man of culture, and invited a Tibetan Lama to his Court to assist him in the formation of an alphabet for the Mongolian language. In return for his services, Kublai Khan made the Lama the tributary sovereign of Tibet and spiritual head of the Tibetan Church. The Lama thus placed in a position of authority, employed the sage Buton to enrich the Tibetan language by translations from Chinese and Sanskrit sources. The work was rendered possible by the presence in Tibet of a number of Buddhist Sanskritists who had crossed the Himalayas from India and taken refuge in Tibet on the sack of the University of Vikramsila by Bakh-tear Khiliji. The compilation of the work was thus facilitated by what was then rightly treated in India as a calamity to the cause of Sanskrit and Buddhist learning; and the permanent preservation of the fruits of the joint labours of the Indian Pundits and the Tibetan Lamas was secured by the art of printing which had been introduced into Tibet from China in the seventh century of the Christian era, and had obviously attained considerable development. The two encyclopædias I have mentioned, whose contents have not up to the present time been exhaustively scrutinized, are known to embody works in various departments of Sanskrit learning, the originals of which can no longer be traced in this country. It is, therefore, obviously a matter for congratulation that such an unexplored field of research should be placed within the reach of our members. Copies of the Tangyur are very rare on this side of the Himalayas; so far as I know, there are only two sets, both of them in inaccessible monasteries at Sikim, and some years ago, one of our members considered himself extremely fortunate when after considerable hardship and expense he obtained an access to these monasteries, and was allowed as a special favour to take notes from the encyclopædia. European scholars, however, have been more fortunate; the set which was collected from Nepal by Brian Hodgson, about a century ago, was deposited in the India Office, and another set brought from Gyantse by the Tibet Mission of 1904 found a place in the British Museum. There is also a set in Paris, but two sets secured by the Russian Government and deposited in St. Petersburg are said to be by far the best specimens hitherto obtained. I venture to express the hope that scholars will now be forthcoming in this country to explore the abundance of materials placed at their disposal. Csoma de Koros prepared a very brief abstract of the contents of the Tangyur more than eighty years ago, which has been republished in France. Dr. Satis Chandra Vidyabhusana has published in our

Journal only the first instalment of a subject Catalogue of the work. Dr. Cordier has also recently published a volume of nominal catalogue, and it is understood that Mr. Thomas is engaged in London on a similar task. Here manifestly is an extensive field of research, where the laborious scholar may hope to find profitable work, and no one need regret that he was not born in the last century when Indian studies were still in their infancy. I sincerely trust that our young men will take, in large numbers, to the study of Tibetan, which, under the sanction of the Government of India, is now recognized by the University of Calcutta as one of the subjects of examination.

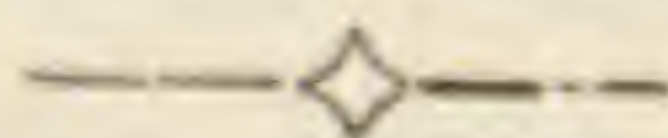
Let us now turn our attention to the work done by our members during the last year in the field of Indian Philology, History and Antiquities. Here, again, we have fortunately acquired what must be deemed an invaluable treasure from the desert of Central Asia. Our Philological Secretary was able to secure for us six old leaves, written in Brahmi characters, belonging to a very old Puthi found by Mr. Kara in the Takla Makan Desert. Three other leaves are known to exist, two in Chicago, and one in Berlin; the latter has been deciphered by Drs. Sieg and Siegling, and has been found to contain names of Bodhi Sattvas. It would obviously be a gracious act on the part of the Society to allow these distinguished scholars to continue the work of investigation they have initiated, and thus throw light, if possible, upon the nature of the contents of the Buddhistic work of which the leaves in our possession appear to form but a fragment. It would be a bold task to anticipate the ultimate result of these investigations, but this much seems to be reasonably clear, that centuries ago Buddhistic and Sanskritic influences which owed their origin to India were in full operation in Central Asia. Amongst the researches prosecuted by our members during the last twelve months, prominent mention must be made of the work of three scholars who have made important contributions to our knowledge of different dialects, namely, Dr. Grierson on Maithili in North Behar, Mr. Baily on the Punjabi, and Mr. Mehl on the Mundari in Chota Nagpur. In the domain of Sanskrit learning, we have had important contributions from Mahamahopadhyaya Haraprasad Sastri, Mr. A. C. Sen and Dr. Satis Chandra Vidya-bhusana. Their papers raise important questions in connection with ancient and mediaeval Indian History, and topics such as supposed reference to Babylon in the Rig Veda, the causes of the downfall of the Empire of Asoka or the date when the celebrated poet Asva Ghosha flourished, must obviously be deemed highly controversial. Other writers, amongst whom may be mentioned Mr. Stapleton, Babu Rakhal Das Banerji and Babu Monmohan Chakravarti, have had recourse to materials of a very different character to enable them to throw light upon obscure points of Indian History. The first two have laid

under contribution coins and inscriptions to establish the antiquity of Dacca and the genealogy of the Sen Kings of Bengal, while the third has traced evidence of Hindu architectural ideals in the early Mahomedan Mosques of Bengal. Dr. Satis Chandra Vidyabhusana has continued his researches in the fascinating subject of the history of mediæval Indian Logic, and has made available to scholars valuable treatises like *Naya Sara*, the only work extant on Brahminic Logic of the Middle Ages, *Pariksha Mokshasutra* of the Digambar Jains, *Nyayavatara* of the Svetamvara Jains and *Nyaya Prabesa* of the Mahayana Buddhists. These works serve to give us considerable insight into the relative positions of the different schools of Indian Logic, a subject hitherto involved in much obscurity. In this connection, reference must be made to an interesting paper on Hindu Logic by Prof. Vanamali Chakravarti, in which he discusses the various theories concerning the standards of right knowledge as laid down by Indian logicians. Of a very different character is the *Memoir on Monuments in Afghanistan* by Mr. Hayden, embodying a masterly investigation which cannot fail to rouse the interest of all serious students of Mahomedan Archaeology. In the field of Arabic and Persian studies also, notable work has been accomplished. Moulavi Abdul Wali has edited for the first time a complete collection of the Quatrains of Abu Said Ibn Abul Khair, of which a fragment only had been published in the proceedings of the Munich Academy, thirty-five years ago, by Prof. Ethé. Of fascinating interest is the collection of poems of Emperor Babur edited by Dr. Denison Ross from the interesting manuscript in the library of the Nawab of Rampore, which is in part in the autograph of the illustrious Royal author. Partly scientific and partly philological in character is the contribution by Mr. Stapleton and Mr. Azoo in which they give us a study of an alchemical compilation of the thirteenth century. In the field of the natural and physical sciences, there have been numerous papers which treat of various points of interest to the investigator, but I trust I may without impropriety mention two of these as of special value. The report of the Committee on the adoption of a standard temperature for laboratory work in India is of the greatest practical utility to all scientific investigators in the Tropics, and we are indebted to Prof. Bruhl for directing attention to the importance of the subject. The other paper on crops and rainfall by Mr. Jacob furnishes us with data to determine the relation between the increase of rainfall and the increase of crops; the subject is obviously one of far-reaching interest and deserves extended investigation.

There is only one other matter which demands special mention on the present occasion. I refer to the work in aid of the search for Sanskrit, Arabic and Persian Manuscripts. The importance of this undertaking cannot be over-estimated, as

the rapidity with which manuscripts in the climate of this country are destroyed, renders it the imperative duty of the State to take early and adequate steps for their rescue and preservation. I have never concealed my opinion that the sums annually placed at our disposal are by no means adequate to meet the exigencies of the situation. The report of the progress of the search during the last year in its two departments, under the respective direction of M. M. Haraprasad Sastri and Dr. Denison Ross, will satisfy the most superficial reader that the limited means under our control have been judiciously and effectively applied. In the field of Sanskrit literature, we have been able to secure manuscripts from 800 to 1000 years old, while six-hundred and twenty-five manuscripts have been examined with a view to acquisition, but, for want of funds, have not yet been purchased. Similarly, in the Arabic and Persian Department, though several valuable manuscripts were secured, notably a commentary on the well-known Arabic work *Safia*, our operations were considerably restricted on account of want of funds. We have also a faint indication of the valuable and hitherto unutilized materials for the history of ancient and mediaeval India which may be available if a vigorous search is instituted in the Rajput States, and among others it may yet be possible to recover the celebrated work *Prithiraj Rasau* in its pristine purity. I trust I may be permitted without impropriety to dwell upon the circumstance that the onerous work which is done by distinguished scholars in aid of the search for these manuscripts is entirely honorary, and their labours have never been remunerated from private funds or public revenues; this, I venture to think, substantially strengthens our claim upon the Government for additional funds to expedite the search and thus rescue from destruction materials for future investigation.

I hope this imperfect review of the work of the Society during the last twelve months will amply justify the statement that our members, most of whom have scanty leisure left for investigation after discharge of their ordinary official duties, have devoted themselves, with praise-worthy determination and with some measure of success, to extend the bounds of knowledge in various departments of intellectual activity which, according to our illustrious Founder, is the object of this Society; and I further hope that the younger members of our Society will feel convinced that the field of research they have just entered is boundless, and that the toiler is likely to be rewarded in the future by as rich and varied a harvest as ever fell to the lot of our predecessors.



Dr. G. Thibaut, Ph.D., D.Sc., C.I.E., read a paper on Indian Astronomy.

The Senior Vice-President announced the election of Officers and Members of Council to be as follows :—

President.

Colonel G. F. A. Harris, M.D., F.R.C.P., I.M.S.

Vice-Presidents.

The Hon. Mr. Justice Asutosh Mukhopadhyaya, C.S.I.,
D.L., D.Sc., F.R.S.E.

G. Thibaut, Esq., Ph.D., C.I.E.

Mahamahopadhyaya Haraprasad Shastri, M.A.

Lieut.-Colonel F. J. Drury, M.B., I.M.S.

Secretary and Treasurer.

General Secretary :—G. H. Tipper, Esq., M.A., F.G.S.

Treasurer :—D. Hooper, Esq., F.C.S.

Additional Secretaries.

Philological Secretary :—E. D. Ross, Esq., Ph.D.

Natural History Secretary :—I. H. Burkill, Esq., M.A.,
F.L.S.

Anthropological Secretary :—N. Annandale, Esq., D.Sc.,
C.M.Z.S., F.L.S.

Joint Philological Secretary :—Mahamahopadhyaya Satis
Chandra Vidyabhusana, M.A., Ph.D., M.R.A.S.

Medical Secretary :—Major L. Rogers, M.D., B.S., I.M.S.

Other Members of Council.

The Hon. Mr. Abdulla al-Mamun Suhrawardy, M.A., LL.D.

Lieut.-Colonel F. P. Maynard, M.D., F.R.C.S., D.P.H.,
I.M.S.

The Hon. Mr. Justice H. Holmwood, I.C.S.

E. P. Harrison, Esq., Ph.D.

Lieut.-Colonel D. C. Phillott.

H. H. Hayden, Esq., B.A., B.E., F.G.S.

W. K. Dods, Esq.

The Senior Vice-President also announced the election of Fellows to be as follows :—

E. A. Gait, Esq., C.I.E., I.C.S.

H. H. Hayden, Esq., B.A., B.E., F.G.S.

The following exhibits were shown:—

Mr. Hooper exhibited charts and specimens connected with the enquiry about the relation between rice and the disease called beri-beri.

The Officers of the Natural History Section of the Indian Museum exhibited specimens of the natural enemies of mosquitoes.

Major A. T. Gage exhibited photographs illustrating the history of quinine in India during the last fifty years.

Mr. Vredenburg exhibited a photograph of an incised rock-drawing from the hill-fort of Raisen in Central India, together with some views of the fort.

Dr. Harrison exhibited certain optical instruments.

Mahamahopadhyaya Haraprasad Shastri exhibited some Sanskrit manuscripts and Bardic Chronicles.

Dr. Satis Chandra Vidyabhusana exhibited a chaitya from Ceylon and explained the photographs of Boroboedor temple in Java.

Dr. Ross exhibited some Arabic and Persian Manuscripts and the leaves found in Central Asia and the Tangur.

The Meeting was then resolved into the Ordinary General Meeting.

Colonel G. F. A. Harris, M.D., F.R.C.P., I.M.S., President, in the chair.

The minutes of the last meeting were read and confirmed.

Eleven presentations were announced.

The following eight gentlemen were balloted for as Ordinary Members:—

Mr. G. R. Kaye, Department of Education, Calcutta, proposed by Dr. E. Denison Ross, seconded by Mahamahopadhyaya Haraprasad Shastri; Mr. Jas. Inch, Messrs. Duncan Bros., 89, Park Street, Calcutta, proposed by Mr. D. Hooper, seconded by Mr. I. H. Burkill; Hon. Mr. Justice Herbert William Cameron Carnduff, C.I.E., I.C.S., Judge, High Court, 5, Hungerford Street, proposed by Hon. Mr. Justice H. Holmwood, I.C.S., seconded by Dr. N. Annandale; Mr. Arthur W. Stonebridge, Chief Electrical Engineer, Messrs. Burn & Co., Ltd., 7, Hastings Street, Calcutta, proposed by Mr. D. Hooper, seconded by Mr. I. H. Burkill; Babu Manmatha Nath Mukherjea, M.A., B.L., Sub-Divisional Officer, Uluberia, Howrah, proposed by Babu Monmohan Chackravarti, seconded by Mahamahopadhyaya Haraprasad Shastri.

padhyaya Haraprasad Shastri; Babu Norendra Nath Law, M.A., 96, Amherst Street, Calcutta, proposed by Babu Monmohan Chackravarti, seconded by Mahamahopadhyaya Haraprasad Shastri; Major H. W. Grattan, R.A.M.C., Command Laboratory, Lucknow, proposed by Major L. Rogers, I.M.S., seconded by Capt. J. W. D. Megaw I.M.S.; Dr. H. G. Waters, East Indian Railway, Jamalpur, proposed by Major L. Rogers, I.M.S., seconded by Capt. J. W. D. Megaw, I.M.S.

The following papers were read :—

1. *Frey John of the Cross O.S.A. (+ 1638).*—A note by REV. H. HOSTEN, S.J.

This paper will be published in a subsequent number of the *Journal*.

2. *Curious Phenomena in Kashmir.*—By PANDIT ANAND KOUL.

There are many places and things in Kashmir which are peculiar in themselves and some of them quite beyond ordinary human comprehension. The orthodox Hindus taking them as Divine manifestations worship them, while others consider that they are merely Nature's phenomena. Some of these I have visited and seen myself, and in regard to others which I have not been able to visit I have ascertained facts from different reliable persons who have actually been to the places and seen the things for themselves. Anything I could not give credence to in regard to places mentioned below, has been omitted by me. There are other places about which wonderful stories are told, but I have omitted them also, as I was not able to visit them myself, nor any trustworthy person could corroborate to me the stories told of them. I give the information I have collected with the object that it may draw the attention of some scientist who may explain away these freaks of Nature.

1. *Amar Náth.*—There is a cave in the eastern mountains eight marches from Srinagar, in which a *lingám* of ice is by itself formed, which, it is said, waxes and wanes with the moon every month. A fair is held here every year on the full-moon day of the month of Sáwan (July-August) at which thousands of Hindu pilgrims from Kashmir and different parts of India come to worship. It is said there exists a cave in the mountains further east of Amar Náth and also in the mountains above Bandipura where similar *lingáms* of ice are formed.

2. *Tulamul in Lár.*—There is a spring at this village, the water of which changes colour every now and then. Sometimes it is purple, sometimes green, and so on. The Hindus worship here. A large fair is held each month on the 8th and 15th days of the bright fortnight, specially of Jeth (May-June).

3. At Takar in Uttar Machhipura there is a spring, the

water of which, like the Tulamul spring, changes colour every now and then.

4. *Trisandhya or Sunda-brári.*—This is the name of an intermittent spring to the south of the Divalgám village in Brang. It remains dry all the year round except in the months of Baisakh and Jeth (April-June). At first the water flows out from it continuously for some days as from an ordinary spring and then it does so at intervals, that is to say, the spring becomes quite void of water and then water reappears therein and flows out of it. This intermittance occurs several times in 24 hours, until in course of time the number of ebb and flow gradually dwindles down to none. A Persian poet has written the following couplet describing this spring :—

*Turja'aine hast dar Kashmir námash Sunda-brár
Amad-o-rafte 'ajab dárad ba roz-o-shab sih hál.*

5. *Rudra-Sandhya.*—This is also a spring like Trisandhya, dry during the whole year but flowing with water continuously for some days and then getting void of it at intervals during the months of Baisakh and Jeth (April=June). It is six miles from Vernág towards the west.

6. *Vásuknág.*—This is a large spring, six miles further west from Rudra-Sandhya. It remains quite dry for six months of winter but flowing with water (which forms a big stream irrigating a large area) for six months of summer.

7. There is a spring situated five miles to the east of Vernág which is called Pavana-Sandhya. It ebbs and flows continually as though it breathes *pavana* or air like a living creature, hence its name. A Persian poet describes it in the following couplet :—

*Chishmae digar ba Kashmir ast námash Pavana-Sand
Hast har dam ámad o raftash chu anjásé rajál.*

8. *Sata Rishi.*—These are seven springs close to one another at Vithavatur near Vernág, which, like Vásuknág, remain dry for six months of winter and flowing with water for summer months.

9. At Halamatpura in Uttar Machhipura there are five springs near one another. A *lingám* of stone is in one of these springs, which is said to move by itself round it, making one move from one corner to the other in one month. Some people explain this away as below. The bed of the spring is sandy and its level varies with the action of water-oozing which makes one corner higher and the other lower alternately, and thus the *lingám* (which does not stand vertical but is lying in a horizontal position) in the bed of the spring rolls down slowly from the higher to the lower corner under the law of gravitation.

10. At Dubjan in Shupayan there is a spring called Tatadán, the water of which is warm.

11. In Brang there is a spring at the village Gagar-Tshunda near Lárík-pura which is called Kon-nág by the Muhammadans and Sitá-kund by the Hindus. Some of the fish therein are blind in one eye.

12. In Lár is the lofty mountain called Harmukh. The popular notion is that a snake within sight of this mountain will not bite.

13. There is a cave temple, called Dyáneshvar, 12 miles to the east from Bandipura in Arin Nullah, in which there is a stone image of a cow on its ceiling, from whose udders water oozes out and falls down below.

14. There is a cave at Bumzu to the north of Mattan, the length of which none has yet been able to find. Another similar cave exists at Biru in which the famous ascetic and philosopher Abhinaugupta together with his 1,200 disciples is said to have entered reciting the well-known hymn—

ॐ व्याप्तचराचरभावविशेषं
चिन्मयमेकमनन्तमनादिम्
भैरवनाथमनाथशरणं
त्वन्मयचित्ततयाह्मदिवंदे १

and to have not returned.

15. There is a place called Svayambhu or Suyam, half a mile to the south-west of the village Nichihom in Machhipura, where after long periods, say once in 30 years, the earth gets heated for a year or so. The Hindus then go there on pilgrimage. Rice with water in pots, buried to neck into the earth, gets cooked by this heat, and the Hindus offer cakes of rice, thus cooked, in the name of their deceased relations. A flame is also produced by pouring down ghee and sugar in a hole dug into the earth about a foot deep. This is evidently a volcanic phenomenon.

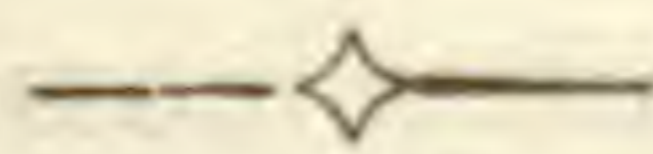
16. There is a tiny little island in the midst of the Jhelum at Priyág or the junction of the Sindh with the Jhelum, on which is a small Chenár which does not either grow taller or shorter or bigger, though ages have passed since when it is there.

17. At the Wuyan village (Ular) there is a spring, bathing in which has the effect of curing itch. There is also a similar spring at Anantnág called Malaknág. Medical men say that they are thermal springs containing iron and sulphurated hydrogen.

18. There is a spring on the top of the Sarbal mountain in Kothár which is called Tsuhar-nág. The water of it gushes out with great force, making whirls like the potter's wheel.

3. *The Bardic Chronicles.*—By MAHAMAHOPADHYAYA HARAPRSAD SHASTRI.

This paper will be published in a subsequent number of the *Journal*.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's rooms on Wednesday, the 8th February 1911, at 9-30 P.M.

Colonel G. F. A. Harris, I.M.S., President, in the Chair.

The following members were present :—

Lt.-Col. W. J. Buchanan, I.M.S., Lt.-Col. J. T. Calvert, I.M.S., Dr. C. H. Elmes, Dr. Gopal Chandra Chatterjee, Dr. Indumadhab Mallick, Captain J. G. P. Murray, I.M.S., Captain J. W. D. Megaw, I.M.S., Lt.-Col. A. H. Nott, I.M.S., Dr. J. E. Panioty, Dr. A. White Robertson, Captain J. D. Sandes, I.M.S., Major L. Rogers, I.M.S., Honorary Secretary.

Visitors :—Assistant Surgeon A. A. E. Baptist, Major C. G. de Gruyther.

The minutes of the last meeting were read and confirmed.

The nomination of the new Medical Secretary was postponed.

Dr. A. White Robertson showed a case of Tubercular caries of the Cervical Vertebrae.

Dr. Chatterjee showed :—(1) Patient in whom a lesion of the upper lip due to Streptococci which was cured by vaccine treatment. (2) A boy with phthisis successfully treated by tuberculin.

Dr. A. White Robertson read a paper on :—“The Microscope in General Practice, with special reference to Blood Counts,” which was discussed by Colonel Harris, Lieut.-Col. Nott, Captain Megaw, Dr. Chatterjee, and Major L. Rogers.



LIST OF MEMBERS AND MEMBERSHIP OF SOCIETY
OF THE ASIATIC SOCIETY OF BENGAL
FOR THE YEAR 1910

LIST OF MEMBERS

OF THE

ASIATIC SOCIETY OF BENGAL.

ON THE 31ST DECEMBER, 1910.

[Faint, illegible text, likely a list of members or a table of contents, possibly including names and titles.]

LIST OF OFFICERS AND MEMBERS OF COUNCIL
OF THE ASIATIC SOCIETY OF BENGAL
FOR THE YEAR 1910.

President :

T. H. Diggs La Touche, Esq., B.A. (Cantab), F.G.S.

Vice-Presidents :

The Hon'ble Mr. Justice Asutosh Mukhopadhyaya,
M.A., D.L., F.R.S.E.

G. Thibaut, Esq., Ph.D., C.I.E.

Mahāmahopādhyāya Haraprasād Shāstrī, M.A.

Lieut.-Colonel F. J. Drury, M.B., I.M.S.

Secretary and Treasurer.

General Secretary :—G. H. Tipper, Esq., M.A.,
F.G.S.

Treasurer :—D. Hooper, Esq., F.C.S.

Additional Secretaries.

Philological Secretary :—E. D. Ross, Esq., Ph.D.

Natural History Secretary :—I. H. Burkill, Esq.,
M.A., F.L.S.

Anthropological Secretary :—N. Annandale, Esq.,
D.Sc., C.M.Z.S.

Joint Philological Secretary :—Mahāmahopādhyāya
Satis Chandra Vidyabhusana, M.A., Ph.D.,
M.R.A.S.

Medical Secretary :—Major L. Rogers, M.D., B.Sc.,
I.M.S.

Other Members of Council.

H. G. Graves, Esq., A.R.S.M.

Babu Monmohan Chakravarti, M.A., B.L.

The Hon. Dr. Abdulla al-Mamun Suhrawardy, M.A.,
LL.D.

Lieut.-Colonel F. P. Maynard, M.D., F.R.C.S.,
D.P.H., I.M.S.

The Hon. Mr. Justice H. Holmwood, I.C.S.

E. P. Harrison, Esq., Ph.D.

Lieut.-Colonel D. C. Phillott.

LIST OF ORDINARY MEMBERS.

R. = Resident. N.R. = Non-Resident. A. = Absent. L.M. = Life Member.
F.M. = Foreign Member.

An Asterisk is prefixed to the names of the Fellows of the Society.

N.B.—Members who have changed their residence since the list was drawn up are requested to give intimation of such a change to the Honorary General Secretary, in order that the necessary alteration may be made in the subsequent edition. Errors or omissions in the following list should also be communicated to the Honorary General Secretary.

Members who are about to leave India and do not intend to return are particularly requested to notify to the Honorary General Secretary whether it is their desire to continue Members of the Society; otherwise, in accordance with Rule 40 of the rules, their names will be removed from the list at the expiration of three years from the time of their leaving India.

