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IN

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LITERATURE, NUMISMATICS, PHILOSOPHY, RELIGION, &c., &c.,

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THE DEVIL WORSHIP OF THE TULUVAS.

FROM THE PAPERS OF THE LATE A. C. BURNELL.

I.

Preface by Major R. C. Temple.

IN 1882 my former friend and correspondent Dr. A. C. Burnell died, and when his library was dispersed in 1883, I secured, through the kind offices of Mr. Quaritch, the MSS. which I now publish. They are bound together in a volume¹ of 325 leaves of large quarto writing-paper of various qualities, written generally on both sides, making up altogether 650 pp.

There are in addition ten colored plates of devil-dancers by native artists, which have been reproduced for me by Mr. Griggs, and will be found in their appropriate places later on.

The title of the book as published is that given by Burnell on the cover of his MSS.

The contents of the volume are best described generally in the words of a note, in Burnell's handwriting and signed by him, found on the fly leaf at the commencement:—

“ This contains a collection of the Tuḷu incantations, used at the ceremonies of Bhūta worship as practised in South Canara, and which are chanted by the *pombada*s or priests. The first 5 are from Dr. Mögling's MS. (at Mangalore). The next 5 were written down by a Tāntri (Tuḷu Brāhmaṇ), at the Mangalore *tahsildār*'s request, for me. The remainder were collected by agents I sent to different places, and several were dictated by a blind *pombada*, named Kānta, who also gave me information as to where other such compositions could be heard. They are all oral and contain many words not now in use. The *pombada*s are very averse to reciting them to strangers. The figures² shew the dress of the priest who dances, and who is supposed to personate the Bhūta. They are from actual observation by people in my service.—A. Burnell.”

The contents are really as follows:—

(1) Jumādi-pārdano	...	...	...	...	...	...	...	...	1 ³
(2) Pañjarli	...	...	...	...	...	...	...	...	10
(3) Deyibaidi-pārdano ⁴	...	...	...	...	...	...	...	...	15
(4) Koṭi Channayya-pārdano ⁵	...	...	...	...	...	...	...	...	23
(5) Jārāntāyana-sandi	...	...	...	...	...	...	...	...	123

¹ The cover having been partially eaten by rats, I was obliged to have the volume rebound.

² i. e., the illustrations.

³ The numbers refer to MS. leaf numbers.

⁴ I follow the MS, strictly throughout.

⁵ This seems, however, to be part of the preceding story, and the versified version is followed by one in prose.

(6)	Kodamanatāyana-sandi	...	...	...	...	...	...	...	124
(7)	Kaṇapaditāya-bhūtana-sandi...	...	...	...	...	...	...	...	126
(8)	Muṇḍitāya-bhūtana-sandi	...	...	...	...	...	...	...	129
(9)	Ambaḍādipaṅjarli-bhūtana-sandi	130
(10)	Pilichāmuṇḍi-bhūtana-sandi	131
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(14)	Attaver Daiongulu	159
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(16)	Kalkuḍa	230
(17)	Posa Mahārāye	232
(18)	Kaṇṇalāye	235
(19)	Jumādi	239
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(21)	Perar Bolandi ⁶	242
(22)	Miyār Kodamanatāya	243
(23)	Kāntunekri-bhūta	245
(24)	Magrandāya-pārdano	247
(25)	Kallurti	...	...	...	...	...	...	...	253
(26)	Bobbarye	...	...	...	...	...	...	...	266
(27)	Panjarli	...	...	...	...	...	...	...	272
(28)	Voḍilutāya	...	...	...	...	...	...	...	278
(29)	A collection of Proverbs, untranslated and in the Malayālam character...								282
(30)	A prose story entitled Ṭonna-bhūta in the Kanarese character and untranslated	...	...	...	...	...	...	...	312

In addition to the above I found, loose among the MSS. leaves and wrapt up in an English-Kanarese Form of the Public Works Department,⁷ two documents, which are of great interest in the present connection.

One of them is a note in Burnell's handwriting, in half margin, of a Bhūta festival he witnessed from the 23rd to the 26th March, 1872, at Mangalore, in the house of "Dhūmappa, bard of the Billava Caste." This note is accompanied by a running commentary in the other half margin from the hand apparently of some member of the well-known Basel Mission there. It is endorsed on the outside in blue pencil:—"Not yet made any use of.— Joh. Hesse."

The other document is a "description" of the same ceremony "as witnessed by A. C. B. and J. H."⁸ in Burnell's handwriting, and evidently intended by him for publication. It may have been actually published somewhere, for all I know to the contrary. It is enclosed in a blue official envelope and endorsed:—"Dr. A. Burnell with Monier Williams' best thanks and kind regards."⁹

The illustrations relate to the following stories, and were found in the following leaves of the MSS. :—

(1)	Jumādi-pārdano	...	...	...	...	...	...	...	1
(2)	Paṅjarli	...	...	...	...	...	...	...	10

⁶ No rendering at all is given of this short tale.

⁷ "Statement No. 2, shewing the particulars of expenditure under the South Canara District, for the official year 1880-81." This paper is superscribed in pencil in a German hand "Burnell's Bhuten." I have had it now inserted in a pocket in the new binding.

⁸ That is, doubtless, "Joh. Hesse."

⁹ And again by myself:—"Look this up and see if it can be made into a paper in connection with Burnell's MSS. of Tulu incantations.— E. C. T. — 7-11-84."

(4)	Koṭi and Channaya-pârdano ¹⁰	...	...	...	...	...	...	...	...	23
(11)	Todakinar	...	...	...	...	...	...	...	...	136
(13)	Mudader	...	...	...	...	...	...	...	...	149
(14)	Attaver Daiongulu	...	...	...	...	...	...	...	...	159
(19)	Jumâdi	...	...	...	...	...	...	...	...	239
(25)	Kallurti	...	...	...	...	...	...	...	...	253
(26)	Bobbarye	...	...	...	...	...	...	...	...	266

Having thus described the papers in detail, I will now state the steps taken to make them available for those interested in such matters.

Burnell's note at the opening of the volume shewed that the text was probably of great linguistic value, and that it had taken him years to make a collection such as, most likely, can never now be made by another hand. The seclusion in which the Tuluvas live, further makes it probable that they have preserved that devil-worship, on which so much popular Hinduism is everywhere based, in greater purity than it is perhaps preserved anywhere else. It, therefore, seemed to me important to preserve the contents of the MSS. from possible destruction by publishing them, but here difficulties sprang up.

The number of persons of culture, who know anything of the Tuluvas and their language, is necessarily very small, and, unfortunately, although all but two stories, *viz.*, No. 21 of one page only, and the last at p. 312 ff. in the MSS., had been translated for the collector, the text, though very clear and admirably written, was in the Kanarese character introduced by the Basel Mission for printing Tulu,¹¹ excepting pp. 123-133 and the proverbs, which were in a plain, though untidy, Malayalam script. It, therefore, became obvious that only a person well acquainted with Tulu would be able to reproduce the text to any practical use. I, therefore, applied in 1886 to the late Rev. A. Männer of the Basel Mission for help, asking him to transliterate any of the stories, which, in his judgment, contained peculiarities of language. Probably all are worth, or will be in time worth, transliterating, but he selected only Nos. 1, 11, 16, 24, 25, and 26 for transliteration. In addition to this work, he very kindly made a number of variants in the translations of Burnell's employès, apparently by way of corrections of mistakes, and added an original text and translation "on the origin of demons," a long note "on Bhûtas," and some long variants of the stories given by Burnell.

The last of Mr. Männer's invaluable contributions was received in 1887, and ever since then I have been looking out unsuccessfully for a competent editor for the MSS., endowed with the leisure requisite for publishing them in the manner they deserve. At last I have decided to give them to the public with such explanations, as Burnell's own notes and papers, Mr. Männer's contributions, and such books as are at my command, enable me to make.

As the South Kanara volume of that most excellent series of books, the *Madras District Manuals*, has not yet been issued, it is, I find, exceedingly difficult to obtain, at first-hand, any trustworthy account of the Tuluvas, although the missions at Mangalore and elsewhere are of long standing. Their country occupies the central portion of the South Kanara district, and their language seems to be now spoken by about half a million people.¹² Bishop Caldwell, with some hesitation, classes Tulu among the cultivated Dravidian languages, on the ground that, though it was unwritten, until the Basel Mission began to teach the people after 1834 how to write it in Kanarese and Malayalam characters, and to print it in the former, it had been very carefully cultivated by the reciters of poetry and prose; and he remarks frequently on its exceeding interest from the philological point of view. He describes the Tuluvas as the most conservative of the Dravidian peoples, and asserts, that in spite of the want of a written

¹⁰ Two illustrations.

¹¹ Männer, *Tulu-English Dict.* p. iii.

¹² Hunter, *Gazetteer of India*, says, *s. v.*, by 426,222 in 1391, and, *s. v.* South Kanara, by 180,000 (!). Caldwell, *Dravidian Grammar*, p. 35, estimated it at 300,000 in 1875.

literature, their language shews no signs of disappearing,¹³ which facts are of importance in the present connection, as tending to prove that the rites of the Tuḷuva Devil-worship are not only ancient in themselves, but are accurately preserved from ancient times.

One feels tempted to descant at length on the many affinities, as exhibited in the contents of the MSS. now published, that the Tuḷuva Bhūta cult presents to demonolatri generally and to the non-Brahmanic worship of the lower classes throughout the Madras Presidency; but, I think, in a work like this it is best to let the book speak for itself, and I, therefore, abstain from doing more at present than giving a few references to the books throwing special light on the present subject, which have come to my knowledge.

For the language, there are Brigel's *Tuḷu Grammar*, 1872, and Männer's *Tuḷu Dictionary*, 1886, and, of course, Caldwell's great work, *Comparative Grammar of the Dravidian Languages*, 1875.

For the people and their religion, the best account available, so far as I know, is that in Caldwell's *Grammar*, Appendices IV. to VII. pp. 541 ff. to the end of the book, especially that portion of them, in which he reproduces a considerable portion of his *Shänärs of Tinnevelly* (pp. 585 ff.). One of the points in the stories that follow, which will prominently strike the reader conversant with Hinduism as a whole, is the strong hold that modern Brahminism has now obtained over the minds of the Tuḷuva Bhūta-worshippers, and the acuteness with which their practices have been bent towards Hinduism pure and simple. Bishop Caldwell's remarks as to this at pp. 548 ff. are well worth study.

That the Tuḷuva form of worship, as recorded by Burnell, is not confined to the Tuḷuvas, even in its very terminology, is proved by the statements made by Rice, in his *Mysore and Coorg*, 1878, Vol. I. p. 366, Vol. III. p. 261, where we have, in these neighbouring Native States, such words given as, *kūli*, *kūli-kōla*, *kutta*, *kūli-kōḷa*; Pañchabhūta, Pañjuruli, Chāmūḍi, Kullurutī, Guliga, Goraga; — terms and names, which will soon become familiar to the reader of these tales.

In Stuart's *Manual of the Tinnevelly District*, 1879, pp. 16-20, are to be found some valuable remarks on the Shänärs and their demonolatri, mostly taken from statements by Bishop Caldwell, to whom indeed most of the information on this subject in the books I have been able to consult is ultimately traceable.¹⁴

The Billavar, or toddy-drawing class, is, in the Tuḷu country, apparently that chiefly given to Bhūta-worship, and its close connection with the Shänärs of other districts is quaintly shewn in that curious compilation, *Gazetteer of Southern India*, 1855, p. 546, in describing "Canara," of which I give an extract:—

"The Billawars are by profession drawers of toddy from palm-trees, and correspond with the Tiers of Malabar and Shanars of Tinnevelly. Twenty years ago [*i. e.*, 1835] the females of a degraded caste of Holiers used to come into Mangalore with no other covering, but some thick branches of a bush tied to their waist in front and the same behind. They have now [1855] substituted a cloth for the leaves in front.¹⁵ The worship of evil spirits is almost universal among the Hindoo inhabitants, who are not Brahmins or of other superior caste. Places of worship, which are stones dedicated to them, are to be frequently seen in the fields, and every village has its temple. There are persons of the Holiza [? Holiya] caste, who, on the occasion of the feasts, perform the service and are supposed to be possessed by evil spirits. They have their hair loose and flowing and carry a sword which they brandish about, jumping, dancing and trembling in the most frightful manner. Sometimes a rope is tied round their waist and they

¹³ *Dravidian Grammar*, pp. 35, 36.

¹⁴ I may as well note that this distinguished writer's *History of Tinnevelly*, 1881, is, from its scope, useless for the present purpose.

¹⁵ The Holeyas (scavengers) frequently appear in Burne's pages.

are held like infuriated wild animals." It will be seen, therefore, that the examination of Shânâr ceremonies side by side with those of the Billavars of "Tuḷu-land" becomes important.

The subjoined list of scattered notices of customs identical with or similar to those noted in the pages that follow may prove useful to the student.¹⁶

Walhouse, *Archæological Notes, ante*, Vol. III. pp. 191 f.

Yule, *Marco Polo*, ii. 53-61.

Brian Hodgson, *J. A. S. B.* xviii. 728 ff.

Mouhot, *J. R. G. S.* xxxii. 147.

Narasimiyengar, *Bhûtas of Nagara Malnâd, ante*, Vol. I. p. 282 f.

Dalton, *Ethnology of Bengal*, 232.

Marshall, *Phrenologist among the Todas*, p. 186 ff.

Before closing these remarks I would draw attention to the remarkable likeness, both in form and contents, of the Bhûta stories of Southern India to the tales and legends told of saints and heroes in Northern India, as detailed in my *Legends of the Pañjâb* and similar collections.

II.

ON BHUTAS.

By the late Rev. A. Männer.

According to the imagination of the people, in the Kanara District, the Tuḷu country is especially fitted for demons, which, they say, are partly created by God, like the Pañjurli, and partly sprung from men, like the Beiderlu. There are several kinds of them, mostly thought to be flying about in the air. Some are, however, considered to be residing in certain places, in houses, gardens, &c. While some are family Bhûtas, others are village Bhûtas, and others, again, are only to be found in connection with certain temples.

Very often a stone of any shape, or a small plank, is placed on the ground, or fixed into a wall, and the name of a Bhûta is given to it. Other representations of Bhûtas are in the shape of an ox (*Mahisândâya*), a horse (*Jarândâya*), a pig (*Pañjurli*), or a giant (*Beiderlu*).

A peculiar small goglet made of bell-metal, into which from time to time water is poured, is kept before the Bhûtas, and on special occasions *kepula* flowers (*Ixora coccinea*) and lights are placed before them. On festival days cakes, boiled rice, and such like offerings are similarly placed before them to please them and to win their favour, and it is considered also that a drum, gong, or bell is required for their amusement. In the larger *sthânas*, or temples, a sword is always kept near the Bhûta, to be held by the officiating priest, when he stands possessed by the Bhûta and trembling with excitement before the people assembled for worship.

The family Bhûtas are worshipped by the families among whom they reside. In every Sûdra¹⁷ house a room, sometimes only a corner, is set apart for the Bhûta, and called the *Bhûta-koṭya*.

The village Bhûtas are said to reside in *sânas* or *sthânas*, and are worshipped by all the Sûdras of the village. These *sthânas* are temples, built in solitary places, and are large and substantial, or small and dilapidated, buildings, according as the Bhûtas residing in them are considered to be powerful or otherwise.

The Beiderlu are the departed spirits of two Billavar¹⁸ heroes, named Koti Beidya

¹⁶ Almost every *Madras Manual* may be looked up with profit for this purpose.

¹⁷ A man of the servile caste. *Tuḷu Dict.*, s. v. But see Caldwell, *Dravidian Grammar*, p. 547.

¹⁸ Billavar = Shannan = toddy-drawer. Kitts, *Compendium of Castes*.

and **Chennaya Beidya**. It is also said that a **Bañṭ**¹⁹ of the name of **Kujumba Kañje** died, and has since become a demon of the class to which the Beiderlu belong, and is, therefore, now included among them. The temple set apart for the Beiderlu to reside in is called a **garudi**.

There is another kind of demon called **Brāhmara**, **Berma**, or **Brāhmarākshasa**. He is said to reside in forests, or amidst a group of trees, and *sthānas* are built for him in such places. These are called **Berma-sthānas**. The difference between this demon and the other **Bhūtas** lies in the fact that the officiating priest must be a **Brāhmaṇ**, whilst for all the other **Bhūtas**, any **Billavar** is entitled to become an officiating priest, if he is so inclined. This **Berma**-demon does not receive *nēma*, *koḷa*, or any such kind of worship; but the **Brāhmaṇ** goes to the **Berma-sthāna** occasionally — at the new-moon and such festivals — and offers *pūja* there, just as he would at the shrine of any other Hindu god. People of other castes bring offerings of fruits and flowers and cocoanuts and plantains, etc., at the same time.

There are also **Bhūtas** connected with temples, and the place set apart for them is called a **gudi**. These are considered to be the attendants of the god of the temple, and receive no kind of worship. But the officiating priest of the god pours some holy water (*tīrtha*, i. e., the water in which the god has been washed) and puts some flowers and sandalwood paste (i. e., the *prasāda*)²⁰ on the stones representing them. In some places the priest does this daily, in others it is done once a fortnight or on special occasions only.

The **Holeyas**, or **Pariahs** of South Canara, worship a **Bhūta** of their own, who is not recognised by any other class of the people. He goes by the name of the **Kumberlu**, and the place where he is said to reside is called **Kumberlu-koṭya**.

The **Bhūtas** who reside in *sthānas*, and the **Beiderlu** who resides in the *garudi*, receive homage and worship from all the the **Sūdras** of the village where the *sthāna* is. The worship offered to these demons is of four kinds, viz., *koḷa*, *bandi*, *nēma* and *agelu-tambila*.

Koḷa is offered to the **Bhūtas** in the *sthāna* of the village, in which they are supposed to reside. The **Sūdras** of the village, and of those adjacent to it, assemble near the *sthāna*, and witness the *koḷa* ceremony in public, sharing the cost of it by subscriptions, raised among all the **Sūdra** families in the village in which the ceremony is held.

Bandi is a *koḷa*, with the addition of dragging about a clumsy kind of car, on which the *pombāḍa*, or priest, representing the **Bhūta**, is seated.

Nēma is a private ceremony in honor of the **Bhūtas**, held in the house of any one who is so inclined. It is performed once in ten, fifteen or twenty years by well-to-do **Billavars** or **Bañṭs**. The expenses of the *nēma* amount to about Rs. 600 or Rs. 700, and are borne by the master of the house in which the *nēma* takes place. The giver of the feast is obliged by custom to feed all the people of his caste who assemble at his house during the whole time that the ceremony lasts, which is usually from three to five days. He is also obliged to give presents of uncooked food and fruits, etc., to all who are prohibited from partaking of his food by their caste-customs. But he is partly, and sometimes fully, compensated by the presents, which are given to him by his fellow-castemen, and by the offerings brought to the **Bhūtas**.

During the *nēma*, the **Bhūtas**, i. e., the things representing them, are brought from the *sthāna* to the house of the man giving the feast, and remain there till it is over.

The rites and ceremonies, etc., in all the three kinds of worship, known as *koḷa*, *nēma*, and *bandi*, are similar.

¹⁹ The **Bañṭ**, **Bañṭi** and **Bañṭa** of these texts appear to mean a man of the **Baliḷa** or trading caste. See *Kitts, Compendium of Castes*.

²⁰ Flowers are used in adorning the god, and sandalwood rubbed on a flat stone and formed into a paste is applied to it. The paste and the flowers are afterwards considered to be sacred and are given to the worshippers, who reverently put them on their heads. The whole, flowers and paste, are called *prasāda*.

Agelu-tambila is a kind of worship offered only to the **Beiderlu**, and that annually by the **Billavars** only. The ceremonies connected with this worship are as follow :—

On a fixed day all the **Billavars** of a village go to the *garudi*, taking with them about seven *sers* of rice, various kinds of vegetables, *ghí*, curry-stuff, and other necessaries for the feast. The rice is boiled, and a curry prepared of the vegetables so brought, mixed with plenty of *ghí* in the *garudi* itself. No fish or flesh of any kind may be used. The rice and curry are then served on three plantain leaves, one for each of the three heroes, **Koti Beidya**, **Chennaya Beidya**, and **Kujumba Kânje**, and placed before them. Saffron-water, made red by the addition of a little lime, is sprinkled on the food thus served. Three lighted torches are then stuck in the rice, one on each leaf. After this, the assembled multitudes pray to the **Beiderlu** to be pleased with their offerings and to grant them prosperity. When the prayer is over, the food above mentioned is distributed among the worshippers, including portions for those who are absent, which are taken to them by their relatives or friends. In this way every one has a share of the sacred food, or *prasáda*.

It will be seen, then, that *koḷa*, *bandi* and *nēma* are applicable to all the **Bhūtas**, including the **Beiderlu**, but that the *agelu-tambila* is applicable only to the **Beiderlu**.

There is yet another kind of worship, called **tambila**, which is offered every year by the master of every **Sūdra** household to his family-**Bhūtas**, who invites as many of his relatives or castemen as he wishes to receive. Some cocks are brought and sacrificed in honor of the **Bhūtas**, and are then used in making a curry. Cakes and other dainties are also prepared, and there is a family feast on the good things collected.

III.

Description of a Bhūta incantation, as practised in South Kanara (Madras Presidency), witnessed by A. C. B. and J. H., on March 23rd, 1872, at Mangalore.

In all parts of the **Madras Presidency** most of the purer **Dravidian** tribes, which it is generally the fashion to term the "lower castes," invoke as objects of worship beings, which really have no place in the **Hindu Pantheon**, and which bear purely **Dravidian** names. This worship prevails very extensively in **Tinnevely** and **South Kanara**, and extends even to **Ceylon**. How far the beings worshipped are the same is doubtful. Some, *e. g.*, **Kutti-Kattan** (*Will-o-the-wisp* or *Corpse-candle*), are feared over the greater part of **Southern India**.

This primitive religion is now no longer neglected by the self-styled "higher castes," which formerly merely tolerated, but now almost respect the barbarous rites; while some philanthropic **Bráhmaṇs** labour to persuade the people that their gods are **Bhūtas**, or attendants on **Siva**. These influences are apparent in the classification of the rites, which are *dēva-kriyá* or *ásurakriyá*, according as offerings are, or are not, made to the **Bhūta**. As the aboriginal "Pēyi" has been changed into "**Bhūta**," so these rites have now a **Sanskrit** name, *nēma* (*i. e.*, *niyama*), and they are *sāna* (*i. e.*, *sthāna*) or *illēchchhida*, according as they are performed at a temple or in a house, though in both cases it is said that there is no difference in the performance.

The ceremony at which we were present is of the second kind, and was celebrated by the head-man of the **Billavar** (*i. e.*, *toddy-drawers*) caste, once in about twenty years. The expense, five hundred to a thousand rupees, falls on him, but he is partly compensated by gifts from the people who attend. Europeans have so often failed to get a sight of these rites, that, even after permission had been given us and we had accordingly attended, it seemed questionable whether we had really seen the ceremony or had been imposed upon, and it was only after questioning a **Bhūta** priest, now a **Christian**, that we found out that what we saw was really the ceremony, and, therefore, we can confidently put forward this account of it.