Date of Election.		
1907 June 5.	R.	Abdulla al-Mamun Suhrawardy, The Hon. Dr., M.A., D.Litt., LL.D., Barrister-at-Law. 34, <i>Elliott Road, Calcutta.</i>
1909 May 5.	R.	Abdul-Kalam Mohyuddin Ahmad Azad, Maulavi. 13, <i>McLeod Street, Calcutta.</i>
1909 Mar. 3.	N.R.	Abdul Latif, Syed, Deputy Magistrate. <i>Barisal.</i>
1909 July 7.	R.	Abdur Rahim, Maulavi. 51, <i>Taltolla Lane, Calcutta.</i>
1894 Sept. 27.	N.R.	Abdul Wali, Maulavi, District Sub-Registrar. <i>Purulia.</i>
1895 May 1.	R.	Abdus Salam, Maulavi, M.A., Presidency Magistrate. <i>Calcutta.</i>
1901 April 3.	N.R.	Abhaya Sankar Guha, Extra Assistant Commissioner. <i>Nowgong.</i>
1910 April 6	N.R.	Abraham, E. F., I.C.S., Assistant Commissioner <i>Multan, Punjab.</i>
1902 June 4.	N.R.	Abu Ahmed Ghuznavi. <i>Mymensingh.</i>
1903 April 1.	N.R.	Abul Aâs, Maulavi Sayid, Raees and Zemin-dar. <i>Langar Toli, Bankipore.</i>
1907 April 3.	N.R.	Abul Faiz Muhammad Abdul Ali, M.A., Deputy Magistrate. <i>Netrokona, Mymensingh.</i>
1904 Sept. 28.	N.R.	Ahmad Hasain Khan, Munshi. <i>Jhelum.</i>
1888 April 4.	R.	Ahmud, Shams-ul-Ulama Maulavi. 3, <i>Maulavi's Lane, Calcutta.</i>
1898 Nov. 2.	N.R.	Akshaya Kumar Maitra, B.A., B.L. <i>Rajshahi.</i>
1885 Mar. 4.	L.M.	Ali Bilgrami, Sayid, B.A., A.R.S.M., F.G.S. <i>Chudderghaut, Hyderabad.</i>

Date of Election.			
1899 Jan. 4.	N.R.	Ali Hussain Khan, Nawab.	<i>Lucknow.</i>
1903 Oct. 28.	R	Allan, Dr. Alexander Smith, M.B.	3, <i>Esplanade, East, Calcutta.</i> [morah.]
1902 Feb. 5.	N.R.	Ambica Churan Sen, I.C.S. (retired).	<i>Al-</i>
1898 Feb. 2.	R	Amrita Lal Bose, Dramatist.	9-2, <i>Ram Chandra Maitra's Lane, Calcutta.</i>
1897 Jan. 6.	R.	Amrita Lal Sircar, F.C.S., L.M.S.	51, <i>Sankaritolta Lane, Calcutta.</i>
1905 July 5.	R	Amulya Charan Ghosh, Vidyabhusana.	66, <i>Manicktolla Street, Calcutta.</i>
1893 Aug. 31.	N.R.	Anderson, Lieut.-Col. Adam Rivers Steele,	B.A., M.B., D.P.H., C.M.Z.S., I.M.S. <i>Chittagong.</i>
1884 Sept. 3.	A.	Anderson, J. A.	<i>Europe.</i>
1904 Sept. 28.	R.	*Annandale, Nelson, D.Sc., C.M.Z.S., Superintendent,	Indian Museum. <i>Calcutta.</i>
1910 Apl. 6.	N.R.	Ascoli, Frank David, I.C.S.	<i>Dacca.</i>
1909 May 5.	R.	Ashgar, A. A., Barrister-at-Law.	8, <i>European Asylum Lane, Calcutta.</i>
1904 Jan. 6.	R.	Ashton, Ralph Percy.	4, <i>Fairlie Place, Calcutta.</i>
1902 Aug. 27.	R.	Ashutosh Chaudhuri, Barrister-at-Law.	47, <i>Old Ballygunge, Calcutta.</i>
1886 May 5.	R.	*Asutosh Mukhopadhyaya, The Hon'ble Mr. Justice,	M.A., D.L., F.R.A.S., F.R.S.E., Judge, High Court. <i>Calcutta.</i>
1904 July 6.	N.R.	Aulad Hasan, Khan Bahadur, Sayid, Inspector of Registration.	<i>Dacca.</i>
1870 Feb. 2.	L.M.	Baden-Powell, Baden Henry, M.A., C.I.E.	<i>Ferlys Lodge, 29, Banbury Road, Oxford, England.</i>
1909 Mar. 3.	R.	Badri Das Goenka, B.A.	31, <i>Banstolla Street, Calcutta.</i>
1891 Mar. 4.	N.R.	Baillie, The Hon. Mr. Duncan Colvin, I.C.S., Member, Board of Revenue, North-West Provinces of Agra and Oudh.	<i>Allahabad.</i>
1900 Aug. 29.	R.	Baker, His Honour Sir Edward Norman,	K.C.S.I., I.C.S., Lieutenant-Governor of Bengal. <i>Calcutta.</i>
1893 Sept. 28.	R.	Banawari Lala Chaudhuri, B.Sc., Edin.	120, <i>Lower Circular Road, Calcutta.</i>
1891 Feb. 4.	N.R.	Ban Behari Kapur, Raja, C.S.I.	<i>Burdwan.</i>
1869 Dec. 1.	L.M.	Barker, Robert Arnold, M.D., F.G.S.	<i>Fairfield, Oxford Road, Reading, Berkshire, England.</i>
1898 Mar. 2.	N.R.	Barnes, Herbert Charles, M.A., I.C.S., Magistrate and Collector.	<i>Shillong.</i>
1908 Nov. 4.	N.R.	Barnes, James Hector, B.Sc., F.I.C., F.C.S., Principal, Punjab Agricultural College, and Agricultural Chemist, Punjab Govt.	<i>Lyallpur, Punjab.</i>

Date of Election.		
1907 Feb. 6.	N.R.	Barrow, John Rothney, Inspector of Schools. <i>Jorhat, Assam.</i>
1902 May 7.	R.	Bartlett, Edward William John. 4, <i>Esplanade, East, Calcutta.</i>
1895 July 3.	L.M.	Beatson-Bell, Nicholas Dodd, B.A., C.I.E., I.C.S. <i>Europe.</i>
1907 Feb. 6.	N.R.	Bell, Charles Alfred, I.C.S. <i>Gangtok, Sikkim.</i>
1909 April 7.	N.R.	Bentley, Charles A., M.B., D.P.H. <i>Jalpaiguri.</i>
1898 June 1.	R.	Bepin Behari Gupta. <i>Hooghly College, Ohinsura.</i>
1880 April 7.	N.R.	Bepin Chandra Rai. <i>Giridih, Chota Nagpur.</i>
1906 Nov. 7.	N.R.	Bergtheil, Cyril. <i>Sirseah, Mozufferpore.</i>
1876 Nov. 15.	F.M.	Beveridge, Henry, I.C.S. (retired). <i>Pitfold, Shottermill, Haslemere, Surrey, England.</i>
1893 Mar. 1.	N.R.	Bharat Singh, Maharaja Kumara Sirdar, I.C.S. (retired). <i>Allahabad.</i>
1903 Feb. 4.	N.R.	Bhawani Das Batra, Rai, M.A., Revenue Minister, Jammu and Kashmir State. <i>Srinagar, Kashmir.</i>
1902 Mar. 5.	R.	Binoy Krishna Deb, Raja Bahadur. 106-1, <i>Grey Street, Calcutta.</i>
1907 Oct. 30.	R.	Birendra Nath Ghosh, L.M.S., Medical Practitioner. 109, <i>College Street, Calcutta.</i>
1910 May 4.	N.R.	Bishop, T. H., M.R.C.S., L.R.C.S., D.P.H. <i>Paksey, Pabna Dist.</i>
1908 Nov. 4.	N.R.	Bisvesvar Bhattacharji, Deputy Magistrate and Deputy Collector. <i>Faridpur.</i>
1893 Feb. 1.	N.R.	Bodding, The Revd. P. O. <i>Mahalpahari, via Rampore Haut, Sonthal Parganas.</i>
1910 May 4.	R.	Bolton, William Ferrall. <i>United Service Club, Calcutta.</i>
1909 July 7.	R.	Bonerji, Ratnakrishna Curran. 10/1, <i>Elgin Road, Calcutta.</i>
1895 July 3.	A.	Bonham-Carter, Norman, I.C.S. <i>Europe.</i>
1910 July 6.	N.R.	Botham, Arthur William, I.C.S. <i>Barisal.</i>
1906 Sept. 19.	N.R.	Bradley-Birt, Francis Bradley, I.C.S. <i>Khulna.</i>
1909 Mar. 3.	R.	Brajajal Mukherjee, M.A. 9, <i>Old Post Office Street, Calcutta.</i>
1904 July 6.	R.	Brajendra Nath De, M.A., I.C.S. (retired). 22, <i>Loudon Street, Calcutta.</i>
1906 Nov. 7.	N.R.	Bramley, Percy, Superintendent of Police. <i>Agra.</i>
1909 April 7.	R.	Briz Mohan Goenka. 24, <i>Banstolla Street, Calcutta.</i> [<i>Cooch Behar.</i>]
1908 July 1.	N.R.	Brojendra Nath Seal, M.A. <i>Victoria College,</i>
1906 July 4.	R.	Brown, Lieut.-Col. Edwin Harold, M.D., I.M.S. (retired). 4, <i>Harrington Street, Calcutta.</i>
1907 July 3.	R.	Brown, John Coggin, B.Sc., F.G.S., F.C.S., Assistant Superintendent, Geological Survey of India. <i>Calcutta.</i> [<i>Art, Calcutta.</i>]
1909 Oct. 6.	R.	Brown, Percy, A.R.C.A. <i>Government School of</i>

Date of Election.		
1905 Mar. 1.	A.	Brown, William Barclay, I.C.S. <i>Europe.</i>
1907 June 5.	A.	Browning, Colin Harington, M.A. <i>Europe.</i>
1909 Oct. 6.	R.	Brühl, Paul Johannes. <i>Civil Engineering College, Sibpur, Howrah.</i> [<i>Calcutta.</i>
1910. Feb. 2.	R.	Buchan, W. H., I.C.S. <i>United Service Club,</i>
1901 Sept. 25.	R.	Buchanan, Lieut.-Col. Walter James, I.M.S. <i>United Service Club, Calcutta.</i>
1901 June 5.	R.	*Burkill, Isaac Henry, M.A., Reporter on Economic Products to the Government of India. <i>Calcutta.</i>
1896 Jan. 8.	N.R.	Burn, The Hon. Mr. Richard, I.C.S. <i>Allahabad.</i>
1900 May 2.	N.R.	Butcher, Flora, M.D. <i>Yanakpur, Naini Tal.</i>
1898 Sept. 30.	R.	Cable, Sir Ernest, Kt. 101/1, <i>Olive Street, Calcutta.</i>
1906 Dec. 5.	R.	Caddy, Adrian, M.D. (Lond.), F.R.C.S. (Eng.), D.P.H., R.C.P.S. (Lond.). 2-2, <i>Harrington Street, Calcutta.</i>
1907 Apl. 3.	R.	Calvert, Major John Telfer, M.B., M.R.C.P., I.M.S. 14, <i>Russell Street, Calcutta.</i>
1907 Mar. 6.	L.M.	Camaji Byramji Navroji Cama, B.A., LL.B., I.C.S. <i>Raipur.</i>
1901 Mar. 6.	F.M.	Campbell, William Edgar Marmaduke, I.C.S. <i>c/o Messrs. Grindlay & Co., Parliament Street, Westminster, London.</i>
1895 July 3.	R.	Carlyle, The Hon. Mr. Robert Warrant, C.I.E., I.C.S., Secretary to the Government of India, Revenue and Agriculture Department. <i>Calcutta.</i>
1910 May 4.	A.	Carter, Capt. Robert Markham, I.M.S. <i>Europe.</i>
1899 June 7.	N.R.	Chandra Kumar Sarkar. <i>Kawkanik, Moulmein.</i>
1901 Aug. 7.	R.	Chandra Narayan Singh, Rai Bahadur. 82, <i>Lansdowne Road, Calcutta.</i>
1906 Jan. 3.	R.	Chapman, John Alexander. 11, <i>Loudon Street, Calcutta.</i>
1904 July 6.	A.	Charles, Albert Pendrill, B.A., I.C.S. <i>Europe.</i>
1909 Feb. 3.	N.R.	Charu Deb Banerjee, B.A., LL.B. <i>Allahabad.</i>
1907 July 3.	A.	Christie, William Alexander Kynock, B.Sc., Ph.D. <i>Europe.</i>
1909 Nov. 3	N.R.	Christophers, Major Samuel Richmond, M.B., I.M.S. <i>Research Laboratory, Kasauli.</i>
1906 Nov. 7.	N.R.	Clarke, Geoffrey Roth, I.C.S. <i>Postmaster-General, Allahabad.</i>
1907 Dec. 4.	A.	Cohen, Rachel Nathaniel, M.B., F.R.C.S. <i>Europe.</i>
1910 Jan. 5.	A.	Coldstream, Major W. M., R.E. <i>Europe.</i>
1906 July 4.	N.R.	Connor, Captain Frank Powell, F.R.C.S. (Eng.), L.R.C.P. (Lond.), I.M.S. <i>Gaya.</i>
1908 Jan. 1.	A.	Conway-Poole, Capt. Ivan Maxwell, Indian Army. <i>Europe.</i>

Date of Election.		
1910 July 6.	R.	Conyngnam, Major G. P. Lenox, R.E., <i>United Service Club, Calcutta.</i>
1908 Nov. 4.	N.R.	Cook, Capt. Lewis, I.M.S. <i>Lunatic Asylum, Midnapur.</i>
1903 Aug. 26.	R.	Copleston, The Most Revd. Dr. Reginald Stephen, D.D. <i>Lord Bishop of Calcutta.</i>
1898 June 1.	F.M.	Cordier, Dr. Palmyr. 20, <i>Boulavard Gambetta, 20, Hanoi (Tonkin), French Indo-China.</i>
1907 July 3.	R.	Cotter, Gerald de Purcell, Assistant Superintendent, Geological Survey of India. <i>Calcutta.</i> [Street, Calcutta.]
1908 Jan. 1.	R.	Crake, Dr. Herbert Milverton. 15, <i>Park</i>
1901 June 5.	A.	Crawford, Lieut.-Col. Dirom Grey, I.M.S. <i>Europe.</i>
1876 Mar. 1.	F.M.	Crawfurd, James, B.A., I.C.S. (retired). <i>Thornwood, Uddington, Lanarkshire, Scotland.</i>
1887 Aug. 25.	R.	Criper, William Risdon, F.C.S., F.I.C., A.R.S.M. <i>Konnagar, E.I.R.</i>
1895 July 3.	R.	Cumming, John Ghest, I.C.S. 8, <i>Elysium Row, Calcutta.</i>
1905 July 5.	N.R.	Cunningham, John Arthur, B.A. <i>Purulia.</i>
1908 Sept. 2.	A.	Cunningham, John Richard, M.A. <i>Europe.</i>
1873 Dec. 3.	F.M.	Dames, Mansel Longworth, I.C.S. (retired). <i>Algeria, Enfield, Middlesex, England.</i>
1885 Nov. 4.	R.	Damodar Das Barman. 55, <i>Clive Street, Calcutta.</i>
1904 Aug. 3.	N.R.	Dattalraya Balwant Parasnis. <i>Satara.</i>
1910 Jan. 5.	R.	David, David A. 55, <i>Free School Street, Calcutta.</i>
1906 Dec. 5.	A.	Deare, Major Benjamin Hobbs, M.R.C.S. (Eng.), L.R.C.P. (Lond.), D.P.H. (Cantab), I.M.S. <i>Europe.</i>
1904 Sept. 28.	N.R.	DeCourcy, William Bleunerhasset. <i>Silchar P.O., Cachar.</i>
1906 Dec. 5.	N.R.	Dentith, Arthur William, I.C.S. <i>Cooch Behar.</i>
1909 Mar. 3.	R.	Deva Prasad Sarbadhikari, The Hon. Mr., M.A., B.L. 13, <i>Jeliapara Lane, Calcutta.</i>
1910 Dec. 7.	N.R.	Devendra Kumar Banerji. <i>Dacca College, Dacca.</i>
1910 Dec. 7.	R.	Dharmapala, The Anagarika Hevavitarana, 46, <i>Beniapuker Lane, Calcutta.</i>
1910 May 4.	L M	Dhavle, Sankara Balaji, I.C.S. <i>Gulzerbagh.</i>
1898 Jan. 5.	R.	Dods, William Kane. Agent, Hongkong and Shanghai Banking Corporation. <i>Calcutta.</i>
1906 Dec. 5.	N.R.	Donnan, Major William, Indian Army, Examiner of Ordnance Factory Accounts in India. <i>Lucknow.</i>
1909 Nov. 3.	N.R.	Donovan, Major Charles, M.D., I.M.S. <i>General Hospital, Madras.</i>

Date of Election.		
1902 July 2.	R.	Doxey, Frederick. 9, <i>Queen's Park, Ballygunge, Calcutta.</i> [<i>Jhansi.</i>]
1909 Aug. 4.	N.R.	Drake-Brockman, Digby Livingstone, I.C.S.
1892 Sept. 22.	R.	Drury, Lient.-Col Francis James, I.M.S. <i>Medical College, Calcutta.</i>
1905 April 5.	N.R.	Dunnett, James Macdonald, I.C.S., Settlement Officer. <i>Ludhiana.</i>
1905 May 3.	R.	Dwarkanath Chakravarti, M.A., B.L., Vakil, High Court. <i>Calcutta.</i>
1906 Nov. 7.	N.R.	Eadie, Lient. John Inglis. <i>97th Deccan Infantry, Jubbulpur.</i>
1907 Sept. 25.	A.	Eakins, Olin, M.D. <i>Europe.</i>
1900 July 4.	R.	Earle, The Hon. Mr. Archdale, I.C.S. 12, <i>Loudon Street, Calcutta.</i>
1903 May 6.	N.R.	Edwards, Walter Noel. <i>Sootea P.O., Tezpur, Assam.</i>
1910 May 6.	N.R.	Edwards, Lient. W. M., Indian Army. <i>Barian, Murree Hills.</i>
1910 April 6.	R.	Elmes, Dr. Cecil H. <i>25, Park Street, Calcutta.</i>
1910 Jan 5.	R.	Farquhar, J. N., M.A. <i>7, Ohowringhee, Calcutta.</i>
1901 Mar. 6.	N.R.	Fergusson, John Carlyle, I.C.S. <i>Saharanpur.</i>
1904 Aug. 3.	R.	Fermor, Lewis Leigh, A.R.S.M., D.Sc., F.G.S., Assistant Superintendent, Geological Survey of India. <i>Calcutta.</i>
1908 Sept. 2.	N.R.	Fida Ali, Syed, <i>Arrah.</i>
1906 Dec. 5.	R.	Finck, Herman H. G., M.D., Surgeon to the Consulate-General for Germany. <i>19, Camac Street, Calcutta.</i>
1906 Oct. 31.	N.R.	Finlow, Robert Steel, Fibre Expert to the Govt. of Eastern Bengal and Assam. <i>Pusa, Tirhoot.</i>
1907 Mar. 6.	N.R.	Firminger, Revd. Walter Kelly, M.A., B.D., F.R.G.S. <i>Shillong.</i>
1910 Sept. 7.	N.R.	Fortescue, Capt. Archer Irvine, R.A.M.C. 50, <i>Cantonments, Cawnpore.</i>
1906 Dec. 5.	R.	Foster, Captain Henry Bertram, I.M.S. <i>Presidency General Hospital, Calcutta.</i>
1904 May 4.	N.R.	Framjee Jamasjee Thanawala. <i>90, Cawasjee Patel Street, Fort, Bombay.</i>
1910 April 6.	N.R.	Francis, Lient. Reginald Frankland, Indian Army. <i>Jullunder, Punjab.</i>
1905 Jan. 4.	A.	Fraser, Sir Andrew Henderson Leith, M.A., LL.D., K.C.S.I. <i>Europe.</i>
1910 Nov. 2.	N.R.	Friend-Pereira, Joseph Ernest. <i>Goalpara, Assam.</i>
1903 Mar. 4.	R.	Gage, Captain Andrew Thomas, M.A., M.B., B.Sc., F.L.S., I.M.S. <i>Royal Botanic Garden, Sibpur, Howrah.</i>

Date of Election.		
1893 Jan. 11.	N.R.	Gait, Edward Albert, C.I.E., I.C.S. <i>Simla.</i>
1908 Feb. 5.	N.R.	Gardener-Brown, John Gerald Gardener, M.A. <i>Muir Central College, Allahabad.</i>
1907 Sept. 25.	N.R.	Gibbon, Captain Charles Monk. <i>89th Royal Irish Fusiliers. United Service Club, Simla.</i>
1906 Feb. 7.	R.	Girindra Kumar Sen. <i>100, Grey Street, Calcutta.</i>
1908 Feb. 5.	R.	Girindra Nath Mukhopadhyaya, B.A., M.B. <i>80, Russa Road, North, Bhowanipur, Calcutta.</i>
1902 Feb. 5.	R.	Girish Chandra Ghosh, Dramatist. <i>13, Bose- para Lane, Calcutta.</i>
1889 June 5.	N.R.	Girjanath Roy, Maharaja. <i>Dinagepore.</i>
1908 Feb. 5.	R.	Gopal Chandra Chatterji, M.B. <i>Medical Col- lege, Calcutta.</i>
1909 Jan. 6.	R.	Gourlay, William Robert, I.C.S. <i>8, Elysium Row, Calcutta.</i>
1901 Aug. 28.	N.R.	Govinda Das. <i>Durgakund, Benares City.</i>
1909 Jan. 6.	R.	Govinda Lall Mukherjee. <i>9, Old Post Office Street, Calcutta.</i>
1910 Sept. 7.	R.	Gravely, Frederic Henry, M.Sc., Asstt. Supdt., <i>Indian Museum. Calcutta.</i>
1905 May 3.	R.	Graves, Henry George, A.R.S.M. <i>2, Bankshall Street, Calcutta.</i>
1907 June 5.	R.	Green, Lieut.-Col. Charles Robert Mortimer, M.D., F.R.C.S., I.M.S. <i>6, Harrington Street, Calcutta.</i>
1910 Mar. 2.	N.R.	Greig, Major Edward David Wilson, M.B., I.M.S. <i>Kasauli, Punjab.</i>
1910 Sept. 7.	R.	Grey, Major William George, Indian Army. <i>4, Park Street, Calcutta.</i>
1900 Dec. 5.	L.M.	Grieve, James Wyndham Alleyne, Deputy Conservator of Forests. <i>Darjeeling.</i>
1910 April 6	R.	Grubl, D. E. <i>1, Crooked Lane, Calcutta.</i>
1904 Jan. 6.	N.R.	Gulab Shanker Dev Sharman, F.T.S., M.R.A.S., Private Secretary to H H. the Maharani Sahiba of Bettiah. <i>Allahabad.</i>
1901 Mar. 6.	N.R.	Habibur Rahman Khan, Maulavi, Raees. <i>Bhikanpur, Dt. Aligarh.</i>
1892 Jan. 6.	F.M.	Haig, Lieut.-Col. Wolseley, Indian Army. <i>H. B. M.'s Consulate. Kerman, Persia.</i>
1907 Aug. 7.	N.R.	Haines, Henry Haselfoot, F.C.S., F.L.S. <i>Nagpur.</i>
1909 Nov. 3.	R.	Hale, Alexander, M.I.C.E.I. <i>2, Grand Trunk Road, Howrah.</i>
1908 June 3.	R.	Hallowes, Kenneth Alexander Knight, B.A., A.R.S.M., F.G.S., Assistant Superintendent, Geological Survey of India. <i>Calcutta.</i>
1904 Sept. 28.	A.	Hallward, Norman Leslie. <i>Europe.</i>
1885 Feb. 4.	R.	*Haraprasad Shastri, Mahamahopadhyaya, M.A. <i>12/1/4, Pataldanga Street, Calcutta.</i>

Date of Election.		
1907 Feb. 6.	N. R.	Hare, His Honour Sir Lancelot, K.C.S.I., I.C.S., Lieutenant-Governor of Eastern Bengal and Assam. <i>Shillong.</i>
1904 Jan. 6.	R.	Harendra Krishna Mukerjee, M.A. 54, <i>Sankaripara Road, Calcutta.</i>
1903 June 3.	R.	Harinath De, M.A., Librarian, Imperial Library. <i>Calcutta.</i> [Delhi.]
1902 Dec. 3.	N.R.	Harnarain Shastri, Goswami. <i>Hindu College,</i>
1908 Feb. 5.	R.	Harniman, B. G. 15, <i>Ballygunge, Calcutta.</i>
1906 Dec. 5.	N.R.	Harris, Lieut. G. 56th <i>Infantry, F.F., Hangu.</i>
1906 July 4.	R.	Harris, Col. George Francis Angelo, M.D., F.R.C.P., I.M.S. 25, <i>Park Street, Calcutta.</i>
1908 April 1.	R.	Harrison, Edward Philip, Ph.D. <i>Presidency College, Calcutta.</i>
1910 May 4.	N.R.	Harvey, Capt. William Frederick, I.M.S. <i>Pasteur Institute, Kasauli.</i>
1884 Mar. 5.	L.M.	Hassan Ali Mirza, Sir Wala Qadr Sayid, G.C.I.E. <i>Murshidabad.</i>
1897 Feb. 3.	R.	Hayden, Henry Herbert, B.A., B.E., F.G.S., Director, Geological Survey of India. <i>Calcutta.</i>
1906 Dec. 5.	R.	Hayward, Major William Davey, M.B., I.M.S. <i>Clyde Row, Hastings, Calcutta.</i>
1905 July 5.	N.R.	Hemchandra Gossain. Extra Assistant Commissioner. <i>Tezpur.</i>
1905 May 3.	N.R.	Hemendra Prasad Ghose, Zemindar and Litterateur. <i>Prasad Lodge, Changalbha P.O., Jessore.</i>
1907 Nov. 6.	N.R.	Hepper, Captain Lionel Lees. <i>Royal Artillery, Maymyo, Burma.</i>
1908 June 3.	R.	Herron, Alexander Macmillan, B.Sc., Asst. Supdt., Geological Survey of India. <i>Calcutta.</i>
1908 June 3.	R.	Hira Lall Bose, Rai Bahadur, L.M.S. 25/2, <i>Mott's Lane, Calcutta.</i>
1908 April 1.	N.R.	Hirst, Capt. Frederick Christian. <i>Indian Army, Shillong.</i>
1906 Dec. 5.	R.	Hirst, Reginald John, District Superintendent of Police. 15, <i>Camac Street, Calcutta.</i>
1891 July 1.	F.M.	*Holland, Sir Thomas Henry, K.C.I.E., D.Sc., A.R.C.S., F.G.S., F.R.S. <i>Westwood, Alderley Edge, Cheshire, England.</i>
1908 July 1.	R.	Holmwood, The Hon. Mr. Justice Herbert, I.C.S., Judge, High Court. 22, <i>Theatre Road, Calcutta.</i>
1910 Jan. 5.	R.	Hope, Geoffroy D., B.Sc., Ph.D. <i>Indian Museum, Calcutta.</i>
1898 Feb. 2.	R.	*Hooper, David, F.C.S. 1, <i>Sudder Street, Calcutta.</i>
1909 May 5.	N.R.	Horovitz, Josef, Ph.D. <i>M.A.O. College, Ali-garh.</i>

Date of Election.		
1901 Dec. 4.	R.	Hossack, William Cardiff, M.D., D.P.H. 3, Loudon Street, Calcutta.
1873 Jan. 2.	L.M.	Houstoun, George L., F.G.S. Johnstone Castle, Renfrewshire, Scotland.
1906 May 2.	N.R.	Howell, Evelyn Berkeley, B.A., I.C.S. Ajmir.
1905 July 5.	N.R.	Humphries, Edgar de Montfort, B.A., I.C.S., Settlement Officer. Pertabgarh.
1908 June 3.	A	Hutchinson, C. M. Europe. [Road, Calcutta.
1909 Mar. 3.	R.	Indu Madhab Mullick, M.A., M.D. 70, Harrison
1906 Dec. 5.	N.R.	Jack, James Charles, I.C.S., Settlement Officer, Eastern Bengal and Assam. Faridpur.
1904 Jan. 6.	N.R.	Jackson, Victor Herbert, M.A. Patna College, Bankipur.
1908 Nov. 4.	F.M.	Jacob, Sydney Montague, I.C.S. C/o Messrs. H. S. King & Co., Pall Mall, London.
1898 Mar. 2.	N.R.	Jadunath Sarkar. Patna College, Bankipur.
1903 July 1.	L.M.	Jagadindranath Roy, Maharaja Bahadur. 6, Lansdowne Road, Calcutta.
1895 Mar. 6.	R.	Jagadis Chandra Bose, M.A., D.Sc., C.I.E. Presidency College, Calcutta.
1907 Dec. 4.	R.	James, Henry Rosher, M.A., Bengal Education Service, Principal, Presidency College. Calcutta.
1895 Aug. 29.	N.R.	Jatindranath Rai Chaudhuri, M.A., B.L., Zemindar. Taki, Jessore.
1907 Sept. 25.	N.R.	Jenkins, Owen Francis, I.C.S., Offg. Joint Magistrate. Budaon, U.P.
1889 Jan. 2.	R.	Jogendra Chandra Ghose, M.A., B.L., Pleader, High Court. 25, Hurrish Chunder Mookerjee Road, Bhowanipore, Calcutta.
1896 Mar. 4.	R.	Jogendra Nath Das-Gupta, B.A. (Oxon), Barrister-at-Law. Hughli College, Chinsura.
1902 May 7.	R.	Jogendra Nath Sen, Vidyabhusana, M.A. 31, Prasanna Kumar Tagore's Street, Calcutta.
1910 April 6.	R.	Johnston, J. C. R. C/o Messrs. Grindlay & Co., Calcutta.
1908 June 3.	R.	Jones, Herbert Cecil, A.R.S.M., A.R.C.S., F.G.S., Asst. Supdt., Geological Survey of India. Calcutta.
1906 July 4.	R.	Jones, Lieut.-Col. John Lloyd, M.B. (Dub.), M.R.C.S. (Lond.), D.P.H. (Cantab), F.C.A., I.M.S. United Service Club, Calcutta.
1908 Dec. 2.	N.R.	Jordon, Lieut.-Colonel J., I.M.S. Monghyr.
1899 Sep. 29.	R.	Jotindra Nath Mukharji, B.A., Solicitor. 3, Old Post Office Street, Calcutta.
1908 Sept. 23.	N.R.	Jyotiprakas Nande, Lala, Zemindar. Burdwan.
1909 Aug. 4.	N.R.	Jyotis Chandra Bhattacharjee, M.A., B.L. Purneah.