On reaching, at about 9 p. m., the head-man's house in the native town [of Mangalore], we found a large ornamented shed erected in front of the house and in the garden, open on all sides, except the southern, where was erected a kind of altar, consisting of three benches placed so as to form three steps, and covered with a white cloth. In the middle of this was made a sort of shrine, or canopy, with a common lamp burning inside. On the three steps or ridges were garlands, and brass images of the five Bhûtas to be invoked that night, brought from the temple for that purpose. These were (1) **Jârandâya**, (2) **Sara-jumâdi**, (3) **Kântanetri-jumâdi**, (4) **Marlu-jumâdi**, and (5) **Pañjurli**. The last mentioned has the form of a hog; the others are hideous deformed figures. About six feet in front of the altar was a common wooden tripod about two feet high, and on it a frame made of plantain stems, which contained a mass of rice, coloured with turmeric, and in which a three-branched iron lamp was stuck. The space in front of this was kept clear for persons making offerings and for the performers. The worshippers usually squat all round, forming a sort of ring.

On this occasion about 1,500 persons were present, and some had come from a distance of more than 30 miles! We were asked to sit down at the end opposite to the altar.

The performance commenced by the entry into the open space of **two men of the Billavar caste**, of whom one represented **Jârandâya**, and the other his dumb servant **Jumâdi Bañçi**. They were dressed with a fillet round the head and bangles on the ankles, such as dancing-girls wear. They held a highly ornamented sword upright in their left hands and a brass bell in the right, and walked up and down the open space, attended by fan and umbrella-bearers, and under a portable canopy. The one who represented **Jârandâya** quivered hysterically in every muscle and from time to time rung his bell slowly, and occasionally rested the bell which was heavy, on his shoulder. It was the belief of the worshippers that he did so, because he was possessed by the demon **Jârandâya**.

After about half an hour the *pombađa* actors appeared. These had their faces thickly painted with ochre, and were covered with a long fringe of cocoa leaves.²¹ The *pombađa* representing **Jârandâya** wore a *kirita*, or semi-circular ornament, over the head and shoulders, just like that which we see in the brass idols sold in the bazaars. Both had a sword, with blade like that of a Malay *bris*, and a bell. The two parties continued dancing for a while, and then the Billavar representing **Jârandâya** resigned the charge of the ceremony to the *pombađa*, by taking in each hand some flowers and betel leaves and throwing them over the other. In this manner, **the demon was transferred from the Billavar to the pombađa actor**. He at once commenced dancing furiously, howling and ringing his bell, while the incantation of the origin and deeds of the demon he represented were sung in Tuġu to an accompaniment of tom-toms and horns, and similar noisy instruments, all of which, together, produced a most hideous din.

After the incantation was over **Jârandâya put on a metal mask**, and his servant held in his hand a similar mask with a pig's snout to it. The dancing then became very violent, and the performers, who had evidently already indulged in intoxicating liquors to a great extent, became plainly hysterical. Meanwhile the devotees offered cocoanuts and plaintains, etc., at the tripod.

The incantation of Jârandâya²² may be literally translated from the Tuġu as follows:—

“On a Tuesday at noon, the hero **Jârandâya** came to the Atrél ferry, riding on a white horse and holding a white umbrella. He ordered the ferry-man, **Kunya**, to bring the ferry-boat. The ferry-man replied that the boat did not belong to him, that he was not to get the fare, and that the boat had been kept by one **Koçe Bâle Bermane**²³ for crossing the river on Tuesdays and Sundays.

“No matter, if the boat is kept by him for crossing the river; I will give you the proper fare. Bring the boat to this side;” said **Jârandâya**.

²¹ With the flowers of the areca palm according to Mr. Manner.

²² This is practically text No. 5 in the MSS.

²³ That is, ‘the Brâhman.’

“As soon as he had said this, the ferry-man brought the boat.

“‘Tender cocoanuts and cocoanut leaves are very dear in Kñlur and Mulki. Therefore, I am going to a village where there are tender cocoanuts and milk,’ said Jārandāya.

“He got into the boat. The boat moved on. It came to the middle of the river. It whirled round and round. Jārandāya murdered the ferry-man Kunya.

“He proceeded further and entered the bodies of Koṭe Bāle Bermane, of a weeping child and a lowing calf. Wondering what this could be, he (Koṭe Bāle Bermane) sent for one **Maiyya Bermane**. The latter looked into the *praśna*-book.²⁴ He found that a demon of the name of Jārandāya had arrived in the village from the south. A she-buffalo, together with her calf, were offered to the demon Jārandāya.

“There was a guard in the demon’s *gudi*. Jārandāya was known by three names, *viz.*, **Jārandāya of the sthāna**, **Jārandāya of the kottige** (*i. e.*, the cow-shed), and **Jārandāya of the Chavadi**.”

“Vishṇu’s flag with the figure of *garuḍa* was raised. The feast began. The yard was full of people. The *gudi* was full of lamps. The demon Jārandāya settled himself in the place.”

After the incantation the following dialogue took place between the *pombaḍa* representing Jārandāya and the headman:—

Pombaḍa. “I ask you people of this village and caste, shall I, with joy, enter into this Pombaḍa?”

Head-man and some of the people. “Yes, with joy!”

Pombaḍa. “Who are present of those who do not belong to this caste?”

Head-man. “There are some Brāhman̄s here. There is also the judge-*sāhib* of this place, and one of the Pādres,²⁵ &c., &c. All these have come with joy.”

Pombaḍa. “Well, give them presents. Are there none here, who have come from far places?”

Head-man. “There are some from Mulki, &c., people of this caste.”

Pombaḍa. “Give them to eat.”

After this, the demon Jārandāya, through the *pombaḍa* of course, asked for food. Heaps of rice, cocoanuts, &c., were presented to him. Also twelve fowls were killed and given to the *pombaḍa*. He bit them and gave them away to his caste people. After having touched some of the food, he washed his hands, besmeared them with powdered sandal-wood, and, sitting down on a stool, took the sword and bell into his hands, which he had put down before taking the food. Then he rose from the stool and asked:—“What was your object in celebrating this festival?” The head-man explained that it was performed in accordance with a vow, and asked his blessing. The *pombaḍa* said:—“It is all well. I shall perform everything to your satisfaction.”

Then the *pombaḍa* who represented Jārandāya, again, commenced to tremble and quake hysterically, and, rolling his bloodshot eyes, gave out his oracles. Every one was addressed according to his rank, and if the miserable medium (as a bystander informed us) offends a rich Barṇa by omitting any part of his yard-long titles, he is made to suffer for it.

The performance continued as long as the medium could hold out, and then recommenced in similar style with the representation of the second Bhūta. It took three days and nights to finish the series of the five Bhūtas. And certainly the performer fairly earned the eight rupees, which were paid to him for his heavy work!

²⁴ Work on astrology.

²⁵ *i. e.*, Dr. Burnell and the Rev. Joh. Hesse.

IV.

Extracts from Burnell's Notes, and the Commentary thereon,²⁶ made after witnessing the foregoing ceremonies.²⁷

The festival was held on March 23rd, 1872, and the three succeeding nights at Mangalore in the house of Dhûmappa, head of the Billavar caste. B.²⁸

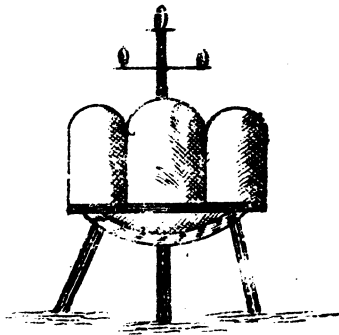
This festival is not an annual one, but occurs only once in fifteen to twenty years in fulfilment of some previous vow. Its proper name is *Illêchchhida-nêma*, which means a festival belonging to one house only, in contradistinction to the annual festival, which is celebrated in the Bhûta-temple, and is, therefore, called *Sânada-nêma*. *Nêma* is a Tulu Brahmanism for the Skr. *niyama*. The *Illêchchhida-nêma* lasts for five nights, from Friday to Tuesday. C.

The festival begins at about 7 or 8 p. m., and consists of a pantomimic representation of the stories told of the Bhûtas, who are then supposed to inspire the actor and enable him to foretell events. Two castes take part in this, the *Billavar* and the *Pombađa*. The first is the highest and will not drink spirits; so that up to a certain time, a double representation is necessary. B.

The altar used is called *tiruvayana*. C.

The five images are called together *bhandâra* (= *sâhilya*); and are named (1) *Jârandâya*, (2) *Sâra-jumâdi*, (3) *Kântanetri-jumâdi*, (4) *Marlu-jumâdi*, and (5) *Pañjurli*. Every article used on the altar is taken from the temple for the purpose. C.

About six feet in front of this is a common wooden tripod about two feet high. On this is a square frame formed of cocoa leaves (really of some part of the trunk of the plantain. C.), and in it a pyramid of (boiled. C.) rice and turmeric (to colour the rice. C.), into which a three-branched iron lamp is stuck, thus: — B.



In front of this are placed the offerings. Fowls and (?) goats (in the *âsurakriyâ*) are decapitated and the warm blood drunk by the officiating priest. B.

I am informed by a former Bhûta-priest, now a Christian, that no offerings or sacrifices are made at the *dêvakriyâ*, because the *dêva* is not supposed to need any food. At the *âsurakriyâ* fruits and chiefly fowls are offered. A Billava priest kills the fowl and then gives it to a *pombađa*, who bites it at once and then gives it to his fellow caste-people, who eat it. All this is confirmed by my *munshî*, a Brâhman. C.

The Billavar *Jârandâya* resigns charge of the ceremony to the *pombađa* (by taking in each hand some flowers and betel leaf and throwing it over the other) who commences dancing furiously, howling, and ringing his bell. B.

²⁶ See *ante*, p. 2.

²⁷ It is not worth while to give the whole of the notes, as the "description" was clearly made up from them.

²⁸ E. means Burnell: C. means the Commentary.

Flowers and rice, *púvarri* or *húakki*, are thrown on the *pombaḍa*, as the means of transferring the Bhûta from one person to another. There is a Canarese and Tulu proverb — “throwing flowers on a Bhûta,” which is applied to a man provoked into a fury by some remark. C.

The Bhûta stories are sung, not by the man possessed by the Bhûta, but by some other person, male or female: frequently by the wife of the *pombaḍa* representing the Bhûta. C.

There is in Mangalore, and not far from the place where the ceremony which I saw was conducted, a stone called *Guttyamma*, before which a ceremony is performed once in 60 years (once in 19 years, and a former Bhûta-priest told me it had taken place thrice in his life time. C.). The stone is said to tremble sympathetically with the medium, as he dances. This cyclic festival occurred last in 1871.²⁹ Both ceremonies are largely attended, not only by the members of the two castes given to this worship, but by Baṅgas also and even Brâhmanas, who seem to regard it as an excellent entertainment and a laudable usage. At the festival to-day (23rd March 1872) several persons had come from Mulki in order to be present. B.

This stone (*Guttyamma*), placed between two temples which are situated near one another, belongs to the Malayalam-speaking Billavars in Mangalore. The festival is called *Kalliyâṭa*. Oil is poured over the stone, etc.

V.

Note on a printed slip attached to Burnell's "Description," by Major R. C. Temple.

Attached to the original MS. "description" above printed, are pages 51 and 52 of some periodical, apparently belonging to the Basel Mission and printed in German type. Unfortunately these pages have been cut in half, so that only the top halves are now in existence.

The fragment of p. 51 seems to contain accounts of the Basel Mission, and the commencement of an article:— *Das Bewegung im Tululand, nach einem Bericht von Missionar Brigel*³⁰ in *Mangalur vom 17 Februar*.

The upper half of page 52 contains, however, the plate given below and a short description thereof, which is of much interest in the present connection. I give a translation of it.



²⁹ Burnell was writing in 1872.

³⁰ Author of a *Tulu Grammar*, published in 1872.

Figures of Bhûtas from Tuḷu-land.

Observations.— The images of Bhûtas here given on a very small scale are from the originals in Mission Museum at Basel. The figures are in brass. We have already made a communication on the Bhûta-worship of the Tuḷu people in *H. B.* for December 1869, p. 164. In explanation of the figures we give the views expressed by Graul (*Reise in Ostindien*, I. 184 ff.):—“ In Tuḷu-land they worship ten Bhûtas proper or demons, and seven spirits of the dead. On the whole it appears that all this devil-worship leads back to an original period of heroes, when, long ago, Nimrods ruled the land and perhaps the bold hunter cleared it of dangerous wild beasts. It is thus that we can clearly explain the circumstance, that on every public temple is painted a horseman with flowing garments, while, close by, the hog [*der Eber (das Schwein)*], the buffalo, the tiger and wild beasts, dangerous to the crops and herds, are sporting in a significant jumble. The seven spirits of the dead are apparently the spirits of heroes, and it is very significant that the proud, warlike cock is the chief live offering brought to the Bhûtas.” Compare with the undermentioned new tract: — *Mission Life among the Tuḷus (Ein Missionsleben unter den Tuḷus)*.

I am afraid that the above extract, so carefully preserved for upwards of twenty years, is not so valuable as the picture it professes to explain.

VI.

A list of the principal Bhûtas, furnished by the late Rev. A. Männer.

Abbage-Dârage.	Gidîrâwate.
Akkarasupn̄jide.	Giṇḍe.
Âliseitâne.	Gulige.
Anṇappe.	Gulge.
5 Annârakalkude.	35 Îsarakumâre.
Arasuḷa.	Ishtadêwate.
Babbare.	Jârandâye.
Baṇjaṇatâye.	Jathâdhâri.
Baṇṭe.	Jattige.
10 Batâṇḍi.	Jôgipurse.
Bâwanne.	Jumâdi.
Beinâli.	Jumbure.
Beirawe.	Kâlabeirawe.
Berme.	Kâlamma.
15 Bheirawe.	45 Kâlarahu.
Bommartâye.	Kâlarâtri.
Châmuki.	Kâlarakâyi.
Châmnṇḍi.	Kâlastri.
Chaṇḍi.	Kâlêswari.
20 Chumâdi.	50 Kalkuḍe.
Deiyâre.	Kallabhûta.
Dharmadeiwa.	Kalluratâye.
Dharmâdi.	Kalluruti.
Dhûmâmati.	Kamberlu.
25 Dhûmre.	55 Kaṇḍela-jumâdi.
Duggalâye.	Kântabare.
Durgi.	Kanyakumâre.
Dustâli.	Kariyamalle.
Gâṇdhâri.	Kâtanetri.
30 Gejjemalle.	60 Khadgarâwane.

Koḍambadāye.	Nētramukkuḷi.
Koḍamantāye.	Niche.
Koḍḍabu.	100 Padkanatāye.
Kondalatkāre.	Panemāḍe.
65 Korage.	Pañjurli.
Korati.	Pathikondāye.
Kōtichannāye.	Pātālabheirawe.
Kōtipūñje.	105 Pātālagulige.
Kshētrapale.	Pejirenāye.
70 Kuḍḍalu.	Pilichanḍi.
Kujumbakañje.	Pōsralatāye.
Kukkilatāye.	Potte.
Kumāraswāmi.	110 Poyikanatāye.
Kuppepañjurli.	Pudabāre.
75 Kuratti.	Pūlandāye.
Kurave.	Rāhugulige.
Lekkesiri.	Raktésvari.
Maddaḍkatāye.	115 Ruḍrachauḍi.
Mahēsware.	Ruḍdāra-pañjurli.
80 Mahēswari.	Saṃpigetāye.
Mahisandāye.	Saṅkalegulige.
Mallarāye.	Saralu-jumādi.
Mammayi.	120 Sārāmahakāri.
Maḍḍi.	Soṇne.
85 Marlu-jumādi.	Subyamma.
Māyaldi.	Sūkotteri.
Māyandālu.	Tannimaṅige.
Muddiltāye.	125 Uchchanḍi.
Mūde.	Uḍḍishnāye.
90 Mukkāmbē.	Uḷḷādi.
Mūḍatāye.	Uḷḷāye.
Mūrtilatāye.	Warmalatāye.
Nāḍu.	130 Wōdaltāye.
Nāḍigōne.	Wōkuballare.
95 Nāraltāye.	Worte.
Nellirūtāye.	133 Yenmannāye.
Netteruḥchanḍi.	

VII.

THE ORIGIN OF THE DEMONS.

By the late Rev. A. Männer.³¹

Text.

Adiḍu Nārāyaṇa dēveru bhūlōkonu sṛiṣṭi maḷpunaga, āre balatta bhāgoḍu īswarelā datta bhāgoḍu Brāhmelā kullōḍu akulu irverulā Nārāyaṇa dēvereḍa kēḍḍini dānendunḍa :—

“Indā, bhūmiḍu i naramānya pakki paraṇe pijinuḷu yenpatta nāḷ lakshāntra prānilenulā sṛiṣṭi maḷtuḍu indekuleḷu takka āhāranuta kōḍu nina bhūmigu yeṇma dikkūḷu yeṇma arasuḷu diya. Ākule pudaru; Indre, Agni, Yame, Neireitye, Varuṇe, Vāyavye, Kubēru, Isānye. Inḥitti yeṇma gana urasuleḷu dikkūḍa adhikāroḷe kārya, rātre pagelu āpi lekka

³¹ This consists of a text and almost literal translation of a story related by an old Tuḷu Brāhman in 1886.

âkâsôda Sûrya Chandre inpi î raddeņu diya; undattande âji tiņģoļu mariyâla âji tiņģoļu aregâla, sitôshņa iñchittineny mâta małta.”

Undu mâta yeņķuleģy santôsha ândy andydy paņņaga, Nârâyana dêverę Îsvaryada paņđini dânenđynda.

“Indâ, ilâ yâņģlâ â Brâhmelâ nama mûverulâ ittudy bhûlâka paralôka frêly lôkada adhi-kâronu teivođu. **Brahmâ, Vishņu, Mahêsware**; inpi mûji pudarędâkaļu nama âduppođu. Yeņķy srištî małpu adyôga, Brahmagu stiti małpu udyôga, Mahêsvareģy laya małpu adyôga.”

Iñchitti udyôga nama małpođu andyģy tanękņe ałayi nêmake małtoņđu, Nârâyanaģy vâsa małpere Vaikuņtha, Îswareģy vâsa małpere Kailâsa, Brahmagu vâsa małpere Satya lôka. Iñchitti jâģuleņy małtoņđu, bokka dêvalôka srištîsiyerę. Muppatta mûji Kôti dêwatelenę unđu małtydy řisilenę, hâhâ gandharverenę, apsarastrîlenę, yaksharenę mini anda małtydy, môkaģeģy mâtavichâroģu Dêvêndre.

Inpi arasunu adhi-kâraste âdy didy padynâly lôka rakshane małtoņdy uppunaga, Kailâsa paņnođu Îsvare simhâsanođu kuļļoņdu tana sâratoņji gaņđa gaņalâ, sârataņji Bhûtalâ Virabhadrâdi prâmatherę âyi mukhya gaņakule nađuņa uppunaga âre bođedi.

Parvatâdêvi santôshođu kaņđanyada kēņđini dânenđynda :—

“O Îsvare, î bhûlôkođu uppîe janokulu pâka jana pâpishterę, pâka jana puņyavanterę âvere kârana dâne? Avenę řy yeņķy vistârâdy paņođu.

Andydy keņņaga, Îsvare paņđini.

Indâ, Pârvatîyê, keņņa. Yena pârsva bhâģođu î sârattoņji gaņđagaņalâ sârattoņji Bhûtalâ udbhavâdy puțtiya. Aikulu yenanę yêpalâ sêvemałtoņđu yenanę âsraya małtoņđu itta; âpaga yâņy âkuleģy mechchidy sahâyogu bôđâdy, sârattoņji roģalenę puțtaye, dâyegandynda lôkođu pâka jana dushtereny pâka jana paņavu dravyâse akañkârîļu inpi pâpishtereny bhaņga małpere bôđâdy uidenę małpođâdy; ijjâņđa î lôkođu naramânyere garva hechchidy bađavereģy diñja upadra małperę. Andydy tûdu iñchene małpođâdy. Â Samâyođu î Bhûtaļu mâta kûđudu yena yedyry adđa bú rudu paņđini dâneđynda :—

“O Dêverê, î yeņķulenę srištî małta yeņķuleģy âhâralâ korla, Yeņķulu bađavu bâjeludy tađevande kuļļva.” Andydy nattoņnaga, yâņy âkaģeģy appaņe kordu paņđini :— Indâ, nikulu bhûlôkaģu pôdu pâpishterę upadra kordu âkaģe kaiđydy nikulu âhara gettoņle, yenanę nambunâkaģeģy upadra korađe.”

Andydy paņđydy appaņe kornaga î bhûtoļu kēņđini :—

“Dêverê, řy appaņe korinava yeņķuleģy santôsha ândy, âņđalâ lôkada pâpishterę âdappunâkala yêry inpinavu gurta yeņķuleģy, teriyuņi, avu teriyu lekka mâtra appaņe korođu.

Andydy bhûtoļu nattoņnaga, yâņy appaņe korini dâneđynda :—

“Indâ, lôkada pâpishterę yâņy dumbu dâlâ voņji rôga bêne sañkađalâ nâna tarata upadroļeņula koņđu pâđave apaga nikulu añchittinâ kuļeņy tûdu pattule: pattiyarđa nikuleģy âhara tikkunđu.”

Andydy paņđydy, Appaņe kornaga â bhûtaļu kuđa arike małtydy kēņđini dâneđynda :—

“O Dêverê, iñchitti rôga sañkađođu uppu naramânyerenę yeņķulu pattya andydy âkaģeģy teriyuni yeņcha? Uideky dâne gurta?”

Andydy arike małtydy keņđerę :—

“Âpaga yâņy paņđini dâneđynda. Indâ, lôkođu balmedâkaļulâ jyotisheręta yantra-ģarerulâ uļļerę, âkuļeņy yâņy unđu małtydy dite; âkuļe mukhâtra teridy nikuleģy âhara koruvery, unđu nikuleģy iyavu; nana nikulu hechcha pâterađe.” Andydy paņđydy, appaņe koriye.”

Ândalâ â bhûtaļu kuḍa Îśvara kaitaļu battuḍu âreḍa arike maḷtuḍukêṇḍini.

“O Dêverê, yeṅkuļu bhûlôkogu jattuḍu pôwere appaṇe koriyaṛu, ânda yeṅkuļu voḍegu povodu, vôlu uppoḍu ?”

Anduḍu kuḍa naṭṭonunega, Îśvare âkuḷegu uttara kordu paṇḍini:—

“Indâ, nikule pudaruļu yânu pratyêka pratyêkidu korpe anduḍu paṇḍuḍu, nikulu **Bob-barye, Kuḍgarâvane, Paṭhikondaye** mini iñchittinakuļu tenakâi râjyoḍu vâsa âduppule; nanalâ nikule sêrigeḡu pâka bhûtoḷenuḡ kaḍapuḍuwe. **Mahishasûrerenu** nikuleḍoppa bada kâyi dêsodu uppaḍu. Bokkalâ nikule sêrigeḡu pâka bhûtoḷenuḷâ deivolenuḷâ kaḍapuḍave, undattande **Mallarâye Anappe Tattige** inpi bhûtoḷenuḷâ paḍḍâyi râjyoḍdu muḍâyi râjya muṭṭa yânu bête kaḍapuḍuwe.”

Anduḍu î bhûtoḷegu. Iñchitti appaṇe kornaga, **Mahakâlila, Virabhadrela, durdêvi Marilâ** lakkuḍu kaṇṇu keṅpu maḷtoṇdu Îśvaraḍa paṇḍini dâneṇḍuṇḍa:—

“O Îśvara dêverê, î Bhûtaḷegu ahâragnu appaṇe kordu kaḍapuḍavary; yeṅkuḷenuḡ iṛu madatriyaryu attâ? Âṇḍlâ ireḡu madatuṇḍalâ, yeṅkuḷegu madattijji. Yeṅkuḷegulâ itte sâdi tâjâle.”

Anduḍu â devateļu noṭṭany naga Îśvare paṇḍini.

“Indâ, Dhûmâvati inpi Bhûta bhûmiduḡ Tuļu dêsodu **Mûḍabedraḍu Chanṭero simeḍu Bailapari Ballakule jâguḍu**. Staḷa poyiduḡ kulludu. Uṇḍu aḷtuḍuḍu paḍḍâyi Samudra muṭṭalâ nina prastâpa lakkâḍu î nina bhogaḷeḍu kôla baliluḡ gettoṇdu nina ahâra Siṇḍuḍu santoshaḍu uppalâ. Anduḍu vara kordu âkuḷenuḡ kaḍapuḍiyery.”

Añchane hechcha itti Bhûtaḷenuṭa woṅjôñji jâguḍu appaṇe kordu kaḍapuḍiyery. A saṅgati nana dumbu paṇṇuḍu.

Translation.

In the beginning, when the god **Nârâyana** created the earth, **Îśvara** sat on his right and **Brahmâ** on his left side. They both spoke to **Nârâyana**, questioning him as follows:—

“Lo! on the earth thou hast created eighty-four *lâkhs* of living creatures, from man down to birds, reptiles, ants, etc., and thou hast also given them proper food. For thy (world) earth thou gavest eight kings for the eight points of the compass. Their names are: **Indre, Agni, Yame, Neireitye, Varune, Vâyavye, Kubêre, Îsanye**. Such eight kings thou hast made and didst give them the rule over the points of the compass. That there may be night and day, thou putttest in the sky two bodies, the sun and the moon. Besides this, thou didst make six months rainy season and six months hot season! Such thou didst, and for all this we rejoice!”

When he had said thus, **Nârâyana** said to **Îśvara** as follows:—

“Lo! thou and I and **Brahmâ**, we three together have to govern earth and heaven; yea, the twice seven worlds. **Brahmâ, Vishṇu, Mahêśvare**; these three names let us have! I will do the work of creation, **Brahmâ** that of preservation, and **Mahêśvare** that of destruction.”

Thus having resolved to perform such respective functions, they made **Vaikuṅṭha** into the abode of **Nârâyana**, **Keilâsa** into the residence of **Îśvara**, and **Satyalôka** into the abode of **Brahmâ**. Thus the world of gods was made, and three *karôrs* of gods, **Rishis, Gandharvas, Apsarasas**, etc., were created, and over all these **Dêvendra** was put as their king and ruler.

While thus protecting the fourteen worlds, **Îśvara** was sitting on his throne at **Keilâsa** in the midst of his thousand and one male **Gaṇas**, and thousand and one **Bhûtas**, and other principal **Gaṇas**, including even **Virabhadra**.

Then his wife **Pârvatî** joyously addressed her husband as follows:—

“O **Îśvara**, why are some of the people living on earth sinners and some meritorious? Tell me this in detail.”

When thus asked, **Īśvara** spoke as follows :—

“Listen, O **Pārvatī**. See, on either side of me these thousand and one male **Gaṇas**, and **thousand and one Bhūta-gaṇas** have come into existence. They are always serving me and dependent on me, and I was pleased with them, and for their aid I created one thousand and one diseases, because it was necessary to punish the wicked and money-loving and proud sinners on earth; otherwise the pride of the people on earth would increase and the poor would be much oppressed. Having seen this, I had to do as I did. At that time all these **Bhūtas** assembled and, prostrating before me, addressed me as follows :— ‘O God, thou hast created us, (therefore) **give us food!** We suffer hunger and thirst and are unable to endure it any longer.’

“When they thus begged I commanded them, saying as follows :— ‘**Lo! Go you on earth and give the sinners there trouble and obtain your food from their hands! (But) do not trouble those who believe in me!**’

“Having heard this, these **Bhūtas** asked :— ‘O God! We rejoice at what you have commanded us, but we cannot distinguish those who are sinners on earth; therefore, please direct us how to know them.’

“When the **Bhūtas** so prayed, I commanded, saying :— ‘Lo! I shall beforehand charge the sinners on earth with some disease, with sickness and all kinds of trouble; you can then discover and seize such persons, and by doing so you can get food.’

“When so commanded, the **Bhūtas** questioned me, saying :—

‘O God! How shall such men as are afflicted with disease know that we have seized them? What is the sign of it?’

“When so questioned, I commanded and spake to them thus :—

‘**Lo! In the world I have created soothsayers, astrologers and those that prepare charms. Through them they will learn to know that you do it, and then they will give you food. This must be now enough for you. Speak no more.**’

“Thus I discharged them.”

But afterwards the **Bhūtas** came again to **Īśvara** and questioned him as follows :—

“O God! Thou hast commanded us to descend to the earth, but where shall we go (when we get) there? And where shall we stay? Please tell us.”

When they so begged of **Īśvara** he answered them saying :—

“I will allot you separate names, such as **Bobbarye, Kaḍgarāvane, Paṭhikondāye**. As such go you to the Southern countries and kingdoms and settle there. Besides this, I shall send some **Bhūtas** to join you, and also the **Mahisāsuras** shall be with you, in the Northern country. Also in future times I will send some **Bhūtas** and demons to join you. Besides this, I shall send **Mallarāye, Annappe and Jattige**, **Bhūtas**, to stay from the Western part of the country to the Eastern part.”

When the **Bhūtas** were thus dismissed, **Mahākālī, Virabhadra** and the mischievous **Māri** rose, and with reddened eyes, addressed **Īśvara**, saying :—

“O God **Īśvara!** Thou hast commanded food for the **Bhūtas** and sent them away. Hast thou not forgotten us? Though thou hast forgotten, we have not. **Therefore, now shew us, too, a way!**”

When they thus begged, **Īśvara** said :—

“Lo, the **Bhūta Dhūmavati** is on earth in **Mudabidri** in the **Tulu** land, and has settled in a place belonging to the **Beilapari Billalu** of the **Chantar’s** Country. From that place to the Western sea shew your prowess in that region, and amongst your pleasures receive *kolas* and offerings. Thus take your food and be happy.”

After these **Bhūtas** had been sent away, the remainder also were commanded to their respective places. This, however, will be told afterwards.

BURNELL MSS. : — No. I.

THE SONG OF JUMĀDI.³³

Original in the Kanarese character from the MS. of Dr. Mōgling, Mangalore, March, 1872:³³ transliteration by Mr. Männer: translation from Burnell's MS. checked by Dr. Männer. Original text and translation occupies leaves 2³⁴ to 8 inclusive of Burnell's MSS.

Text.

Jumādi Paḍḍana.

- Purāḷuḍa Paramētri dēveregu muppa dinata āyana !
 Yēḷu dinata cheṇḍuḍa bāra !
 Muji dinata kōrida kaṭṭa !
 Muppa dinata bajjeida amboḍi: kōrida dūdu !
 5 Muppa dinata utchaya ! Muppa dinata todaru !
 Koḍi yēri āyanada minadana utchayo tūwodaṇḍuḍu
 Aḍūra Dēre Beide pōwodaṇḍu.
 Eiku nāḷu yenma kōri tānkāye.
 Tana jēwu aruwatterenu madyānada mūrte kālyawēlyoḍu mūrāye.
 10 Kōrida kaṭṭogu pōwodaṇḍuḍu kōrigu uṛu bāru dipāye.
 Madyānada unasuḷ bēga aruwatteregu unpāye ;
 Unpāḍu tānu jōtra tuttiye.
 Pullya bannada taretra kaṭṭiye ;
 Kārugu nurlarita māyana muṭṭu pāḍoṇḍe
 15 Dombugu kalkuḍe pattoṇḍe.
 Tana jēwu aruwattere keṭṭu kaṭṭi kōringu buḍudu koriye.
 Kōri kaṭṭubāḷuḍa sūdinu keṭṭu pattoṇḍe.
 Tana Aḍūra stānada illaḷu “ Purāḷuḍa kōrida kaṭṭoḍu kōri gendḍu batunḍa.
 Kōrida tammana aḍḍye tuḍudu balmana malpāwe.”
 20 Aṇḍuḍu Jumādi Bhūtogu kei muggidu paṇḍoṇḍe.
 Kōri pattāwonudu Aḍḍūra stāna illu jatte.
 Sārakāla Birmāna illada keitaḍegu batte,
 Apaga tāri kariyaḍu tāri mūruwe Birmanā Beidye.
 Purāḷuḍa Deweregu muppa dinata āyana āpundu tūwere pōyā aṇḍe.”
 25 “ Eiku āye tūwere pōwere pōwoliyē kaṭṭere kōri ijji.
 Kāpuḍu ittinawuperade sari aṇḍe.”
 “ Āpaga yenkulu pōpa ikulla.” Aṇḍuḍu mōkuluberi pāḍoṇḍu pōnaga Kāpuḍu itti perade
 keletunḍu.
 Mōkulu ānchenē Purāḷugu pōyegu.
 Āne kaṭṭu aṭṭasa kaḍateru.
 30 Kudre kaṭṭu kinni gōli kaḍateru.
 Meily nalipu Meirepāde kaḍateru.
 Keipe kāyegu kaḍateru ; sipe kukku kaḍateru.
 Maralūra Kinni-muggeru kaḍateru.
 Beilsāl sandalige kaḍateru.
 35 Pū mudipi Madumāle kallu kaḍateru.
 Gurupurada beily kaḍateru Manēla beilygu āyegu.
 Amuṇja beily kaḍateru.
 Purāḷugu muṭṭa muṭṭa āyegu.

³³ Mr. Männer notes that Jumādi is a Bhūta much feared and worshipped in every house. This song is recited by the dancer at a *kōla*, i. e., a festival in honour of Bhūtas held at the expense either of a single family or of a whole community.

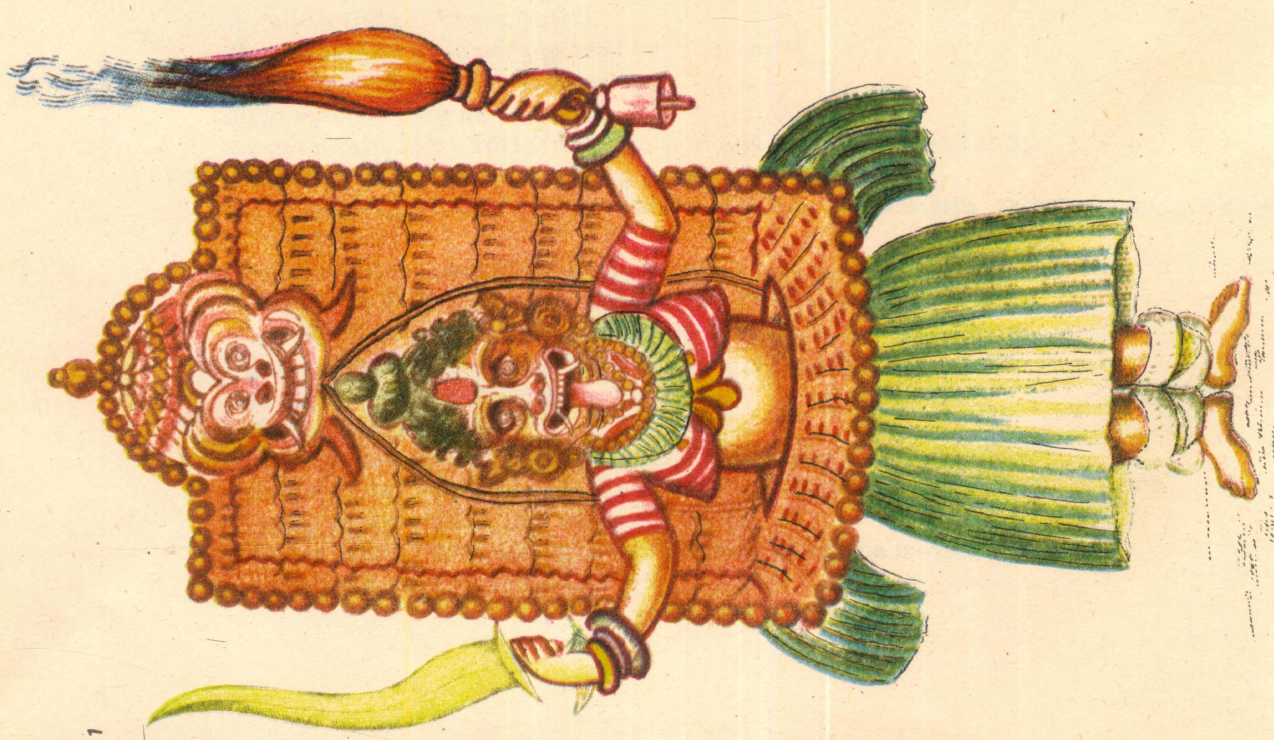
³⁴ As per Burnell's note on leaf 10 of MS.

³⁵ Leaf 1 is the fly-leaf.

- Purâluda **bâkimârûdu Manêluda einûsârâlû.**
- 40 Purâluda mûji sârâ âlû.
Purâluda gôpurodu **Pakkoᅅgullaye Chikkarâyery** mini kûdudery.
Dêre Baidye pôyinaye tana jêwu aruwattereny nirelû tûdu kôri kaᅇâyey.
Dombu kalkuᅇe kerpudu diyerû, kârûda muᅇᅇu alpa kaᅇete.
Pakkoᅅgullaye Chikkarâyeregû tagguᅇdu nelaᅇu untiye.
- 45 Solme-puᅇe Pâᅇiye, âpaga âkulu battanâ “ Dêrebaidyâ nina jâtidâkuᅇu ?
Kuddudery âkᅇᅇoppapôdu kullâ ânderû.”
Imbe pôdu jâtidâklu, kulladarâ ânduᅇdu kei muggiye.
Balle appâ kulle ânduᅇdu mûjisârâlû kulliyere jâge buᅇudu koriyerû.
Âkuleᅇopanê kulliyey.
- 50 Tanukule sukha dukkonu pâteriyerû.
Îᅇu portânaga dombaratuᅇdu gâli bîjinduᅇ.
Apaga nana gâli bâjuᅇdu dâne tîpin.
Kôrikenû woᅇᅇâga ânderû ?
Nirmârigoᅇu lakki-Kumpali Kubala Dêre pôye
- 55 Âpaga Kubala Dêre kôrigulâ î Adûra Dêre Baidya kôrigulâ jôᅇu pati ânduᅇ.
“ Âpaga kôrinû mâtâ daᅇᅇᅇdu pâᅇuᅇdu bâlû suttuga buᅇuka.”
Ânduᅇdu pâteruᅇdu buᅇiyerû.
Aᅇûra Dêre Baidyagu kôri tikkunᅇdu, kaᅇᅇa dîti bâlûᅇulâ suttu dîti nuluᅇulâ kôrinû
mâtâ kaᅇᅇiyerû.
Mâtâ imbyagê tikkunᅇdu
- 60 Âpaga Manelida einû sârâlû Purâluda mûji sârâlû Pakkoᅅgullaye-Chikkarâyey woᅇᅇugu
kûᅇudu paᅇᅇerû:—
“ î Aᅇûra Dêre Baidya keiᅇu kaᅇᅇa bâlû kaᅇᅇa nûluᅇᅇânderû.”
Kaᅇᅇa bâlulâ pinaye kaᅇᅇa nûlanduᅇulâ pinaye,
î jâgeda goᅇᅇulâ Râwuda goᅇᅇulâ pimbe : nina bâlû tûwoᅇu dêwere.
Dambe kalluᅇdu diᅇu pirmâna malpoᅇânderû.
- 65 Âpaga dambe kalluᅇdu diᅇu satya beᅇde.
Bâlû gettoᅇᅇe, badalû irwâra yânû pôpe ânduᅇdu appaᅇe naᅇᅇiye.
Kôrinû tana aruwattere keiᅇu tumbâye.
Kôri tumbâwonuᅇu sarâne **Atrela kaᅇapugu batte,**
Kaᅇapudâye kôri korla âide.
- 70 Â dumbu tikkûdi kôrinû koriye.
Tana illaᅇegû danᅇu pâᅇuᅇdu tumbâwonudu batte.
Â marakale kôrinû tolludu baᅇᅇikeiᅇu koriye.
Moᅇu bisaleᅇu diᅇu ulai pôyalû.
Âpaga â teiᅇu pôti kôri jiwâdu tana illada kubaluᅇdu keletunᅇdu.
- 75 Â Aᅇᅇûra Dêre Baidya illaᅇegû pârunᅇu.
Dêre Beidyagu dumbu tikki kôriᅇu Aᅇᅇûra sânadailâlû tammana malpe anᅇᅇa
imalᅇuᅇa,
Woᅇᅇa kaᅇapudî marakalagu kordu batta ânduᅇdu paᅇunᅇu.
Âyagu râsa Saᅇkaᅇa âᅇᅇu. Dêbegû kanra kaᅇᅇunᅇdu danendyunᅇa.
Awa battuᅇulâ chiᅇᅇe ijji, ânanda arpaᅇa tirgandû tirimeî âwu.
- 80 Nina tagegû sankuᅇa tûwere pôpujauâ ânduᅇdu taᅇgaᅇi.
Dêbegû irku kaᅇa kaᅇᅇunᅇdu :
Mô'u kuᅇᅇu lakkiyalû.
Kandanya keitalû yânû tagegû sankuᅇa tûdu barpe ânduᅇdu keiᅇalû.
“ Âpaga natta naᅇᅇirû Jâmada portugu pôpe ânduᅇdu paᅇpanâ ânde ?”
- 85 “ Ândû paᅇᅇuᅇdu pôdu tage sankuᅇa ” tûyalû.
Aᅇᅇûra sânoᅇu kôri aᅇuᅇu aᅇᅇye suᅇudu tammana malpâyalû.
Âpaga batti âpattû nilᅇunᅇu.



2



1

I.—The Devil Worship of the Tuluvas.
Fig. 1. Jumádi. Fig. 2. Panjarli.

Translation.

- Thirty days in honor of the Goddess Paramésri of Purála !
 Seven days play with bulls !
 Three days fighting with cocks !
 Thirty days play with areca nuts, and gambling with cocoanuts.
- 5 Thirty days festival ! Thirty days illuminations of the *gudi* !
 The ceremony of raising Vishnu's flag and the figure of Garuda !
Ađúra Dêre Baidya intended to go.
 With this intent he had four to eight cocks fed.
 At an auspicious hour he sent for his young nephews.
- 10 Intending to fight the cocks, he had water and grain served to them.
 He gave an early dinner to his little nephews,
 And after dinner dressed himself in his full dress.
 He tied a red turban on his head,
 And put his best slippers on his feet.
- 15 He held a palm-leaf umbrella in his hand.
 He put his best fighting-cocks into his nephews' hands.
 A number of spurs for the cocks he held in his own hands.
 In his house at **Ađúra (Jumâdi's) stâna** he swore : — " If I win the fight at Purála,
 I will celebrate a feast with cock's flesh and baked meat."
- 20 Thus did he vow to **Jumâdi Bhûta**.
 With the cocks in his hand, he left his house and went to **Ađúra (Jumâdi's) stâna**,
 And reached the house of **Sârakâla Birmâna**.
Birmâna Baidya was drawing *toddy* from the coconut trees in the garden.
 " Thirty days feast in honor of the goddess of Purála. Let us go and see it !"
- 25 " I should indeed be glad to go : but I have no cocks for the fight.
 I have only hens at **Kâpi**" — replied the other.
 " Then we will go, you stay away," said the company and turned their backs on him. Just
 then the hens at **Kâpi** crowed !
 However, they walked on to Purála.
 They passed the *âvatta* tree, to which they tie elephants.
- 30 They passed the little banyan tree, to which they tie horses.
 They passed the rock **Meile**, on which peacocks were dancing.
 They passed the bitter *nux vomica* tree, and the sweet mango tree.
 They passed the village of **Kinni-muger in Maralûr**.
 They passed the *sandalika* avenue by the side of the paddy fields.
- 35 They passed the rock **Madumâla**, where the people dress their heads with flowers.
 They passed the **Gurupura** paddy fields and came to **Manêli**.
 They passed the paddy fields of **Amuñja**,
 And drew nearer and nearer to Purála.
 In the field **Bâkimâra** at Purála were five thousand men of **Manêli**,
- 40 And three thousand men of Purála.
 At the gate of Purála, **Pakkoᅅgollâya, Chikkarâya** and others were assembled.
Dêre Baidya arrived with his little nephews and secured the cocks in a shady place,
 Laid down his umbrella and took the slippers from off his feet.
 A little below **Chikkarâya**, **Pakkoᅅgollâya** stood on some low ground.
- 45 Said **Solmapuđa Pâdiya** and others :— " O **Dêre Baidya**, hast thou come ?
 People of thy caste are assembled, go and sit in their company."
 He went and saluted them and said :— " Are my caste-fellows assembled ?"
 Then all the three thousand exclaimed :— " Come and sit among us !" and they made room
 for him.