Date of Election.		
1904 Mar. 4.	N.R.	Kamlanand Singh, Kumar. <i>Srinagar Raj, Srinagar P.O., Purneah District.</i>
1905 May 3.	R.	Kashi Prasad Jayaswal, Bar.-at-Law, High Court. <i>Calcutta.</i>
1877 Aug. 30.	R.	Kedar Nath Dutt. 1, <i>Sikdarpara Lane, Calcutta.</i>
1910 May 4.	R.	Kemp, S., B.A. Senior Assistant Superintendent, Indian Museum. <i>Calcutta.</i>
1882 Mar. 1.	N.R.	Kennedy, Pringle, M.A., B.L., Vakil. <i>Mozafferpur.</i>
1906 Aug. 1.	R.	Kennedy, William Willoughby, M.A., M.D., D.P.H., M.R.S.C., L.R.C.P. 36, <i>Chowringhee, Calcutta.</i>
1906 Sept. 19.	R.	Kesteven, Charles Henry, Solicitor to Government. 26, <i>Dalhousie Square, Calcutta.</i>
1909 Oct. 6.	R.	Khaliluddin Ahmed, Dr. 36, <i>Taltolla Lane, Calcutta.</i>
1909 April 7.	N.R.	Kilner, John Newport, M.B., L.R.C.S., L.R.C.P. <i>Adra, Manbhum.</i>
1908 Feb. 5.	A.	King, Capt. George, M.B., I.M.S. <i>Europe.</i>
1910 Feb. 2.	R.	Kingdon, Thomas Hanson. 13, <i>Pretoria Street, Calcutta.</i>
1895 Sept. 19.	N.R.	Kiran Chandra De, B.A., I.C.S., Registrar of Co-operative Credit Societies, Eastern Bengal and Assam. <i>Shillong.</i>
1910 Mar. 2.	R.	Kirkpatrick, W. <i>Chartered Bank Buildings, Calcutta.</i>
1904 May 4.	A.	Knox, Kenneth Neville, I.C.S. <i>Europe.</i>
1909 Jan. 6.	R.	Kshitindranath Tagore, B.A. <i>Howrah.</i>
1896 July 1.	R.	Küchler, The Hon. Mr. George William, M.A., Director of Public Instruction, Bengal. <i>Calcutta.</i>
1910 Sept. 7.	N.R.	Kumar Sarat Roy. <i>Dayarampur, Rajshahi.</i>
1894 July 4.	N.R.	Kushal Pal Singh, Raja, M.A. <i>Narki.</i>
1895 Aug. 29.	R.	Lachmi Narayan Singh, M.A., B.L., Pleader, High Court. <i>Calcutta.</i>
1887 May 4.	L.M.	Lanman, Charles Rockwell, 9, <i>Farrar Street, Cambridge, Massachusetts, U.S. America.</i>
1889 Mar. 6.	L.M.	*La Touche, Thomas Henry Digges, B.A., F.G.S. 11, <i>Tivoli Terrace, S., Kingstown, Co. Dublin, Ireland.</i>
1910 Nov. 2.	N.R.	Law, H. D. Graves, I.C.S. <i>Gopalganj, Saran.</i>
1909 Jan. 6.	R.	Leake, A. Martin, F.R.C.S., V.C. 14, <i>Garden Reach Road, Calcutta.</i>
1902 July 2.	N.R.	Leake, Henry Martin, M.A., F.L.S., Economic Botanist to the Government of United Provinces. <i>Cawnpur.</i>
1909 April 7.	N.R.	Leather, Walter, Ph.D., Imperial Agricultural Chemist. <i>Pusa.</i>

Date of Election.		
1889 Nov. 6.	R.	Lee, William A., F.R.M.S. 38, <i>Strand Road, Calcutta.</i>
1909 Mar. 3.	R.	LeQuesne, Rev. W. R. <i>The Parsonage, Hastings, Calcutta.</i>
1902 Oct. 29.	R.	Lewes, A. H. 25, <i>Mangoe Lane, Calcutta.</i>
1908 Feb. 5.	N.R.	Lindesay, Major Victor Edward Hugh, M.B., I.M.S. <i>Darbhanga.</i>
1907 Dec. 4.	N.R.	Lindsay, James Hamilton, M.A., I.C.S. <i>Dhanbaid.</i>
1910 Mar. 2.	R.	Lister, Capt. A. E. J., I.M.S. <i>Fort William, Calcutta.</i>
1889 Feb. 6.	N.R.	Little, Charles, M.A. <i>Patna College, Bankipur.</i>
1907 Dec. 4.	N.R.	Little, James Henry, Assistant Master, Nawab Bahadur's Institution. <i>Murshidabad.</i>
1907 Mar. 6.	R.	Lloyd, Captain Richard Ernest, M.B., B.Sc., I.M.S. 10, <i>Middleton Street, Calcutta.</i>
1909 Nov. 3.	A.	Löffler, Emanuel Mano. <i>Europe.</i>
1906 Oct. 31.	N.R.	Luard, Captain Charles Eckford, Indian Army, M.A. (Oxon). <i>Resident, Indore.</i>
1910 April 6.	N.R.	Ludwig, Eugen. <i>Gudur.</i>
1902 July 2.	R.	Luke, James, Journalist. 98, <i>Olive Street, Calcutta.</i>
1905 Aug. 2.	N.R.	Lukis, The Hon. Surgeon-General Charles Pardey, C.S.I., M.B., F.R.C.S., I.M.S. <i>Simla.</i>
1870 April 7.	L.M.	Lyman, B. Smith. 708, <i>Locust Street, Philadelphia, U.S. America.</i>
1896 Mar. 4.	A.	MacBlaine, Frederick, I.C.S. <i>Europe.</i>
1905 Aug. 2.	A.	McCay, Captain David, M.B., I.M.S. <i>Europe.</i>
1907 Aug. 7.	N.R.	McIntosh, William, Agent, Bank of Bengal. <i>Hyderabad.</i>
1907 April 3.	N.R.	Mackelvie, Captain Maxwell, I.M.S. <i>Durbhanga.</i>
1906 April 4.	A.	Mackenzie, Evan, Church of Scotland. <i>Europe.</i>
1893 Jan. 11.	L.M.	Maclagan, Edward Douglas, M.A., I.C.S. <i>O/o Messrs. H. S. King & Co., 9, Pall Mall, London.</i>
1899 Mar. 1.	N.R.	McMinn, Charles W., B.A., I.C.S. (retired). <i>Jath Tal, Bhim P.O., Kumaon.</i>
1891 Feb. 4.	R.	Macpherson, Duncan James, M.A., C.I.E., I.C.S. <i>Chinsura.</i>
1902 April 2.	N.R.	Maddox, Major Ralph Henry, I.M.S. <i>Darjeeling.</i>
1893 Jan. 11.	L.M.	Madho Rao Scindia Alijah, Bahadur, Colonel, His Highness Maharajah Sir, G.C.S.I., G.C.V.O., A.D.C., LL.D., Maharajah of Gwalior. <i>Jai Bilas, Gwalior.</i>
1907 July 3.	N.R.	Mahendra Nath De, M.A., B.Sc. <i>Habigunge.</i>
1895 Aug. 29.	R.	Mahmud Gilani, Shams-ul-Ulama Shaikh. 23, <i>Lower Chitpur Road, Calcutta.</i>

Date of Election.		
1901 July 6.	N.R.	Malyon, Lieut. Frank Hailstone. 21st Punjabis, Bannu.
1909 Mar. 3.	R.	Manmatha Nath Chatterjee, M.B. 295/1, Upper Circular Road, Calcutta.
1906 June 6.	R.	Manmatha Nath Mitra, Kumar. 34, Shampukur Street, Calcutta.
1908 Mar. 4.	R.	Manmatho Nath Moitry, Landholder. Serampore.
1901 June 5.	N.R.	Mann, Harold Hart, D.Sc., M.Sc., F.L.S., Principal, Agricultural College. Poona.
1899 Aug. 30.	N.R.	Mannu Lal, Civil Surgeon. Barabanki.
1905 Dec. 6.	F.M.	Marsden, Edmund, B.A., F.R.G.S. 12, Ellerdale Road, Hampstead, London.
1902 May 7.	A.	Marshall, John Hubert, M.A. Europe.
1909 Mar. 3.	R.	Matilal Ganguli, Rai Bahadur. Currency Office, Calcutta.
1892 April 6.	R.	Maynard, Lieut.-Col. Frederic Pinsent, M.B., D.P.H., F.R.C.S., I.M.S., Professor of Ophthalmic Surgery, Medical College. Calcutta.
1905 Feb. 1.	R.	Megaw, Captain John Wallace Dick, M.B., I.M.S. Presidency General Hospital, Calcutta.
1895 July 3.	N.R.	Melitus, Hon. Mr. Paul Gregory, C.I.E., I.C.S. Shillong.
1884 Nov. 5.	R.	Middlemiss, Charles Stewart, B.A., F.G.S., Superintendent, Geological Survey of India. Calcutta.
1905 Dec. 6.	R.	Midhut Mohamed Hossain Khan. 8, Golam Sobhan's Lane, Calcutta.
1884 Sep 3.	R.	Miles, William Harry. 7, Church Lane, Calcutta.
1904 April 6.	A.	Miller, The Hon. Mr. John Ontario, C.S.I., I.C.S. Europe.
1898 April 6.	N.R.	Milne, Major Charles John Robertson, M.B., I.M.S. Berhampur.
1909 July 7.	R.	Milne, William Stanley, I.C.S. 3, Loudon Street, Calcutta.
1906 Mar. 7.	N.R.	Milsted, Walter Percy Spencer. Boys' High School, Allahabad.
1908 Jan. 1.	N.R.	Moberly, Arthur Norman, M.A., I.C.S. Sambalpur.
1885 June 3.	N.R.	Mohammad Naemullah, Maulavi. Bijnor.
1880 Aug. 4.	L.M.	Mohanlall Vishnulall Pandia, Pandit, F.T.S. Muttra.
1908 Mar. 4.	A.	Mollison, James. Europe.
1901 Aug. 7.	N.R.	Molony, Edmund Alexander, I.C.S. Gorakhpur.
1890 June 4.	R.	*Monmohan Chakravarti, M.A., B.L., Bengal Provincial Civil Service. 14, Palmer's Bazaar Road, Balliaghatta, Calcutta.
1895 July 3.	N.R.	Monohan, Francis John, I.C.S., Commissioner, Assam Valley District. Shillong.

Date of Election.		
1910 Feb. 2.	R.	Monohar Lal, M.A. <i>Barrackpore.</i>
1906 Dec. 5.	N.R.	More, Lieut. James Carmichael. <i>51st Sikhs F.F., Bannu.</i>
1910 April 6.	N.R.	Morrison, Capt. John, I.M.S. <i>Sibsagar, Assam.</i>
1906 Dec. 5.	N.R.	Morton, Captain Sidney. <i>24th Punjabis, Meerut.</i>
1908 Dec. 2.	R.	Moses, Capt. Owen St. John, M.D., F.R.C.S., I.M.S., Resident Physician, Medical College, <i>Calcutta.</i>
1909 Nov. 3.	N.R.	Mrityunjoy Roychaudhury. <i>Shyampur P.O., Rungpur.</i>
1906 July 4.	A	Mulvany, Major John, I.M.S. <i>Europe.</i>
1905 Mar. 1.	R.	Muralidhar Banerjee. <i>Sanskrit College, Calcutta.</i>
1906 Dec. 5.	N.R.	Murphy, Captain Charles Cecil Rowe, <i>30th Punjabis, Jhansi.</i>
1906 Dec. 5.	R.	Murray, Captain John George Patrick, I.M.S. <i>Medical College, Calcutta.</i>
1910 Nov. 2.	N.R.	Murray, William Alfred, B.A. (Cantab), M.B., C.M. <i>Chittagong.</i>
1908 Sept. 23.	N.R.	Muzaffur Ali Khan Bahadur, Syed, Zemin- der and Rais. <i>Jausath, Dist. Muzaffarnagar.</i>
1894 Sep. 27.	R.	Nagendra Nath Basu. <i>20, Kentapuker Lane, Bagbazaar, Calcutta.</i>
1907 Jan. 2.	N.R.	Nasir Ali, Khan Bahadur, Mir, Superinten- dent, North India Salt Revenue. <i>Farrash- khana, Delhi.</i>
1907 Jan. 2.	N.R.	Nasir Hosein Khan, S., Landholder. <i>Patna City.</i>
1904 Dec. 7.	N.R.	Nathan, Robert, I.C.S., Commissioner, Dacca Division. <i>Dacca.</i>
1900 Feb. 5.	A.	Nesfield, Capt. Vincent Blumhardt, F.R.C.S., L.R.C.P., I.M.S. <i>Europe.</i>
1901 Mar. 6.	N.R.	Nevill, Henry Rivers, I.C.S., Editor, District Gazetteers, United Provinces. <i>Allahabad.</i>
1910 May 4.	R.	Newman, Major Ernest Alan Robert New- man, I.M.S. <i>Campbell Medical Hospital, Calcutta.</i>
1909 Mar. 3.	R.	Nilmani Chakravarti, M.A. <i>Presidency College, Calcutta.</i>
1889 Aug. 29.	L.M.	Nimmo, John Duncan. <i>C/o Messrs. Walter Duncan & Co., 137, West George Street, Glasgow.</i>
1887 May 4.	R.	Nobinchand Bural, Solicitor. <i>10, Old Post Office Street, Calcutta.</i>
1906 Dec. 5.	N.R.	Norman, Henry Campbell, M.A. <i>Queen's Col- lege, Benares.</i>
1908 Feb. 5.	R.	Nott, Lieut.-Col. Arthur Holbrook, M.D., I.M.S. <i>Howrah.</i>

Date of Election.		
1901 June 5.	R.	Nundolal Dey. <i>Chinsura.</i>
1900 Dec. 5.	F.M.	O'Connor, Major William Frederick Travers, C.I.E., Royal Artillery. <i>H. B. M.'s Consulate-General, Meshed, Persia.</i>
1906 Dec. 5.	R.	O'Kinealy, Lieut.-Col. Frederick, M.R.C.S. (Eng.), L.R.C.P. (Lond.), I.M.S. <i>Govt. House, Calcutta.</i>
1909 Jan. 6.	R.	Oldham, The Hon. Mr. Charles Evelyn Arbuthnot William, I.C.S. 22, <i>Theatre Road, Calcutta.</i>
1910 May 4.	R.	Oldham, Major Benjamin Curvey, I.M.S. 31/1, <i>Judge's Court Road, Calcutta.</i>
1905 May 3.	N.R.	Ollenbach, Alfred James, B.A., I.C.S. <i>Khondmals, Phulbani, Orissa.</i>
1905 Nov. 1.	R.	O'Malley, Lewis Sydney Steward, B.A., I.C.S. <i>United Service Club, Calcutta.</i>
1892 Mar. 2.	L.M.	Ooday Pratab Singh, Raja, C.S.I., Raja of Bhinga. <i>Bhinga.</i>
1909 Oct. 7.	R.	Ordhendhu Kumar Ganguli. 12, <i>Ganguli's Lane, Calcutta.</i>
1906 Aug. 1.	A.	Osburn, Captain, Arthur C., M.R.C.S., L.R.C.P., (Lond.), R.A.M.C. <i>Europe.</i>
1908 Aug. 5.	N.R.	Owens, Capt. Terence Francis, I.M.S., Chemical Examiner to the Government of Burma. <i>Rangoon.</i>
1909 April 7.	N.R.	Ozzard, Lieut -Col. Fairlie Russell, I.M.S. <i>Dinapur.</i>
1907 July 3.	R.	Page, William Walter Keightley, Solicitor. 10, <i>Old Post Office Street, Calcutta.</i>
1909 Dec. 1.	R.	Panchanan Ghose, M.A. 65/4, <i>Lansdowne Road, Calcutta.</i>
1892 Dec. 7.	R.	Panchanan Mukhopadhyaya. 45, <i>Bechoo Chatterji's Street, Calcutta.</i>
1907 Feb. 6.	R.	Panioty, John Emanuel, L.R.C.P. (Lond.), L.R.C.P. & S. (Edin.). 19, <i>Royd Street, Calcutta.</i>
1901 Aug. 28.	N.R.	Panton, Edward Brooks Henderson, B.A., I.C.S. District and Sessions Judge. <i>Burdwan.</i>
1899 Aug. 2.	R.	Peake, Charles William, M.A., Meteorological Reporter to the Government of Bengal. <i>Calcutta.</i>
1907 Dec. 4.	R.	Pearse, Thomas Frederick, M.D., F.R.C.S., M.R.C.P., D.P.H., Health Officer. <i>Calcutta.</i>
1906 Dec. 5.	A.	Peart, Captain Charles Lubé. 106th <i>Hazara Pioneers. Europe.</i>
1888 June 6.	L.M.	Pennell, Aubray Percival, B.A., Barrister-at-Law. <i>Rangoon.</i>
1910 April 6.	N.R.	Penton, Capt. Bertie Cyriel. 25th <i>Punjabis, Multan, Punjab.</i>

Date of Election.		
1881 Aug. 25.	R.	Percival, Hugh Melville, M.A. 14, <i>Park Street, Calcutta.</i>
1910 April 6.	N.R.	Pestonji Sorabji Patuck, I.C.S. <i>Wardha.</i>
1877 Aug. 1	N.R.	Peters, Lieut.-Col. Charles Thomas, M.B., I.M.S. (retired). <i>Dinajpur.</i>
1906 April 4.	R.	Petrocochino, Leonidar. 231, <i>Lower Circular Road, Calcutta.</i>
1907 Feb. 6	N.R.	Petrie, David, Assistant Superintendent, Punjab Police. <i>Hungu.</i>
1900 May 2.	R.	Phani Bhusan Mukerji, B.Sc. 57, <i>Jhowtola Road, Ballygunge, Calcutta.</i>
1889 Nov. 5.	L.M.	*Phillott, Lieut.-Colonel Douglas Craven. <i>Indian Army. 54, Parliament Street, London.</i>
1906 Mar. 7.	A.	Phra Maha Chandima. <i>Europe.</i>
1904 June 1.	R.	Pilgrim, Guy Elcock, B.Sc., F.G.S., Assistant Superintendent, Geological Survey of India. <i>Calcutta.</i>
1908 Jan. 1.	R.	Pilgrim, Lieut.-Col. Herbert Wilson, M.B., F.R.C.S., I.M.S. <i>Presidency General Hospital, Calcutta.</i>
1904 Mar. 4.	A.	Pim, Arthur W., I.C.S. <i>Europe.</i>
1910 Aug. 3.	R.	Podamraj. 9, <i>Joggomohan Mullick's Lane, Calcutta.</i>
1906 May 2.	N.R.	Prabhat Chandra Bornua, Raja. <i>Gauripur, Assam.</i>
1899 Aug. 29.	N.R.	Prabhu Narain Singh, Bahadur, H.H. The Maharaja Sir, G.C.I.E., Maharaja of Benares. <i>Ramnagar Fort, Benares.</i>
1907 Mar. 6.	R.	Prafulla Chundra Ghosh, M.A. 27/3, <i>Boitakhana Bazar Road, Calcutta.</i>
1890 Mar. 5.	R.	*Prafulla Chandra Ray, D.Sc., Professor, Presidency College. <i>Calcutta.</i>
1880 Nov. 3.	N.R.	Pramatha Nath Bose, B.Sc., F.G.S. <i>Ranchi.</i>
1901 April 3.	R.	Pramatha Nath Mullick, Zemindar. 7, <i>Prasanno Kumar Tagore's Street, Calcutta.</i>
1910 June 1.	R.	Pramatha Nath Mukerjee, M.A. 9, <i>St. James's Square.</i>
1887 May 4.	R.	Prasanna Kumar Ray, D.Sc. (Lond. and Edin.). 7, <i>Ballygunge Circular Road, Calcutta.</i>
1869 Feb. 3.	N.R.	Pratapa Chandra Ghosha, B.A. <i>Vindiyachal.</i>
1910 Sept. 7.	R.	Preston, Eyre Loftus. <i>United Service Club, Calcutta.</i>
1906 Aug. 1.	N.R.	Price, Charles Stanley. <i>Victoria Boys' School, Kurseong.</i>
1909 April 7.	N.R.	Prithwipal Singh, Raja. Talukdar of Surajpur, District Barabanki. <i>Oudh.</i>
1898 April 6.	R.	Prodyat Coomar Tagore, Maharaja Sir, Kt <i>Pathuriaghatta, Calcutta.</i> [<i>Calcutta</i>
1907 Sept. 25.	R.	Promode Prakas Chatterjee. 8, <i>Dixon Lane</i>

Date of Election.		
1907 Jan. 2.	N.R.	Pulley, Lieut. Henry Cuthbert. <i>12th Pioneers, Jhansi.</i>
1906 Mar. 7.	R.	Puran Chand Nahar. <i>Mott's Lane, Calcutta.</i>
1908 Mar. 4.	R.	Quinlan, Dr. D. <i>6, Strand Road, Howrah.</i>
1902 April 2.	R.	Rajchunder Chunder, Attorney-at-Law. <i>2, Old Post Office Street, Calcutta.</i>
1902 Mar. 5.	R.	Rajendra Chandra Sastri, Rai Bahadur, M.A., Bengali Translator to the Government of Bengal. <i>Calcutta.</i>
1898 May 4.	R.	Rajendra Nath Mookerjee. <i>20, Beadon Street, Calcutta.</i>
1907 Jan. 2.	R.	Rakhal Das Banerjee, M.A. <i>45/4, Simla Street, Calcutta.</i>
1910 Feb. 2.	N.R.	Ram Poplai. Sri. <i>Kabul Gate, Delhi.</i>
1901 Jan. 2.	N.R.	Ramavatar Pande, B.A., I.C.S., District Judge. <i>Azimgarh.</i>
1893 May 3.	N.R.	Ram Chandra Bhanj Deb, Maharaja Sri, Chief of Maurbhanj. <i>Baripada P.O., Balasore.</i>
1910 April 6.	R.	Ramakanta Bhattacharyya. <i>6/51, Padda-puker Road, Calcutta.</i>
1889 Nov. 6.	N.R.	Rameshwara Singh Bahadur, H. H. The Hon. Maharaja, K.C.I.E. <i>Durbhanga.</i>
1879 April 7.	N.R.	Ram Saran Das, Rai Bahadur, M.A., Manager, Oudh Commercial Bank, Ltd. <i>Fyzabad.</i>
1908 Feb. 5.	N.R.	Randle, Herbert Neil, B.A. <i>Muir Central College, Allahabad.</i>
1909 July 7.	N.R.	Rangnath Khunraj Bazuz. <i>Girgaon, Bombay.</i>
1908 July 1.	N.R.	Ranganathasvami Aryavaraguru, S. P. V. <i>Arshya Library, Vizagapatam.</i>
1905 Jan. 4.	N.R.	Rankin, James Thomas, I.C.S. <i>Shillong.</i>
1907 Aug. 7.	F.M.	Ranking, Lieut. James, H. B. M.'s Consul, Ahwz Arabistan. <i>Persia.</i>
1904 Mar. 4.	F.M.	Rapson, E. J. <i>8, Mortimer Road, Cambridge.</i>
1905 May 3.	R.	Richardson, Thomas William, I.C.S., Dist. and Sess. Judge, 24-Pargs. <i>Calcutta.</i>
1908 Sept. 2.	R.	Ridsdale, Rev. Arthur Cyril. <i>The Parsonage, Howrah.</i>
1908 Feb. 5.	F.M.	Rigo-de-Riglie, Alceste Carlo. <i>O/o Imperial Post Office, Kweit-hua-ching, North Shansi Province, China.</i>
1907 Feb. 6.	A.	Robertson, Major George Alan. <i>15th Lancers, Europe</i>
1903 Mar. 4.	N.R.	Rogers, Charles Gilbert, F.L.S., F.C.H., Forest Department. <i>Port Blair, Andamans.</i>
1900 April 4.	R.	*Rogers, Major Leonard, M.D., B.S., F.R.C.P., F.R.C.S., I.M.S. <i>3, Loudon Street, Calcutta.</i>
1907 Mar. 6.	R.	Roomall Goenka. <i>57, Burtolla Street, Calcutta.</i>

Date of Election.		
1900 Aug. 29.	N.R.	Rose, Horace Arthur, I.C.S., Superintendent, Gazetteer Revision, Punjab. <i>Umbala.</i>
1901 Dec. 4.	R.	*Ross, Edward Denison, Ph.D., Assistant Secretary, Government of India, Deptt. of Education. <i>Calcutta.</i>
1910 Aug. 3.	N.R.	Routh, Major G. M., Royal Artillery. <i>Ferozepur.</i> [pur.]
1906 Feb. 7.	N.R.	Russell, Charles, M.A. <i>Patna College, Banki-</i>
1908 Feb. 5.	N.R.	Russell, Robert Vam, I.C.S., Supdt. of Gazetteer and Ethnography. <i>Nagpur.</i>
1886 Mar. 3.	L.M.	Rustomjee Dhunjeebhoy Mehta, C.I.E. 55, <i>Canning Street, Calcutta.</i>
1910 Sept. 7.	N.R.	Sahu Ram Kumar. <i>Thakurdware Moradabad.</i>
1896 Aug. 27.	A.	Samman, Herbert Frederick, I.C.S. <i>Europe.</i>
1910 May 4	R.	Sandes, Capt. J. D., I.M.S. <i>Medical College, Calcutta.</i>
1905 Mar. 1.	N.R.	Sasi Bhusan Bose, M.A. <i>Krishnagar College, Krishnagar.</i>
1902 June 4.	R.	*Satis Chandra Vidyabhusana, Mahamahopadhyaya, M.A., Ph.D. 26/1, <i>Kany Lal Dhur's Lane, Calcutta.</i>
1908 Mar. 4.	R.	Satis Kumar Banerji. 45, <i>Baniatola Lane, Calcutta.</i>
1896 Mar. 4.	N.R.	Satish Chandra Banerji, M.A., LL.D., Advocate, High Court. <i>Allahabad.</i>
1902 Feb. 5.	R.	Schulten, Joseph Henry Charles, Ph.D. 4, <i>Pollock Street, Calcutta.</i>
1900 Dec. 5.	N.R.	Schwaiger, Imre George, Expert in Indian Art. <i>Kashmir Gate, Delhi.</i>
1897 Dec. 1.	R.	Seth, Mesrovb J. 11, <i>Wellesley Square.</i>
1907 Aug. 7.	N.R.	Shah Munir Alam, B.A., LL.B. <i>Mainpura, Ghazipore.</i>
1909 Jan. 6.	R.	Sharfuddin, The Hon. Mr. Justice Syed, Judge, High Court. 15, <i>Loudon Street, Calcutta.</i>
1906 Dec. 5.	N.R.	Sharp, Henry, M.A., Director of Public Instruction, Eastern Bengal and Assam. <i>Shillong.</i>
1909 July 7.	N.R.	Shib Nath Bhattacharjee, M.B. <i>General Hospital, Rangoon.</i>
1894 June 6.	N.R.	Shibli Nomani, Shams-ul-Ulama Maulavi. <i>Lucknow.</i>
1909 Jan. 6.	N.R.	Shirreff, Alexander Grierson, B.A., I.C.S. <i>Gonda, U.P.</i>
1908 Mar. 4.	R.	Shujaat Ali Khan Bahadur, Nasurul Mamalik Mirza, Acting Consul-General for Persia. 10, <i>Hungerford Street, Calcutta.</i>
1906 Mar. 7.	R.	Shyama Kumar Tagore, Kumar, Zemindar. 65, <i>Pathuriaghutta Street, Calcutta.</i>

Date of Election.		
1902 Feb. 5.	N.R.	Shyam Lal, Lala, M.A., LL.B., Deputy Collector. <i>Naimadri, Agra.</i>
1894 Aug. 30.	R.	Sibnarayan Mukerjee. <i>Uttarpara, Bally.</i>
1899 May 3.	N.R.	Silberrad, Charles Arthur, B.A., B.Sc., I.C.S. <i>Jhansi.</i>
1909 April 7.	F.M.	Simpson, George Clarke, D.Sc. <i>O/o Delhi and London Bank, Simla.</i>
1903 Aug. 26.	N.R.	Simpson, John Hope, I.C.S., Registrar of Co-operative Credit Societies, Upper Provinces. <i>Allahabad.</i>
1898 Aug. 3.	N.R.	Sita Ram, B.A., Depy. Magistrate. <i>Bahraich.</i>
1872 Aug. 5.	N.R.	Skrefsrud, Revd. Laurentius Olavi, Secretary and Treasurer, Indian Home Mission to the Sonthals. <i>Benagerio, via Rampore Haut.</i>
1909 July 7.	R.	Smith, Capt. H. Emslie, I.M.S. 12, <i>Harrington Street, Calcutta.</i>
1907 Dec. 4.	N.R.	Smith, Lieut.-Col. John Manners, Indian Army, V.C., C.I.E. <i>Resident, Nepal.</i>
1907 Mar. 6.	N.R.	Sofiulla Saifududdin Ahmed, Maulavi, Inspector of Excise. <i>Silchar.</i>
1909 Feb. 3.	F.M.	Sommerfeldt, Prof. E. <i>The University, Tübingen, Germany.</i>
1901 Dec. 4.	N.R.	Spooner, David Brainerd, Ph.D., Archæological Surveyor, North-West Frontier Province. <i>Peshawar.</i>
1910 July 6.	R.	Srikrishna Mohapatra. 10/1, <i>St. James's Square.</i>
1907 Oct. 30.	N.R.	Sri Ram Dixit, Pandit, B.A., Secretary, Pratapgarh State. <i>Pratapgarh.</i> [bad.]
1909 April 7.	N.R.	Stanley, The Hon. Sir John, Kt., K.C. <i>Allaha-</i>
1904 Sept. 28.	A.	Stapleton, Henry Ernest, B.A., B.Sc., <i>Europe.</i>
1901 Mar. 6.	A.	Stebbing, Edward Percy, F.E.S., F.Z.S. <i>Europe.</i>
1908 Dec. 2.	N.R.	Steen, Capt. Hugh Barkley, M.B., I.M.S., <i>Berhampur, Bengal.</i>
1904 June 1.	R.	Stephen, The Hon'ble Mr. Justice Harry Lushington, Judge, High Court. <i>Calcutta.</i>
1899 Aug. 30.	R.	Stephen, St. John, B.A., LL.B., Barrister-at-Law. 7, <i>Russell Street, Calcutta.</i>
1900 Aug. 29.	N.R.	Stephenson, Major John, I.M.S. <i>Lahore.</i>
1907 Dec. 4.	R.	Stevens, Major C. R., I.M.S. <i>Medical College, Calcutta.</i>
1907 June 5.	R.	Stewart, Capt. Francis Hugh, I.M.S. <i>United Service Club, Calcutta.</i>
1907 April 3.	A.	Stewart, Captain Hugh, Indian Army. <i>Europe.</i>
1906 Dec. 5.	F.M.	Stokes, Captain Claude Bayfield, Military Attaché. <i>Teheran, Persia.</i>
1909 Feb. 3.	N.R.	Stuart, Sir Harold, K.C.V.O., C.S.I., <i>Simla.</i>
1906 Dec. 5.	R.	Subodh Chandra Mahalanobis, B.Sc., F.R.S.E., F.R.M.S. 210, <i>Cornwallis Street, Calcutta.</i>

Date of Election.			
1905	Jan. 4.	R.	Sukumar Sen. 220, <i>Lower Circular Road, Calcutta.</i>
1908	June 3.	N.R.	Surendra Chandra Roy Chaudhuri, Zemin- dar. <i>Koondi, Rungpur.</i>
1906	June 6.	N.R.	Surendra Prasad Sanial, Sri, M.A., F.C.S., Private Secretary to Raja Bahadur. <i>Majhauri.</i>
1908	Jan. 1.	N.R.	Suresh Chandra Ghatak, Depy. Magistrate and Depy. Collector. <i>Dacca.</i>
1907	June 5.	N.R.	Swinhoe, Rodway Charles John, Solicitor. <i>Mandalay, Upper Burma.</i>
1904	July 6.	N.R.	Talbot, Walter Stanley, I.C.S., Revenue Com- missioner. <i>Kashmir, Srinagar.</i>
1910	Aug. 3.	N.R.	Tancock, Capt. Alexander Charles. <i>31st Pun- jabis, Nowshera.</i>
1893	Aug. 31.	N.R.	Tate, George Passman, Assistant Super- intendent, Survey of India. <i>Dehra Dun.</i>
1909	Jan. 6.	N.R.	Taylor, Charles Somers, B.Sc. <i>Bhagalpur.</i>
1907	June 5.	A.	Taylor, Dr. G. Orissa. <i>Europe.</i>
1910	April 6.	N.R.	Teesdale, Capt. Frank Robinson. <i>25th Cavalry F.F., Nowshera.</i>
1878	June 5.	N.R.	Temple, Colonel Sir Richard Carnac, Bart., Indian Army, C.I.E. <i>C/o Messrs. King, King & Co., Bombay.</i>
1906	Dec. 5.	N.R.	Tek Chand. Dewan, B.A., M.R.A.S., I.C.S., Deputy Commissioner. <i>Ludhiana.</i>
1875	June 2.	R.	*Thibaut, G., Ph.D., C.I.E., Registrar, Calcutta University. <i>Calcutta.</i>
1909	Aug. 4.	N.R.	Thompson, John Perronet, M.A., I.C.S. <i>Hoshi- arpur.</i>
1908	Nov. 4.	N.R.	Thornely, Capt. Michael Harris, I.M.S. <i>Man- bhum.</i>
1898	Nov. 2.	R.	Thornton, Edward, F.R.I.B.A. <i>6, Olive Street, Calcutta.</i>
1904	June 1.	R.	Tipper, George Howlett, M.A., F.G.S., Assistant Superintendent, Geological Survey of India. <i>Calcutta.</i>
1907	Feb. 6.	N.R.	*Travers, Morris William, D.Sc., F.R.S., Director of Indian Institute of Science. <i>Bangalore.</i>
1861	June 5.	L.M.	Tremlett, James Dyer, M.A., I.C.S. (retired). <i>Dedham, Essex, England.</i>
1899	Aug. 30.	N.R.	Tribhuban Deb, Raja Saccidananda, Feuda- tory Chief of Bamra. <i>Deogarh, Bamra.</i>
1897	Jan. 6.	N.R.	Tulsi Ram Misra, M.A., Acting Principal, Gurukula Academy. <i>Hardwar.</i>
1908	Jan. 1.	R.	Upendra Nath Brahmachari, M.A., M.D. <i>10, Nimtola Ghat Street, Calcutta.</i>
1905	Aug. 2.	N.R.	Urwin, Captain John Johnson, M.B., I.M.S. <i>Motihari.</i>

Date of Election.		
1907 Aug. 7.	N.R.	Valavanur Subramania Iyer, Instructor, Imperial Forest School. <i>Dehra Dun.</i>
1905 July 5.	N.R.	Vanamali Chakravarti. <i>Gauhati.</i>
1900 Aug. 29.	A.	Vaughan, Lieut.-Col. Joseph Charles Stoelke, I.M.S. <i>Europe.</i>
1890 Feb. 5.	N.R.	*Venis, Arthur, M.A. <i>Benares.</i>
1909 May 5.	N.R.	Venkayya, V., Govt. Epigraphist in India. <i>Simla.</i>
1894 Feb. 7.	N.R.	Vishwa Nath Singh, H. H. The Raja Bahadur. <i>Chhatturpur, Bundelkhand.</i>
1901 Mar. 6.	N.R.	Vogel, Jean Philippe, Litt.D. <i>Simla.</i>
1894 Sept. 27.	L.M.	Vost, Lieut.-Col. William, I.M.S., Civil Surgeon. <i>Saharanpore.</i>
1902 Oct. 29.	R.	Vredenburg, Ernest, B.L., B.Sc., A.R.S.M., A.R.C.S., F.G.S., Assistant Superintendent, Geological Survey of India. <i>Calcutta.</i>
1909 Jan. 6.	N.R.	*Walker, Gilbert Thomas, D.Sc., F.R.S., Director-General of Observatories. <i>Simla.</i>
1907 July 3.	R.	Walker, Harold, A.R.C.S., F.G.S., A.M.Inst.M., Assistant Superintendent, Geological Survey of India. <i>Calcutta.</i>
1900 Jan. 19.	R.	Wallace, David Robb. 9, <i>Clive Row, Calcutta.</i>
1901 June 5.	N.R.	Walsh, Ernest Herbert Cooper, I.C.S., Commissioner, Bhagalpur Division. <i>Bhagalpur.</i>
1900 April 4.	N.R.	Walton, Captain Herbert James, M.B., F.R.C.S., I.M.S. <i>O/o Messrs. King, Hamilton & Co., Calcutta.</i>
1909 July 7.	A.	Waters, Major Ernest Edwin, I.M.S. <i>Europe.</i>
1905 Dec. 6.	N.R.	Watson, Edwin Roy, M.A., B.Sc. <i>Dacca.</i>
1910 Sept. 7.	R.	Watts, H. P., B.A. (Cantab). 11, <i>Loudon Street, Calcutta.</i>
1909 Dec. 1.	N.R.	Webster, J. E., I.C.S. <i>Shillong.</i>
1907 April 3.	R.	White, Lieut. Arthur Denham, M.B., B.S. (Lond.), I.M.S. <i>Medical College, Calcutta.</i>
1907 Feb. 6.	A.	White, Captain J. R., D.S.O., <i>Gordon Highlanders. Europe.</i>
1906 Sept. 19.	N.R.	Whitehead, Richard Bertram, I.C.S., Assistant Commissioner. <i>Dalhousie.</i>
1909 April 7.	N.R.	Wilkinson, Major Edmund, I.M.S., L.R.C.S., D. Litt. <i>Shillong.</i>
1910 April 6.	R.	Williams, Garfield Hodder, M.B., B.S. (Lond.), M.R.C.S., L.R.C.P. 86, <i>College Street, Calcutta.</i>
1910 May 4.	R.	Williams, S. C., B.A. <i>Railway House, Fairlie Place, Calcutta.</i>
1909 Mar. 3.	N.R.	Wilson, J. R. R., M.I.C.E., F.G.S. <i>Dhanbad.</i>
1910 Dec. 7.	R.	Windsor, Major Frank Needham, I.M.S. <i>Medical College, Calcutta.</i>
1904 Mar. 4.	R.	Wood, William Henry Arden, M.A., F.C.S. F.R.G.S., Principal, <i>La Martinière. Calcutta.</i>

Date of Election.		
1909 April 7.	N.R.	Woodhouse, E. J., B.A. <i>Sabour, E.I.R.</i>
1906 July 4.	A.	Woodley, Rev. Edward Carruthers, M.A. <i>Europe.</i>
1906 Mar. 7.	N.R.	Woolner, Alfred Cooper, M.A., Principal, Ori- ental College. <i>Lahore.</i>
1908 April 1.	R.	Wordsworth, William Christopher. 8, <i>Har-</i> <i>rington Street, Calcutta.</i>
1907 June 5.	R	Wright, Harold, A.M.I.C.E. <i>E. I. R. House,</i> <i>Calcutta.</i>
1894 Aug. 30.	N.R.	Wright, The Hon. Mr. Henry Nelson, B.A., I.C.S., Legal Remembrancer, Government of United Provinces. <i>Allahabad.</i>
1905 Mar. 1.	F.M.	Young, Rev. Arthur Willifer. 146, <i>Queen</i> <i>Victoria Street, London, E.C.</i>
1906 June 6.	N.R.	Young, Mansel Charles Gambier. <i>Gaya.</i>
1910 April 6.	N.R.	Young, Capt. Thomas Charles McCombie, M.B., I.M.S. <i>Dacca.</i>

SPECIAL HONORARY CENTENARY MEMBERS.

Date of Election.	
1884 Jan. 15.	Dr. Ernst Haeckel, Professor in the University of <i>Jena. Prussia.</i>
1884 Jan. 15.	Charles Meldrum, Esq., C.M.G., M.A., LL.D., F.R.A.S., F.R.S. <i>Mauritius.</i>
1884 Jan. 15.	Revd. Professor A. H. Sayce, Professor of Assyrio- logy, Queen's College. <i>Oxford, England.</i>
1884 Jan. 15.	Monsieur Émile Senart. 18, <i>Rue François Ier,</i> <i>Paris, France.</i>

HONORARY MEMBERS.

Date of Election.	
1848 Feb. 2.	Sir Joseph Dalton Hooker, G.C.S.I., C.B., M.D., F.R.S., D.C.L., LL.D., F.L.S., F.G.S., F.R.G.S. <i>Sunningdale,</i> <i>Berkshire, England.</i>
1879 June 4.	Dr. Albert Günther, M.A., M.D., Ph.D., F.Z.S., F.R.S. <i>23, Lichfield Road, Kew, Surrey, England.</i>
1879 June 4.	Dr. Jules Janssen. <i>Observatoire d'Astronomie</i> <i>Physique de Paris, France.</i>
1879 June 4.	Professor P. Reynaud. <i>La Faculté des Lettres, Lyons,</i> <i>France.</i>
1883 Feb. 7.	Dr. Alfred Russell Wallace, LL.D., D.C.L., F.L.S., F.Z.S., F.R.S. <i>Curfe View, Parkstone, Dorset, England.</i>

Date of Election.	
1894 Mar. 7.	Professor Theodor Noeldeke. <i>C/o Mr. Karl T. Trübner, Strassburg, Germany.</i>
1895 June 5.	Lord Rayleigh, M.A., D.C.L., D.Sc., LL.D., Ph.D., F.R.A.S., F.R.S. <i>Ferling Place, Witham, Essex, England.</i>
1895 June 5.	Charles H. Tawney, Esq., M.A., C.I.E. <i>C/o India Office, London.</i>
1896 Feb. 5.	Lord Lister, F.R.C.S., D.C.L., M.D., LL.D., D.Sc., F.R.S. <i>12, Park Crescent, Portland Place, London.</i>
1896 Feb. 5.	Professor Charles Rockwell Lanman. <i>9, Farrar Street, Cambridge, Massachusetts, U.S. America.</i>
1899 Feb. 1.	Dr. Augustus Frederick Rudolf Hœrnle, Ph.D., C.I.E. <i>8, Northmoor Road, Oxford, England.</i>
1899 Dec. 6.	Professor Edwin Ray Lankester, M.A., LL.D., F.R.S., <i>British Museum (Nat. Hist.), Cromwell Road, London, S.W.</i>
1899 Dec. 6.	Professor Edward Burnett Tylor, D.C.L., LL.D., F.R.S., <i>Keeper, University Museum. Oxford, England.</i>
1899 Dec. 6.	Professor Edward Suess, Ph.D., Professor of Geology in the University of Vienna.
1901 Mar. 6.	Professor John Wesley Judd, C.B., LL.D., F.R.S., F.G.S., <i>Late Prof. of the Royal College of Science. 30, Cumberland Road, Kew, England.</i>
1902 Nov. 5.	Monsieur René Zeiller. <i>Ingénieur en chef des Mines. École supérieur des Mines, Paris.</i>
1904 Mar. 2.	Professor Hendrick Kern. <i>Utrecht, Holland.</i>
1904 Mar. 2.	Professor Ramkrishna Gopal Bhandarkar, C.I.E. <i>Poona.</i>
1904 Mar. 2.	Professor Ignaz Goldziher, Ph.D., D.Litt., LL.D. <i>Budapest, Hungary.</i>
1904 Mar. 2.	Sir Charles Lyall, M.A., K.C.S.I., C.I.E., LL.D. <i>82, Cornwall Gardens, London, S.W.</i>
1904 Mar. 2.	Sir William Ramsay, Ph.D. (Tüb.), LL.D., Sc.D. (Dubl.), F.C.S., F.I.C. <i>University College, Gower Street, London, W.C.</i>
1904 July 2.	Dr. George Abraham Grierson, Ph.D., D.Litt., C.I.E., I.C.S. (retired). <i>Rothfarnham, Camberley, Surrey, England.</i>
1906 Mar. 7.	The Right Hon'ble Baron Curzon of Kedleston, M.A., D.C.L., F.R.S. <i>1, Carlton House Terrace, London, S.W.</i>
1908 July 1.	Lt.-Col. Henry Haversham Godwin-Austen, F.R.S., F.Z.S., F.R.G.S. <i>Nora Godalming, Surrey, England.</i>
1908 July 1.	William Irvine, I.C.S. (retired), <i>Holliscraft, Castelnau, Barnes. London.</i>
1908 July 1.	Dr. H. Oldenderg. <i>The University, Gottingen, Germany.</i>
1910 Aug. 7.	Acharya Satyavrata Samasrami. <i>16-1 Ghose's Lane, Calcutta.</i>

FELLOWS.

Date of Election.	
1910 Feb. 2.	Dr. N. Annandale, D.Sc., C.M.Z.S., F.L.S.
1910 Feb. 2.	The Hon'ble Justice Asutosh Mukhopadhyaya, C.S.I., M.A., D.L., D.Sc., F.R.A.S., F.R.S.E.
1910 Feb. 2.	I. H. Burkill, Esq., M.A., F.L.S.
1910 Feb. 2.	Mahamahopadhyaya Haraprasad Sashtri, M.A.
1910 Feb. 2.	Sir Thomas Holland, K.C.I.E., D.Sc., A.R.C.S., F.G.S., F.R.S.
1910 Feb. 2.	D. Hooper, Esq., F.C.S.
1910 Feb. 2.	T. H. D. LaTouche, Esq., B.A., F.G.S.
1910 Feb. 2.	Babu Monmohan Chakravarti, M.A., B.L.
1910 Feb. 2.	Lieut.-Colonel D. C. Phillott, Indian Army.
1910 Feb. 2.	Dr. Prafulla Chandra Ray, D.Sc.
1910 Feb. 2.	Major L. Rogers, M.D., B.S., F.R.C.P., F.R.C.S., I.M.S.
1910 Feb. 2.	Dr. E. D. Ross, Ph.D.
1910 Feb. 2.	Mahamahopadhyaya Satis Chandra Vidyabhusana, M.A., Ph.D., M.R.A.S.
1910 Feb. 2.	Dr. G. Thibaut, Ph.D., C.I.E.
1910 Feb. 2.	Dr. M. W. Travers, D.Sc., F.R.S.
1910 Feb. 2.	A. Venis, Esq., M.A.
1910 Feb. 2.	Dr. G. T. Walker, M.A., F.R.S.

ASSOCIATE MEMBERS.

Date of Election.	
1875 Dec. 1.	Revd. J. D. Bate. 15, <i>St. John's Church Road, Folkstone, Kent, England.</i>
1882 June 7.	Herbert Giles, Esq. <i>Europe.</i>
1884 Aug. 6.	F. Moore, Esq., F.L.S. <i>Claremont House, Avenue Road, Penge, Surrey, England.</i>
1885 Dec. 2.	Dr. A. Führer. <i>Europe.</i>
1886 Dec. 1.	Sri Sarat Chandra Das, Rai Bahadur, C.I.E. 32, <i>Creek Row, Calcutta.</i>
1899 April 5.	Pandit Visnu Prasad Raj Bhandari. Chief Librarian, Bir Library. <i>Katmandu, Nepal.</i>
1899 Nov. 1.	Revd. E. Francotte, S.J. 30, <i>Park Street, Calcutta.</i>
1902 June 4.	Revd. A. H. Francke. <i>Niesky Ober-Lausitz, Germany.</i>
1908 July 1.	Babu Dinesh Chandra Sen. 19, <i>Kantapuker Lane, Calcutta.</i>
1908 July 1.	Mahamahopadhaya Sudhakara Dvivedi. <i>Sanskrit College, Benares.</i>
1908 July 1.	Revd. Father J. Hoffmann, S.J. <i>Mauresa House, Ranchi.</i>
1909 Mar. 3.	Rai Balkrishna Atmaram Gupte, Bahadur. <i>Indian Museum, Calcutta.</i>

Date of Election.	
1910 Sept 7.	Shamsul Ulama Maulvi Ahmad Abdul Aziz. <i>Azeez Bag, City-Hyderabad, Deccan.</i>
1910 Sept. 7.	L. K. Anantha Krishna Iyer, Esq. <i>Thichur.</i>
1910 Dec. 7.	The Rev. H. Hosten, s.J. 30, <i>Park Street, Calcutta.</i>

LIST OF MEMBERS WHO HAVE BEEN ABSENT FROM
INDIA THREE YEARS AND UPWARDS.*

* *Rule 40.*—After the lapse of three years from the date of a member leaving India, if no intimation of his wishes shall in the interval have been received by the Society, his name shall be removed from the List of Members.

The following members will be removed from the next Member List of the Society under the operation of the above Rule:—

Frederick MacBlaine, Esq., I.C.S.
Phra Maha Chandaina.

LOSS OF MEMBERS DURING 1910.

BY RETIREMENT.

Claude Arthur Cecil Streatfield, Esq., I.C.S.
Dr. Arnold Caddy, F.R.C.S.
Babu Durgadas Bhatta.
Herbert Phillip Duval, Esq., M.A., I.C.S.
Henry George Fitzgerald, Esq.
Lient. Rodney Foster, R.E.
Babu Gagonendranath Tagore.
J. H. Hyde, Esq.
Chinta Ito, Esq.
William Bernard MacCabe, Esq., C.E., F.I.C.
Major Norman Robinson Raimier, I.M.S.
Lient.-Col. Robert Broadley Rae, I.M.S.
Maulavi Sakhawat Hosain.
Louis Stuart, Esq.
Frank Turner, Esq., B.A.
Henry Wheeler, Esq., I.C.S.
Henry Charles Woadman, Esq., I.C.S.
David Henry Wylmunt Richie, Esq.

BY DEATH.

Ordinary Members.

Babu Hanuman Prasad.
Pandit Yogesa Chandra Sastri-Sankhyaratna-Vedatirtha.

Honorary Members.

Mahamahopadhaya Chandra Kanta Tarkalankara.
Professor M. Treub.

UNDER RULE 40.

Gerald Cecil Dudgeon, Esq.
Sir Joseph Bampfylde Fuller, K C.S.I.

ELLIOTT GOLD MEDAL.

RECIPIENTS.

1893 Chandra Kanta Basu.
1895 Yati Bhusana Bhaduri, M.A.
1896 Jnan Saran Chakravarti, M.A.
1897 Sarasi Lal Sarkar, M.A.
1901 Sarasi Lal Sarkar, M.A.
1904 { Sarasi Lal Sarkar, M.A.
 { Surendra Nath Maitra, M.A.
1907 Akshoyakumar Mazumder.