- He sat down among them.
- 50 They told each other their stories.
By that time the noon heat had gone and a cool wind began to blow.
And now they said to each other :— “ The breeze is blowing, why should we longer delay ?
Let us array the cocks for fighting.”
Now arrived are **Lakkikumpali Kubala Dêre from Nirmârga.**
- 55 Then they tried if the cock of Kubala Dêre would match that of Ađûra Dêre Baidya,
and these said :—
“ Let us arm our cocks with spurs and put them to fight.”
And they did accordingly.
Ađûra Dêre Baidya’s cock won the fight, and the cock which had belonged to the opposite party,
Fell to the lot of his party.
- 60 Then the five thousand men of Manêli and the three thousand of Purâla and Pakkon-
gollâya and Chikkarâya complained :—
“ Ađûra Dêre Baidya hath a charmed spur and a charmed thread !”
“ I know neither charmed spur nor charmed thread :
(But) what place is most favourable and when Râhu is most auspicious. This I know.”
“ We must see your spur, and you must put it on the long flat rock in front of the god
and swear to us.”
- 65 Then he put the spur on the stone and swore.
Taking his spur back he twice asked leave to go home.
The cocks he put into his nephew’s hands.
Thus they went straight to the **Atrela Fêrry.**
The ferry-man begged a cock of him.
- 70 He gave him the one that came first.
The remainder he put on a stick and brought home.
The ferry-man gave the cock to his wife.
She put it in an earthen pot and went inside.
The dead cock revived; and going to the house-top, began to crow.
- 75 It flew to the house of Ađûra Dêre Baidya.
(Ađûra) Dêre Baidya vowed a feast in his house to Ađûra Jumâdi, but he gave none.
(For he) gave (the cock) to the ferry-man. So he became sick.
Then his sister Dêbe had a dream about it, and she heard a voice, saying :—
“ Care not for the misfortune that has befallen him, for he will soon be free from it.
- 80 Go not to see your sick brother.”
This was the dream of Dêbe in the night.
Startled by the dream she suddenly got up,
And asked her husband’s leave to visit her sick brother.
“ At this dread hour of the night you say that you will go ?”
- 85 “ Yes, I will go and see my sick brother ;” and she went away.
Then she prepared a cock in the Ađûra sthâna, baked bread and made a feast.
Then he was at once relieved of his sickness.

BURNELL MSS.—No. II.

PAÑJARLI.³⁵

Original in the Kanarese character from the MS. of Dr. Møgling, Mangalore, and signed “ M.” : translation according to Burnell’s MS. Original text and translation occupies leaves 10³⁶ to 14 inclusive in Burnell’s MSS.

³⁵ So in title, but Pañjurli in the text.

³⁶ Leaf 9 is blank.

Translation.

It is said that **Pañjarli** was born on the *ghāts*, and the story runs thus :—

A sow gave birth to a twin brother and sister.

“ Now we must descend the *ghāts* ! What god shall we serve ? If we serve the god **Sīdalinga** in the South, he will probably accept our services, but his male attendants will not allow that. If we should offer to serve the god **Mahāliṅgēsvara** in the North, he may probably accept our services, but his male attendants will not let us serve him.

Now there is the god **Jimmappa** in the East, mightier than all the gods and **Bhūtas**. He is remarkably powerful, but his male attendants will interfere. There is the god **Subrāya** on the *ghāts*. He will permit us to serve him, but his male attendants will not allow that.”

Such were the contending thoughts of **Pañji Gujjāre**, king of the pigs, blacker than the berry called *kār*, and of **Pañji Kāli**, queen of the pigs, whiter than the flower called *jambe*.

Now they resolved to become the servants of the god **Subrāya**, giving him offerings, in case the male attendants should interfere. Intending to descend the *ghāts*, they consecrated five or six offerings to the god, bathed their heads and bodies, and, starting from the eastern gate, came to the western, and humbly asked the blessing of the god, thus :—

“ Up to this day we were brother and sister, and now we descend the *ghāts*, and will become husband and wife !”

The god said, “ Be it so,” and they walked down the *ghāts*.

The wife became pregnant, and when they reached the low country, she was seven months big with child. The colour of her breasts faded and her head became dirty.

As she was completing the seventh month of her pregnancy, she felt the peculiar desire occasioned by pregnancy, and to satisfy it, her husband brought her yams (*kēne*), plantains and creepers.

When she was in the tenth [lunar] month of her pregnancy, the time of giving birth was near, and it became necessary to build a shed and to dig a pit.

“ Go thou and find me out a branch of the *karya karāṭa* tree, and another of the plant called *śimullu*. The pit I shall dig myself,” said the wife.

The husband went and brought the medicines, and in the meanwhile she dug a pit and built a shed, and sat within it possessed (by a **Bhūta**). While there, she began to feel the pangs of child-birth. She ground her teeth with pain, and her hair stood on end. Her groans were heard in the four worlds, and her sighs resounded in the three worlds. Both in her back and in her womb she felt rueful throes, and at each pang she brought forth a pig.

Three or six days after giving birth to her young, she descended into the low country with them. She could not find a good garden any where, and so she entered the pleasure garden of the god **Īsvara**, and, having entered it, she laid waste the plantains, the creepers, and the plant called *kēne*, and then returned to her own place in the forest.

When **Īsvara** awoke in the morning and looked at his garden, he found the whole garden laid waste and spoke to his servants thus :—

“ Some wild beast has entered the garden, and has destroyed everything in it. Go you, and find it out.”

They searched every part of the forest, every pit, street, lane and house, and at last found the sow sitting possessed (by a **Bhūta**) within a shed under a *śimullu* plant. The people of the whole town joined together and shot the pig and the sow dead. The young ones the god **Īsvara** took up in a blanket and carried to his palace.

His wife Pârvati had no children, and he said to her :—

“You have no children, therefore bring up these young ones with great care and attention,” and he gave them into her care, and she brought them up.

About four or five months afterwards, they began to lay waste the garden. The god Īsvara saw this and said :—

“These evil ones I shall not allow to live, but will shoot them dead. Then Pârvatî wept bitterly and said to her husband :—

“To this day have I taken care of them, and you shall not kill them before my very eyes.”

Then the god Īsvara cursed them thus :—

“No more be Pañji (pigs), but be known to the world henceforth as Pañjarli (Bhûta). Descend into the country and get tribute from the people ;” and on account of the curse of Īsvara they became the Bhûta Pañjarli.

BURNELL MSS.—No. III.

THE SONG OF DEYIBAI DI.

Original in the Kanarese character from the MS. of Dr. Mûgling, Mangalore, and signed “M.” : translation according to Burnell’s MS. Original text and translation occupies leaves 15 to 22³⁷ inclusive in Burnell’s MSS.

Translation.

In Sañkamale, a woman of the Joñi Brâhmañ caste, was, as soon as she had attained to puberty, left in a forest with her eyes bound with a cloth.

A certain man, named Sayina Baidya, had gone to that forest on that very day to draw toddy from the *kadamba* (*baini*) tree. While he was drawing toddy, the blossoms of the tree fell on the head of the Brâhmañ woman.

Then she said, “Whoever you may be, if you are a male, I shall call you my brother, and if a female, my sister.”

On hearing these words, he descended from the tree, and then he said that he would ask one Parmâñe Ballâl whether he could take her home. So he asked the opinion of the Ballâl thus :—

“I found a certain woman left in the forest with her eyes fast bound with a cloth. Can I take her to my house ?”

Then said the Ballâl, “Go and take her to your house, and take good care of her.”

So he went to the forest, undid the cloth which bound her eyes, and went home in her company, taking with him the toddy. He lived in the house of his wife at Barke, and the woman and his wife lived in the house together. The women began to quarrel with each other.

Then he married the Brâhmañ woman to one Kantanna Baidya, residing in a garden in Kurgêl. After the marriage she became pregnant, and brought forth for the first time a female child. In its seventh year the child learned to speak, and was then married to Paiyya Baidya, a rich man in Pañji.

While these events were taking place, another Ballâl went to a village named Bonte Mâra, and as he was travelling along, he was hurt in the foot by a thorn of the white *kalsana* tree. Being hurt the Ballâl fell to the earth ; when he tumbled down he said (to his companions) :—

“Why do you stand looking at me ? Come out of this forest and carry me onward. Châvañi Sañkayya and Bûñi Bommayya, take me to a house.”

³⁷ Leaf 18 is blank.

Then they cut the branches of a tree, formed a rough litter with them, bore him to a house, and they seated him there. He caught cold and suffered from fever.

“Bring me a man that knows medicine and charms,” said the Ballâl.

Then **Ammaṇṇa Baṇṇayya** asked **Birmaṇṇa Baidya** to treat the Ballâl, and the latter came immediately and gave him medicine, and uttered some charms. When he had done this, the cold, the fever, and the swelling (in the foot) rapidly increased day by day and became very large. The Ballâl could not taste his food, and could not sleep, and so he asked whether any other physicians or magicians could be found. He was told that there was one **Sâyina Baidya**, who knew medicine and magic.

The Ballâl then asked that Sâyina Baidya might be sent for, for a bandage. Accordingly **Châvaḍi Saṅkayya** and **Bûḍi Bommayyâ** went to him, and asked him to treat the Ballâl with medicine and with charms.

“I cannot bring medicine from the forest, as I am quite blind. I have a sister **Deyi**, who cooks food for one **Kântaṇṇa Baidya** and eats with him. Go there. She knows everything,” said Sâyina Baidya.

They went to her house and called out her name. She came out, hearing the call, and enquired who it was that called her and what was their object.

They replied, “We are only the servants of a Ballâl, who has ordered us to ask you to come and administer medicine to him and utter charms.”

“I would have come, but I am fully pregnant,” answered the woman.

On hearing this answer they returned to the Ballâl’s house. The Ballâl was eagerly expecting their return, and they said (to him) :—

“She says that she would have come, but she is pregnant. She says that she is acquainted with medicines, but that she cannot walk, because she cannot see her feet, for her womb has become very heavy.”

Then the Ballâl ordered his litter to be adorned and carried to her house. His servants accordingly adorned the litter, and bore it to her house and placed it at the gate. They asked her to come to him, and then she said :—

“He has sent me a thing that is quite useless to me,” and having said this, she went to seven different forests, and brought handfuls of seven kinds of leaves. After fetching these, she went to three other forests, and brought handfuls of three kinds of roots. Then she went home and fetched a cocoanut from upstairs and placed it in the litter as an offering to the litter! She also put the medicine into it and walked on beside the litter. As she was approaching the gate of the house, the Ballâl was calling out :— “Has Deyi come? Has Deyi come?”

She walked gently and with great modesty, and the Ballâl was told that she was deeply blushing, he said :—

“Let her not be ashamed nor afraid, but let her come with straight-forwardness.”

She came and sat down.

“Protect my single life from the grasp of death. Formerly my (Ballâl’s) mother gave birth to a son like the god **Râma**. This day I am to be born from thy womb. If you protect my single life, I shall feed and clothe you for ever,” said the Ballâl to her.

On hearing this, the ointment, which **Ammaṇṇa Baidya** had formerly applied, she washed away from his body, and applied a new medicine herself. She uttered some charms, and struck his head with the leaves. Then, day by day and minute by minute the disease in the neck descended to the waist; what was in the waist came down to the legs; what was in the legs descended to the feet; what was in the feet fled to the earth! The Ballâl could now taste his food; he could now sleep with ease.

"I will go home now," said he.

"Give me the food and clothes you had promised me," said Deyi.

Then the Ballâl said, "Before I give you food and clothing, I must ask the opinion of him who is esteemed to be the wisest in (my) brotherhood."

She replied, "The other day you could not get your friend to protect your life, but now to fulfil your promise you want to ask his opinion!"

But as she was going away, one Abbyâ said:—

"She has saved your life; you must needs give her food and clothes."

When he said this, she was called back:—

"To you I shall give oil, all kinds of ear-ornaments, a silk gown and a nose-ornament set with emeralds; the rest I shall reserve for the child that shall be born of you," said the Ballâl.

Then, doing him every kind of honour, she set out from the house.³⁸

(To be continued.)

SOME INEDITED COINS OF THE KINGS OF VIJAYANAGARA.

BY

T. M. RANGACHARI, B.A.;

AND

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It is an admitted fact that the chronology and succession of many of the princes of the last great Hindu kingdom of the South are still enveloped in obscurity, in spite of the numerous efforts that have been made in recent times to add to the existing stock of information relating to their history; and the value of coins in clearing up this obscurity will be gathered from a perusal of Dr. Hultzsch's "Coins of the Kings of Vijayanagara," *ante*, Vol. XX. p. 301 ff. The list given in that article was an attempt to bring together and present in one view all the available information relating to the coins of the princes of this kingdom, as will be evident from the number of the cabinets that were examined, and the numismatic publications that were consulted, during its compilation. Subsequently, in a further note on South Indian Coins (*ante*, Vol. XXI. p. 321 ff.), some Vijayanagara Coins that had not been referred to in the previous list were described. As, however, the coinage of some of the Vijayanagara kings embraced a period of many years, and as some of them had apparently a fancy for issuing coins of various types, the articles above referred to were necessarily not exhaustive, and served only as landmarks for coin collectors, to enable them to distinguish between coins that had already been edited from those that have still to be presented before the numismatic public.

On comparing Dr. Hultzsch's lists with the coins in our cabinet, which had been classified by us as belonging to this series, we discovered that many copper coins in our possession had not been referred to by the learned doctor, and we have accordingly ventured to supplement his lists by the following notice of some of the inedited coins in our cabinet. Only such, however, of our inedited coins, as to the readings of the legends on which there was no doubt or uncertainty, have been taken up now, the rest being reserved for examination and notice at a future time.

First Dynasty.

Déva Râya.

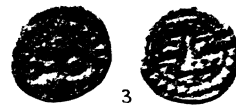
Fig. 1—

Obv.—Standing bull, facing the left; the Sun and Moon above; the whole encircled by a ring of dots.

³⁸ The story is after this continued as the song of Kôti and Channayya.

COINS OF THE KINGS OF VIJAYANAGARA.

Indian Antiquary.



SCALE—FULL SIZE.

Casts prepared by Mr. B. SANTAPPAH, Curator, Bangalore Museum.

Rev.—The *chank* or conch shell with a sceptre to its left; above the sceptre partly visible the Kanarese letter $\overline{\text{thé}}$.

The Kanarese letter stands for, or is part of, the full legend **Théva Râya**.

Fig. 2—

Obv.—Standing bull, facing the left with a dagger in front; the Sun and Moon above; the whole surrounded by a lined circle.

Rev.—Nâgarî legend—

श्री	Sri
उत्तम	Uttama
राय	Râya

distributed in three uneven lines amidst other emblems that cannot be deciphered.

Fig. 3—

Obv.—The *chank* and *chakram* (the conch shell and the discus), the usual symbols of Vaishṇava worship, separated by a dagger; above the dagger the Moon and below the Sun; the whole surrounded by a lined circle and ring of dots.

Rev.—Nâgarî legend, same as No. 2, with, however, the legend distributed around a dagger, the whole surrounded by a lined circle and ring of dots.

Fig. 4—

Obv.—An elephant passant, to the left; a dagger in front thereof; the Sun and Moon above; the whole within a lined circle and ring of dots.

Rev.—The Nâgarî legend **Uttama Râya**, as in figs. 2 and 3, in three lines, but without any emblems; lined circle and ring of dots as in the last.

We have, with some hesitation, assigned Nos. 2, 3 and 4 to Dêva Râya. They bear a strong resemblance to the coins of the First Dynasty, because it is on these latter, almost exclusively, that the elephant, the bull, the conch, and the discus figure. Of the princes of the First Dynasty the most famous was Dêva Râya, whose reign extended through nearly half a century, and who had issued coins of very various types, chiefly in copper. Though, no doubt, none of the inscriptions, that have been brought to light, allude to Uttama (which means 'best,' and is one of the thousand names of Vishṇu) as one of the titles of Dêva Râya, still it is not improbable that this prince had the name of Vishṇu put up on his coins, as he is known to have done that of Siva, *viz.*, Nîlakaṇṭha (blue-necked), on a coin figured as No. 23 in Dr. Hultzsch's list. Further there is nothing incongruous in the same prince adopting the titles of the presiding deities of two rival sects. The policy inaugurated by his father's learned minister Mâdhava, *viz.*, that of composing the differences between the adherents of rival religious creeds, and in effect reviving the old simple Vedic theology, was in all probability pursued by Dêva Râya, and this must account for the otherwise inexplicable fact, that the coins of his reign bear emblems and figures possessing both Saiva and Vaishṇava attributes (as for instance the bull sacred to Siva, and the conch and the discus the emblems of Vaishṇava faith).

Second Dynasty.

Krishṇa Râya.

Fig. 5—

Obv.—A bull recumbent, facing the left.

Rev.—Nâgarî legend in three lines—

श्री	Sri
कृष्ण (र)	Krishṇa (râ)
(या)	(yâ)

The middle line alone appears on the coin in full, the rest appearing only in part, as if the coin was too small for the die.

Sadāsiva Rāya.

Fig. 6—

Obv.—Lion passant, to the left.*Rev.*—Nāgarī legend in three lines—

(श्री) स	(Sri) Sa
दा सि (व)	da Si(va)
(राय)	(Rāya)

Achyuta Rāya.

Fig. 7—

Obv.—A double-headed eagle holding elephants in its beaks and claws.*Rev.*—Nāgarī legend in three lines—

श्री (प्र)	Sri (pra)
(ता) पाच्यु (त)	(ta) pāchyu (ta)
(राय)	(Rāya)

This is the copper prototype of the gold pagoda, fig. 29, Dr. Hultzsch's first list.

Fig. 8—

Obv.—Prancing horse, to the left.*Rev.*—Nāgarī legend in three lines—

श्री (प्र)	Sri (pra)
(ता) पाच्यु (त)	(ta) pāchyu (ta)
(राय)	(Rāya)

Third Dynasty.

Vēṅkapati Rāya.

Fig. 9—

Obv.—The figure of Hanumān, or the Monkey-God, advancing to the right.*Rev.*—Nāgarī legend in three lines—

श्रीवे	Sri Vēṅ
कपति	kapati
राय	Rāya

Our thanks are due to Dr. E. Hultzsch, Government Epigraphist, Bangalore, at whose instance the plaster casts, from which the accompanying plate was copied, were prepared by Mr. R. Ry. B. Santappa Garu, Curator of the Mysore Government at Bangalore.

FOLKLORE OF THE SGAW-KARENS.

TRANSLATED BY B. HOUGHTON FROM THE PAPERS OF SAYA KYAW ZAN
IN THE 'SA-TU-WAW.

(Continued from Vol. XXII. p. 288.)

VII.—How the Karens first feasted to the Nats.

“Having cast lots as to what we shall do, let us act accordingly. If the lot says that we should eat fowl first and afterwards pork, we will do so.” Thus they devised and first catching a fowl they ate it and afterwards a pig.

Then they looked under the hut and saw a great many pigs there. They consulted together, saying: “See how many pigs there are. Let us ask the man who wipes away charcoal.”

They did so. He replied: “Mind you catch first the old sow, who is always grubbing about. She is the chief of the pigs. For we here must feast together.”

They did exactly as he told them, and descending from the hut they caught the old sow, and killed and cooked it. When the flesh was ready, they stirred it about in their curry.

They said to each other: "There is very much of it. In order that we may enjoy it thoroughly, push the liquor-pot close up to the well."

And so it was done.

Moreover, after they had feasted they performed the ceremony of *tamap'o* as follows. They took a fowl and killed it, and, having cooked it, ate a portion. Afterwards they went and buried the remainder under the ground, because they were afraid that some one else was going to come and eat it. They called this *tamap'o*.

VIII.—*The writing of the Karens will come back to them.*

Howbeit the Karens lost heavily and were not able to devise anything, so that their misery and insignificance were very great.

They considered again: "We are not as other people. Let us devise a means of getting back our writing. We will go and take it from the Kulás."

They feared that the latter would not easily part with the writing; and, on searching amongst themselves they found only seven valiant youths, who would go for it. They despatched them accordingly, and they came to where the Kulás were. When the Kulás saw the Karens coming they feared greatly. The Karens on coming near the Kulás clenched their fists, and so approached them together.

They said to the Kulás: "Will you give up our writing, or will you not?" And they looked fiercely at them.

The Kulás replied: "We will give you the writing. Do not be angry with us, O brethren."

But the hands of the Karens remained clenched, and they did not think fit to listen to the Kulás.

The latter deliberated and said: "These Karens are tall and straight. We cannot conquer them."

But others said: "Only maidens can conquer young men."

So they deliberated and made ready seven maidens, tall and fair to look upon, and these they placed in front.

They called across to the Karens: "O Karens, if you will only trust our word, these maidens are yours."

When the Kulás spoke, the Karens saw the faces of the maidens, and they became glad, and smilingly unclenched their hands, for the forms of these maidens were very beautiful, and they were decked with ornaments of great price.

And the Kulás spoke cunningly thus: "Dear brethren, our father, God, gave one writing for one race and one for another. It will be hard for you to learn our writing, because God devised it for us only. Please now learn the writing with us, and afterwards you can return. Should you return now you will live unhappily, because you will not be able to do or make anything. Once you have mastered the writing, you can return. If you remain with us until you know it, these maidens are yours. Enjoy yourselves here."

When the Karens heard these words their resolution was broken, and marrying the maidens they became lost amongst the Kulás. The elders left behind looked for their return; but they came not, and the elders heard news that they had become lost amongst the Kulás, for the sake of the maidens.

And the elders sent word to them: "Will you not bring us back the writing?"

The young men replied: "When the time is come, we will certainly bring back the writing. But it is not yet time for us to return."

The elders returned, and no longer looked out for the writing, for it was lost. Howbeit the Kulās will certainly send back the writing, and once the Karens see it, they will become happy and their eyes will be lifted up. But the elders, who had despatched the men to get the writing, looked out¹ for their return until they could do so no longer.

MISCELLANEA.

KONG-KIN-NA-PU-LO.

With reference to Dr. Fleet's proposal (*ante*, p. 43) to identify Nāsik with Hiuen Tsiang's capital of Mahārāshtra, may I be permitted to point out that Hiuen Tsiang and Chinese writers generally have only eight points of direction, and he shews a preference for the four principal ones, except in cases where the direction appeared very close to the intermediate point; — hence 'west,' with him, may mean any direction almost between south-west and north-west; and so of other indications? Whether we should adopt Hwui-lih's direction of Bharôch as 'north-west' from the capital of Mahārāshtra, or Hiuen Tsiang's own statement of 'west,' may be a matter of opinion. Bharôch certainly lies between north-west and north from Nāsik.

From Dr. Fleet's proposal to identify Karnūl with the capital of Kong-kin-na-pu-lo, there may be grounds for dissent. We cannot twist Chinese representations of Indian names at will. The Chinese writers were scholars and had syllabaries for the transcription of names and vocables. The first syllable *kong*, we find used to represent *kōn*, and also *kum* (in Kumbhāṇḍa); *kin* before *n* is used for *ka*, as in *Kin-ni-kia* (for Kanaka); it appears for *kān* in Kāñchipura, for *gan* in Sugandhi, for *ghan* in Nighaṇṭu, and in So-kin-ti-lo for *kan* in Skandhila; and *na* is always *na*, *nā*, *na*, *ne*, or *nya*. The *pu-lo* in this name is represented by the same Chinese characters as in Kāñchi-pura,¹ &c. Hence we are almost constrained to transliterate into Konkaṇāpura. It was 2,000 *li* northwards (not north) from Kāñchipura — say 330 miles, and 2,400 to 2,500 *li* north-west from it (say 400 miles) was the capital of Mahārāshtra. If this latter were at Nāsik, or thereabouts, then we might be tempted to seek for Konkaṇāpura about Kopal, or Kōkanūr (? Konkanūr) which is 310 miles as the crow flies from Kāñchi and 335 from Nāsik; by road about 350 and 390 miles respectively. Now Kōkanūr, as well as Ittigi, must have been a place of note, and is still remarkable for some very old temples of about the 7th century A. D. May we not identify it with Kon-kin-na-pu-lo?