BARCLAY MEMORIAL MEDAL.

RECIPIENTS.

1901 E. Ernest Green, Esq.
1903 Major Ronald Ross, F.R.C.S., C.B., C.I.E., F.R.S., I.M.S.
 (retired).
1905 Lieut.-Colonel D. D. Cunningham, F.R.S., C.I.E.,
 I.M.S. (retired).
1907 Lieut.-Colonel Alfred William Alcock, M.B., LL.D.,
 C.I.E., F.R.S.
1909. Lieut.-Colonel David Prain, M.A., M.B., LL.D.,
 F.R.S., I.M.S. (retired).

[APPENDIX.]

ABSTRACT STATEMENTS
OF
RECEIPTS AND DISBURSEMENTS

OF THE
ASIATIC SOCIETY OF BENGAL

FOR

THE YEAR 1910.

1910.

STATEMENT

Asiatic Society

Dr.

To ESTABLISHMENT.				Rs.	As.	P.	Rs.	As.	P.
Salaries	...	...	...	5,854	13	10			
Do. (Officer in charge for Researches in History, Religion, Ethnology and Folklore in Bengal)	...	...	...	3,600	0	0			
Commission	...	...	...	688	12	8			
Pension	...	...	...	420	0	0			
Grain Compensation Allowance	...	...	...	72	12	0			
							10,636	6	6
To CONTINGENCIES.									
Stationery	...	...	...	183	2	3			
Taxes	...	...	...	1,465	0	0			
Postage	...	...	...	838	3	3			
Freight	...	...	...	277	8	8			
Auditing	...	...	...	100	0	0			
Lights and Fans	...	...	...	283	12	0			
Insurance fee	...	...	...	187	8	0			
Petty repairs	...	...	...	79	12	0			
Miscellaneous	...	...	...	976	10	3			
							4,391	8	5
To LIBRARY AND COLLECTIONS.									
Books	...	...	...	2,627	3	10			
Purchase of Manuscripts	...	...	...	2,250	0	0			
Binding	...	...	...	1,283	13	0			
Library Catalogue	...	...	...	1,049	2	0			
Paging of Manuscripts	...	...	...	199	0	0			
Manuscript Catalogue (Chinese and Tibetan)	...	...	...	444	0	0			
							7,853	2	10
To PUBLICATIONS.									
"Journal and Proceedings" and "Memoirs"	...	...	...	12,388	10	3			
To printing charges of Circulars, &c.	...	...	...	284	2	0			
							12,672	12	3
Loan	...	...	...				4,710	0	0
Building	...	...	...				500	0	0
Gratuity	...	...	...				48	0	0
Tax (Unfiltered Water)	...	...	...				80	0	0
To Personal Account (written off and miscellaneous)	...	...	...				209	1	0
To EXTRAORDINARY EXPENDITURE.									
Royal Society's Scientific Catalogue	...	...	...				4,774	13	8
Balance	...	...	...				1,82,930	2	0
							2,28,805	14	8
TOTAL Rs.									

No. 1.
of Bengal.

1910.

Cr.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Report	1,93,522	13	3

BY CASH RECEIPTS.

Publications sold for cash	...	...	...	873	12	7
Interest on Investments	...	...	...	7,096	9	7
Rent of room in the Society's premises	...	...	...	600	0	0
Allowance from the Government of Bengal for the publication of papers on Anthropological and Cognate subjects	...	...	...	2,000	0	0
Do. do. Government of Eastern Bengal and Assam do. do.	...	...	...	2,000	0	0
Do. do. Government of Bengal for Researches in History, Religion, Ethnology, and Folklore of Bengal	...	...	...	3,600	0	0
Loan	...	...	...	2,000	0	0
Miscellaneous	...	...	...	375	12	9
				<u>18,546</u>	2	11

BY EXTRAORDINARY RECEIPTS.

Subscriptions to Royal Society's Scientific Catalogue	571	2	0
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BY PERSONAL ACCOUNT.

Admission fees	1,888	0	0
Members' subscriptions	11,610	0	0
Compound subscription	...	...	...	500	0	0
Subscriptions for the Society's "Journal and Proceedings" and "Memoirs"	...	...	...	1,656	0	0
Sales on credit	...	...	...	383	13	0
Miscellaneous	...	...	...	127	15	6
				<u>16,165</u>	12	6

TOTAL Rs. ... 2,28,805 14 8

D. HOOPER,

Honorary Treasurer,
Asiatic Society of Bengal.

STATEMENT

1910. Oriental Publication Fund, No. 3, in

Dr.

To CASH EXPENDITURE.

				Rs.	As.	P.
Printing charges	...	...	...	485	14	0
	Balance	...	...	1,854	13	6
TOTAL Rs.				2,340	11	6

STATEMENT

1910. Sanskrit Manuscript Fund in Acct.

Dr.

To CASH EXPENDITURE.

				Rs.	As.	P.	Rs.	As.	P.
Salaries	...	...	...	1,434	0	0			
Grain Compensation Allowance	...	...	...	5	0	0			
Contingencies	...	...	...	233	15	0			
Stationery	...	...	...	15	15	9			
Purchase of Manuscripts	...	...	...	200	0	0			
Insurance	...	...	...	125	0	0			
Printing charges	...	...	...	3	0	0			
	Balance	...	...				2,016	14	9
							1,952	6	2
TOTAL Rs.							3,969	4	11

No. 4.

Acct. with the Asiatic Soc. of Bengal. 1910.

Cr.				
				Rs. As. P.
By Balance from last Report	...	...	...	2,340 11 6
TOTAL Rs.				2,340 11 6

D. HOOPER,
*Honorary Treasurer,
 Asiatic Society of Bengal.*

No. 5.

with the Asiatic Society of Bengal. 1910.

Cr.				Rs. As. P.	Rs. As. P.
By Balance from last Report	...	...	...		758 4 11
BY CASH RECEIPTS.					
Government Allowance	...	...	3,200 0 0		
Publications sold for cash	...	...	10 0 0		
					3,210 0 0
BY PERSONAL ACCOUNT.					
Sales on credit	...	...	...		1 0 0
TOTAL Rs.					3,969 4 11

D. HOOPER,
*Honorary Treasurer,
 Asiatic Society of Bengal.*

STATEMENT

1910. Arabic and Persian MSS. Fund in

Dr.

To CASH EXPENDITURE.

	Rs.	As.	P.		Rs.	As.	P.
Salaries	2,275	7	9				
Grain Compensation Allowance	4	0	0				
Contingencies	43	10	9				
Stationery	12	4	0				
Purchase of Manuscripts	7,386	0	0				
Insurance	31	4	0				
Loan	2,000	0	0				
Postage	19	4	0				
Freight	78	5	0				
Binding	6	12	0				
Travelling charges	351	2	0				
	<u> </u>				12,208	1	6
Balance					1,567	0	0
					<u> </u>		
TOTAL Rs.					13,775	1	6

STATEMENT

1910. Bardic Chronicles MSS. Fund in

Dr.

	Rs.	As.	P.		Rs.	As.	P.
To Balance					1,716	2	6
					<u> </u>		
TOTAL Rs.					1,716	2	6

No. 6.

Acct. with the Asiatic Soc. of Bengal. 1910.

Cr.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Report				2,065	1	6

BY CASH RECEIPTS.

Government Allowance	5,000	0	0			
Do. (special)	2,000	0	0			
Loan (from Asiatic Society of Bengal)	4,710	0	0			
				<u>11,710</u>	<u>0</u>	<u>0</u>

TOTAL Rs.				<u>13,775</u>	<u>1</u>	<u>6</u>
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D. HOOPER,
Honorary Treasurer,
Asiatic Society of Bengal.

No. 7.

Acct. with the Asiatic Soc. of Bengal. 1910.

Cr

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Report				1,716	2	6

TOTAL Rs.				<u>1,716</u>	<u>2</u>	<u>6</u>
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D. HOOPER,
Honorary Treasurer,
Asiatic Society of Bengal.

STATEMENT
Personal

1910.

Dr.		Rs. As. P.			Rs. As. P.		
To Balance from last Report	5,129	9	7	
To CASH EXPENDITURE.							
Advances for purchase of Manuscripts, &c.	885	2	6	
To Asiatic Society	16,165	12	6		
„ Oriental Publication Fund, No. 1	1,304	5	0		
„ Sanskrit Manuscript Fund	1	0	0		
				17,471	1	6	
TOTAL Rs.				23,485 13 7			

STATEMENT
Invest-

1910.

Dr.		Value.			Cost.		
		Rs. As. P.			Rs. As. P.		
To Balance from last Report	...	2,03,700	0	0	2,02,629	13	5
Bank's Brokerage and Commission	..	...	...	...	14	15	5
TOTAL Rs.		2,03,700	0	0	2,02,644	12	10

FUNDS.	PERMANENT RESERVE.				TEMPORARY RESERVE.				Total Cost.	
	Value.		Cost.		Value.		Cost.			
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Asiatic Society	1,60,400	0 0	1,59,207	13 8	36,900	0 0	37,378	13 2	1,96,586	10 10
Trust Fund	1,400	0 0	1,339	6 0	...	...	...	...	1,339	6 0
TOTAL Rs.	1,61,800	0 0	1,60,547	3 8	36,900	0 0	37,378	13 2	1,97,926	0 10

No. 8.

Account.

1910.

Cr.

	Rs.	As.	P.	Rs.	As.	P.
By Cash Receipts ...	...	...	...	...	...	...
„ Asiatic Society ...	209	1	0	18,025	4	6
„ Oriental Publication Fund, No. 1 ...	36	4	0			
				<u>245</u>	<u>5</u>	<u>0</u>

By Balance.	Due to the Society.			Due by the Society.		
	Rs.	As.	P.	Rs.	As.	P.
Members ...	3,497	11	7	120	3	0
Employés ...	30	0	0	100	0	0
Oriental Publication Fund, No. 1 ...	832	0	0	...	...	...
Bardic Chronicles MSS. Fund ...	1,000	0	0	...	...	...
Sanskrit MSS. Fund ...	20	0	0	...	...	...
Miscellaneous ...	109	5	6	53	10	0
	<u>5,489</u>	<u>1</u>	<u>1</u>	<u>278</u>	<u>13</u>	<u>0</u>

TOTAL Rs.

5,215 4 1

23,485 13 7

D. HOOPER,

Honorary Treasurer,
Asiatic Society of Bengal.

No. 9.

ment.

1910.

Cr.

	Value.			Cost.		
	Rs.	As.	P.	Rs.	As.	P.
Sale ...	5,000	0	0	4,718	12	0
By Balance ...	1,98,700	0	0	1,97,926	0	10
TOTAL Rs.	<u>2,03,700</u>	<u>0</u>	<u>0</u>	<u>2,02,644</u>	<u>12</u>	<u>10</u>

D. HOOPER,

Honorary Treasurer,
Asiatic Society of Bengal.

STATEMENT

1910.

Trust

Dr.

				Rs.	As.	P.
To Pension	...	...	...	48	0	0
Balance	...	...	...	1,465	11	10
TOTAL Rs.				1,513	11	10

STATEMENT

1910.

Cash

Dr.

				Rs.	As.	P.
To Balance from last Report	...	...	...	5,435	6	2

RECEIPTS.

				Rs.	As.	P.
To Asiatic Society	...	...	...	19,117	4	11
„ Oriental Publication Fund, No. 1	...	...	...	10,731	15	3
„ Do. do. No. 2	...	...	...	3,250	0	0
„ Sanskrit Manuscripts Fund	...	...	...	3,210	0	0
„ Arabic and Persian MSS. Fund	...	...	...	1,1710	0	0
„ Personal Account	...	...	...	18,025	4	6
„ Investment	...	...	...	4,718	12	0
„ Trust Fund	...	...	...	49	0	0
				70,812	4	8
TOTAL Rs.				76,247	10	10

No. 10.

Fund.

1910.

Cr.

			Rs.	As.	P.
By Balance from last Report	...	...	1,464	11	10
„ Interest on Investments	...	...	49	0	0
TOTAL Rs.			1,513	11	10

D. HOOPER,

*Honorary Treasurer,
Asiatic Society of Bengal.*

No. 11.

Account.

1910.

Cr.

EXPENDITURE.

			Rs.	As.	P.	Rs.	As.	P.
By Asiatic Society	...	...	45,666	11	0			
„ Oriental Publication Fund, No. 1	...	...	11,422	11	7			
„ Do. do. No. 2	...	...	843	14	0			
„ Do. do. No. 3	...	...	485	14	0			
„ Sanskrit Manuscripts Fund	...	...	2,016	14	9			
„ Arabic and Persian MSS. Fund	...	...	12,208	1	6			
„ Personal Account	...	...	885	2	6			
„ Investment	...	...	14	15	5			
„ Trust Fund	...	...	48	0	0			
			<hr/>			73,592	4	9
Balance	...	...				2,655	6	1
TOTAL Rs.						76,247	10	10

D. HOOPER,

*Honorary Treasurer,
Asiatic Society of Bengal.*

STATEMENT

1910.

Balance

LIABILITIES.

			Rs.	As.	P.	Rs.	As.	P.
Asiatic Society	...	...	1,82,930	2	8			
Oriental Publication Fund, No. 1...	...	...	6,229	3	4			
Do. do. No. 2...	...	...	8,081	3	0			
Do. do. No. 3...	...	...	1,854	13	6			
Sanskrit Manuscripts Fund	...	...	1,952	6	2			
Arabic and Persian Manuscripts Fund	...	...	1,567	0	0			
Bardic Chronicles Manuscripts Fund	...	...	1,716	2	6			
Trust Fund	...	...	1,465	11	10			
			<hr/>			2,05,796	11	0
						<hr/>		
		TOTAL Rs.				2,05,796	11	0
						<hr/>		

We have examined the above Balance Sheet, and the appended detailed Accounts with the books and vouchers presented to us, and certify that it is in accordance therewith, correctly setting forth the position of the Society as at the 31st December, 1910.

CALCUTTA,
25th January, 1910.

MEUGENS, KING & Co.,
Chartered Accountants.
Auditors.

MARCH, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 1st March, 1911, at 9-15 P.M.

COLONEL G. F. A. HARRIS, M.D., I.M.S., President, in the chair.

The following members were present:—

Dr. N. Annandale, Mr. I. H. Burkill, Mr. B. L. Chaudhuri, Mr. B. De, Mr. L. L. Fermor, Mr. F. H. Gravely, Mahamahopadhyaya Haraprasad Shastri, Mr. D. Hooper, Rev. H. Hosten, S.J., Mr. J. Insch, Mr. W. Kirkpatrick, Mr. W. W. K. Page, Mr. G. H. Tipper, Mr. E. Vredenburg, Mr. H. P. Watts.

Visitors:—Mrs. C. T. Ambler, Mr. A. C. Atkinson, Mr. H. S. Bion, Mr. G. E. Cooke, Mr. H. K. De, Mr. R. G. Farmer, Mr. J. H. Ferguson, Mr. and Mrs. N. Haas, Mrs. Insch, Miss N. O. Lindsay, Mr. Isaac Shrager.

The minutes of the last meeting were read and confirmed.

Seventy-two presentations were announced.

The General Secretary reported that Babu Badri Das Goenka, Mr. W. McIntosh, Mr. A. N. Moberly and Dr. T. F. Pearse had expressed a wish to withdraw from the Society.

The General Secretary also reported the death of Rev. L. O. Skrefsrud, an Ordinary Member of the Society.

The General Secretary read the names of the following gentlemen who had been appointed to serve on the various Committees during 1911:—

Finance Committee.

Dr. N. Annandale, Hon. Mr. Justice Asutosh Mukhopadhyaya, Mr. I. H. Burkill, Mr. W. K. Dods, Mahamahopadhyaya Haraprasad Shastri, Dr. E. Denison Ross.

Library Committee.

Dr. N. Annandale, Hon'ble Mr. Justice Asutosh Mukhopadhyaya, Mr. I. H. Burkill, Mr. J. N. Das-Gupta, Mahamahopadhyaya Haraprasad Shastri, Mr. Harinath De, Dr. E. P. Harrison, Mr. H. H. Hayden, Lieut.-Colonel F. P. Maynard, I.M.S., Captain J. W. D. Megaw, I.M.S., Dr. E. Denison Ross, Dr. G. Thibaut.

Philological Committee.

Hon'ble Mr. Abdullah al-Mamun Suhrawardy, Hon'ble Mr. Justice Asutosh Mukhopadhyaya, Mr. E. A. Gait, Dr. Girindra Nath Mukhopadhyaya, Mahamahopadhyaya Haraprasad Shastri, Mr. Harinath De, Babu Monmohan Chakravarti, Babu Muralidhar Banerjee, Babu Nogendra Nath Vasu, Lieut.-Colonel D. C. Phillott, Babu Rakhal Das Banerjee, Dr. E. Denison Ross, Dr. Satis Chandra Vidyabhusana, Acharya Satyavrata Samasrami, Dr. G. Thibaut, Mr. E. Venis.

The General Secretary laid on the table a circular regarding the Nobel Prize for Literature awarded annually by the Swedish Academy, Stockholm.

The General Secretary also laid on the table, for the information of the Monthly General Meeting, under Rule 48 (a), the minutes of the members of Council on an amendment to Regulation 6 (*i.e.*, for the words *two-thirds* in Rule 6 substitute *a Majority*) governing the nomination and election of Fellows among the Ordinary Members.

The President announced that the Council had appointed Capt. J. W. D. Megaw, I.M.S., as Medical Secretary in the place of Major L. Rogers, I.M.S., resigned.

The following five gentlemen were balloted for as Ordinary Members :—

The Hon'ble Sir Bijay Chand Mahtap, K.C.I.E., Maharajahadhiraj Bahadur of Burdwan, 6, Alipore Road, proposed by Mahamahopadhyaya Haraprasad Shastri, seconded by Mr. D. Hooper; Mr. G. F. Thorpe, Bengal Pilot Service, proposed by Lieut.-Colonel F. P. Maynard, I.M.S., seconded by Mr. D. Hooper; Major O. A. Smith, 27th Punjabis, proposed by Lieut.-Col. F. P. Maynard, I.M.S., seconded by Lieut.-Col. F. J. Drury, I.M.S.; Babu Charu C. Chaudhuri, Zemindar and Honorary Magistrate, Sherpur Town P.O. (Mymensingh District), proposed by Mr. B. L. Chaudhuri, seconded by Mr. K. N. Tagore; Mr. F. W. Thomas, Librarian, India Office, London, proposed by Dr. Satis Chandra Vidyabhusana, seconded by Mr. D. Hooper.

Mr. E. Vredenburg showed some lantern slides :—

(1) Photographs of the hill fort of Raisen in Central India, with an illustration of an incised rock-drawing.

The fort of Raisen in Eastern Malwa contains numerous buildings, many of which date back to the fifteenth century and earlier part of the sixteenth century, while others belong to the Moghal period. Along one of the sloping paths leading up to the fortress, there is a curious incised rock-drawing repre-

senting a lion chase in which the hunters are clad in armour of the style of the fifteenth century. The picture is worth mentioning because drawings with a similar technique discovered some time ago near Bijeygarh in Baghelkhand have been ascribed to the prehistoric period. In view of the late period of the Raisen drawing it is most probable that those near Bijeygarh are also late-medieval, an opinion already advanced in the *Journal* of this Society by Mr. J. Cockburn in 1883.

(2) Photographs of some fifteenth century tombs at Gwádar on the Makran Coast, constructed in the Indian style of Gujrat.

There are at Gwádar on the Makran coast some ancient Mahomedan tombs, one of which bears an inscription with the date 873 Hijri (1468 A.D.). The tombs have been noticed by previous travellers, but none of the published descriptions give any account of the peculiarities of their architecture. Their style is identical with the very remarkable adaptation of Hindu architecture to Mahomedan buildings that prevailed in Gujrat during the rule of the independent Mahomedan Kings in the fifteenth and sixteenth centuries. It seems to indicate that the influence of the powerful kingdom of Gujrat must have extended to a considerable distance westward during the latter part of the fifteenth century.

Dr. N. Annandale exhibited specimens of sponges associated with the shells of gregarious molluscs of the family Vermetidae in the Bay of Bengal.

In exhibiting the specimens, he explained that the contorted, worm-like shells of the molluscs combined with the sponges, which were of almost stony hardness, formed irregular masses often of considerable size. The sponges exhibited were of two species, *Racodiscula sceptrifera*, Carter, and *Spongosorites topsenti*, Dendy. Neither of these sponges was invariably associated with molluscan shells, but in the specimens before the meeting *S. topsenti* was intimately combined with shells of *Siliquaria muricata* (Born), and *R. sceptrifera* with those of *Siliquaria cochlearis* and *Spiroglyphus cummingi*, Mörch. Each of the two latter species of mollusc appeared to have associated with it a special variety of the sponge.

Mr. I. H. Burkill exhibited a collection of drugs—"a Lepcha's Medicine bag"—and remarked:—

"In the bazaar of Naxalbari, Darjeeling terai, I found recently a wandering Lepcha selling scraps for the cure of a variety of complaints. The sale of his medicines, he confessed, neither occupies his whole time nor satisfies his needs, for he acts as a coolie when it suits him. He had for sale many scraps of fur intended to be worn to cure sleeplessness:

there were bits of the skin of all the following animals—tiger, leopard, donkey, black bear (*Ursus torquatus*), rhinoceros, musk deer, the wild cat (*Felis chaus*), the himalayan cat-bear (*Aelurus fulgens*) which he called Optunga, and the hybrid of the Yak with a cow. Most of the skins he obtains from hunters. There were dried skulls or parts of skulls of musk deer, the red dog (*Cyon dukhunensis*) and of a musk rat, a Manis, and of what he called Karang-karung, a rodent perhaps Lagomys; teeth of tiger, *Felis chaus*, pig, bear (probably *Ursus torquatus*), sloth-bear and young rhinoceros; dried paws of a leopard, bear, and sloth-bear; claws of a tiger; bristles of a wild pig; half of an elephant's rib, flesh of *Cyon dukhunensis*; and the dried tongue of a tiger.

He also had a large lump of lard made from bear's fat of a dark colour throughout, and some hard Yaks' cheese. The Yaks' cheese was for use in preventing difficult breathing, such as is experienced on the high passes that the Yak frequents.

There was in his collection the dried leg of some bird of prey.

He had a tortoise rib, a tortoise foot, bits of the dried body of the lizard *Varanus bengalensis* and the gill-cover of a mahsir fish (*Barbus tor*).

He had the shells of *Cypraea tigris* to be worn on a necklace to cure goitre. It is evident that the shape of the shell had suggested its use in this disease.

He had a largish bundle of pieces of the bark of *Betula Bhojpatra*, for use as paper in writing charms, and the following roots:—

Pakanbet, a rhizome not yet identified.

Radha, a stem, apparently of a Menisperm.

Nim, bark of *Melia Azadirachta*

Shudakpha, a rhizome, not yet identified.

Bhutkes, root of *Selinum Candollii*.

Punga rai, a fern stem.

Pokli rai, a fern stem.

Padam chal, root of a *Rheum*.

Sungwara, the shell of a fruit looking not unlike that of *Carapa moluccensis*.

He also had pieces of copper pyrites, of a soft serpentine (called Mirbishi patal) used for cataract in cows, and of calcium sulphate (Hum patal), a drug for fever.

Drs. Annandale and Fermor and Messrs. Tipper and Hooper have kindly helped in the determination of the above scraps."

Mr. S. W. Kemp exhibited new and interesting species of Stomatopod Crustacea from the collection in the Indian Museum.

Mr. F. H. Gravely exhibited Myrmeleonid and Ascalaphid larvæ found living free upon tree-trunks, and remarked :—

“The larvæ of the Myrmeleonidæ (Ant-Lions) and the closely allied Ascalaphidæ feed upon other insects. They lie concealed and suddenly seize their unsuspecting prey as it approaches. Most Ascalaphid larvæ cover themselves with a cloak of debris, or hide among rubbish or under stones ; but the Indian species here exhibited (*Pseudoptynx* sp.) sits exposed on tree-trunks, where it is rendered sufficiently inconspicuous by its form and colour. The larvæ of some genera of Myrmeleonidæ resemble those of the Ascalaphidæ in habit ; but those of the genus *Myrmeleon* construct pits into which their prey falls and at the bottom of which they live. The Indian species exhibited here (*Myrmeleon contractus*, Wilk.) is the only known exception to this ; it lives upon tree-trunks with its head and thorax covered by an attached layer of fine dust.”

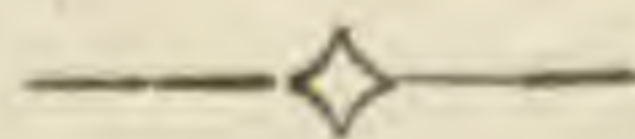
The following papers were read :—

1. *Farman of the Emperor Aurangzeb.*—By RAJANIRANJAN SEN. *Communicated by the Philological Secretary.*

2. *Pandits of the 18th Century.*—By MAHAMAHOPADHYAYA HARAPRASAD SHASTRI.

3. *A Note on the Dark Monday (Somavati).*—By B. A. GUPTE.

These papers will be published in a subsequent number of the *Journal*.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's Rooms on Wednesday, the 8th March, 1911, at 9-30 P.M.

COL. G. F. A. HARRIS, M.D., I.M.S., President, in the chair.

The following members were present :—

Lt.-Col. J. T. Calvert, I.M.S., Dr. C. H. Elmes, Capt. H. B. Foster, I.M.S., Lt.-Col. A. H. Nott, I.M.S., Captain J. D. Sandes, I.M.S., and Captain J. W. D. Megaw, I.M.S., Honorary Secretary.

Visitors :—Lt.-Col. W. B. Thomson, R.A.M.C., Dr. Sarasilal Sarkar.

The minutes of the last meeting were read and confirmed.

The President announced the appointment of Capt. J. W. D. Megaw, as Medical Secretary of the Society, in the place of Major L. Rogers, resigned.

The following cases were shown :—

1. *By Lt.-Col. Calvert, I.M.S.*

- (a) A case showing multiple subcutaneous tumours, for diagnosis. A microscopical section of one of the tumours was also shown from which it appeared that the growth was a calcifying fibroma.
- (b) A case of Osteo Arthristis in a young European with X-ray photographs. This condition is said by Sir Jonathan Hutchinson to be very rare if not altogether *unknown* in India.
- (c) A case of early Leprosy in a European boy.

2. *By Lt.-Col. Nott, I.M.S.*—A case in which Rhinoplasty had been performed with a very satisfactory result.

3. The Secretary showed three photographs illustrating a remarkable case of Myositis Ossificans. The photographs had been recently presented to the Medical College by Surgeon-General Lukis.

The cases were discussed by the President, Col. Nott, Col. Thomson, Dr. Elmes and Capt. Foster.

APRIL, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 5th April 1911, at 9-15 P.M.

E. DENISON ROSS, Esq., Ph.D., F.A.S.B., in the chair.

The following members were present :—

Dr. N. Annandale, Mr. W. F. Bolton, Mr. I. H. Burkill, Dr. W. A. K. Christie, Rai Bahadur Matilal Ganguli, Mr O. C. Ganguli, The Hon'ble Mr. H. G. Graves, The Hon'ble Mr. Justice H. Holmwood, Mr. D. Hooper, Rev. H. Hosten, S.J.; Mr. Jas. Inch, Mr. C. H. Kesteven, Lieut.-Colonel F. P. Maynard, I.M.S.; Mr. W. S. Milne, The Hon'ble Mr. C. E. A. W. Oldham, Rev. A. C. Ridsdale, Dr. Satis Chandra Vidyabhusana, Mr. H. P. Watts, Rev. A. W. Young.

Visitors :—Mr. and Mrs. A. C. Atkinson, Mrs. Burkill, The Hon'ble Mr. Justice H. R. H. Coxe, Miss Graves, Mrs. Holmwood, Lieut.-Col. F. Cunynghame-Hughes, Mrs. Inch, Mr. C. H. R. Thorn.

The minutes of the last meeting were read and confirmed.

Forty-six presentations were announced.

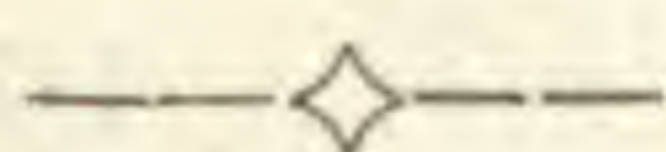
The General Secretary reported that Babu Harendra Krishna Mukerji had expressed a wish to withdraw from the Society.

The General Secretary reported the death of Monsieur Paul Regnaud, an Honorary Member of the Society.

The following five gentlemen were balloted for and elected as Ordinary Members :—

Babu Hira Lal Rai Bahadur, B.A., Extra Assistant Commissioner, Nagpur, C.P., proposed by Babu Monmohan Chakravarti, seconded by Mr. G. H. Tipper; *The Hon'ble Mr. J. S. Meston*, C.S.I., C.S., Secretary to the Government of India, Finance Department, proposed by Lieut-Colonel F. P. Maynard, I.M.S., seconded by Dr. E. Denison Ross; *Mr. H. S. Bion*, B.Sc., F.G.S., proposed by Mr. H. H. Hayden, seconded by Mr. G. H. Tipper; *The Hon'ble Sir A. H. MacMahon*, K.C.I.E., C.S.I., I.A., Secretary to the Government of India, Foreign Department, proposed by Colonel G. F. A. Harris, I.M.S., seconded by Dr. E. Denison Ross; *Khan Bahadur Sheikh Almad Husen*, Paryawan, Partabgarh, Dist. Oudh, proposed by the Hon'ble Mr. H. Nelson Wright, seconded by Mr. E. de M. Humphries.

Mr. O. C. Ganguly gave a lecture on "JAPANESE PAINTING and SCULPTURE," with lantern slides.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's Rooms on Wednesday, the 12th April, 1911, at 9-30 P.M.

LIEUT.-COL. C. R. M. GREEN, M.D., F.R.C.S., I.M.S., in the chair.

The following members were present:—

Dr. U. N. Brahmachari, Lieut.-Col. J. T. Calvert, I.M.S., Dr. G. C. Chatterjee, Dr. H. M. Crake, Dr. B. N. Ghosh, Dr. A. M. Leake, Dr. Indu Madhab Mallick, Major E. E. Waters, Capt. J. W. D. Megaw, I.M.S., Honorary Secretary.

Visitors:—Drs. S. C. Bural and N. K. Sirkar.

The minutes of the last meeting were read and confirmed.

The following cases were shown:—

(1) By Col. Green—

1. A case of Syphilis which had been remarkably benefited by Salvarsan.

In the discussion which followed Dr. Brahmachari mentioned that he had had very disappointing results with the use of Salvarsan in five cases in Kala Azar, Dr. Martin Leake had two cases of Kala Azar with similarly disappointing results, and Col. Calvert one case in which no benefit resulted. On the other hand, the Secretary stated that Major Murray, I.M.S., had encouraging results in three cases of Kala Azar.

2. Col. Calvert showed a case for diagnosis in which there was marked muscular atrophy and weakness combined with great deformity of the chest and vertebral column, the muscular and skeletal changes having developed recently and simultaneously.

3. Dr. Brahmachari showed some specimens of *Anopheles Listoni* found in Calcutta which had been identified by Capt. Christophers and which showed certain peculiarity in which they differed from the previously described *Anopheles Listoni*.

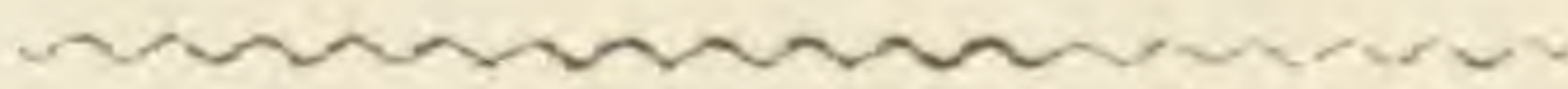
4. Papers—

(a) On the Biology of Black Mycetoma, by Dr. S. C. Chatterji.

(b) On the Epidemic Fever in Lower Bengal, commonly

known as Burdwan Fever, by Dr. U. Brahma-
chari.

The papers were discussed by Col. Green, Col. Calvert,
Dr. G. C. Chatterji and Capt. Megaw.



MAY, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 3rd May, 1911, at 9-15 p.m.

LIEUT.-COLONEL D. C. PHILLOTT, F.A.S.B., in the chair.

The following members were present:—

Dr. N. Annandale, Mr. I. H. Burkill, Mr. J. A. Chapman, Dr. L. L. Fermor, Mr. F. H. Gravely, Dr. G. D. Hope, Rev. H. Hosten, S.J., Mr. Jas. Inch, Mr. W. Kirkpatrick, Hon. Mr. Deva Prosad Sarvadhikary, Mahamahopadhyaya Satis Chandra Vidyabhusana, Maulavi Abdul Wali, Rev. A. W. Young.

Visitors:—Mr. B. Felsenthal, Mrs. Inch, and another.

The minutes of the last meeting were read and confirmed.

Nineteen presentations were announced.

The following three gentlemen were balloted for as Ordinary Members:—

Mr. A. T. Gopinatha Rao, M.A., Superintendent of Archæology, Trevandrum, proposed by Hon. Mr. Justice Asutosh Mukhopadhyaya, seconded by Dr. Satis Chandra Vidyabhusana. *Mr. Albert Charles Atkinson*, Offg. Principal, La Martinière, Calcutta, proposed by Mr. J. A. Chapman, seconded by Mr. G. H. Tipper. *Mr. C. E. Lomax, M.A.* (Oxon), Master, La Martinière, proposed by Mr. H. P. Watts, seconded by Mr. D. Hooper.

Mr. I. H. Burkill exhibited specimens of the prickly pears now wild in India, and gave some account of their introduction in connection with attempts to rear cocheneal in India.

The following papers were read:—

1. *Swertias chinenses quatuor Novas, ex herbario G. Bonati, descripsit I. H. BURKILL.*

2. *Note on Sterculia alata, Roxb. var. irregularis, a remarkable instance of leaf variation.—By W. W. SMITH. Communicated by MAJOR A. T. GAGE, I.M.S.*

3. *A new Gentian and two new Swertias from the East Himalaya.—By W. W. SMITH. Communicated by MAJOR A. T. GAGE, I.M.S.*

4. *Plantarum Novarum in Herbario Horti Regii Calcuttensis Cognitarum Decas.—Autore W. W. SMITH. Communicated by MAJOR A. T. GAGE, I.M.S.*

These papers have been published in the *Journal* for March 1911.

5. *Some Current Pushtu Folk-Stories.*—By LIEUT. F. H., MALYON.

This paper will be published in the *Memoirs*.

6. *The Composition of Indian Yams.*—By D. HOOPER.

7. *Some Asiatic Milk-Products.*—By D. HOOPER.

These papers have been published in the *Journal* for March 1911.

8. *Elucidation of certain passages in I-tsing.*—By KASHI P. JAYASWAL.

This paper will be published in a subsequent number of the *Journal*.

9. *Interaction of Hydrazine Sulphate with Nitrites and a new method for the determination of "Nitritic" Nitrogen.*—By BIMAN BEHARI DEY and HEMENDRA KUMAR SEN. *Communicated by* DR. P. C. RAY.

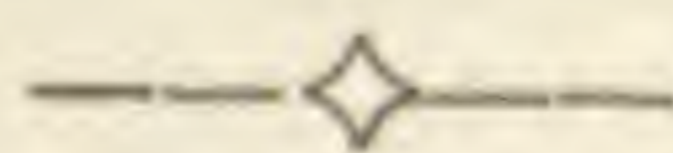
This paper has been published in the *Journal* for April 1911.

10. *Description of three new species of Algae associated with Indian Freshwater Polyzoa.*—By PROFESSOR WM. WEST, *with notes by* DR. N. ANNANDALE.

This paper has been published in the *Journal* for March 1911.

11. *Father A. Monserrate's Description of Delhi (1581), Firoz Shah's Tunnel.*—By REV. H. HOSTEN, S.J.

This paper has been published in the *Journal* for April 1911.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's rooms on Wednesday, the 10th May, 1911, at 9-30 P.M.

LIEUT.-COLONEL C. R. M. GREEN, I.M.S., in the chair.

The following members were present :—

Dr. G. C. Chatterjee, Dr. C. H. Elmes, Lieut.-Colonel F. P. Maynard, I.M.S.; Dr. Indu Madhab Mullick, Capt. J. W. D. Megaw, I.M.S., Medical Secretary.

Visitors :—Lieut.-Colonel W. B. Thomson, R.A.M.C.

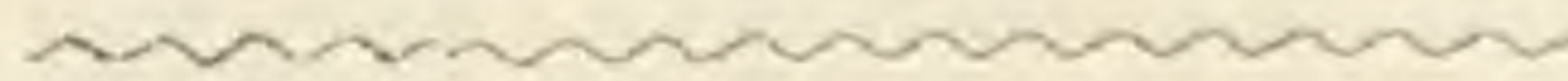
The minutes of the last meeting were read and confirmed.

I. A demonstration of a method of dark background illumination for the Microscope by the Secretary.

II. A case of Leprosy in a European in which striking improvement almost amounting to a cure had resulted without any specific line of treatment—shown by the Secretary.

The following paper was read :—

A particular form of fracture of skull.—By SARASI LAL SARKAR. Communicated by DR. G. C. CHATTERJEE.



JUNE, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 7th June, 1911, at 9-15 P.M.

LIEUTENANT-COLONEL D. C. PHILLOTT, F.A.S.B., in the chair.

The following members were present:—

Maulavi Abdul Wali, Dr. N. Annandale, Mr. A. C. Atkinson, Dr. W. A. K. Christie, Mr. F. H. Gravely, Rai B. A. Gupte, Bahadur, Mr. D. Hooper, Rev. H. Hosten, S.J., Mr. J. C. Johnston, Mr. H. C. Jones, Mr. S. W. Kemp, Mr. W. Kirkpatrick, Mr. C. S. Lomax, Mr. G. H. Tipper, Dr. Satischandra Vidya-bhusana.

Visitors:—Lt.-Col. F. Cunynghame-Hughes, Capt. R. B. S. Sewell, I.M.S.

The minutes of the last meeting were read and confirmed.

Seventy presentations were announced.

The General Secretary reported that Mr. H. M. Percival and Major W. D. Hayward, I.M.S., had expressed a wish to withdraw from the Society.

The General Secretary also reported the death of Major C. J. Robertson Milne, M.D., I.M.S., an Ordinary Member of the Society.

The following five gentlemen were balloted for as Ordinary Members:—

Babu Ganesh Lal Barik, Gayawal, Chandchavra, Gaya, proposed by Capt. F. P. Connor, I.M.S., seconded by Dr. A. White Robertson; *Lieut. H. G. Maturin*, 61st R. G. O. Pioneers, Begumpet, Secunderabad, proposed by Lieut.-Colonel D. C. Phillott, seconded by Mr. G. H. Tipper; *Lieut. E. C. Seconde*, 16th Rajputs, Bareilly, U.P., proposed by Lieut.-Colonel D. C. Phillott, seconded by Mr. G. H. Tipper; *Maulavi M. Hedayet Hosain*, Lecturer, Presidency College, 7-1, Ram Shanker Roy's Lane, Calcutta, proposed by Lieut.-Colonel D. C. Phillott, seconded by Mr. G. H. Tipper; *Dr. K. K. Chatterji*, F.R.C.S., 33, Dharamtolla Street, proposed by Major E. A. R. Newman, I.M.S., seconded by Capt. J. W. D. Megaw, I.M.S.

Mr. S. W. Kemp exhibited specimens of *Apus* from the United Provinces.

The following papers were read :—

1. *Folklore of the origin of the constellation Mriga-shirsha.*—
By RAI B. A. GUPTA, Bahadur.

This paper has been published in the *Journal* for April, 1911.

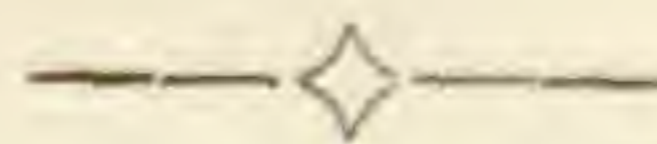
2. *A Vocabulary of the Pasi Boli or Argot of the Kanchandiya Kanjars.*—By W. KIRKPATRICK.

3. *Gangesa Upadhyaya, the founder of modern Nyaya.*—By DR. SATISH CHANDRA VIDYABHUSANA.

These two papers will be published in a subsequent number of the *Journal*.

4. *Some Notes on Urdu Grammar.*—By LIEUT.-COLONEL D. C. PHILLOTT, F.A.S.B., Secretary, Board of Examiners.

This paper has been published in the *Journal* for April, 1911.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's rooms on Wednesday, the 14th June, 1911, at 9-30 p.m.

MAJOR E. A. R. NEWMAN, I.M.S., in the chair.

The following members were present :—

Dr. U. N. Brahmachari, Dr. Adrian Caddy, Dr. C. H. Elmes, Major E. E. Waters, I.M.S., and Capt. J. W. D. Megaw, I.M.S., Honorary Secretary.

The minutes of the last meeting were read and confirmed.

I. The following clinical cases were shown :—

A case of very acute Lymphatic Leukaemia—shown by Major E. E. Waters, I.M.S.

A case of fracture of the lower end of the Humerus with great displacement of the lower fragments as shown by X-ray photographs, the result of treatment being very satisfactory—shown by Dr. Elmes.

A case for diagnosis, a swelling of the head of the tibia—shown by Major Newman.

The cases were discussed by the Chairman, Major Waters, Dr. Caddy, Dr. Elmes, Dr. Brahmachari, and the Secretary.

II. The following paper was read :—

Some peculiar effects of Salvarsan.—By Dr. C. H. Elmes.

The discussion on the paper was postponed owing to the lateness of the hour.

JULY, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 5th July, 1911, at 9-15 p.m.

D. HOOPER, Esq., F.C.S., F.A.S.B., in the chair.

The following members were present :—

Maulavi Abdul Wali, Dr. N. Annandale, Mr. A. C. Atkinson, Mr. P. Brown, Mr. B. De, Dr. L. L. Fermor, Mr. F. H. Gravely, Mr. K. A. K. Hallowes, Rev. H. Hosten, S.J., Mr. J. Insch, Mr. S. W. Kemp, Mr. W. Kirkpatrick, Dr. Satis Chandra Vidyabhusana.

Visitors:—Mrs. Fermor, Captain R. B. Seymour Sewell, I.M.S., and others.

The minutes of the last meeting were read and confirmed.

Twenty presentations were announced :—

The General Secretary reported the death of Acharya Satyavrata Samasrami, an Honorary Member of the Society.

Dr. Satis Chandra Vidyabhusana read the following obituary notice :—

Acharyya Satya Vrata Samasrami (A.D. 1846—1911).

Pandit Satyavrata Samasrami was born in Patna on the 28th May, 1846. His father Babu Ramdas Chatterji held several responsible posts under the British Government in Monghyr and Patna, and had considerable landed property. To help the introduction of Vedic learning in Bengal, he removed his family to Benares and placed his son, eight years old, under the instruction of Gauda Svāmi, the head of the Sarasvatī Matha, and of Pandit Nandaram Trivedi. Satyavrata completed his studies in 1866 and received the title of "Samasrami", or "scholar of the Sāma Veda", from the Maharaja of Bundi with the consent of the distinguished Pandits of his court.

Then the young Vedic scholar with about a hundred pupils spent the following two years in travel, visiting various holy places of Northern India, among which may be mentioned Ayodhya, Kanauj, Kampilla, Jeypur, Naimisharanya, Hurdwar, Guzrat, and Kashmere.

Returning to Benares in 1868, he married the granddaughter of Pandit Brajanath Vidyāratna, the leading Smārta of Navadvipa. In 1870, he commenced to edit a Journal under the name of *Pratna Kamra Nandini* for the publication of

Vedic works. At the instance of Raja Dr. Rajendralala Mitra in the same year he was engaged by the Asiatic Society of Bengal to edit the *Sāma Veda Samhitā* for the Bibliotheca Indica. After the death of his father, he brought his family from Benares to Calcutta and applied himself to the diffusion of Vedic learning in Bengal. At his residence he kept pupils and gave them free board and tuition. He contributed to Bibliotheca Indica a new edition of the Nirukta. In 1889, he commenced publishing a new Vedic Journal, the *Usha*. He contributed also to the Bibliotheca Indica an edition of Aitareya Brāhmaṇa, Taittirīya Samhitā and Śatapatha Brāhmaṇa. From his own press he published in Bengali character the *Sāmaveda*, the *Yajurveda* and several Brāhmaṇas and Vedāṅgas. Besides his editions of Sanskrit works of Poetry and Philosophy, and his original Compositions in the Sanskrit and Bengali languages, he edited a Buddhist work, *Kāraṇḍa Vyūha*, with a Bengali translation by himself as well as a few of the Jaina Scriptures.

As a Vedic scholar he was without a rival in Bengal, and carried out his father's idea of reviving Vedic learning in the land of his birth. He was an Honorary Member of the Asiatic Society of Bengal. He was appointed examiner in connection with the Government Sanskrit Title Examinations in Bengal. To give effect to the New Regulations of the Calcutta University he was appointed University lecturer and an examiner in the Vedas.

After suffering from Apoplexy for about six months he breathed his last on the first of June last, leaving a brother, three sons and a large circle of pupils and admirers to mourn his loss.

The following eight gentlemen were balloted for as Ordinary Members:—

Pandit Shyam Bihari Misra, B.A., Revenue Member, Council of Regency, Jodhpur, proposed by Mr. Ramavatar Pande, I.C.S., seconded by Mr. G. H. Tipper; *Major H. J. Williams*, King's Dragoon Guards, Ambala, Panjab, proposed by Lieut.-Colonel D. C. Phillott, seconded by Mr. G. H. Tipper; *Prince Mohamed Bukhtyar Shah*, C.I.E., of Mysore family, No. 6, Loudon Street, Calcutta, proposed by Maulavi Abdul Wali, seconded by Lieut.-Colonel D. C. Phillott; *Lieut. Sureswar Sarkar*, I.M.S., Fort William, proposed by Capt. J. W. D. Megaw, I.M.S., seconded by Dr. U. N. Brahmachari; *Dr. Prabhas Nath Pal*, L.M.S., Medical Practitioner, 4 Bibi Rozio's Lane, Calcutta, proposed by Dr. B. N. Ghose, seconded by Capt. J. W. D. Megaw, I.M.S.; *Capt. R. B. Seymour Sewell*, I.M.S., proposed by Dr. N. Annandale, seconded by Mr. G. H. Tipper; *Mr. Nirmal Chandra Sen*, M.A., Barrister-at-Law, Judge, Small Cause Court, Calcutta, proposed by the Hon.

Mr. Justice Asutosh Mukhopadhyaya, seconded by Mahamahopadhyaya Haraprasad Sastri; *Capt. E. Owen Thurston*, F.R.C.S., I.M.S., Calcutta, proposed by Lieut.-Colonel F. P. Maynard, I.M.S., seconded by *Capt. J. W. D. Megaw*, I.M.S.

Dr. N. Annandale exhibited a very large snake of Genus *Bungarus* forwarded by Major O. A. Smith, and said:—

“I have been asked by our Honorary Secretary to exhibit this specimen, which was killed at Hazaribagh in Chota Nagpur. It is an unusually large representative of the Common Krait, now measuring 4 feet 4½ inches, although I understand it measured 4 feet 6¾ inches fresh. The record specimen of the species measured 4 feet 6½ inches (*vide* Wall, *Poisonous Terrestrial Snakes of our British Indian Dominions*, 2nd Ed., p. 24, 1908), whether fresh or in spirit is not stated. I take this opportunity to make a few remarks about an allied species, *B. sindanus*, Boulenger, distinguished from the Common Krait by its (usually) larger size and by the fact that it has seventeen or nineteen rows of lateral and dorsal scales instead of fifteen. This species was described in 1898, and was for long believed to be peculiar to Sind. Some years later, however, Major F. Wall named another so-called species *B. walli*, although it differed little from *B. sindanus*, of which only a few specimens were then known, except in colour and in the number of ventral and subcaudal scales, both variable characters. On the evidence then available it might have been thought possible that *B. walli* was an eastern race of *B. sindanus* peculiar to the valley of the Ganges, but Major Wall has recently demolished this evidence by describing from Baluchistan specimens much nearer *B. sindanus* than the pseudo-species *B. walli* in scale characters (*Journ. Bombay Nat. Hist. Soc.*, XX, p. 1040, 1911). He would still maintain the latter as a distinct species on the ground that it differs slightly in colour, form of body and maximum size, but these are not characters which can in any circumstance be regarded as intrinsically of specific importance in the Ophidia. I believe, therefore, that *B. walli* is merely a synonym of *B. sindanus*, and that the species which must be known by the latter name extends all over Northern India from Baluchistan to Lower Bengal, perhaps avoiding the damper parts of the country.”

The following papers were read:—

1. *The Belkhara Inscription and the Machlishahr Grant.*—
By R. D. BANERJI.

This paper will be published in a subsequent number of the *Journal*.

2. *The Stambhesvari.*—By B. C. MAZUMDAR. *Communicated with a note by R. D. BANERJI.*

3. *The Rubaiyat of Abu Said ibn Abul Khayr, No. 2.*—By MAULAVI ABDUL WALI.

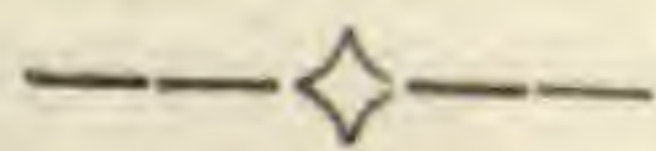
4. *The Ghagrahati (Kotwalipara) Grant and three other Copperplate Grants.*—By F. E. PARGITER, M.A.

These three papers will be published in a subsequent number of the *Journal*.

5. *Phosphorus in Indian Food-Stuffs.*—By D. HOOPER.

This paper has been published in the *Journal* for June 1911.

6. *Folk Songs and Folk-Lore of the Gehara (Kanjars).*—By W. KIRKPATRICK.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's rooms on Wednesday, the 12th July, 1911, at 9-30 p.m.

LT.-COLONEL F. P. MAYNARD, I.M.S., in the chair.

The following members were present :—

Dr. U. N. Brahmachari, Dr. Adrian Caddy, Col. J. T. Calvert, I.M.S., Dr. C. H. Elmes, Dr. Indumadhab Mallick, Captain E. Owen Thurston, I.M.S., Captain J. W. D. Megaw, I.M.S., Honorary Secretary.

Visitors :—Dr. H. N. Das, Dr. H. M. Mackenzie, Dr. H. D. Shastri.

The minutes of the last meeting were read and confirmed.

1. A case of complete destruction of half of the upper jaw by *Cancerum Oris*, occurring in an attack of Acute Fever of unknown origin—shown by Dr. Caddy.

2. A demonstration of Ophthalmological instruments by Lieut.-Col. F. P. Maynard.

3. The following papers were read :—

A Note on Salvarsan in the treatment of Kala Azar was read by MAJOR E. E. WATERS.

Major Waters' paper was discussed by Dr. Brahmachari, Lt.-Col. Calvert, Dr. Elmes and Capt. Megaw.

The seasonal prevalence of Anopheline Fuliginosus in Calcutta. By Dr. U. BRAHMACHARI, M.D.

AUGUST, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 2nd August, 1911, at 9-15 p.m.

COLONEL G. F. A. HARRIS, I.M.S., President, in the chair.

The following members were present :—

Maulvi Abdul Wali, Dr. N. Annandale, Mr. A. C. Atkinson, Mr. I. H. Burkill, Dr. L. L. Fermor, Mr. F. H. Gravely, Hon. Mr. H. G. Graves, Mr. K. A. K. Hallowes, Mr. H. H. Hayden, Hon. Mr. Justice H. Holmwood, Mr. D. Hooper, Dr. G. D. Hope, Rev. H. Hosten, S.J., Mr. J. Inch, Mr. J. C. R. Johnston, Mr. S. N. Kemp, Mr. W. Kirkpatrick, Mr. J. Walter Leather, Captain R. B. Seymour Sewell, Dr. Satis Chandra Vidyabhusana, Mr. H. Walker.

Visitors :—Mrs. Atkinson, Mr. N. Z. Bravine, Mrs. Fermor, Mr. G. Fox, Mrs. Kirkpatrick.

The minutes of the last meeting were read and confirmed.

Twenty-seven presentations were announced.

The General Secretary reported the death of Prof. Charles Meldrum, Special Honorary Centenary Member of the Society.

The General Secretary also reported the death of Prof. J. A. Cunningham and Mr. C. H. Browning, Ordinary Members of the Society.

The General Secretary also reported that Mr. J. R. Barrow and Mr. J. R. Cunningham have expressed a wish to withdraw from the Society.