J. BURGESS.

Edinburgh, June 14th, 1893.

PROF. WEBER ON THE KAVYAMALA.

The first part of the *Journal of the German Oriental Society* for 1893, pp. 120 ff., contains an appreciative article by Prof. Weber on the *Kāvya-mālā*, published in Bombay at the Nirṇaya Sāgara Press.

This excellent work is, no doubt, well known to most of our readers, and any detailed account of its contents would be unnecessary; but it is certainly a matter for congratulation that a collection of Oriental Texts should be edited and printed by native scholars in Bombay, in a style which is capable of satisfying the somewhat severe requirements of European critical scholarship. It is not claimed that the book represents the most advanced principles of strictly scientific editing, an *apparatus criticus*, and so forth. Now and then the text, when it depends on a single and perhaps corrupt manuscript, leaves much to be desired; but it is better to have a text which is incomplete or fragmentary than to have none at all. The editors have evidently spared no labour to obtain as intelligible and correct a text as was possible in the circumstances, and to avoid mistakes in printing; while the influence of European scholarship is shewn in the introductory notices furnished regarding the authors of the works published, their lives and their other writings, in the indexes of verses, the lists of contents, the tables of *errata*, and the like. Special acknowledgment should be made of the numerous instances in which complete commentaries are printed with the texts, and, when these are wanting, of the excellent notes on obscure passages supplied by the editors themselves.

The *Kāvya-mālā* contains edited texts of works falling under the head of Drama, *Kāvya*, *Alaṅkāra*, and Prākṛit literature. Many works are published for the first time, including some nine or ten plays and a large number of epic poems. The collection of works on Rhetoric is specially rich and valuable. Amongst the Prākṛit works, the edition of Piṅgala's *Prākṛita-sūtrāṇi* on Prākṛit Prosody, with the commentary of Lakshmidhara, is deserving of particular attention.

Prof. Weber's notice concludes with two useful indexes,—one of works, and the other of authors.

¹ *Kwō-lā aklē*, lit., to look along the path expectantly. A most expressive idiom to people living in the jungles. Amongst the Southern Chins the same expression prevails, meaning "to hope, desire, long for."

¹ S. Julien's *Méthode*, pp. 126, 133, 157, &c.

THE DEVIL WORSHIP OF THE TULUVAS.

FROM THE PAPERS OF THE LATE A. E. BURNELL.

(Continued from page 24.)

BURNELL MSS. — No. IV. PART I.

THE SONG OF KOTI AND CHANNAYYA.

ORIGINAL in the Kanaresé character from the MS. of Dr. Mögling, Mangalore, and signed "M.": translation according to Burnell's MS. Original, text and translation, occupies leaves 23 to 53 inclusive in Burnell's MSS. It is really a direct continuation of the story of Deyibaidi.

Translation.

On leaving the Ballâl's house (Deyi) walked on by the sides of the paddy fields, and began to feel pangs of childbirth, little by little. She stood on the road, clasping a cocoa-nut tree bearing fruit of a red colour, and dropped tears.

At this time one Buddyanta came up, and, on coming up he said:— "O my mother! O Billavar girl! Is it the overflow of blood in your veins, or is it the pride of wealth (that makes you stand thus)?"

Deyi replied:— "If I have done this out of pride, I shall suffer hardship. If out of trouble, the children that shall be born of me will relieve me of it."

Meanwhile, the Ballâl had sent his wives to see whether Deyi had reached home, or was still on the road. They came and called her to their house, and when she came, the Ballâl said:—

"There are seven rooms in my *bidu* (residence). One of them do you set apart for her, and let her bring forth her children in that room."

By this time Deyi felt pain, and (her attendants) hung up a rope to facilitate the delivery, praying to the Bhûta, Brahmara of Kemmulé.

Then, first she brought forth a male child. From one womb she brought forth two children. On the ninth day after this, she and her children were purified, and it was desired that the ceremony of giving names to the children should be performed on that day. So that he might out-live the corner-stone of the temple of the god at Kôtesvara in the South, the first was named Kôti: and so that he might live as long as there existed the corner-stone of the temple of the god at Badiringa in the North, the second was named Channayya.

Through Ammanña Baidya, Birmanña Baidya killed the mother of these children by means of magic. The Ballâl caused her to be buried in a corner of the room, in which she had stayed, and had her children purified. He gave orders that, as they had no mother, they should be well taken care of; and he sent for their use first a cow and then a she-buffaloe, one after the other, as each ceased to give milk. He also provided them with carpets and shawls, one after the other, as each became useless. In this manner he treated them with much respect.

Then the Ballâl sent for Sâyina Baidya:— "Feed these your children well," said he.

So Sâyina Baidya had the children taken to his house, and when he was leaving the Ballâl's house, the Ballâl provided him with everything he wanted, in order to bring up the children well.

While they were living in Sâyina's house, they saw Buddyanta's children playing with cashew-nuts; and when they saw this, they went to Sâyina Baidya, and asked him to give them some cashew-nuts, and also with implements for the game. He gave them trowsers and coats, and had a horn blown in their honour!

The next day they went out to play : —

“O, you children of Buddyanta! We will also play with you. We will also stake cashew-nuts,” said they.

So they played, but upon the agreement that there were to be no squares for the play, and were completely beaten by Buddyanta’s children.

Then the younger of them said to his brother : — “Give me my turn now. I shall proceed with the play.”

So he took his turn and began to play, and he completely defeated Buddyanta’s children. They then demanded that the play should be renewed with the squares.

The victorious party said : — “You yourselves had ruled that there were to be no squares for the play. Now we will not agree to that,” and they walked straight home.

Buddyanta’s children went home and informed their father of this, and he came and took the cashew-nuts by force from the hands of the victorious children.

“We are young and you take the nuts from us by force. Keep them well, and when we are grown up, we shall get them from you,” said the children.

Buddyanta took the nuts home, and tying them in a cloth, hung them up in the smoke.¹

“We must go to see the Ballāl. In his face sits (the goddess) Lakshmi (good luck), whereas in our faces sits Kālī (bad luck). We must get rid of Kālī and try to gain over Lakshmi.”

So spake the children to each other, and one of them advised the other to ask the opinion of Sāyina Baidya. Sāyina Baidya went to the Ballāl, who was sitting in his hall with great enjoyment. On his head was a hat of areca-nut shell ornamented with peacock’s plumes. His body was decorated with garlands of jasmine flowers, and of the flowers called *kētaki*. To the Ballāl thus seated, Buddyanta made a lowly obeisance.

The Ballāl said : — “Come, Sāyina, take a seat. What is your object in coming here ?”

Sāyina Baidya replied : — “(The goddess) Kālī, who sits in the faces of the children, whom you have nourished, should be driven away, and the Goddess of Wealth invited to sit there instead.”

To this Ballāl answered : — “Have the ceremony performed according to the custom of our caste. Fell plantain trees. Hang up festoons of cocoanut leaves. Set up four posts of plantain trees. Ceil the inner roof. Carpet the ground. Rain coral on the heads of the boys. Wave lamps before their faces in a plate filled with rubies. Perform the ceremony just in the same way as the Ballāl king would have done.”

On hearing this, Sāyina Baidya returned home, and inquired who had been serving his household as a barber from the time of his ancestors. He was told that it was one **Īsara Kāmbi**, the son of a barber, and that he was at that time living on the land of one **Kaṇḍe Boḷlari Svāmin** in a place called **Karmi Sāle** in the City of **Ījyā** on the **Ghāts**.

He then desired to write him a letter on palm leaves and send for him ; and enquired who had been writing such letters from the time of his ancestors. He was told that the writer was a clerk named **Nārāyaṇa Raṅgōji**. Raṅgōji was then sent for, and came, and asked Sāyina Baidya why he had been sent for.

Sāyina Baidya then sent a servant to a place named **Uddanda Boṭṭu**, and caused some raw leaves of a young palm-tree to be brought, and to be exposed to the morning sun. In the evening he caused the leaves to be taken out of the sun, and had them tied up in bundles. He had the middle parts only of the leaves preserved ; their ends he had cut off. The clerk held

¹ i. e., in the chimney.

one of those trimmed leaves in his hand and it bent; so he caused oil and turmeric to be put on it. Then he asked Sâyina Baidya what he should write on it.

Sâyina Baidya dictated thus:—"O you who have been serving my house as a barber from the time of my ancestors, know that from Sâyina Baidya's house **Kâli is to be driven out and Lakshmi is to be invited instead.** You must bring with you for that purpose all the instruments connected with your profession. Bring two pairs of razors, a pair of scissors, a small cup for holding water, tweezers, and a glass in which the face can be reflected. Kâli is to be driven out from the persons of the children, whom the Ballâl has caused to be brought up. Immediately on seeing this letter, in whatever dress you may be in at the time, and even though you may be taking your food, you must start, taking your box with you, and following the man I have sent you."

He then asked for a man to be the bearer of the letter. Vanappa Bhandâri, the son of his mother's sister, was sent for. Sâyina Baidya paid him the expenses of the journey, and of his family during his absence, and tied the letter in the skirt of his garment. Vanappa Bhandâri then started, and passing out of the yard of Sâyina's house went on his way straight to the Svâmin's residence on the *ghâts*.

He stood at the gate and called out:—"Îsâ of Karmi." The first call Îsara heard, but made no answer. The second he answered, and at the third he came out, enquiring who called him.

"It is I and no one else," was the answer, and Vanappa Bhandâri undid the skirt of his garment and gave the letter to the barber.

Îsara Kambi then opened the letter, extended the leaf to its full length, and read it. Immediately on reading it, he rose from his dinner, and in the dress he wore at the time he set out, taking all his instruments with him; and, following the man sent to him, he descended into the low country, and came to Sâyina Baidya's house. He was asked to name all the things required for the ceremony.

"Five bundles of betel-leaves, five areca-nuts, a cocoanut having three eyes, a *sér* of green rice, and cow's milk, are wanted," replied the barber.

He was supplied with all the things required for his part of the business. All the friends of Sâyina Baidya assembled; a small bower of plantain trees was formed, festoons of cocoanut leaves were hung up, the inner part of the roof was ceiled, and the ground was covered with a carpet.

The children of Sâyina Baidya together with the friends, who were assembled, circumambulated the bower, the boys being seated within it. Then the pouring of rice on their heads began. First the barber poured it, next Sâyina Baidya, and last of all, Sâyina Baidyati, mother of Kântanna.

Then the barber, holding the left cheek by his hand, began his work on the right cheek of Kôti. The front part of his head he shaved and made figures of the sun and the moon; and on the back of the head he made the figures of Bhîma and Arjuna. Thus the tonsure of Kôti Baidya was finished, and he was lifted by the hand.

Lamps were waved before his brother's face, too, in a plate filled with rubies. Coral was thrown on Channayya's head, and his head, too, was shaved, and figures of the sun and the moon formed on the front part, and figures of Bhîma and Arjuna on the back. The tonsure of both was thus over, and they were now to bathe themselves, and wash away the pollution of being shaved.

For this purpose they got ready the juice of several kinds of leaves growing in dry and wet paddy-fields; and *uddu*, and pods of green gram, and several substances for washing away oil; also a thousand pots of hot water and a thousand pots of cold water. They warmed themselves by bathing in the hot water, and cooled themselves by bathing in the cold water.

They then went to a room where there was some sandal-wood, and ground a great deal of the sandal-wood, and fully besmeared their bodies down to their waists with it, and then sat down to take their food. They next got into a palankin of the color of parrots, and each of them tied to his waist a dagger like that of Rāma.

Thus did they go to the Ballāl's house. They approached the gate, and entered the enclosure, and, passing through the yard in front of the house, went into a room set apart for the use of bards, poets, and such like.

They then went into a room on the western side of the house, and climbed into the upper-story by means of a rope. On a great chair the Ballāl was sitting in great enjoyment. He had a hat of areca-nut shell, decorated with a crest of peacock's plumes. On his head were garlands of jasmine flowers and of the flowers called *kétaki*. Thus seated, the boys made him a lowly salute.

"Come, my children, sit down," said the Ballāl.

He brought a bed of flowers and spread it out, and they sat down on it and placed their daggers on the ground. Then the Ballāl asked them why they had come, and they replied:—

"You have nourished us with great love. You have treated us with great respect. From this time forward, also, do you provide for our livelihood!"

Then the Ballāl said:—"Buddyanta owns the upper part of a paddy field named **Anilaja**; the lower part of that field, I shall assign to you."

He accordingly marked its boundaries, and when he was giving the field to the boys, he advised them to make some offering to Buddyanta, whenever they might sow it.

With the intention of sowing the *yanéla* seed at the proper time, they gathered all the refuse of the field and set fire to it. And then, after eighteen days of the month Paggi had passed, they ploughed the field with two pairs of he-buffaloes. Thus did they cultivate the *yanéla* crop.

Meanwhile, to choose a day for celebrating a *kambaḷa*² in his field, Buddyanta was going to ask the opinion of one **Maṭṭi Bira Ballāya**. On his way he passed the field of **Kôṭi** and **Channayya**, and they called out to him:—

"Where are you going to, Buddyanta?"

"I am going to ask the opinion of a soothsayer for fixing a day for the celebration of a *kambaḷa*," replied Buddyanta.

"When you are asking about your *kambaḷa*, please ask also about ours," said the young men.

Then **Kôṭi** asked his brother to go up to the upper-story of their house by a ladder, and fetch down a cocoanut. Then he took off its outer skin, removed all the fibres from it, and gave it to Buddyanta. Taking the cocoanut with him, Buddyanta walked away, but when he got out of their sight, he struck the cocoanut against a rock, broke it to pieces, and put the pieces into the skirts of his garment. He munched them all the way as he went along. **Channayya** saw this, and he said to **Kôṭi**:—

"The cocoanut we gave to Buddyanta he has broken to pieces, and he has been eating it all along the way; so we have not had the good fortune of eating vegetables mixed with cocoanut!"

Buddyanta went to **Maṭṭi Bira Ballāya**, and asked him to name a day for the celebration of a *kambaḷa*. Tuesday was found to be an auspicious day, and, when he heard this, Buddyanta returned home.

² [This is an agricultural ceremony, and consists in racing with buffaloes and bullocks in a rice-field for luck. — ED.]

"Now, Buddyanta, what day has been found to be auspicious for us and what day for you?" asked Kôti.

"This Tuesday has been chosen for me and the next for you," replied Buddyanta.

"We must celebrate the *kambaḷa* on the same day as Buddyanta, and we must sow our field at the same time that he does;" so the young men resolved within themselves.

They then said to one another that they ought to order some he-buffaloes and coolies for the *kambaḷa*.

"You go to the lower parts, and I will go to the upper parts, to order he-buffaloes and coolies. He who owns four he-buffaloes should send two to us, and two should he send to Buddyanta; and he who owns two only, may, if he pleases, send them to us, or he may send them to Buddyanta," said the elder to the younger brother.

Now, at this very time, Buddyanta also intended to order he-buffaloes and coolies.

"Where are you going, Kôti?" asked he.

"I have come to order he-buffaloes and coolies," was the reply.

"For you the next Tuesday has been chosen. This Tuesday has been chosen for me. Why do you act in this manner?" asked Buddyanta.

"Acting upon your advice, my brother has put the seed that was in the upper-story into water," replied Kôti.

When Buddyanta proceeded further, he met Channayya Baidya, and, seeing him, he asked him where he was going to.

"I am going to order he-buffaloes and coolies, my lord!" said Channayya.

"Then, when do you mean to celebrate your *kambaḷa*?" asked Buddyanta.

"It should be celebrated to-morrow. Listening to my brother's advice, the seed that was in the upper-story I put into water," answered Channayya.

"What do you mean by this, Channayya? What trick are you playing?" said Buddyanta.

The men who were to drive the buffaloes were ordered to appear along with the animals very early the next morning, and the maid-servants were ordered to appear with earthen pots in their hands. The next day, the buffaloes and coolies both came to the fields, and it was only after the fields of Kôti and Channayya had been twice ploughed that the buffaloes came to Buddyanta's fields; and by the time that the fields of the latter had been ploughed once, Kôti and Channayya had entirely finished their *kambaḷa*. Then they sent four buffaloes and four coolies to Buddyanta's fields.

Then Buddyanta came from **Vali Mañje Kaṭṭe**, rooted out the *kuntālam* plant growing in the water, and severely beat the buffaloes and coolies.

Then the two brothers said:— "Do not you beat the buffaloes and coolies belonging to others. If you bear hatred against us, revenge yourself on our own persons;" and to the coolies and buffaloes they said:— "Although you have been beaten, we shall consider the aggression as against ourselves."

They then caused the buffaloes to be washed and boiled rice to be served to them. They also caused fodder to be served to those who were willing to eat it, and supplied tender cocoanuts to those who would not take fodder. To the coolies they said:— "Go home in great enjoyment."

They then brought some seed in baskets to their fields for sowing them; while Buddyanta had his seed carried to his fields in a palankin, and a plantain tree carried on the shoulders of coolies. The two brothers then planted a plantain tree in their fields, sowed them and returned home.

Three or six days afterwards, Channayya said to Kôti:—“Now them uddy water in the fields must be let out and pure water let in, and we should see what the seed has come to. Will you go, my brother? or shall I?”

“The bluntness of Buddyanta and your angry disposition will not well agree,” replied Kôti.

Then he took his harrow with him and set out from his house; he passed Uddanda Boṭṭu, and went through the field named Anilaje, and walked by the side of a paddy field named Pûmajje Râjjya in Munilaje. On his way he observed that Buddyanta's field had not even so much water in it as would be sufficient for a fly. Buddyanta was engaged in scaring birds from his field. The fields of these brothers presented the appearance of the sea bearing Râma's name.

Buddyanta was sitting in his house at Vali Mañje with great enjoyment, when Kôti laid down the harrow on the ground, and exclaimed:—“Salutation to my lord!”

When he saluted him from the eastern side Buddyanta turned his face to the north; when from the north he turned his face to the west; when from the west he turned himself round to the south; and when he saluted him from the southern side Buddyanta looked down on the earth.

At last Kôti said:—“I saluted you full four times and not even once did you return my salute! If I had saluted the wild *kâsana* tree in the jungle, even that would have dropped its fruit and leaves, and its tendrils would have greeted me. You have not returned me even so much. Let one of my salutations go to (the god) Nârâyana on high, another to the (goddess) Earth below, a third to your ancestors, and the last to the Bhûta, Brahmara of Kemmuḷe.”

Saying this, he took up his harrow with him and went to the banks of his field. He made a wide opening in one of the banks; the water flowed out with a rapidity equal to that of rivers during the monsoon. Seeing this, Buddyanta called out his servants and they shut up the opening made by Kôti by means of grass.

Kôti then said:—“Take care, Buddyanta! The *suggi* crop is the only means of food for the monsoon for you as well as for us! If you have enmity against us, avenge yourself on our persons, and not on the crop that we have cultivated. Let, therefore, the water, which is flowing out according to custom, flow on in its proper course.”

“Who has given you a right, my youthful Billavar, to fell the trees in the forest, and to dig a channel, and let out the water of your field through that channel?” said Buddyanta.

“As it was I that came here, matters have come only to this; but if my brother had come they would have borne a serious aspect,” replied Kôti.

“Did your brother descend from heaven, or did he spring out of the earth? Was he born in a peacock's plume? Was he suckled by the wild buffalo? Can he make the water in a small earthen pot flow out in a rapid current? Will he ride to this place on a noseless horse? Ah! your brother will surely come, and shall I not get ready a bundle of thorny plants? Shall I not strike his face with it?” said Buddyanta.

At this time Channayya came to Uddanda Boṭṭu and looked around him, and said to himself:—“What could possibly have delayed my brother so long? He is not yet to be seen.”

Meanwhile words rose to a high pitch between Buddyanta and the elder brother, and Channayya heard them. He went to his house, and, unsheathing his dagger, proceeded to the place, and when he reached it, he saw his brother and Buddyanta quarrelling with each other. He remonstrated with Buddyanta and warned him not to interfere, saying:—“Will the water that is poured on the feet come up to the head? Or will the water poured on the head come down to the feet? Let the water, which is flowing out according to custom, have its proper course.”

On this Buddyanta said :—“ Who has created a custom for you ? ”

Then Channayya held Buddyanta by the head and broke his neck. He held him by the back, and broke the back-bone. Then he hurled him to the ground, so that he fell with his face upwards. His throat and his breast with his silver-hilted dagger he stabbed full three times. Buddyanta vomitted all his food ; his bowels were loosened, and his soul fled from his body to Kailâsa ! The two brothers then took the corpse by the hands and feet, bore it to the channel they had dug, and there they placed it. They then put a harrowful of earth on its head, and said to the corpse :— “ Do you imagine this to be a red turban.”

Next they put a harrowful of earth on its breast, and said :—“ Consider this to be a blanket of the colour of pigeons.”

A third time they put the same quantity of earth on its middle, and said :—“ Take this to be a shawl of the best manufacture.”

And for the last time they put a harrowful of earth on its feet, and said :—“ This last do you consider to be slippers.”

They then smoothened the earth, just as they would do the banks of the *suggi* fields. The harrow they decorated, and made it look somewhat like Buddyanta, and placed it on his seat, and said :—“ Sit down here and scare away birds ! ”

“ Now, my elder brother, on our way home, let us go to Buddyanta’s house,” said Channayya.

“ To Buddyanta’s widow let us mention a fact, apparently true, though not really so,” said the elder brother.

They then proceeded towards Buddyanta’s house, and stood at the gate and called out to his widow. She came out answering the call, and enquired who it was that had called her.

“ We are the persons that called you,” answered the two brothers.

She asked them to come in and sit down. They sat down on a swinging cot.

“ You, Sirs, who never visited our house till this, what is your object in coming here ? ” asked the woman.

“ Our lord, your husband, is very thirsty, his body is full of sweat, and his throat is dry ; therefore he has ordered that, with milk in a cup, water in a goblet, and betel-leaves in a metal plate, you should go there, accompanied by a maid-servant,” replied the brothers. “ Wherever you went, there he would sprinkle water mixed with cow-dung, and wherever he went, there you would do the same.”

“ Who has effected this union between you, who have been so widely separated ? ” asked the woman.

“ All the great men of the upper and lower countries joined and united us together,” replied the brothers.

“ If you have become friends, I shall still have the fortune of enjoying married life,” said the woman.

She further said :—“ You, my children, who never came here till this, and have so strangely visited our house, take your food here.”

“ Till yesterday we have lived upon your food and salt, and henceforwards, too, we are only to depend upon you,” replied the brothers.

She then asked them to at least chew betel-leaves, and offered them the leaves in a metal plate. They took up some leaves in their hands and said :—“ We will go.”

Meanwhile, accompanied by the maid-servant, who took with her milk in a cup, water in a goblet, and betel-leaves in a plate, the widow proceeded by the sides of the bank named

Anile of the field called **Ambaja**. Here blood was slowly flowing through a narrow channel near the field. Then she went to the shed in **Vali Mañje**, and saw a harrow decorated so as to assume the appearance of **Buddyanta**, placed on his seat ! She cried out :— “Oh ! the brothers have committed murder !”

She threw away her nose ornament, and cried out :— “Let it ornament the breasts of those heroes !”

She threw away her neck ornament, and cried out :— “Let it adorn the breasts of those heroes !”

She cast off her ear-rings, and cried out :— “Let them ornament the breasts of those heroes !”

She dashed her bracelets to pieces, and the brothers rejoiced to see **Buddyanta's** wife in this distracted condition, and returned home. All the water in the country became poisonous to them and every man became their enemy. They then resolved to leave the country and to go to foreign lands, and said to each other :— “If we are to go away, our uncle lives in his house named **Mandil Nêma Barke**. Let us visit him.”

Saying thus, they went on their way. **Svâmi Baidyati**, the woman that had nourished them, saw them from afar and said to **Sâyina** :— “The children that have not visited us for so long are coming !”

By this time they had reached the gate and went into the house. Seeing this, on a swinging cot she spread out a bed of flowers, and asked them to sit down. At the same time **Sâyina Baidya** came and also sat down on the same cot.

“You children, who have not come here for such a long time, with what object have you visited us to-day ? What are those stains on your faces ? And why does your dagger shine so brightly ?” asked he.

“Our mother has not been able to wash away those stains, and our dagger, having been whetted, the polish on it is still bright,” replied the brothers.

“Tell me the story as it really is, will you, my children ?” said **Sâyina**.

The younger brother said :— “The tone of **Buddyanta's** words rose to a high pitch, and so he met his death at the hands of **Channayya**.”

“Now you will be hated by one and all of the people of the country,” said **Sâyina Baidya**.

“We will leave our country and go to a foreign one. In our life-time you supplied us with a handful of food and after our death you would have reduced our bodies to five *sêrs* of ashes !” said one of the brothers.

“At the age of seven years, land was given to you by **Parimale Ballâ**. Do not go away, when you possess land and the love of women. Make the throne³ the cause of your departure. Consider this well,” said **Sâyina Baidya**.

Then they asked him to tell them the means, by which they were to carry out his advice.

“O, my children, listen to me then. The *panchoi*-betel creeper that has climbed up the areca-nut tree, and the *mandoli*-betel creeper that has climbed up the mango tree ; fetch you some leaves of both these creepers, tie them in bundles, put them into the skirts of your garments, and beg of the **Ballâ** to give you the food and clothing he promised your mother to give you. Then he will become terribly angry. Do you then take him at his word, put the blame upon him and go away.” Thus did the wife of **Sâyina** advise the two brothers.

They sat down to take their meals. There were five hundred kinds of curries mixed with curds, and three hundred kinds of curries mixed with tamarind pickles, and green rice boiled in milk. They ate food mixed with *ghî*, washed their hands in whey and chewed betel-leaves.

³ i. e., the **Ballâ**.

After their dinner they came out, and set out from the house. They went towards the house of Parimâle. The five hundred men in the service of Parimâle, and the three hundred in that of Kolamâle, asked them who they were, and whispered to each other: — “We cannot find out whether they are merchants or Brâhman, or whether they belong to the class called Vakkatêra, or whether they are Baṅṅs.”

At this time the Ballâl was looking out of a window of his house, and he said: — “The children that are coming are those that I brought up.”

By this time they approached the gate and came to the spacious yard in front of the house, and went into the crowded hall. They proceeded to a room set apart for the use of bards, poets, musicians and the like. It was a room on the western side of the house. By means of a rope they got into the upper-story which was made of silver, and sat down on two chairs. Wearing a hat of areca-nut spathe on the head, decorated with peacock's plumes, the Ballâl was nodding on his seat. He was adorned with jasmine and *pandanus* flowers. To the Ballâl thus seated, they bowed low.

“Come, children, take seats,” said he.

“We would first speak about the purpose with which we have come, and afterwards about the matter of sitting down,” said the brothers.

“You can speak about the object which has brought you here, but sit down,” said the Ballâl.

They sat down near the door, and he asked them to tell him the object of their visit.

“We have become tired of living by cultivation. Our purses have become empty. Supply us with something that will defray all our expenses,” said the brothers.

“What do you want, my children? Tell me and I will give it you,” said the Ballâl.

“In front of your mansion there is a field named Bâkimâr, in which can be sown five *sêrs* of rice, and which produces five hundred *mudis*.⁴ Give us that,” asked the brothers.

“That field meets all the expenses of my household. Leave that, and ask for another,” said the Ballâl.

“There is the field Bertâli below your mansion. You sow three *sêrs* of rice in it, and when you reap the crop you get three hundred *mudis*,” said the brothers.

“Leave that one and ask me for something else!” said the Ballâl.

“In your spacious cow-pen, there are two milch she-buffaloes, give us one of them,” asked the brothers.

“They are for supplying milk to the children of my household. Leave them and ask for something else,” said the Ballâl.

“In the yard of your house, there is a jack-tree of a superior quality. On one of its branches there is fruit with a soft rind; on another there is fruit with a hard rind; on a third there is unripe fruit; and on a fourth very tender fruit. Give us that,” asked the brothers.

“I cannot give you that,” said the Ballâl.

“Your grand-mothers have two pleasure-gardens. Favour us with one of them,” said the brothers.

“You, who to-day have asked for a flower-garden, will to-morrow ask me for one of my grand-mothers!” said the Ballâl.

“Ah! you have conceived the strange idea of marrying us to the very mother that suckled us!” said the brothers, and, bowing low, rushed out of the house, and proceeded on their way.

⁴ [A measure of grain containing from 40 to 60 *sêrs*.—Ed.]

While they went on their way, they met the Ballâl's nephew coming from a place called **Dêvaṇa Ajale** belonging to one **Bôla Mardaḍe**.

"Why are you walking with such angry looks from the Ballâl's house?" asked he.

"The Ballâl had the strange idea of marrying us to the very mother that suckled us, therefore we came out of his house," said the brothers.

His nephew asked the Ballâl: — "Why did those heroes go out of your house in anger?"

"They asked me to give them very unusual gifts and I became terribly angry; then they saluted me and went away!" said the Ballâl.

"They shall not be left unpursued, in their own land. We must construct a fort in the paddy field called **Koḷala** and must give them battle," said the nephew.

Then the Ballâl asked him to try and make peace with the brothers, and bring them back to his house. The nephew then took some precious shawls in both his hands, and said to the brothers:—"O, my heroes, make peace, and I will give you whatever you want."

"Give your shawls to the Pariahs that have long served you! We will never enter the hall that we have once left," replied the brothers.

Then the royal elephant was sent out to fight with them.

"If you have come to fight on behalf of justice, on our very breasts we shall let you tread; but if you have come on behalf of injustice, we shall cut you to pieces," said the brothers to the elephant, and the elephant returned to its stable.

Next the royal horse was sent.

"Are you come to fight on behalf of justice or of injustice? If on behalf of justice, we shall allow you to pass over our very breasts; if on behalf of injustice, we shall cut off the legs of your foal," said the brothers to the horse. Hearing this, the horse went back to its stable.

A company of player youths and some youths of the class called **Châvaḍi Makkala** were armed, each with a cudgel, and sent to fight.

"Are you come to fight on the side of justice, or on the side of injustice?" asked the brothers. Hearing this, the youths turned back.

The brothers then proceeded on their way, and while they were walking, they resolved to get back from a plough-wright the implements of husbandry, which they gave him to be repaired, and which they used for cultivating the field **Anilaja**; namely, the plough made of the tree called *bêdijña*, having a handle made of the tree called *tiruvu*, some iron nails, and a yoke made of the tree called *koraji*.⁵

BURNELL MSS. — No. IV. PART II.

THE STORY OF KOTI AND CHANNAYYA.

Original in the Kanarese character from the MS. of Dr. Møgling, Mangalore, and signed "M.": the translation according to Burnell's MS. Original, text and translation, occupies leaves 54 to 122 inclusive in Burnell's MSS. It is a direct continuation of Part I. which breaks off in the middle of a sentence.

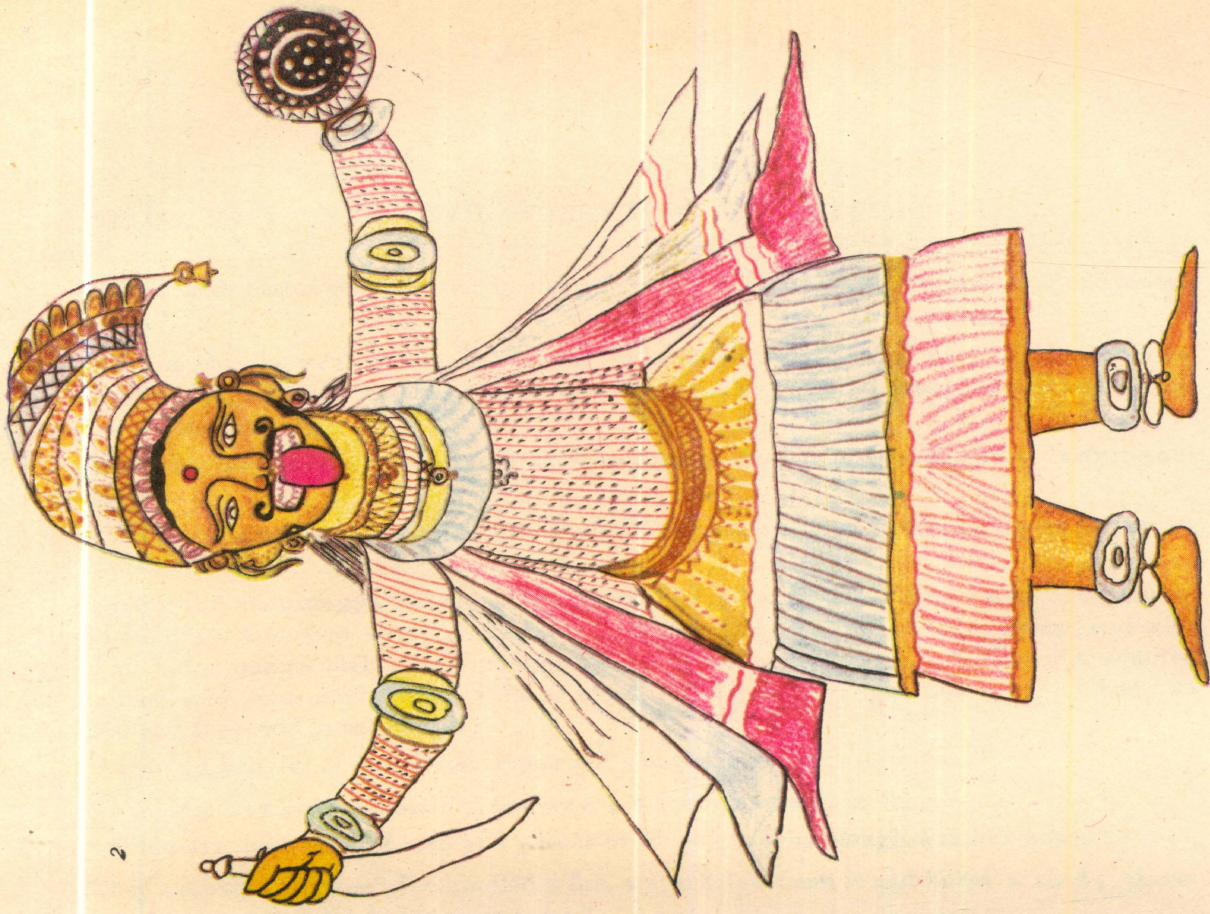
Translation.

When **Kôti** and **Channayya** called out to the plough-wright, he came out from his house.

"Give us the implements we entrusted to you the other day," asked the brothers.

"The plough-tail and the plough-share have been injured by white ants, the plough-shoe has been injured by rust," said the plough-wright.

⁵ From this point the story is continued in prose.



II.—The Devil Worship of the Tuluvas.

Figs. 1 and 2. Kôti and Kannâya.

“ You had better give us our implements ; if not, we will reduce you to Buddyanta's condition.”

Hearing this, he went in, and, stretching his hands to the rafters of his roof, he took down the broken plough-share, the decayed plough-tail, and the injured plough-shoe, and threw them away, saying :—

“ Let the instruments, which were used to furrow the earth, henceforward furrow your breasts.”

“ Ah ! you son of a paltry courtesan, shall the implements used to furrow the earth furrow our breasts ?”

Saying this **Channayya Baidya** held him by the head and broke his neck. He hurled him to the ground, so that he fell on his back. He looked at his neck and at his breast, and with his silver-hilted dagger stabbed the plough-wright in the breast. The plough-wright vomited all his food, and the wound streamed forth blood. The plough-wright fled from his body to **Kailāsa**, and they said to the corpse :—

“ Drink a bellyful of rain water, repair old ploughs, and make new ones.”

So saying they went on, and, on the way, a washerman said to them :—

“ What are those cries of men and groans of women in that plough-wright's house ?”

They answered him :—“ We kindled a fire, a spark flew from it and burnt a shed ; therefore are the inmates of the house crying out.”

“ Wherever you go, there ruin will never be wanting ; and wherever the crab goes, there dirt will never be wanting,” said the washerman.

“ Do you compare us to a fish that lives in the water ? You whoreson ! You that live by washing the clothes of others !” said the brothers ; and holding him by the head broke his neck. They rolled him on the ground, so that he lay on his back. The centre of his breast they stabbed three times, and they then said to the corpse :—

“ Bring dirty clothes, clean them, and eat your bellyful.” Saying thus, they proceeded on their way, and came to a small river. They washed their hands, feet, faces and bodies in it. After washing themselves they sat down by the foot of an *āsvattha* tree, and, having sat down, they undid a small bag containing betel-leaves, areca-nut and the like, and chewed pieces of areca-nut, and *panchoḷi* betel-leaves. They ate white lime and **Sūrat** tobacco. They tied up the bag, and went on chewing the betel-leaves.

There was a toll gate on the way, and as they approached it, the toll-man **Dêre** saw them coming and asked them who they were. They said that they were travellers.

“ Look ! there is the toll gate : pay me the toll before going away,” said the toll-man.

“ Toll ! what is it on ? Do we carry any packs on our heads ? Did you see any loads on our backs ? Is it on any cattle that we have brought with us ? Have we brought a whole family with us ?” said the brothers.

To this the toll-man **Dêre** answered :— “ The toll on the steel-dagger, five feet long, that you carry with you, amounts to a cash. Pay that to me and then go away.”

The brothers said :—“ Never has any man set so low a price on our dagger, and now you have been born !”

“ Is it wonderful that you should be asked to pay the toll ? If the son of a **Barṅ** should pass this way, he would pay toll on the slippers on his feet. Should the **Seṭṭi's** son **Shenaye** pass, he would pay toll on the white umbrella in his hand. If the son of a king should pass this way, he would pay toll on his palankin,” said the toll-man.

“ You may proceed, I shall pay the toll to **Dêre** and follow you,” said **Channayya** to his elder brother.

Kôṭi went onwards, and the younger brother took a cash from his pocket and said :—

“Here, Dêre, receive the toll.”

“Stretch out your hand to the verandah and pay it me,” said Dêre.

“Come down from the verandah and receive it,” said Channayya.

“I will not descend from the verandah,” said the toll-man.

Channayya stood awhile, gazing at him with fiery eyes. He twisted his red moustache. He ascended the verandah and caused Dêre to run round the verandah thrice, held him by the head and broke his neck. Then Channayya held him by the back and broke the back-bone. He stabbed his breast and neck three times with his silver-hilted dagger. Dêre vomited up all his food, and his soul fled from his body to Kailâsa.

Channayya then said to the corpse :—“Eat your bellyful and thus feed your belly. Receive toll from Baṅga, Mûllaya and Chauṭa.”

So saying, he placed the cash on the breast of the corpse and went on. The wind was blowing and the two brothers spread out a dirty blanket under a banian-tree. They undid the bag of the colour of parrots and pigeons, containing betel-leaves and so on, and chewed areca-nut with much enjoyment. Channayya swooned from the effects of the areca-nut.

“My throat is dry with thirst,” said he.

Said Kôṭi :—“See here, brother, there is the spot named Darma Kaṭṭe. If you look towards it, you can see it, and your call can be heard there. A poor Brâhman keeps holy water there.”

So spake Kôṭi, and the pair went to Darma Kaṭṭe.

“Give us a little water, Brâhman, to allay our thirst,” said they.

“What is your caste? And what is your religion?” asked the Brâhman.

“We wear the thread to mark our religion, and we are Billavars by caste,” replied the brothers.

“Come to the southern side. I have got a tube of bell-metal, and I will pour water along it into your hands, and thus you may allay your thirst,” said the Brâhman.

“We will not drink out of the vessel that has been used by people of a hundred and twenty different castes. We will hold our dagger to our mouths, and you may pour water into our mouths along it.”

Kôṭi then placed the point of the dagger in his mouth and stretched the hilt towards the Brâhman. Thus he assuaged his thirst. Next Channayya placed the point of the dagger in his mouth, with its hilt towards the Brâhman, who then poured water upon the dagger. On seeing the red moustache and the flaming eyes, and the broad face of Channayya, the Brâhman's hand trembled, and he poured out a large quantity all at once. The water ran down on to Channayya's body, and he said :—

“O, you Brâhman! Do you give water for the sake of charity, or for the purpose of committing sin?”

Saying thus, he suddenly stood up, and made the Brâhman run round the verandah.

“Wait a little, brother! Wait a little! Do not murder him. If you disobey me, your crime will be equal to that of murdering me; to that of killing a cow in Baṅâras; nay, even to that of destroying the Bhûta, Brahmara of Kemmuḷe.”

Thus did Kôṭi solemnly warn his brother. Hearing this, the latter drew back and said :—
“The cow that you speak of is in Baṅâras and the Bhûta, Brahmara, in the forests of Kemmuḷe; but where can I wash away the sin of murdering you?”

Hearing these words, the Brâhman said :—“Do you wait here a little while. I will just go home and return.”

He ran home so fast that the dust rising from the earth covered all his head. He held a little grass in his hand, and by its means induced his cow to come home from the garden, where it was grazing. The cow came home and its pretty calf was put to suck its mother. When it had sucked once, the Brāhmaṇ drew a *sēr* of milk. A second time, the calf was put to its mother, and this time the Brāhmaṇ drew two *sērs* of milk. He then boiled the milk and reduced it to one *sēr*. Then, taking with him a stool made of the wood of the tree called *kadaḷi*, ornamented with flowers of silver, and another of gold set with precious stones, he came to the two brothers, and said:—"Drink this milk to allay your thirst." They accordingly drank the milk, and said to each other that they would not murder the Brāhmaṇ, who had given them milk.

"Sit down, both of you, and I will predict future events."

So the Brāhmaṇ prophesied.

He said:—"O you heroes, in the village named Adakkanellijine, the Koragars, living in their sheds called *koppu*, the Mugērs in those called *voṇi*, and the Bākdērs of the plain, are all eagerly waiting to meet you. Kemēr-Ballal, of the village named Pañje, keeps a watchful guard. Therefore, be very cautious on your way. If you think that what I say is false, on your way to Nellijine, you will see white stone-berries and Kōṭi Baidya's palankin, and hear the sound of the war drum. If you think this also to be false, you will meet a female areca-nut seller called Kāntakke. She will verify my statement; and if this, too, shall prove false, when you return, you may put me to death."

Hearing this Kōṭi and Channayya walked on. On the way they met the female areca-nut seller Kāntakke. She cried out:—"O children, why are you journeying? Where did you come from? Where do you go to? Over there, wood, stone and earth-work is being busily carried on. O children, why are you journeying?"

"She, who has given us such good advice, shall not henceforward carry the basket of areca-nut on her head," said the brothers to each other, and they gave her their blessing by lightly touching her hand with their dagger, and said to her:—

"Put out rice to interest in kind and money to interest in coin, and thus live happily."

They went on their way to Nellijine, and while they were walking on they saw a bunch of stone-berries. Channayya took one of the berries and threw it up, he held his dagger directly under it and passed the dagger through the berry. The berry as it fell was reduced to powder as fine as red turmeric. The people saw this wonderful feat, and said:—

"If the younger brother can shew so much dexterity, how much more will the elder be able to shew? All our ability and skill would be as nothing in comparison to theirs. If we obey our master's orders (to fight them), half of us will lose our lives."

Thus spake the Bākdērs of the plain, and the Koragars, living in their sheds termed *koppu*, and fled. The Mugērs, carrying bows, held each a blade of grass in his hand and fell prostrate before the two brothers, crying for protection.

"For ever and ever we will serve you like crows," said they.

The brothers heard this, and poured water on the hands of the suppliants, saying:—"Be you our bond-slaves," and the brothers blessed them by touching their hands with the point of their dagger, and gave them some rupees.

"Feast yourself with toddy," said the brothers, and then, taking their way, they went through the plain in Pañje.

On that plain there were some cow-herds grazing thousands of cows. Channayya proposed to his brother to propound a riddle to the cow-herds.

"A riddle requires little wisdom, but great wit," said Kōṭi. They then said to the cow-herds:—"Look! in your herd of cattle, a bull has brought forth a calf and is licking it."

To this the others answered:—"Look to the West, O you heroes! and see the sea on fire!"

"The great god⁶ is descending, O you boys!" said the brothers.

To this the cow-herds answered:—"It is not that the bull has brought forth a calf and is licking it, but that the bull is smelling its dung."

"O! they have solved our riddle, Channayya Baidya," said Kôti.

"We must get every information about the way from these boys," said they to each other.

So they said to the boys:—"Which is the way to the house of that rich man in Pañi named Paiyya Baidya?"

"O, heroes, if you go by the road on the left, you will come to the village Êdambûr. If you go by the road on the right, you will come to the village Pañje. And if you go by the great road in the middle, you will find the house of that rich man in Pañi called Paiyya Baidya."

"What are the signs by which we may know his house?" asked the brothers.

"There is a gate of bamboos, and a spacious cow-pen. The house has an upper-story, and the well a pump. The *manoli* creeper has been trained up a double *panđâl*. The cocoanut tree bearing red fruit has a circular basin round it, and in front of the house there is a shed with a thick roof."

Thus the boys told the brothers all the distinguishing marks. After hearing this, Kôti and Channayya proceeded on their way. They entered Paiyya's enclosure, crossing the hedge round it, and called out:—"Paiyya, Paiyya!"

The first call, his wife merely heard, but did not answer. When they called out again she answered the call, and when they called out a third time she came out asking:—"Who is it that calls?"

"It is we and none else. We the travellers. Is Paiyya, the rich man of Pañi, present or not?"

To this the woman answered:—"He is not present. He is gone to draw toddy from the *kadamba* and date trees in the forest called Sañk in the East."

"At what time does he go out, and when does he return?"

"He goes out in the morning and returns at noon. If you are Brâhman wearing the thread, sit down on the round platform of the cocoanut tree bearing red fruit. If you belong to the tribe called Vakkatêr, sit down in the shed, built by the poor man. If you belong to our caste, sit down on the swinging cot within the house," said the woman.