The Council reported that there were five vacancies in the list of Honorary Fellows, and the Council therefore recommended Dr A. Engler, Lieut.-Colonel A. W. Alcock, Sir Clements Markham, Prof. E. G. Browne and Mahamahopādhyāya Kāmākhya Nāth Tarkabāgis, for election as Honorary Fellows.

Dr. A. Engler was born in Silesia in 1844, and took his Doctor's degree at Breslau in 1866. In the same year he became Reader in Botany at the Magdalenum Gymnasium in Breslau. In 1871 he became Keeper of the State Institute in Munich, in 1878 Professor of Botany at Kiel, in 1884 Professor of Systematic Botany in Breslau, and in 1889 Professor of Systematic Botany in the University of Berlin and Director of the Imperial Botanic Gardens and Museums—which two posts he holds still.

Of honours he has many. His own country made him a Geheimer Regierungsrat in 1894, and later a Geheimer Ober-Regierungsrat, and the University of Cambridge, England, gave him a Doctor's degree in 1904.

He has travelled widely for the sake of studying vegetation. He has been in North Africa, East Africa, South Africa, India and Java.

His publications are very numerous. First of all, as a systematic botanist he has monographed many groups of plants. Such work he considers, as it truly is, spade work for other studies, the chief of his more philosophical contributions to science being in Geographic Botany. His early studies were in Saxifrages—mountain plants, whose interrupted distribution through the world, is bound up with climatic changes over geologic periods. This work led forward to his *Attempt at a History of the development of the Plant world, specially of Floral regions since the Tertiary period*,¹ 2 vols. (1879—1882); and this again is connected with his *Development of plant geography in the last century, and further connected propositions* (1899).²

His chapter entitled *Erläuterungen zu der Übersicht über die Embryophyta siphonogama* in the *Nachträge* to his *Natürliche Pflanzenfamilien* is an attempt to indicate true affinities in the Higher plants.

Professor Engler has shown a most remarkable administrative ability. He has drawn the botanists of his own country, Austria, Italy, Scandinavia and from even further afield, who work at systematic and geographical Botany, into such harmony that under his editorship the "*Natürliche Pflanzenfamilien*" has been produced, and now the "*Pflanzenreich*" and volumes entitled "*Vegetation der Erde*" are appearing. The first work defines the genera of all the plants of the world from lowest to highest and is copiously illustrated. The second is a series of monographs of groups of plants, and the third is a series of treatises on the vegetation of selected areas. The number of the scientists who have contributed to these works is a tribute to the genius, and is evidence of the wide trust placed in Dr. Engler.

Lastly, it is to be added that Dr. Engler has carried out, since he was called to Berlin, the removal of the University Botanic Garden from a smoky square in that great city to a suburb, where it is now a large working concern not altogether unlike Kew.

[I. H. BURKILL.]

¹ Versuch einer Entwicklungsgeschichte der Pflanzenwelt insbesondere der Florengebeite seit der Tertiarperiode.

² Entwicklung der Pflanzen-Geographie in der letzten hundert Jahren und weitere Aufgaben denselben.

Alfred William Alcock was born in England in 1859 and was educated at Westminster School. After some years spent in India he took up the study of medicine in the University of Aberdeen, in which he was appointed Assistant Professor of Zoology in 1883. In 1885 he joined the Indian Medical Service, and from 1886 to 1888 served as medical officer with the Punjab Frontier Force. He was appointed Surgeon Naturalist to the Marine Survey of India in the latter year and held the post for four years, being appointed Superintendent of the Indian Museum and Professor of Zoology in the Calcutta Medical College in 1893, a joint post which he vacated for a short time to serve with the Pamir Boundary Commission of 1895. It was not until 1907, however, that he finally retired both from his scientific appointments in Calcutta and from the Indian Medical Service. Shortly after returning to England he was appointed Professor of Arthropodology in the London School of Tropical Medicine, a chair which he still occupies.

The value of Col. Alcock's zoological work has been recognized by the distinctions he has received in Europe. He is a Fellow of the Royal Society, an LL.D. (*honoris causa*) of the University of Aberdeen, a Corresponding Member of the Zoological Society of the Netherlands and of the Californian Academy of Sciences. He was honoured in India by being appointed a Companion of the Order of the Indian Empire. On his retirement he held the rank of Lieutenant-Colonel in the Indian Medical Service.

Over sixty separate papers on zoological subjects were written by Col. Alcock in India, his attention having been directed in particular to the crustacea and the fish of deep water. Since leaving this country he has contributed a valuable account of the freshwater crabs, in which the classification of the family is entirely reorganized, to the "Catalogue of Indian Decapod Crustacea" published by the Indian Museum. He has also organized his department and delivered courses of lectures in the Seamen's Hospital at the Royal Albert Docks with a skill and enthusiasm that have proved of the greatest benefit to medical men desirous of obtaining zoological knowledge of practical application in connection with the exercise of their profession in India and other tropical countries, and we may soon expect from his accurate and graphic pen a textbook of medical zoology such as perhaps no other living man possesses the combined experience, theoretical knowledge and literary skill to write.

Last but not least among his services to the science of zoology must be reckoned the work he did for the Asiatic Society of Bengal. Not only were his papers for several years the most important contributed to our "Journal" so far as zoology was concerned, but he served as an officer of the

Society for a considerable period, having been elected Natural History Secretary in 1888, General Secretary in 1895, and Vice-President in 1901. It is hardly to the credit of the Society that he never occupied the President's chair.

[NELSON ANNANDALE.]

SIR CLEMENTS ROBERT MARKHAM, K.C.B., F.R.S., D.Sc.

Born at Stillingfleet near York, July 20, 1830. Educated at Westminster School. He was appointed a naval cadet in 1844, and served in the Arctic Expedition in search of Sir John Franklin in 1850—51. He explored Peru and the forests of the E. Andes in 1852—54. In 1854 he was appointed to a clerkship in the Board of Control, India Office. From 1859 to 1862 he organized an expedition to South America to collect cinchona plants and seeds, and succeeded in transferring them to India. He selected sites for the plantations in India including those in the Darjeeling district and the Nilgiri Hills, where at the present time there are extensive cinchona estates and quinine factories. He continued to hold various appointments in the India Office, where he had charge of all correspondence relating to cinchona and quinine, and all despatches of the Secretary of State on the subjects written between 1862 to 1877 were drafted by Mr. Markham. The correspondence was ordered to be printed by the House of Commons, and is comprised in five large Blue Books. His taste for botany, archaeology and ethnology, which he developed in his early years, placed him high in the scientific world. He was Secretary and President of the Hakluyt Society, Secretary and President for many years of the Royal Geographical Society. He has published many works on history, science and travel, including "a Memoir of the Indian Surveys," "Travels in India and Peru," "Peruvian Bark," "History of Persia," "Missions to Thibet." He is now engaged on a translation of Garcia de Orta's "Coloquios." In electing Sir Clements Markham to an Honorary Fellowship the Society recognizes the specially valuable service rendered to India and the East in successfully introducing the cultivation of cinchona into this country fifty years ago.

[D. HOOPER.]

Edward Granville Browne, M.A., M.B., M.R.C.S., L.R.C.P., M.B.A.S., F.B.A.; Lecturer in Persian, 1882—1902; Sir Thomas Adams Professor of Arabic since 1902; Fellow of Pembroke Coll., Camb., since 1887; Fellow of British Academy, 1903. Graduated at Cambridge in Natural Sciences Tripos, 1882; Indian Languages Tripos, 1884. Studied Oriental Languages in Cambridge, 1879—84; London, 1884—87; travelled in

Persia, 1887—88. Publications: A Traveller's Narrative, written to illustrate the Episode of the Bāb, Persian text and English translation, with notes, 1891; A Year amongst the Persians, 1893; The New History of Mīrzā 'Alī Muḥammad the Bāb, translated from the Persian, 1893; Catalogue of Persian MSS. in Cambridge University Library, 1896; Hand-list of the Muhammadan MSS. in the same library, 1900; critical edition of Dawlatshāh's Tadhkira, 1901; do. of 'Awfi's Lubābu'l-Albāb, 1903; Literary History of Persia until the time of Firdawsī; continuation of same until the Mongol Invasion, 1906; abridged translation of Ibn Isfandiyār's History of Ṭabaristān; Short Account of Recent Events in Persia, 1909; besides numerous Papers in the Journal of the Royal Asiatic Society from 1889 to the present time.

[D. C. PHILLOTT.]

Mahāmahopādhyāya Kamakhya Nath Tarkavagisa was born at Protāppore, a village in the district of Hooghly, in the year 1848. He comes of a respectable family of Pundits distinguished as much for their learning as for the sanctity of their manners. In conformity with the time-honoured practice and traditions of the family, Pundit Kamakhya Nath was initiated into Sanskrit Grammar and literature at a very early age. Kamakhya Nath evinced in the days of his pupilage those transcendental qualities of the head which have won for him the foremost rank among Pundits in this country. At the tender age of fourteen he left his native village for Navadwipa in order to prosecute his studies in *Nyāya*, and there his intellect derived its principal sap and nourishment from the great classical soil of Sanskrit learning. He read *Nyāya* with the late Mahāmahopādhyāya Bhuban Mohan Vidyāratna, and was dubbed by him with the title of "*Tarkavāgisa*." After finishing his course of studies in Smṛiti and Vedānta he came down to Calcutta at the age of twenty-eight, where he opened a Tol and offered gratuitous instruction to his pupils with free quarters and board. He entered into the service of Government at the age of thirty-four, as Assistant Professor of Hindu Logic at the Calcutta Sanskrit College, and was elevated to the chair of *Nyāya* on the retirement of the late Mahāmahopādhyāya Mahesa Chandra Nyāyaratna, C.I.E.

As a teacher and exponent of Hindu Philosophy, Pundit Kamakhya Nath has been highly successful. He is universally regarded as a specialist in *Nyāya*, and his widespread fame and popularity are in a great measure due to his quite original method of teaching that most abstruse branch of Hindu Philosophy. He is looked upon as a referee whose word is law in matters of Shastric interpretation as well as in the solution of difficult social and religious problems. He has done good service

to the cause of indigenous learning by his able researches in Oriental Philosophy. He has edited the *Tattva-Chintamani* and the *Chaturvarga-Chintamani* published under the auspices of the Asiatic Society of Bengal, and is still editing the Commentary of *Gadádharma* on Siromani's *Didhiti*. His commentary on Udayanácharyya's *Kusumanjali*, which he published on his own account, will ever be regarded as a monument of his profound erudition and extraordinary attainments in Nyáya. It has been highly spoken of and appreciated by Pundits all over India. As a member of the *Sahitya Sabhá*, he has delivered a series of lectures in Bengali on Hindu Philosophy, which have evoked a new interest in the study of that difficult branch of knowledge amongst the educated public. The Government have been pleased to confer on him the high literary distinction of "*Mahámahopádhya*ya," and to grant him prolonged extension of service for nine years, in recognition of his sterling merits. He has lately retired from service, and by his retirement the Sanskrit College may well be said to have been shorn of a worthy pillar of strength.

[SATIS CHANDRA VIDYABHUSANA.]

The following gentlemen were balloted as Ordinary Members :—

Capt. William Macrae, R.E., Lower Ganges Bridge, Paksey (Pabna), Station Saraghat, proposed by Dr. T. H. Bishop, seconded by Mr. G. H. Tipper; *Major A. Gwyther*, M.B., F.R.C.S.E., I.M.S., Civil Surgeon, Howrah, proposed by Lieut.-Colonel J. T. Calvert, I.M.S., seconded by Major J. W. D. Megaw, I.M.S.; *Capt. A. H. Proctor*, M.Ch., I.M.S., Resident Surgeon, Medical College, proposed by Lieut.-Col. J. T. Calvert, I.M.S., seconded by Major J. W. D. Megaw, I.M.S.; *Mr. S. Maulik*, Entomologist, Assistant to the Imperial Forest Zoologist, Research Institute, Dehra Dun, proposed by Dr. N. Annandale, seconded by Mr. F. H. Gravely; *Mr. Gerald M. Young*, I.C.S., proposed by the Hon. Mr. E. D. Maclagan, seconded by Dr. E. Denison Ross; *Mr. Habib-ur-Rahman Khan*, Telegraph Dept., Allahabad, proposed by Lieut.-Col. D. C. Phillott, seconded by Hon. Mr. Abdulla al-Mamun Suhrawardy.

Dr. Fermor exhibited some minerals collected during excursions of the XIth International Geological Congress held in Sweden in 1910. Many famous mines were visited in Swedish Lapland, in the Stockholm Archipelago, and in Central Sweden. The most interesting of the many fine and rare mineral specimens obtained are the following :—

(1) The rare-earth minerals *fergusonite* and *gadolinite* from the Ytterby felspar mine, the original locality for the yttrium

earths, these two minerals containing between them the following rare elements :—beryllium, cerium, didymium, erbium, lanthanum, niobium, tantalum, thorium, uranium, and yttrium.

(2) *Petalite*, a lithium silicate from the Utö lithia mine, the original locality for the element *lithium*.

(3) *Galenobismuthite*, containing about 13 per cent. of selenium, from the Falun copper mine.

(4) A great variety of minerals from the Långban manganese-iron mine, perhaps the most famous mineral locality in the world, for it has, with Nordmark, yielded some forty-eight minerals not found elsewhere. The minerals collected here comprise *native lead*; the following silicates containing manganese (varieties of *manganskarn*), *schefferite*, *rhodonite*, *richterite*, *tephroite*, *inesite*; the silicate of lead, *barysilite*; the lead-manganese silicate, *kentrolite*; the arsenates of manganese, *berzeliite*, *allactite*; the lead-manganese arsenate, *caryinite*; the lead arsenates, *hedyphane*, *ecdemite*; also the oxides of manganese, *hausmannite* and *braunite*; and finally the borate of manganese and magnesium, *pinakiolite*.

(5) *Ganomalite*, a lead-manganese silicate, and *piedmontite*, the manganese-epidote, from the Jakobsberg manganese mine.

(6) *Pyrosmalite*, an iron-manganese silicate, and beautiful crystals of *diopside*, *calcite*, and *magnetite*, from the Nordmark iron mines.

Dr. Hope exhibited and described *Poecilocoris latus*, Dall, an insect pest of tea.

This insect which feeds on tea seed has been known since the early days of the Indian tea industry. Mature and immature specimens and eggs will be shown and its feeding habits described.

Recent investigation has indicated that the insect is probably indirectly responsible for the damage which so often occurs to tea seed by the development of fungi in and between the cotyledons.

Dr. Annandale exhibited a freshwater Medusa from the Western Ghats.

The Medusa was taken by Mr. S. P. Agharkar of the Elphinstone College, Bombay, in small streams running in the Satara district into the Krishna river. It is probably identical with *Limnocoñida tanganyicae*, a species hitherto found only in the great African lakes and at the mouth of the River Niger. The specific identity, however, must remain a little doubtful until fresh specimens have been examined.

Mr. Gravely exhibited living Pedipalpi and made the following remarks on the distribution of the Order.

The Pedipalpi are an Order of Arachnida which take their name from the fact that the first pair of legs are antenniform

and are used not for locomotion but as feelers. Although very abundant in some parts of the tropics their strictly nocturnal habits have led to their being overlooked to some extent, and there is still much to be learnt about them. The Order is subdivided into two Sub-orders (Oxopoei and Amblypygi) of which the latter contains one family only (Tarantulidae) and the former two (Thelyphonidae and Schizomidae). The Thelyphonidae are represented in the present exhibit by living specimens of *Uroproctus Assamensis*, a species found throughout Assam and the Eastern Himalayas at altitudes under about 4000 ft., and originally described by Dr. Stoliczka in the Journal of this Society. Members of this family construct burrows, usually under stones or logs of wood, and spend the day and all the dry weather in them, only coming out to seek their prey towards nightfall in wet weather. The *Schizomidae* are minute creatures not unlike the very much larger Thelyphonidae in general form, but with a short tail which is widened into a shovel-shaped structure in the male, and with very different arms. They live among dead leaves, grass-roots, stones, etc., and like the Thelyphonidae they construct burrows for themselves. They are here represented by *Schizomus (Trythyreus) lunatus* from the Indian Museum compound: this is the only species yet recorded from India proper. The Tarantulidae differ very greatly in form from the other two families, being spider-like rather than scorpion-like. They are unable to construct burrows for themselves, but are sometimes found in the burrows of other animals; usually they live under logs of wood, stones, etc., or in caves. They are here represented by *Charinides bengalensis* which is very abundant in piles of old bricks in sheltered places in Calcutta.

I am at present engaged in a detailed study of the distribution of the Pedipalpi of the Oriental Region and have already arrived at the following conclusions.—Taking first the Thelyphonidae, the denticulation of the first two joints of the arms is more variable than has commonly been supposed, and I have reason to believe that that of the first joint anyway has been determined by the long-continued action of climatic conditions; and it is noteworthy that almost all the other generic and specific characters are to be found in organs directly connected with the processes of reproduction. A somewhat parallel evolution in some of these organs appears to have taken place in different genera; and they are apparently a good index of the degree of specialization found in the several species.

Turning now to those genera which are distinguished by the presence of a ridge on each side of the head, we find that a region including the islands of Sumatra, Java, Borneo, and Celebes is very much richer in species than any other locality; and with the exception of a single rare species all the forms

found here are of the most highly specialized type. Species of *Thelyphonus* belonging to this most highly specialized type are dominant in the Malay Peninsular and Siam also, though here they are much fewer in number, but nowhere else unless it be in the Philippines. The further one looks from the neighbourhood of Borneo, however, the more frequently are less specialized forms met with, the least specialized of all being dominant only in Ceylon, the Indian Peninsular, the Eastern Himalayas, Assam, and Eastern China to the west and north, and in South America to the east; whilst a species specialized in an intermediate degree is dominant in the Liu Kiu Islands and Japan to the north-east; these being the limits of distribution of the family. This arrangement in what may be compared to a series of concentric semi-circles about the neighbourhood of Borneo leads me to conclude that at some period relatively simple forms such as *Uroproctus assamensis* and *Thelyphonus sepiaris* existed and in all probability were confined to the neighbourhood of what is now Borneo; and that as more highly specialized forms were evolved the simpler ones were pushed further and further outwards.

The distribution of those Thelyphonidae which are distinguished from the ones already dealt with by the absence of ridges at the sides of the head between the median and lateral eyes, suggests that these were originally centred in much the same place as the others, and that they have been entirely pushed outwards by them; for they are now known with certainty only in the moister parts of Ceylon and the west coast of India, in and around Burma, and in S. America. When the migrations resulting in the present distribution of the family commenced therefore, the prototypes of the two principal divisions into which the Thelyphonidae naturally fall appear to have been already distinct from one another; and, from the minuteness with which (at most) any Thelyphonid departs from the fundamental form of the group to which it belongs, it may further be inferred that the external structure of each of these two prototypes was already extremely "fixed"—i.e. that these prototypes were already somewhat ancient species or groups of species. Their antiquity is also rendered highly probable by the fact that the closely allied Gerialinuridae occur in the Coal Measures of Britain. The two prototypes of the Thelyphonidae as we know them to-day were probably therefore members of a more extensive group the rest of which have now entirely disappeared.

Concerning the distribution of the Schizomidae it is at present impossible to draw any very definite conclusions, as their small size has caused them to be much neglected and our knowledge of the number and distribution of existing species is probably very incomplete.

The Tarantulidae fall into three sub-families, one of which is

purely American, one of which extends from East Africa across tropical Asia to Indo-China; whilst the remaining one extends from the Seychelles to Galapagos, being centred like the Thelyphonidae, in the Malaysian region. There is some indication that this last sub-family may also have spread outwards from the neighbourhood of Borneo; but the direction which their evolution has taken is less clearly indicated than in the Thelyphonidae, and the evidence is consequently inconclusive at present.

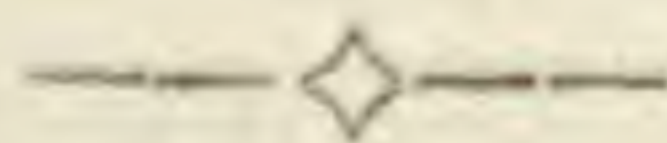
The following papers were read:—

1. *Ancient Monuments in Kashmir.*—By ANAND KOUL.
2. *Simhachelam Temple.*—By S. P. V. RAMANUJA SVAMIN.
Communicated by S. P. V. RANGANATHA SVAMIN.
3. *Firoz Shah's Menagerie.*—By MAULAVI QASIM HASIR.
Communicated by the NATURAL HISTORY SECRETARY.

The author called attention to the account by Shams-i-Siraj Afif, of curiosities brought to Faizabad by the Emperor Firoz Shah, to be on public view—two giants, a dwarf, two bearded women, a three-legged goat, a red-billed crow.

4. *Gadadhara, Prince of Modern Schoolmen.*—By DR. S. C. VIDYABHUSANA.

This paper will be published in a subsequent number of the *Journal*.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's rooms on Wednesday, the 9th August, 1911, at 9-30 p.m.

COLONEL G. F. A. HARRIS, I.M.S., President, in the chair.

The following members were present:—

Lt.-Col. W. J. Buchanan, I.M.S., Dr. Gopal Chandra Chatterjee, Dr. K. K. Chatterjee, Dr. A. M. Leake, Dr. D. Quinlan, Captain E. D. Thurston, I.M.S., Major E. E. Waters, I.M.S., Major J. W. D. Megaw, I.M.S., Honorary Secretary.

Visitors:—Dr. R. K. Kacker, Dr. G. D. Pramanik.

The minutes of the last meeting were read and confirmed.

The following clinical cases were shown by Dr. G. C. Chatterjee:—

1. A case where an old injury to the lung by a splinter of wood had been followed by a peculiar train of symptoms, suggesting a temporary pneumothorax followed by partial collapse of the lung with subsequent fibrous and fetid bronchitis.

2. A case of Elephantiasis Graecorum in a young Indian male which showed marked improvement after eighteen injections of Nasten B₁.

A paper was read by Major Gwyther on the Treatment of Hydrocele by introduction of sterilized catgut into the sac after tapping.

The paper was discussed by Col. Harris, Major Waters, Dr. K. K. Chatterjee, Capt. Thurston and Major Megaw.

SEPTEMBER, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 6th September, 1911, at 9-15 p.m.

LIEUTENANT-COLONEL D. C. PHILLOTT, F.A.S.B., in the chair.

The following members were present :—

Maulavi Abdul Wali, Mr. A. C. Atkinson, Mr. Percy Brown, Mr. I. H. Burkill, Dr. L. L. Fermor, Mr. F. H. Gravely, Mr. K. A. K. Hallowes, Mr. H. H. Hayden, Mr. D. Hooper, Rev. H. Hosten, S.J.; Mr. W. Kirkpatrick, Dr. Indumadhab Mallick, Hon. Dr. A. Suhrawardy, Mr. G. Thorpe, Dr. Satis Chandra Vidyabhusana.

Visitors :—Mr. W. R. C. Brierly, Mrs. Fermor, Mrs. Kirkpatrick, Dr. and Mrs. L. Scherman.

The Minutes of the last Meeting were read and confirmed.

Twenty-nine presentations were announced.

The General Secretary reported the death of Mr. Harinath De, an Ordinary Member of the Society.

The Hon Dr. A. al-Mamun Suhrawardy read the following obituary notice of Mr. Harinath De :—

Harinath De was born on 12th August 1877. His father, Rai Bahadur Bhutnath De, was a distinguished pleader in the Central Provinces. Harinath De had a remarkable university career. He was almost invariably in the first class in all his examinations, in India or in Europe. He was the recipient of many medals, prizes and scholarships. He passed his Entrance and F.A. examinations from St. Xavier's College, securing the Duff Scholarship for languages. Graduating in 1896 he obtained first-class honours in English and Latin. The same year he obtained his M.A. degree in Latin. He also passed the special M.A. examination in Greek. As a result of his achievements he was awarded the Government of India State Scholarship of £200 per annum for four years. With this assistance he went to Cambridge in 1897 where he passed the Classical and Medieval and Modern Languages Triposes in the first and second class. Later he obtained the Skeats prize and the Chancellor's Gold Medal for classical verse. While in Europe he studied at the Universities of the Sorbonne, Marbourg and elsewhere, acquiring that mastery over

European and Asiatic languages for which he was so well known. In 1901 he was appointed to the Imperial Educational Service and returned to India as Professor at Dacca. After serving for some time as Professor of the Presidency College and Principal of the Hooghly College, in 1907 he was appointed Librarian of the Imperial Library. He died on the 30th August 1911.

He became a member of the Asiatic Society on the 3rd of June 1903, and served on the Council and Philological Committee. He published various articles in the *Journal* and *Memoirs* of the Society, and at the time of his death was engaged in editing works for the *Bibliotheca Indica*.

The General Secretary also reported that Lieut.-Col. John Lloyd Jones, I.M.S.; Mr. E. F. Abraham, I.C.S.; Capt. B. C. Penton, I.A.; Capt. J. Morrison, I.M.S., and Lieut.-Col. J. Jordon, I.M.S., had expressed a wish to withdraw from the Society.

Dr. A. Engler, Lieut.-Col. A. W. Alcock, Sir Clements Markham, Professor E. G. Browne and Mahamahopadhyaya Kamakhya Nath Tarkabagis were balloted for and elected Honorary Fellows.

The following two gentlemen were balloted for as Ordinary Members :—

Sri Rajah Ankitam Venkata Juggarow Bahadoor Garoo, F.R.A.S., F.R. Met. Soc., Zemindar of Shermohamadpuram, Dabagardens, Vizagapatam, proposed by Mr. G. H. Tipper, seconded by Dr. N. Annandale; *Nawab Murtaza Husain Khan* (Oudh ex-Royal Family), Vakil and Zemindar, Katra abo Torab Khan, Lucknow, proposed by Prof. M. Hedayet Hosain, seconded by Babu Nilmoni Chakravarti.

The following papers were read :—

1. *Exogamous septs of the Gehara Section of Kunchbandiya* (Kanjars). By W. KIRKPATRICK.

This paper will be published in a subsequent number of the *Journal*.

2. *A hundred Modern Arabic Proverbs.* By CAPT. C. C. R. MURPHY, 30th Punjabis.

This paper has been published in the August *Journal*.

3. *Dinajpur Pillar Inscription.* By RAMA PRASAD CHANDA. Communicated by the HON. MR. JUSTICE ASUTOSH MUKHOPADHYAYA.

4. *Some Notes relating to the Classification, Habits and Nidification of the Ravens of India.* By DR. P. T. L. DODSWORTH. Communicated by the Natural History Secretary.