Hearing this, they approached the house and said:—"We will not enter into a house in which there are no males."

They spread out their dirty blanket within the shed and sat on it. They chewed betel-nut with much enjoyment. Then Channayya became thirsty.

"You, who are a member of Paiyya's family, please give us a cup of water," said he.

To this the woman answered:—"I will not go out of my house to a place where there are no males belonging to my family."

She said this merely in jest, and did not mean it in earnest. She took off her dirty dress and put on a clean one; and then, taking a copper pot in her hands she went to the well which had been walled in, and by the means of the pump drew pure water from the deep well. She poured the water into a goblet and came into the house. As she was coming in, the younger brother looked at the elder's face, and the elder looked at the younger's face, and they began a suppressed laughter. Said the woman:—

"You men, are you laughing at my beauty, or are you laughing at my foolishness?"

"We did not laugh at your foolishness, but we laughed at your beauty," said they.

And then they said : — “ Before we can drink the water given by you, you must first tell us in what place you were born, the tribe you belong to, the names of your mother and father and the Bhûta you worship.”

“ As for my native place, in its eastern part it is named **Seṭṭi Bannāla** ; in its western part it is called **Uppi Bannāla** ; in its southern part it bears the name of **Kiroḍi Bannāla**. In the northern it is known by the name of **Becchi Bannāla**. My father is **Kāntanna Baidya**, my mother **Deyi Baidyadi**, and my uncle **Sāyina Baidya**. As for the Bhûta, worshipped by my family, I have merely heard it said that it is the **Bhûta, Brahmara of Kemmuḷe**. I have not personally seen it. It is said that after my birth my mother gave birth to two children in **Parimāle’s** house, that these latter are burning city after city even without fire, and that my hands were joined in marriage to those of a stranger at the age of seven. My name is **Kinni Dāru**.”

“ We are the persons that committed depredation in the kingdom of **Parimāle!**” said the brothers.

Hearing this she held **Channayya** by her left hand and **Kôṭi** by her right, and led them both into the house and seated them on the swinging cot. Then she held a little grass in her hand and called home the cow that had gone out to graze. She put the calf to suck, and drew two *sêrs* of milk. She boiled it and reduced it to one *sér*. When **Paiyya Baidya**, the rich man of **Paḷli**, came home, carrying a pot of toddy, he went into a small room, and heard the creaking of the swinging cot.

“ My old enemies are come,” said he to himself, and, seeing the brothers, he precipitately fled.

Kôṭi saw him running and said :—“ O, my sister **Kinni Dāru**, your husband, our brother-in-law, is running away. Fetch him hither,” said he.

She went out and addressed her husband :—“ O my lord! O you monkey of the forest! Stop! My brothers, your brothers-in-law, have come.”

Thus she brought him back to the house. She entered the house through a narrow door, came to where her brothers were sitting, and seated her husband between them. Then she went in and brought the milk and gave it to her brothers saying :—

“ Drink milk to assuage your thirst, my brothers ; and as they drank, they said to each other :—

“ We will not meditate evil to a house in which we have drunk milk.”

Kinni Dāru then went inside the house and made preparations for cooking. **Channayya** and **Kôṭi** bathed themselves, and went to a room where there was *sandal*-wood. They ground up a great deal of it, and besmeared their bodies. They came to the basin of the sacred *tulasi*, and each made a mark with the earth of the basin on his forehead, in order to earn merit. They then came in and sat down to take their food, and were served with green boiled rice, *ghî*, five hundred kinds of curries mixed with curds, three hundred kinds mixed with tamarind, and tender bamboo shoots, and pickled berries called *kāvade*, and ate the food mixed with *ghî*. They washed their hands in butter-milk, and, thus finishing their meals, sat down on the swinging cot and chewed betel-nut.

They asked **Paiyya Baidya** of **Paḷli** :—“ Who are the most intimate friends and the most faithful servants of **Kémêr Ballâl** of the village of **Pañje** ?”

“ I was the dearest friend of the last **Ballâl**, but those of the present one are **Chāmunḍu Bernāye** and **Chandagiḍi Baidya**,” said **Paiyya**.

“ Can you introduce us to **Kémêr Ballâl** ?” asked the brothers.

“ I can,” said **Paiyya** ; and so the three set out together to visit him.

In a small hut consecrated to the Bhūta in the village Peruṇḍe Permuṇḍe, Chandagiḍi was teaching a number of boys to play dexterously on the flute. They went towards the place. Chandagiḍi saw them from afar, ordered the sound of the flute to cease, and all men to be silent, and shut the doors.

They stood in front of the hut and called out:—"O Chandagiḍi, Chandagiḍi." But he did not answer the call, neither did he come out of the hut. The brothers then broke open the door by means of their dagger, and entered the hut. They searched the four corners of it and found Chandagiḍi standing beside a pillar, clasping it closely like a lizard.

Said Channayya to Kôṭi:—"How many kinds of lizards are there, Kôṭi?"

"There is the white lizard, and there is the black lizard."

"How many kinds of eagles are there?" said Channayya.

"There is the red eagle, the black eagle, and the yellow eagle," said Kôṭi.

Hearing this, Chandagiḍi moved away from the side of the pillar.⁷

"I have heard that you are teaching some boys to play on the flute. Teach my brother Channayya," said Kôṭi.

"I will teach him. The new comer shall be the pupil, and he who was here before, shall be the master," said Chandagiḍi. Then they played on the flute.

"Chandagiḍi! Who is the master and who is the pupil now?" asked Kôṭi.

"O heroes! The new comers are the masters and he who was here before is the pupil."

"Chandagiḍi, introduce us to Kêmêr Ballâl of the village of Pañje," said the brothers.

"I will introduce you," said Chandagiḍi, and walked on first, while they followed behind. Kêmêr Ballâl had posted an elephant in the way. But, although the heroes were young, they did not leave the elephant alone. They caught hold of its trunk, and pulled it violently backwards and forwards, and the elephant cried out. Then they proceeded further, walked a little distance and looked back. Chandagiḍi had concealed himself, like fruit hidden under leaves.

"We took him for a faithful *giḍi*, and so brought him with us, but he has proved himself to be a flesh-eating *giḍi* (vulture) and has fled," said the brothers to each other, and proceeded towards the house of Kêmêr Ballâl of Pañje.

They crossed the gate, entered the enclosure, and came to the spacious yard in front of the house; he saw them at a distance. He seated one Jâla Kottâri on his seat, and went himself into the upper-story. The brothers entered the house and approached the Ballâl's seat.

"Wait a little before you salute, my brother," said Channayya to Kôṭi.

"Are you the only Ballâl in this house? Is there another Ballâl here or not?" asked the brothers.

Hearing these words, the Ballâl came down from the upper-story. He caused Jâla Kottâri to be displaced and seated himself on his proper seat. The brothers then formally saluted him.

"Come, heroes; take seats," said the Ballâl. A bed of flowers was spread out, and they sat on the same bed.

Just at this time, the Ballâl secretly received Sâyina's letter from the kingdom of Parimâle Ballâl. He read the letter, which was as follows:—"The heroes have committed murder in the kingdom of Parimâle. They have murdered one Buddyanta. Therefore, when they come to you, you should confine them in a narrow room and put them in heavy chains."

⁷ [There is a play on the name "Chandagiḍi" here. *Giḍi* means an eagle or hawk. See below in the text. — ED.]

Thereupon Kêmêr Ballâl said to the brothers:—"I have erected a mansion and have named it Êlađe, and I wish you to examine it, and point out to me its several beauties and defects."

So he conducted them into the mansion. They examined every part of it and said:—

"O my lord, there is no creeper without a curve, and there is no thorn without a point."

Then the Ballâl said:—"Now let us go to the upper-story, O you heroes!"

Accordingly the Ballâl went first, and the brothers followed him. When they entered the room the Ballâl came down, and the porter shut the doors. The man that had charge of the key, locked them in, and their legs were heavily chained.

The elder brother cried out:—"O God! O God! O my hard fate! How woeful is my story! My death is approaching! I am now to die, even with my brother, whom I brought with me, at the age of seven years! O Brahmara, send us relief! The offering we consecrated to you shall be the bell-metal handle of our dagger. If you are the Brahmara that relieves men in their difficulties, relieve us now! We are heroes that in life deserve a place in the king's council, and after death to be taken to the heaven of Brahmara. We are they that in no circumstances fail to fulfil our promises."

At these words Brahmara sent him gigantic strength in his right shoulder, and the heavy chains broke, and the upper-story gave way! Did he crush it like an elephant? Did he stamp on it like a tiger? Did he shew the ferocity of the wild hog? He stamped on it like an elephant and five hundred stones fell down, and three hundred stones fell down by the force of his dagger.

In the field called Bâkibatimâra in Pañje, he spread out his dirty blanket, and sat down on it. He undid the white bag of betel and said:—

"Come, my brother! Come to me creeping, my brother! This event will serve to remind me always of my visit to Pañje! What is there to shew that I have visited Pañje?"

"I shall try whether Brahmara is merciful towards me or not," said Channayya.

No sooner had he uttered these words, than Brahmara sent him remarkable strength in his right shoulder. The heavy chains broke, he crushed the upper-story like an elephant. He stamped on it like a royal tiger. He displayed the fury of the wild hog. Five hundred stones fell down by his stamping, and three hundred stones fell down by the strokes of his dagger. The roof gave way and fell down on his head; but he easily blew it off! The mansion in Pañje was levelled to the ground.

The brothers then sat down together in the field Bâkibatimâra in Pañje, and they caused the Ballâl of Pañje to be brought before them and reproached him thus:—

"O you flat-nosed Ballâl! You crooked-eared Ballâl! You opium-eating Ballâl! You *bhañg*-smoking Ballâl! You swollen-legged Ballâl! You Ballâl that takes three meals a day! The golden swinging cot of Pañje with its silver chains, we shall swing in Êdambûr, and the wooden one there with its iron chains shall be swung by us in Pañje. Your upper-story we will level with the spade, and the roof will we set on fire. We will have your house destroyed by the pick-axe. We shall make you creep like a lizard. We shall make you run like a blood-sucker. Seven feet of land in the village of Pañje we shall annex to Êdambûr."

Having thus severely reproached the Ballâl, they told him that they would leave the village. On one side was Pañje, and on the other was Êdambûr, and between them was a *silâ-stone*,^s serving as a boundary-mark. They saw the stone, and it was covered with writing.

"Look here, brother, see this writing on this stone," said the younger brother.

^s [An inscribed stone: a stone with an ancient inscription on it. — Ed.]

"My qualifications are only, that I was born before you and that I have grown up speedily, but writing, wit and wisdom are all your part," said Kōti.

Then the younger brother knelt down. Was it to dig out the stone? Or was it to read the writing on it? He read the writing, and said to his brother thus: — "O my brother! in former times, Ēḍambūr was very powerful, and Pañje paid tribute to Ēḍambūr. Now Pañje has become powerful and Ēḍambūr pays tribute to Pañje. Seven feet of land of the village of Ēḍambūr have been annexed to Pañje. **Therefore it is now necessary to change the place of this stone.**"

Having said thus, he dug up the stone, and moved it seven feet back, and thus annexed seven feet of land to Ēḍambūr.

The two brothers then proceeded on their way. They saw the coming of the wind, and sat down under a banyan-tree. Meanwhile, the story about their imprisonment had reached the Ballāl of Ēḍambūr, and he had sent one Channayya, surnamed the Young, to make peace with Kēmēr Ballāl, and release the prisoners. While Channayya of Ēḍambūr was going to Pañje on his mission, the two brothers were sitting under a banyan-tree to enjoy the cool wind. He saw them, and from the size of an ordinary man, he shrunk to the size of a span!

"Don't you weep, and don't you shrink, Channayya. Come here! Where are you going to? Whence did you come?" asked the brothers.

Channayya replied: — "The Ballāl of Ēḍambūr sent me. He heard that you had been imprisoned by the Ballāl of Pañje, and so sent me to get you released by making peace with him."

"Who is the dearest friend and the most faithful servant of Ballāl of Ēḍambūr?" asked the brothers.

"I am the man," replied Channayya.

"Then can you introduce us to him?"

"I can," said Channayya, and he took them to his own house.

"You must stay here to-day, and I will introduce you tomorrow. To-day you must take your meals in my house; tomorrow I shall introduce you at the noon-day *levée*. In the morning I shall go and ask his permission," said Channayya, and went off at once into the Ballāl's verandah.

"What kept you away so long, Channayya?" asked the Ballāl.

He replied: — "Heroes that never had visited me up to this time, have this day come to my house. They are the most beautiful men that yet I have seen. They love friendship, and such men never have been born before, and never will be born again. They are able to raise an empire and also to subvert one."

"Fetch the heroes hither. I shall give them an interview at the noon-day *levée*," said the Ballāl.

Then Channayya returned home.

"What order has the Ballāl given?" asked the brothers.

Channayya replied: — "He has ordered me to take you to him. I can do it; but look here, my heroes! We shall have to go through the forest of Kemmuḷa. If you see anything in that forest, do not say to any one that you have seen it. If you hear anything, do not say that you have heard it. If a pregnant cow goes into that forest, it brings forth a dead calf. If a pregnant woman goes there she mis-carries. If a bird able to fly goes there, its wings are torn. If a creeping ant goes there, it can creep no more. Therefore, O you heroes, you should follow me as a child follows its mother; as chickens follow the hen; and as the thread follows the needle."

When he had finished, they set out, Channayya of Êḍambûr walking first, and the brothers following him. They walked very fast, when passing through the forest of Kemmule. While they were walking through it, the brothers asked their guide : —

“What is that in the distance, Channayya of Êḍambûr; what is it that in height equals a cocoanut tree and in circumference an umbrella, and is shaped like an umbrella? Is it a mosque of the Mâpiḷlas? Or a temple of the Kuḍumbis? Or a temple of the Jains? Or simply a temple? Or is it a *guḍi* belonging to the Bhûta, Brahmara?”

“O heroes, the time of your death is come! I shall also have to die with you,” cried Channayya.

“Channayya, do you sit down here under this trunkless *sânti*-tree, hidden under its leaves. We will give some offerings to the Bhûta Brahmara, and on our return, we will take you along with us,” said the two brothers, and proceeded towards the Bhûta’s *guḍi* with great speed.

They crossed a bridge of ropes and reached the place and came to the yard in front of the *guḍi* and stood there, like Bhîma and Yâma, with their breasts towards a pillar and their backs towards the long flat stone in front of the deity. The noon-day worship was finished, the doors of the *guḍi* were shut, all the lamps were out, and the sound of the bells had ceased.

Then they prayed to the Bhûta thus : — “We are heroes that in life deserve a place in the king’s council, and after death a place in your council-chamber. If you are the Brahmara that helps men in their difficulties, the doors of your *guḍi* that are shut, should now open; the lamps that have been put out, should become lighted; the bells that have become silent, should ring; and the signal gun should be fired, and the horn and the drum should sound.”

Before the words had left their lips, Brahmara had granted their prayer. The doors that had been shut opened, and the lamps that had been put out became lighted, and all their prayer was fully answered. They then prayed that the Bhûta should descend from the seventh story of the *guḍi* and come down to the third, and that he should hold a golden plate in his hands and receive their offerings. Then Brahmara descended from the seventh story to the third, riding on a white horse. Holding a silver umbrella, he wore a garland of white conch-shells on his right shoulder, and on his left, a garland of black shells. He had a discus on his head and his breast was covered with a square shield. The two brothers then delivered to him the offerings they had consecrated to him. The Bhûta gave them his *prasâda*.⁹

Now when they had finished their worship with flowers, hear, O ye people! a wonderful miracle was wrought by Brahmara of the forest of Kemmule. When they had finished their meals, they were suddenly attacked with fever and cold, and ran to the house of a Brâhman so fast, that their heads were completely covered with the dust rising from the ground. Now, before leaving the place, they had crossed the yard and had entered the *guḍi* itself, and had thus polluted it. The Brâhman asked them what was the matter, and said :—

“You have polluted the sacred *guḍi* of Brahmara. O heroes, was it through the pride of race, or of money, or of your gigantic strength?”

“Listen to us, Brâhman. If you think that Brahmara is helping you, move him by your prayers to shut the doors that have been opened,” said the brothers.

The Brâhman then began to pray, and knelt down; but although their throats became dry with their praying, and their knees broken, Brahmara did not grant their request. He did not become their charioteer. The brothers then advised them to place one of their hands on one of their eyes, and the other on one of their ears, and to stand on one leg. While they were standing in that posture, the brothers prayed as follows :—

“If you are a Brahmara, willing to help us, you must needs become now our charioteer,

⁹ Some ground sandal-wood and some flowers as a mark of his favour.

and must shut the doors that are now open. The torch that is now burning, you must now put out, and from the third story, you must now ascend to the seventh."

All their prayers were granted, and they told the Brāhmaṇs to take their hands from their eyes and ears. When they had done so, they observed, with great surprise, that one of their ears had become deaf, that one of their eyes had become blind, and that one of their legs had become lame. Then the two brothers left the yard of the Bhūta's *gudi*, and, crossing a bridge of ropes on the way, came to where they had concealed Channayya of Ēḍambūr under the leaves of a tree; and accompanied by him went on to the verandah of the Ballāḷ of Ēḍambūr, who was sitting on his seat with much enjoyment.

"Ah, Channayya of Ēḍambūr, have you brought the heroes along with you?" asked Ballāḷ.

"I have, my lord," replied Channayya.

The two heroes then formally saluted the Ballāḷ, and the Ballāḷ caused a bed of flowers to be spread, and asked them to sit down on it. They sat down on the bed and placed their dagger on the ground.

The Ballāḷ then said to them:—"I know by hearsay that you have been imprisoned in Pañje. Is it true?"

"We have been imprisoned, my lord!" answered the heroes. "We know by hearsay that you are a very weak king, and that your kingdom is but very small."

"O heroes, it now behoves you to remain in my kingdom. Do you want the field called Berampoḷḷi cultivated by the Brāhmaṇs, or that called Guttuberke cultivated by the Baṇṭs, or that called Naṭṭil Nāḷaja cultivated by the Billavars?" asked the Ballāḷ.

The brothers replied:—"If you give us the field Naṭṭil Nāḷaja, cultivated by the Billavars, our own caste people will become our enemies. If you give us the field Guttuberke, cultivated by the Baṇṭs, it will be like setting a dog against a dog. If you give us the field Berpoḷḷi, cultivated by the Brāhmaṇs, you will be only setting the cobra against the serpent. Therefore, if there is any waste land, or any land overgrown with the plants *tumbe* and *nekki*, give us that. If there is any land such as is named by us, favour us with that."

"O heroes! there is the land called Ekkadka Erryaṅgaḍa," said the Ballāḷ.

"Then give us that, and mark out its boundaries," said the brothers.

Accordingly the Ballāḷ marked out its boundaries, and when he had done so, they went and inhabited that desolate land. Their cook was Svāmi Baidyadi, the woman that had nourished them.

When eighteen days of the month Paggi had passed, they gathered all the rubbish in the fields and set fire to it. They then ploughed them with four he-buffaloes, and in a corner of the field, they sowed some seed to prepare plants for transplanting.

"We must transplant them in the proper time, and we must reap the crop with songs," said the brothers to each other. They thus cultivated the *yaṅḷa* crop, but when, on a day, they went to see the state of the crop, they found it all destroyed by wild beasts.

"We had only heard up to this time that the Ballāḷ of Ēḍambūr was a very poor king, and that his kingdom was in a very bad condition. Now, we actually see it. In this country, there is no practice of hunting. There are no great festivals, nor the sport of driving he-buffaloes in fields. The food that we eat is like an anchor in our hearts, suspended by the chain of the water that we drink. Our clothes do not become dirty, and our dagger gets rusty." So spake these brothers to one another.

Meanwhile the Ballāḷ of Ēḍambūr had sent a spy to see what his new guests were saying about him. The spy came back and spoke to his master thus:—"O my lord, they are finding fault with you. They are sorry for having remained in your country."

"What do they say?" asked the Ballâl.

"They say that in your country there is no practice of hunting. They say that you are a very poor king, and that your kingdom is badly governed; that the food they eat is like an anchor in their hearts, and the water they drink like the chain by which it is suspended; that their dress has not become dirty, and that their dagger has got rusty."

"Do they speak of me thus?" asked the Ballâl.

"They further suggest," said the servant, "that all the *śrúddhas* of your ancestors, which have remained unperformed, should now be performed; that all the bottomless wells should be dried up; that all the thick and inaccessible forests should be rendered accessible; and that all the invulnerable beasts should be conquered."

(To be continued.)

TRADERS' SLANG IN SOUTHERN INDIA.

BY PAÑDIT S. M. NATESA SASTRI, B. A., M. F. L. S.

The traders in Southern India, as everywhere, have a custom of talking, when they meet together, in a peculiar language, which has a conventional meaning among themselves, with the object of keeping chance listeners ignorant of their transactions and tricks. Thus, when one trader asks another what the price of a certain piece of cloth is, he will answer it is *puli*, meaning ten rupees, for among all the Tamil traders, from Cape Comorin to Tirupati, *puli* means ten rupees, while in the ordinary language it means 'tiger.'

With great difficulty I have been able to gather two groups of such conventions, to which I now give publicity in the hope that the readers of this *Journal* will produce more. But, at the same time, I must inform them that it is no easy thing to arrive at the true signification of secret trade symbols and words, for once the desire of the enquirer to pry into their meaning becomes clear to a trader friend, that friend becomes cunning and suspicious, and then rarely, if ever, gives the true meaning. It is only by constantly comparing information from different sources that one can hope to meet with success.

The first of my groups prevails in the purely Tamil districts of Tanjore, Trichinopoly, Madura, and Tinnevely, and stands as follows:—

arumbu (bud) = $\frac{1}{8}$
pú (flower) = $\frac{1}{8}$
pú arumbu (flower bud) = $\frac{3}{8}$
piñju (tender berry) = $\frac{1}{4}$
ká (ás pronounced—*káy*, berry) = $\frac{1}{2}$
pú ká (flower berry) = $\frac{3}{8}$
paḷam (fruit) = $\frac{3}{4}$
mati (moon) = 1
vinai (action) = 2

guṇam (quality) = 3
śuruti (*śruti*) (the *Vēdas*) = 4
śaram (garland) = 5
matam (religion) = 6
tirai (ocean or sea) = 7
giri (mountain) = 8
mani (gem or jewel) = 9
kīḷi (parrot) = 10

The fractional terms are comparable with the system published by Major Temple, *ante*, Vol. XIV. p. 157, as current at Dehlí, and elsewhere in Northern India. It will be seen that all the words relate to flowers and fruit, and so a conversation, which really relates to an argument over fractional prices, would appear to a bystander to be desultory, polite talk over garden produce or the season. He would thus be certainly deceived. So far, the group has been well conceived for a system aiming at the deception of persons not in the secret.