The following abstract is published:—

The author maintains that the Panjab Raven is distinct enough from the Himalayan Raven to be regarded as a distinct species, and should not be united with it into the *Corvus corax* of Linneus. Hume recorded the Plains Raven as different in note, in the sheen of the plumage, and Oates noted it as different in the character and shape of the throat hackles. It is a smaller bird:—

	Himalayan Raven.	Plains Raven.
Length .. ..	.. 25·5"—28"	23·75"—24·75"
Wing .. ..	.. 17·25"—19·3"	16·3"—17·4"
Tail .. ..	.. 10·75"—11·5"	9·5"
Bill from gape .. ..	.. 2·85"—3·25"	2·8"
Bill straight from forehead to point .. ..	.. 3·05"—3·18"	2·69"—2·82"
Height of closed mandibles .. ..	.. 1·1"—1·3"	1"
Tarsus .. ..	.. 2·5"—3"	2·3"
Weight, male .. ..	.. 2 lb. 11 ozs.	2 lb. to 2 lb. 2 ozs.

Oates attributed this disparity to climatic influences. He says the immense size of the Himalayan birds is due to their being dwellers "in a cold, bracing climate," whereas the Plains Ravens—"dwellers in an enervating tropical atmosphere"—have dwindled down to a small size as compared with the former. If correctly, then how can the contrary difference observed in the jungle crow be explained? For, in the case of the jungle crow (*Corvus macrorhynchus*), individuals from the North-Western Himalaya are actually *smaller* than those from Southern Hindustan and Burma.

It can hardly be that the Himalayan Raven is better fed than the Plains Raven. Bower remarked in his "Across Tibet" that it was hard to know on what they ordinarily lived. They came about his camps; "and are not shy birds," as Oates says. The author has collected the evidence of several travellers to their boldness.

There is a need for extended observations on the Himalayan Raven—(i) to what extent does it show a slight seasonal migration? (ii) when does it nest?—Mandelli took the eggs in Native Sikkim high up towards the snows on March 5th; Stoliczka noted the bird building on May 4th at Aktash; and Walton found young on the ledge of a rock near the Kala Tso Lake in Tibet on April 6th; (iii) does it habitually nest on cliffs? and (iv) in successive years on the same site? (v) what is the number of eggs? (vi) do both birds share in hatching them? and (vii) how long do the young stay in the nest?

The author adds some observations on the nidification of the Plains Raven. Five is the usual number of eggs: they lay from January to first half of March, but most eggs are to be taken in February: the eggs vary in length from 1·71" to 2·26", and in breadth from 1·22" to 1·39": the nest is built 18—24 feet from the ground of sticks, lined with rags, sheep's wool,

bits of paper, cow's hair and grass. Various trees growing in open, cultivated land are chosen such as *Acacia leucophloea*, *Dalbergia Sissoo* and *Albizia Lebbek*. When feeding these Plains Ravens are sociable, but in the breeding season they seem to scatter, and probably many cross into Afghanistan.

5. *Akbar's Court-wit and his Jest-book.* By QASIM HASIR.

This paper will not be published in the Society's *Journal*.

6. *Shan and Palaung Jew's Harps from the Northern States.*
By J. COGGIN BROWN.

7. *Historical Poem by the Emperor Shah Alam II.*
Translated by HIDAYET HUSAIN.

8. *New and Revised Species of Gramineae from Bombay.*
By R. K. BHIDE, Assistant Economic Botanist, Bombay. Communicated by MAJOR A. T. GAGE, I.M.S.

9. *Corchorus capsularis var. oocarpus, a new variety of the common Jute plant.* By I. H. BURKILL and R. S. FINLOW.

10. *The Polarity of the Bulbils of Dioscorea bulbifera, Linn.* By I. H. BURKILL.

These four papers have been published in the August *Journal*.

11. *Further spreading of Croton sparsiflorus (Moruna).*
By I. H. BURKILL.

Mr. Burkill remarked as follows :—

Croton sparsiflorus has now reached the railway-yard at Narayanganj; and it has appeared on the line side at the following stations between Chittagong and Lumding: Kalaura, Latu, Karimganj, Bhanga (one plant in this year), Damcherra (one plant only in this year), Harangajao and Haflong (in quantity). For its distribution as known in 1908 and 1909 reference may be made to the Society's *Journal*, 1908, p. 605, and the Society's *Proceedings*, 1910, p. ci. Narayanganj (which, judging by the number of individual plants present, it reached in 1909) is likely to furnish a centre for its dispersal through the Districts of Dacca and Mymensingh, by means of seeds adhering to the gunny wrappings of merchandise forwarded along the railway.

12. "Father H. Monserrate's account of Akbar, 26th Nov. 1582." By REV. H. HOSTEN, S.J.

This paper will be published in a subsequent number of the *Journal*.

NOVEMBER, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 1st November, 1911, at 9.15 p.m.

N. ANNANDALE, Esq., D.Sc., C.M.Z.S., F.A.S.B., in the chair.

The following members were present :—

Mr. H. S. Bion, Mr. J. C. Brown, Mr. F. H. Gravely, Mr. D. Hooper, Rev. H. Hosten, S.J., Mr. S. W. Kemp, Lt.-Col. D. C. Phillott, Mr. G. H. Tipper, Dr. Satis Chandra Vidyābhuṣaṇa, Rev. A. W. Young.

The minutes of the last meeting were read and confirmed.

Forty-one presentations were announced :—

The General Secretary reported that Mr. P. N. Bose, Babu Sasi Bhusana Bose, Sir Lancelot Hare, K.C.S.I., and the Hon. Raja Prabhat Chandra Barua have expressed a wish to withdraw from the Society.

The following six gentlemen were balloted for as Ordinary Members :—

Lieut. Cecil A. Boyle, 11th King Edward's Own Lancers, Delhi, proposed by Lieut.-Col. D. C. Phillott, seconded by Mr. G. H. Tipper; *Rev. Neil Meldrum*, M.A., B.D., second chaplain St. Andrew's, proposed by Lieut.-Col. D. C. Phillott, seconded by Mr. G. H. Tipper; *Maulavi Kamaluddin Ahmad*, M.A., M.R.A.S., Superintendent, Government Madrasah, Chittagong, proposed by Lieut.-Col. D. C. Phillott, seconded by Mr. G. H. Tipper; *Mr. V. J. Esch*, Architect, proposed by Lieut.-Col. D. C. Phillott, seconded by Mr. G. H. Tipper; *Captain Green Armytage*, I.M.S., Resident Surgeon, Eden Hospital, proposed by Lieut.-Col. C. R. M. Green, I.M.S., seconded by Major J. W. D. Megaw, I.M.S.; *Pandit Dayaram Sahni*, M.A., Curator, Provincial Museum, Lucknow, proposed by Babu R. D. Banerji, seconded by Mr. G. H. Tipper.

Lieut.-Col. D. C. Phillott exhibited some hawks.

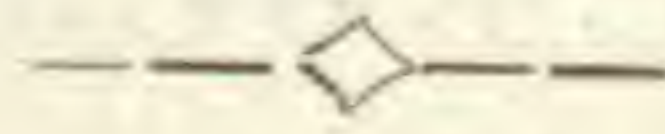
The following papers were read :—

1. *Chatu-shatika in Sanskrit.*—By MAHĀMAHOPĀDHYĀYA HARAPRASAD SHĀSTRĪ.

This paper will be published in the *Memoirs*.

2. *The Alek religion of Kambhipatias.*—By B. C. MAZUMDAR. Communicated by BABU RAKHAL DAS BANERJI.

This paper will not be published.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's rooms on Wednesday, the 8th November, 1911, at 9-30 p.m.

COLONEL G. F. A. HARRIS, M.D., F.R.C.P., I.M.S., President, in the chair.

The following members were present :—

Capt. Green Armytage, I.M.S., Dr. K. K. Chatterji, Dr. W. C. Hossack, Capt. D. McCay, I.M.S., Dr. Indumadhab Mallik, Capt. A. H. Proctor, I.M.S., Capt. H. B. Steen, I.M.S., Capt. E. O. Thurston, I.M.S., Lieut.-Col. E. E. Waters, I.M.S., Major J. W. D. Megaw, I.M.S., Honorary Secretary.

Visitor :—Capt. O. Berkeley Hill, I.M.S.

The minutes of the last meeting were read and confirmed.

I.—Clinical Cases :—

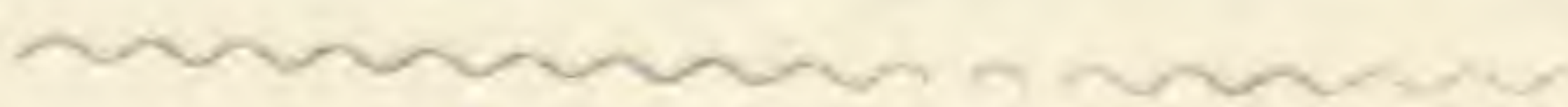
1. A remarkable specimen of Renal calculus which had been removed with satisfactory results was shown by Capt. H. B. Steen, I.M.S.

2. A case of congenital Macroductyilia of the toe of the left foot. The affected toes had been amputated.

II.—The following paper was read :—

1. *On Hypnotism in Medical Practice.*—By CAPT. GREEN ARMYTAGE, I.M.S.

The paper was discussed by the President, Dr. Hossack, Dr. Mullick, and Capt. Berkeley Hill, I.M.S.



DECEMBER, 1911.

The Monthly General Meeting of the Society was held on Wednesday, the 6th December, 1911, at 9-15 P.M.

MAHĀMAHOPĀDHYĀYA HARAPRASAD SHĀSTRĪ, C.I.E., M.A.,
in the chair.

The following members were present :—

Maulavi Abdul Wali, Dr. N. Annandale, Mr. H. S. Bion, Prof. Nilmani Chakravarti, Mr. D. Hooper, Rev. H. Hosten, S.J., Mr. G. R. Kaye, Mr. W. Kirkpatrick, Lt.-Col. D. C. Phillott, Dr. P. C. Ray, Captain R. B. Seymour Sewell, I.M.S., Dr. Satis Chandra Vidyābhūṣaṇa, Dr. J. Ph. Vogel.

Visitors :—Rev. A. Ameye, S.J., Babu Rasick Lal Datta, Babu Tincoury De, Babu Jatindranath Rakshit, Babu Hemen-drakumar Sen, Mr. A. C. Tunstalb, Rev. M. Vermeire, S.J., and others.

The minutes of the last meeting were read and confirmed.

Two hundred and thirty-five presentations were announced.

The General Secretary reported that Capt. M. Mackelvie, I.M.S., and Major W. M. Coldstream, R.E., have expressed a wish to withdraw from the Society.

The General Secretary also reported the death of Mr. W. Irvine, an Honorary Fellow of the Society ; and Mr. A. C. Sen, an Ordinary Member of the Society.

Read the following obituary notice of the death of Mr. W. Irvine :—

Mr. William Irvine, an Honorary Fellow of the Society, was born July 5, 1840, and died November 7, 1911. Educated at St. Anne's School, Brixton, and King's College, London, he passed the Indian Civil Service examination in 1862. In 1863 he arrived in India and was posted to what was then called the North-West Provinces. He became a member of the Society in 1866. Being on the theatre of the decline and fall of the Mogul Empire, his attention was early directed to the history of that interesting epoch, and his first paper in the Journal was on the Bangash Nawabs of Farrukhabad (1713—1857). He also made a valuable collection of Persian and Urdu manuscripts dealing with the period after the death of Aurangzeb. He retired from the service in 1888. After his retirement he continued to show his interest in the Society by contributing articles to the Journal. In 1894 he began his

“History of the later Moguls” of which the last instalment was published in 1908, but the author unfortunately did not live to complete the series. In 1892 his attention was drawn to the “*Storia do Mogor*” by Niccolao Manucci, and several years after his famous edition of this work was published in the Indian Text Series. This work will always form a lasting monument to his scholarly patience and a mine of wealth for the student of later Mogul times.

Mr. William Irvine was elected an Honorary Fellow of the Society in 1908.

The following gentleman was balloted for as an Ordinary Member :—

Z. R. Zahid Suhrawardy, Esq., Barrister-at-Law, M.A., LL.B., Calcutta, proposed by the Hon. Dr. Abdulla al-Mamun Suhrawardy, seconded by Lieut.-Colonel D. C. Phillott.

The following papers were read :—

1. *A brief Bibliography of Hindu Mathematics.*—By G. R. KAYE.

This paper has been published in the *Journal* for November 1912.

2. *Father A. Monserrate's Mongolicae Legationis Commentarius.*—By REV. H. HOSTEN, S.J.

In 1908, Rev. W. K. Firminger discovered in St. Paul's Cathedral Library, Calcutta, a MS. by Father Anthony Monserrate, S.J., entitled *Mongolicae Legationis Commentarius*. He announced his discovery to the Calcutta dailies, and Mr. W. Corfield wrote a short note in *Bengal: Past and Present*, 1906, No. 2, p. 184.

When, in 1909, the MS. was lent me through Rev. Fr. A. Van de Mergel, S.J., I could recognize in it without difficulty an account of the first Jesuit Mission to Akbar (1580-1583) under Blessed Rudolph Aquaviva, Father Monserrate having been one of Rudolph's two companions. Eventually, I deciphered the three-centuries-old writing, with the result that the MS. (nearly 300 pages) is now ready for the press.

The importance of the MS. will be readily understood, if we reflect that it constitutes the earliest account of Northern India by a European since the days of Vasco de Gama. Not only does it give us a detailed history of the first Christian Mission in North India, but more than 100 pages are consecrated to a subject which the Muhammadan historians dismiss in two or three pages, the history of Akbar's campaign against Kābul (February 1581 to beginning of 1582). Monserrate accompanied Akbar on that expedition as tutor to his second son, Prince Murād, and, but for Akbar's wish that he should remain in safety at Jalālābād, he might have entered

Kābul with the Emperor's victorious troops. The value of the work is further enhanced by the earliest known map of Northern India. It exhibits the longitude and latitude of all places passed through by M. on his way to and fro between Goa—Surat—Agra and Kābul. In fact, it is a marvel of accuracy for the time. More than a century later, the geography of Northern India had not reached the same degree of perfection.

By means of the library marks on the MS. it was possible to trace its history in Calcutta during last century. Before 1818 the book was in Fort William College (Established: 1800). In 1836 it was transferred to the Metcalfe Hall Collection, or Calcutta Public Library. When, in 1903, the Calcutta Public Library had become the Imperial Library, the MS.—through an evident oversight of the librarian—was given away to the St. Paul's Cathedral Library (Anglican), Calcutta. Only one press-mark "IP46," the oldest in date, remains unexplained. I suspect that it belongs to one of the former Jesuit houses of Goa: but it is impossible to establish this in India, since the Goa of to-day possesses scarcely any relics of the once valuable libraries of its convents. Through what strange vicissitudes the MS. made its way to Calcutta it is impossible to say.

The early history of the MS. is extremely interesting. Father Monserrate tells us in his preface that, when he was about to proceed to Akbar's Court at Fathpūr Sikrī, the Provincial of Goa, Ruy Vicente, appointed him historian of the Mission, and night after night, "for full two years and a half, I committed to writing the events of that day. In this daily labour of a chronicler, I have described the various particulars which my travels and circumstances brought under my notice. These are: rivers, towns, countries, the customs and manners of peoples, temples, religions; the leanings—simulated leanings, it is true—which the king, when we had come to his Court, manifested towards the religion of Christ, as also the kindness which, from mere self-interest, he affected towards Rodolf, to whom had been confided this weighty Mission, and towards his companions; again, Rodolf's zeal, consummate prudence and remarkable erudition, and our disputations with the Agarenes [Muhammadans, descendants of Agar]; next, the Chabul war, which was marked by great tenacity of purpose and superior statesmanship on the part of Zelaldin [Jalāl-ud-dīn Akbar], and ended successfully by the flight of Hachim [his brother]; finally, the joyful ovations that signalized this triumph."

On his return to Goa in September (?) 1582, Monserrate brought with him voluminous notes "taken down on the tramp." His friends found them so interesting that they urged him to cast them into a connected account.

From another source we learn that between September and November 26, 1582, Monserrate made a summary of the chief topics regarding Akbar, a kind of character-sketch. This *Relaçam do Equebar* reached Europe and was utilized by Peruschi, de Guzman, du Jarric, Purchas and Bartoli. A photographic facsimile having come into my hands, I presented to the Society, at our meeting of September last, the Portuguese text and an English translation of that document.

Monserrate spent the next six years (1582-1588) as a Missionary at or near Goa. All the time he was actively at work on his papers. The rough copy of his *Commentarius* was far advanced, when Father Peter Martins, the Provincial of Goa, sent him, an elderly man already, to Abyssinia. After touching at Mascat, he and his companion, Father Peter Paez, were intercepted by the Arabs near "Dofar," and sent to Eynan, where "King" Omar kept them in honourable confinement. He ordered even that Monserrate's books and writings should be restored and—a not unprecedented case of enlightenment in Eastern despots—granted him four months' leisure to correct his writings and add to them what was still wanting. Accordingly, Monserrate finished his *Commentary* at Eynan, on the feast of St. Anthony of Padua, June 13, 1590, after which he was marched off to Senaa. His MSS. were again robbed on the way; but on October 21, 1590, the Turkish "Viceroy" of Senaa had them restored to him. "Consequently, I returned to my writings, corrected and enlarged them, and freed them from erasures." On December 11, 1590, his neat copy was finished, and on January 7, 1591, he wrote his preface, dedicating his work to the Very Rev. Father Claudius Aquaviva, the uncle of his companion at Fathpūr, Blessed Rudolph, the now glorious martyr of Cuncolim.

He wrote: "Whether the work is written in a manner worthy of the Society and will afford any utility to the reader, I must leave to your judgment. For my part, unless self-love blinds and deceives me, I am of opinion that it will not prove useless to the students of Geography and Antiquity, especially to those of Ours who apply themselves to the Classics, when they come across historical matters concerning India.

"In these writings—I say it without presumption—I have endeavoured, for the sake of the Professors of our schools, to correct, clear up and conciliate, as modestly and temperately as possible, not a few passages of the Geographers and Historians who deal with matters Indian or Arabian.

"Would to God that my labour redound to the glory of God's name and to the advancement of knowledge, which we must not only ardently wish, but strive after with all our might. If, in your wisdom, you judge that this double object has been attained in my two-fold study, I believe that it will amply commend itself to you. Farewell."

It is this very MS., written in prison at Senaa in 1590, which Calcutta may now glory to possess.

Monserrate and Paes' captivity lasted six years and a half. Ransomed in August 1596, they wrote from Goa to Rome in December 1596, announcing their deliverance, and Akbar was not a little wroth at the conduct of the Arabs, when Fr. Jerome Xavier read to him a letter of Monserrate, detailing what they had suffered.

There can be little doubt that Monserrate brought back to India this precious MS., or rather, by this time, he had collected sufficient materials for four distinct volumes. Either at the end of his captivity in Arabia, or after his return to Goa—since he refers to events of 1595, which he could hardly have learnt in Arabia—he wrote in his preface that the small appendix he had composed on the Natural History of India and the customs of the “ancient aborigines and indigenes” had now become a book. “I have divided the work into two books: this, the former one, is an account of the first Mission to the King of the Mongols; the latter contains, by way of appendix and scholium to the former, what appertains to the Geography and Natural History of India *intra Gangem*, the customs of the ancient aborigines and the present-day natives. In two other books, which I have added to the two former ones, I describe, on the same plan, in the first, my departure for Ethiopia; in the second, the Geography and Natural History of Arabia.”

We can account in some manner for the fact that Monserrate's appendix—which, by the way, is not found in the Calcutta MS.—grew gradually to the size of a volume. A large proportion of the pages of our MS.—let us call it Bk. I—was cancelled or bracketed by Monserrate between 1591 and 1600, the year of his death. The conclusion I have come to is that he must have considered that the thread of the narrative of the Mission was too often broken by his descriptions of cities, tombs and ruined temples, his excursions into the history of the past, or his considerations on Indian manners and customs. He wished to do away with these *hors-d'œuvre*, as he considered them, and worked them out with other materials in Bk. II, the “appendix.” Unfortunately, Bk. II remains to be discovered.

None of these 4 volumes was known to our bibliographers, or to the biographers of Monserrate and Bl. Rudolph Aquaviva. No other copy of the Calcutta MS. is known to exist in Europe. The MS. is, therefore, all the more valuable. For, in case Bk. II is lost, much of its contents is still preserved in our Bk. I. Whatever Monserrate may have thought of his *hors d'œuvre*, they are of paramount interest to the historian and the antiquarian, and detract little, if at all, from the continuity of the story.

It is a remarkable fact that Col. Wilford, a distinguished orientalist, who died at Benares in 1822, should have possessed Monserrate's autograph copy of Bk. II. This is evident from the Latin quotations not found in the Calcutta MS. which he adduces, as also from the difference of pagination in both MSS. in the case of a similar passage. The search which I made in our Calcutta libraries for Bk. II has remained without result. It might be suggested that the book is still in the possession of Col. Wilford's descendants. If it could be found, the discovery would be scarcely inferior in importance to that of Bk. I.

There is another mystery which I cannot solve. The Calcutta MS. was studied—in the beginning of last century, I believe—by an Englishman, a geographer, a scholar, a man with all the tastes of a Wilford, yet, I cannot determine by whom.

Numerous pencil-marks—all from the same hand, it would seem—show that the anonymous commentator was acquainted with English, Latin, Portuguese and the Persian character. He refers to "additions to Bk. II" and to a long Latin-Portuguese account by Fr. A. Botelho written in 1670, of which I know one copy among the Marsden MSS. of the British Museum, and another in the possession of the Society of Jesus.

Who was this anonymous annotator? Wilford, Marsden, or some one else? If Wilford, how is it that he never quotes the Calcutta MS., though it would have been of the greatest assistance to him in his geographical researches? And is it likely that he would have presented the MS. to the Fort William College without the companion-volume, several years before his death? As for Marsden, besides the fact that he never resided in British India, he presented his valuable oriental library to King's College, London, in 1835. He made an exception only in the case of 10 volumes of MSS., spoils from the Jesuit Archives of Goa or Malacca (?), which he donated to the British Museum. Finally, if the notes were made by some one else, how was he acquainted with Wilford's Bk. II and Father Botelho's report?

I shall not analyse more fully the contents of the MS. In such a variety of curious information, it is difficult to make a choice. I may, however, say—since the subject crops up so often—that no revelations are to be expected about John Philip de Bourbon, and Akbar's Christian wife.

My reason for publishing the Latin text in the first place is to preserve the original from further mishaps. I do not for the moment contemplate undertaking a translation. Besides, the work of the translator and annotator will be one of no ordinary difficulty. Several passages almost defy translation, for the simple reason that we are too little acquainted with the condition of many things in Monserrate's time. As a case in

point, I refer to the descriptions of temples, tombs and ruins. I believe that a translation will do justice to the text only when a host of scholars will have focussed, on the original, the light of research.

Monserrate's *Mongolicae Legationis Commentarius* will form the first volume of a series of Jesuit papers on Mogor, Tibet, Bengal and Burma, which I intend editing under the patronage of the Asiatic Society of Bengal.

I take this opportunity to thank the Council of our Society for having sanctioned my application for Rs. 600 to be spent on procuring from Europe materials for further research, photographic facsimiles of the letters of the Jesuit Missionaries in Mogor, Tibet, Bengal and Burma during the period 1580-1803. It is but just that I should thank most heartily our Society for the enlightened encouragement and patronage which it means to extend to studies which will be of equal interest to the antiquarian and the historian, religious or profane.

This paper will be published in full in the *Memoirs*.

3. *Critical Examination of the Transcript of the Atapura Inscription.*—By PANDIT MOHANLAL VISHUNLAL PANDIA.

4. *Kitab-ul-Wafayat of Ibn-ul-Khatib : a biographical notice of eminent men from the beginning of Islam to A.H. 807.* Edited by MAULAVI HIDAYET HUSAIN.

5. *Contributions from the Chemical Laboratory, Presidency College. Allylammonium Nitrite.*—By PRAFULLA CHANDRA RAY and RASIK LAL DATTA.

6. *Contributions from the Chemical Laboratory, Presidency College. Preliminary note on Sodiumdiacetamide.*—By JITENDRA NATH RAKSHIT. Communicated by DR. P. C. RAY.

These papers will be published in a subsequent number of the *Journal*.

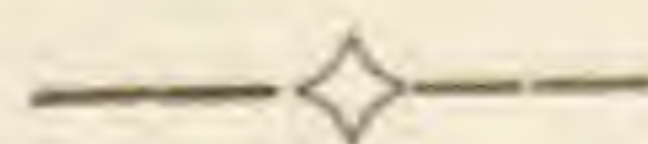
7. *Freshwater Sting-Rays of the Ganges.*—By B. L. CHAUDHRI.

This paper has been published in the *Journal* for September.

8. *Abhiseka, or Hindu Coronation.*—By MAHĀMAHOPĀDH-YĀYA HARAPRASAD SHASTRI.

9. *Coronation of a Hindu King in Ancient India.*—By PANDIT MOHANLAL VISHUNLAL PANDIA.

These papers will be published in a subsequent number of the *Journal*.



The Adjourned Meeting of the Medical Section of the Society was held at the Society's rooms on Wednesday, the 13th December, 1911, at 9-30 p.m.

MAJOR L. ROGERS, C.I.E., I.M.S., in the chair.

The following members were present :—

Major E. O. Thurston, I.M.S., Dr. K. K. Chatterji and Captain J. D. Sandes, I.M.S.

The minutes of the last meeting were read and confirmed.

I. To nominate a Medical Secretary for the approval of the Council in the place of Major Megaw, I.M.S., who is going on leave. Proposed by Major Rogers, and seconded by Major Thurston, that Captain Sandes, I.M.S., be nominated as Medical Secretary, and carried unanimously.

II. The following Clinical Cases were shown :—

1. Captain Sandes showed for Lt.-Col. Calvert cases of spastic diplegia with bilateral athetosis and tuboparalysis.

2. Dr. K. K. Chatterji showed (1) A calculus he had successfully removed from the ureter of a patient with a urinary sinus. (2) X'ray photographs illustrating a case of painful heel due to spicule of bone growing from the under surface of the os calcis.

3. Dr. K. K. Chatterji also showed—

1. A case of Hydrocele which had been treated by the method described in his paper.

2. A case of surface wound after operation for elephantiasis treated by sundur red ointment 8 per cent, with rapid healing.

III. The following paper was read :—

1. *A new method of operation for the radical cure of Hydrocele.*—By DR. K. K. CHATTERJI, F.R.C.S.I., and discussed by MAJOR THURSTON and MAJOR ROGERS.



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