The set of numbers from one to ten have not been nearly so well thought out, and might be guessed by a sharp Hindu, well up in the philosophy of his religion: because they are derived from philosophical expressions that have universally fixed numbers attached to them. Thus the word for 'one' is 'moon' (*matī*); and there is obviously but one moon in the world. So *vinai* means two; and there are only two 'actions' recognised in Hindu philosophy — *nāl-vinai* (good action) and *tī-vinai* (bad action). The symbols for 4, 5, 6, 7 and 8 are exceedingly plain, for every Hindu of any knowledge of philosophy knows that the *Vēdas* are 4, the *matas* 6 (*shaṇmata*), the *tirais* (*sapta sāgara*) 7, and the *giris* (*ashṭa giri*) 8. *Maṇi*, = jewel or gem, for 'nine' is also to be classed as a plain symbol, for *nava ratna*, = the nine gems, is a common saying. The symbols 5 and 10, *saram* and *kai*, garland and parrot, respectively seem to have been arbitrarily chosen, for such symbols as *bhūta* (*pañcha bhūta*) or *avatāra* (*daśavatāra*) would well have suited the numbers 5 and 10.

My second group, which prevails in all the Tamil districts, is a purely arbitrary one, with no meanings for most of the words employed. It may be compared with Major Temple's North Indian group, *ante*, Vol. XIV. p. 158. This group is as follows:—

<i>śāvīśam</i> = $\frac{1}{16}$	<i>tiruvāṇḍai</i> = 3
<i>śendalai</i> = $\frac{1}{8}$	<i>pāttāṇḍai</i> = 4
<i>tiri viśam</i> = $\frac{3}{16}$	<i>kulachchu</i> = 5
<i>karundalai</i> = $\frac{1}{4}$	<i>kirāti</i> = 6
<i>taṅgān</i> = $\frac{1}{2}$	<i>pichchu</i> = 7
<i>tirukkāl</i> = $\frac{3}{4}$	<i>valivāṇḍai</i> = 8
<i>śāvāṇḍai</i> = 1	<i>tāyāṇḍai</i> = 9
<i>tōvāṇḍai</i> = 2	<i>pulivāṇḍai</i> = 10

Of the symbols for fractions in this series, *śendalai*, *karundalai*, and *taṅgān* ($\frac{1}{8}$, $\frac{1}{4}$ and $\frac{1}{2}$) are purely arbitrary, and have no meaning of any kind. *Śāvīśam* is, in fact, a combination of two different words, *śā* and *viśam*: *śā* meaning one (see *śāvāṇḍai*) and *viśam* meaning sixteenth, the whole meaning one-sixteenth. *Triviśam* is a poor symbol from a deceiver's point of view, for the very word means three-sixteenths.

As to round figures, the combination of *āṇḍai* with several of the words makes the symbols puzzling at first. *Āṇḍai* means master, and appears to have been used in the symbols with no meaning of any kind, and merely with the purpose of puzzling. The symbols in which *āṇḍai* appears are:—

<i>śā</i> = <i>v</i> = <i>āṇḍai</i> = 1	<i>vali</i> = <i>v</i> = <i>āṇḍai</i> = 8
<i>tō</i> (<i>dō</i>) = <i>v</i> = <i>āṇḍai</i> = 2	<i>tāy</i> = <i>āṇḍai</i> = 9
<i>tiru</i> (<i>tri</i>) = <i>v</i> = <i>āṇḍai</i> = 3	<i>puli</i> = <i>v</i> = <i>āṇḍai</i> = 10
<i>pāttu</i> = <i>āṇḍai</i> = 4	

Thus, in 7 out of the 10 numerals *āṇḍai* appears: but sometimes the first syllable alone, without the suffix *āṇḍai*, is employed to designate the figures, thus:—

<i>śā</i> = 1	<i>vali</i> = 8
<i>tō</i> (<i>dō</i>) = 2	<i>tāy</i> = 9
<i>tiru</i> (<i>tri</i>) = 3	<i>puli</i> = 10
<i>pāttu</i> = 4	

The *va* appearing in many of these symbols is only a joining link between the two parts of the words according to the rules of *sandhi* in Tamil. When deprived of *āṇḍai* some of these symbols become quite plain. Thus, *tō* (*dō*) and *tiru* (*tri*) are only simple, ordinary words for two and three. The other symbols ordinarily used with *āṇḍai*, are, however, entirely arbitrary. The conventions for 5, 6, and 7 are equally arbitrary.

The general opinion among traders is that the second group of cryptic words is more difficult for the public to guess at than the first.

Private-trade-signs to mark the prices of articles in writing are, of course, used all the world over. The commoner ones in Madras to designate fractions are as follow :—

$$\begin{array}{l} + \quad = \frac{1}{32} \\ \circ \quad = \frac{1}{16} \end{array} \qquad \begin{array}{l} | \quad = \frac{1}{8} \\ | \quad = \frac{1}{4} \end{array}$$

These four marks were reluctantly given me by a trading friend, who assured me that the round figures were represented, in writing, by the initial letters of the words for them contained in my second group. Thus $1\frac{1}{32}$ would be written $s+$. Here the s stands for *sá*, one, and the $+$ for one-thirty-second. These symbols for fractions are generally used to designate the profit the native firm or trader charges on the cost price.¹ Sometimes purely arbitrary marks are chosen in order to puzzle other traders; thus \smile sometimes stands for $\frac{3}{4}$ ths; and sometimes an asterisk stands for $\frac{1}{2}$ ths.

The trading world of South India has a number of amusing stories of the successful working of their conventions and of the great use they have been to them. Here is one, which a trader related to me at Conjeeveram (Kāñchīpuram).

Ten traders had gone to the town of Arcot from Conjeeveram to sell their goods, and were returning home with their purses full. In those days the path lay through a jungle for a certain part of the way, and, while they were passing through this, they were surprised unawares by three daring ruffians armed with scythes, while the poor traders had not even a stick between them. For trading and manliness, in the opinion of many Hindus, do not go hand in hand, and a trader must always submit to physical force without attempting to resist. True to this theory, our ten friends, as soon as they saw the three thieves, shuddered at their weapons, and, on the first demand, laid their all on the ground.

Had the thieves quietly retired to the woods with the money, this story would have ended here, and there would have been no occasion for the trading world to boast of the usefulness of their conventions. But, unfortunately for the thieves, the matter did not end there, for the ruffians were elated at their easy conquest. They had always met with some show of resistance in their other adventures; but in this case they had only to order, and, to their surprise, found that the traders implicitly obeyed. So they collected the purses together, and, sitting opposite their trophy, asked our trader-friends to stand in a row. Their good dresses were the thieves' next demand. These, too, were given without any objection, excepting a small bit of cloth for each to cover his nakedness; and this was only kept with the ~~the~~ permission of the ruffians, willingly granted, for they contemptuously pitied these poor specimens of the human race with no resistance in them. The ten traders now stood as suppliant beggars, ready to run away as soon as leave might be given. But no leave was given, as the thieves had comfortably taken their seats near the booty and the good clothes, and wanted to have a little more fun.

Said the chief of the three: "Do you fools know how to dance?"

"Yes, your honour," was the reply; for a denial of any kind, the traders thought, would only bring down the scythes on their necks.

"Then let us witness your dance before you go away. Give us all a dance," was the order.

The traders had to obey. One among them was very intelligent, and thought within himself that, as the thieves had won everything without any trouble, they would entertain no suspicion of any tricks being played at them. So he commenced a trick which, if the other traders helped, would work successfully. If not welcome to them, he could easily give it up without any harm to himself or to others; for none but his own party would understand what he was driving at. Now there must always be a song before a dance, or rather dancing must be accompanied by a song; and so he sang a song to introduce the dance, which was

¹ Compare Major Temple's remarks on *nafa*' and *asal dām* in Northern India: *ante*, Vol. XIV. p. 156 ff.

clothed in the language of the traders' convention by way of hint to his companions as to how they were to act.

The song was—

Nāmanum puli per
Tālanum tiru per
Sāvana tālanai
Tiruvāṇa tālan śutta
Sāvana tālan mīdi.
Tā tai tōm tadingāṇa:

Which may be freely translated thus:—

We are *puli x*,²
They are *tiru x*,
If on a *śā x*,
Tiru x sits down,
Śā x remains.
Tā tai tōm tadingāṇa.

The hint contained in this song was that they (the traders) were *puli* (ten) in number, that the robbers were only *tiru* (three), that if on each one (*śā*) robber three (*tiru*) traders fell, one (*śā*) of the traders still remained to tie the hands and legs of the surprised robbers. The thieves, secure in their imagined success, thought that the song was merely meant for keeping time to the dance, and suspected no trick. The whole body of traders, however, caught the hint, and separated themselves into groups of three, leaving the business of tying the thieves' hands and legs to the starter of the song. When the thieves were all eyes and ears for the dance, and when *tā tai tōm* was at last significantly pronounced, the traders fell upon the robbers. There was a very severe struggle, no doubt, but three to one is no proportion at all in a free fight without weapons, and the thieves had already laid theirs aside in their elation, and so in the end the traders managed to tie them up, and render them helpless. Then, taking possession of their money and other valuables, the ten traders safely returned to Conjeeveram.

What is it that saved them in this delicate position? Traders' convention, is the only answer of the trading world.

BOOK NOTICE.

INDIAN EPIC POETRY.

For many years the study of the two great epics of India has been like Trisāṅku, neither in heaven nor on earth. The subject was too modern for students of the *Vēdas*, and too antique for those who devoted themselves to classical Sanskrit. Beyond some notices by Lassen, and one or two important essays by Prof. Weber (which have appeared in an English dress in this *Journal*), the student has had little to help him, except that practical and laborious work of Sir M. Monier-Williams entitled *Indian Epic Poetry*. Since then, the oracles have been dumb. There have been no epoch-making essays on the subject published in any of the *Journals* of the various Oriental Societies for the past twenty years. We have had entertaining articles from the facile pen of the late Dr. Rajendra Lāla Mitra, on "Beef in Ancient India," and Krishna's seaside picnic, and Dr. Muir (another departed scholar) has also translated extracts from the larger of the two poems; but nothing has been added to our information regarding the epics, as forming a stage in the history and development of Indian Literature, nor are we wiser than our literary fore-runners of a generation ago as to how much of these great masses of verse forms the original poems, and how much forms accretive additions.

² The meaningless word *taḷam* may be best translated by *x*.

¹ *Das Rāmāyana, Geschichte und Inhalt, nebst Concor-*

Two books which have been lying on my table for some months go far to wipe away this reproach from Sanskrit scholarship, — *Zur Geschichte und Kritik des Mahābhārata*, by Adolf Holtzmann, and *Das Rāmāyana, Geschichte und Inhalt*, by Hermann Jacobi. I propose to deal with the latter work at present.

To begin with general remarks. The book is a pleasant one to read, — well printed and well-indexed. The language is clear and forcible, and the author moves about amidst the amazing perplexities of his subject with a sureness of tread that evinces (as we might expect in any work emanating from Prof. Jacobi's pen) the most complete familiarity with all his surroundings. Such a confidence on the part of the author breeds confidence in the reader, and one rises from a perusal of the work with an assurance that, though the last word on the subject of the great Rāma-epic has not been said, a great addition has been made to the world's knowledge on the subject.

To give a complete detailed account of its contents would take up too much space. It must suffice to glance rapidly at the principal headings, and to dwell at length on one or two topics which seem to me to be of greater import-

danz der Gedruckten Recensionen, von Hermann Jacobi. Bonn, Friederich Cohen, 1893. Price, Marks 15. Pp. vii., 256.

ance. I begin, *more Hibernico*, with the end. There are a number of useful indexes which can only be mentioned, and a valuable concordance of the Bombay and Bengal recensions of the poem. This is preceded by an analysis of the poem according to the former recension, with a special index of its own, which must, in future, be a handbook indispensable to every student of the text. Hitherto our *vade-mecum* has been Sir M. Monier-Williams' little work, but Prof. Jacobi's index at once places a new instrument in our hands. Certainly, this analysis is the most practically useful portion of the book, and would well deserve separate publication. It is immediately preceded by the main part of the work, — the text, if I may use the expression, to which all the rest forms an appendix.

This text is divided into three parts, dealing, respectively, with the general question of the recensions of the poem, the various additions and interpolations which have increased the bulk of the original text, and the place of the *Rāmāyana* in Indian literature.

Dr. Jacobi commences by describing the three well-known recensions of the *Rāmāyana*, the Bombay or Commentators' (C), the Bengal (Gorresio's) (B), and the newly discovered West-Indian (A). The *Rāmāyana*, as he points out, must originally, and for many generations, have been sung by bards before it was first reduced to writing, and this fact fully accounts for the discrepancies between the different recensions, which are nearly all just those which would result from slips of memory, *e. g.*, passages omitted or repeated, or alterations in the order of the lines. Amongst the three recensions, however, C bears marks of being the nearest representative of the text as originally composed, but all are, necessarily, of a considerable antiquity. The author illustrates his arguments by the episode of the parting of Hanumat and Sītā in Laikā (which is repeated no less than three times in different places in C and A, and twice in B), and by a comparison of the texts of the various quotations from the *Rāmāyana* in the works of later Sanskrit authors.

That the text, as we now find it in all the recensions, contains many later additions, has long been admitted, — amongst these, the chief being the first and last *kāṇḍas*. The original poem certainly commenced with the second and ended with the sixth. Prof. Jacobi in the second part of his book endeavours to formulate some test for distinguishing these added portions. The tests of metre, peculiarities of phraseology, and grammatical irregularities give us little assistance and only confirm judgments already arrived at

regarding the later origin of passages like the Episode of Viśvāmitra, and the Rāvaneis of the 7th book. Internal evidence is, however, more valuable, and much can be learned from inconsistencies or contradictions in the text itself. By these tests Prof. Jacobi is able to shew that passages, such as the episode of the burning of Lankā by Hanumat, the description of the four quarters of the world put into Sugriva's mouth in the fourth book, portion of the discussion as to whether Vibhishana should be killed as a spy, and other important passages in the sixth book, and, finally nearly the whole of the first book do not form portions of the poem as originally composed. By an ingenious process of reasoning he is enabled to give what, in his opinion, was the original introduction of the poem, consisting of only of some sixteen *ślōkas*.

The third and most interesting part of the work deals with the place of the *Rāmāyana* in Indian Literature. The author's theory of the growth of the poem is clearly put, and, though in one important point I am unable to agree with him, his general conclusions demand complete assent. He first wipes away the theory of a *tendentiöse Umarbeitung*, a deliberate re-casting of the whole poem to suit the theories of the Brāhmins. The growth of the poem was eminently natural. It was from the first the property of singers, rhapsodists, *kubślavas*, who wandered from village to village and court to court, reciting and singing the national epic. These men had, like all of their class, little reverence for the text of their poem, and lengthened out this touching episode, added that, inserted didactic passages, or comic or burlesque scenes, as they found their hearers appreciate them. This is what occurs down to the present day with the modern successors of these *kubślavas*, who wander through Northern India, singing the folk-epics which are now popular. These additions soon became integral parts of the poem, and were handed down from father to son and from one bard to another, each generation making its own contributions and alterations to suit the tastes of its audience. At length the *Rāmāyana* so enlarged was fixed into a corpus, and what shape it then took may be gathered from the table of contents in the first canto of the first book, in which the subjects described in the first and seventh books are not mentioned. Then came the later additions of these two books, and the insertion of the second table of contents in the third canto which refers to them. In all this there is no editing or retouching. The older parts are not manipulated to agree with the newer ones. There are nothing but additions, and often these additions are so clumsily made

that the marks of junction are clearly visible.² Râma, the national hero, was gradually raised by later rhapsodists to the dignity of a tribal god, but he is nowhere consistently identified with Vishnu, except in the latest added first and seventh books. In the five original ones he is only so identified in a few isolated passages, which are plainly later additions.

Who was Vâlmiki?³ What part did he take in the production of the original poem? The *Râmâyana* itself (I. 5, 3) helps us to answer this question.

*Ikshvâkûṇḍm idam tēshâm vanśe rājūdm mahât-
mandm |*

*mahad utpannam akhyânām Râmâyanaṁ iti
śrutam ||*

Here we are told that the *Râmâyana* was a national poem born in the family, and celebrating the prowess, of the Ikshvâkuides. The history of the family hero, Râma, must have formed the subject of the legends sung by bards, *sûta*, at the court of these princes, and they must have been collected and fused by a prominent poet, the Brâhman Vâlmiki, into one complete epic, which, if not the first of its kind in India, was at least the first destined to live to after ages, and which rightfully claimed to be the *âdikāvyaṁ*. This must have occurred in Oudh, the land of Kôsala, which was the kingdom of the Ikshvâkuides; and, as we learn from references in the later added first and last books, must have spread from thence to the courts of princes related in some way or other, to the main line of the descendants of Ikshvâku. Finally, the *Râmâyana* became the folk-epic of the eastern, as the *Mahâbhârata* was that of the western half of Northern India.

Space forbids my describing the arguments which Prof. Jacobi advances to prove that the *Râmâyana* had become a practically completed poem, while still the *Mahâbhârata* was in a state of flux; how it is an older work than the greater part of that unwieldy encyclopædia, as we now have it; and how it formed the model both in language and metre for all subsequent Indian epic poems. The *Mahâbhârata*, originally a national epic of the Kauravas, became appropriated by their hereditary enemies, the Pândavas, and was altered to suit their side of the story. This editing took

² Thus, in several cases, when a passage is inserted, its conclusion is made evident by the repetition of the line immediately preceding the insertion, — as a sort of framework to help the memory of the reciter.

³ Prof. Jacobi mentions two places as sites of the traditional hermitage of Vâlmiki, the banks of the Yamunâ, near the confluence with the Ganges, and a hill in the district of Bândâ. It is necessary to point out that these are quite distinct places. Prof. Jacobi's language leaves the matter in doubt. The District of Gayâ is full of Râma-

place in the land of Pâñchâla, which revered the Pândavas, and which adjoined Kôsala, the original home of the *Râmâyana*.

The chapters on the alleged Buddhist influence and Greek influence on the *Râmâyana* are of great interest. Prof. Jacobi combats the view put forward by Prof. Weber in his treatise on the *Râmâyana*, that the original of the poem was a Buddhist legend contained in the Pâli *Dasaratha Jâtaka*, and, it must be admitted, has proved his contention; for knowledge has made giant strides since Prof. Weber's well-known essay was published more than twenty years ago. Attention may be drawn to the suggestion that by Lankâ, Vâlmiki did not mean Ceylon, but a fabulous country of which he had no real knowledge. Nowhere during the period of classical Sanskrit is Lankâ identified with Simhala-dvîpa. Curiously enough, in old Hindî poetry Serendib, Lankâ, and Simhala-dvîpa are often considered as altogether different countries. Lankâ in South India means an island, and the well-known Lankâ cigars are made of tobacco grown, not in Ceylon, but on the islands of the Gôdâvari delta.⁴

Prof. Jacobi's researches have, it will be seen, reduced the original *Râmâyana* to a poem of moderate compass, and one of the incidental results has been to eliminate from it the names of foreign nations, the Yavânas, the Pahlavas, the Sakas, the Tushâras, and the like. So also all the so-called traces of Greek influence have disappeared, or are become so faint, that it is impossible to say that the legends which have hitherto formed the groundwork of that theory are not those which are the common property of all nations.

These investigations lead up to the solution of the important question of the age of the poem. It is a noteworthy fact that, though it contains numerous references to the various kingdoms of Eastern Hindûstân, and though Râma is represented as passing over the very place where the great city subsequently stood, no mention is made of Pâtâliputra. The state of society described is also a patriarchal one. There is no mention of the great empire founded by Aśôka; the kingdoms were small, even Kôsala could be traversed in a two or three days' journey. Each petty state is occupied with its own palace

legends. It contains the hermitage of Rishya Śringa, in the sub-division of Nawâdâ. The village of Bârat is said to be the site of Vâlmiki's hermitage, and a mile from it is a cave called Sitâmaḍhî, in which Sitâ is said to have lived during her exile, and to have borne Lava and Kuśa.

⁴ So also at the other extremity of India, in Kafmîr *Lânk* means an island. [In the Further East it is an exceedingly common custom to attach classical names to quite impossible places. — ED.]

intrigues. No high state-craft, no imperial rule over Northern India, is anywhere alluded to. The capital of Kōsala was called Ayōdhyā, though the Buddhists, the Jains, the Greeks and Patañjali called it Sākēta. The seventh book tells us how Ayōdhyā became deserted after the death of Rāma, and how Rāma's son, Lava, fixed his capital at Srāvastī. Moreover, in the Buddha's time, Prasēnajit, the king of Kōsala, lived in that city. All these and other facts lead Prof. Jacobi to consider that Vālmiki lived during the period of the prosperity of the Ikshvākuides, and that the oldest portions of the poem were composed before the 5th century, and probably, in the 6th or 8th century before Christ.

It is here that I am compelled to part company with Professor Jacobi. I do so with much diffidence, but I am glad to see that I am not alone in my schism, for M. Barth has lately made the same objections to his theory, and has anticipated all my arguments.⁵ I by no means deny that a *Rāmāyana* was current in India eight centuries before our era. I am prepared to go further, and to admit, with Holtzmann, that much of Indian Epic poetry is *ur-alt*, and dates from times preceding the Aryan migration into the Pāñjāb, but it seems to me most improbable that the *Rāmāyana* of the centuries preceding the Buddha in any way resembled in form the poem that we know at the present day. Professor Jacobi himself maintains that, both before and after its redaction by Vālmiki, the Rāma legend was the property of wandering bards, whether *sūtas* or *kuśīlavas*. This is borne out by many independent circumstances; and we are all agreed that the foundation of the poem was, as even so late a work as the *Harivamśa* calls them, a number of "ancient ballads" (*gāthās*).⁶ A ballad, ancient or not, is, of necessity, in the language of the people to whom it is sung. A warlike population would prove a bad audience to a rhapsodist reciting in an unknown tongue, be his subject ever so admired, or his hero ever so revered. It hence follows that, if the *Rāmāyana* of Vālmiki was composed in the 8th century before Christ, the language of Northern India at that time must have been Sanskrit. Let us admit this for the sake of argument, though, personally, I am not one of those who believe that the vernacular of India in the 8th century before Christ was the same as the language of the *Rāmāyana*. But then what follows? For centuries afterwards, according to Prof. Jacobi, the *Rāmāyana* continued to be handed down by word of mouth, and must finally have been recited by bards to people whose language was not

Sanskrit but a Prākṛit, and to kings the language of whose courts was Pāli. Such recitations are inconceivable. No bard would rehearse a folk-legend in a language not "understood of the people." For this reason, I believe, that the proto-epic, the "ancient ballads," which were still remembered when the *Harivamśa* was written, must at one time have worn a Prākṛit dress, and that it was not re-edited or republished in the 'polished,' *Sanskṛita*, language till the adaptation of Sanskrit to profane literature, somewhere about the first century of our era. Whether Vālmiki was the original compiler of the cycle in Prākṛit or the translator into Sanskrit, I do not pretend to decide; but I maintain that it is infinitely more probable that there was such a cycle of Prākṛit poetry, and such a translation, than that the *Rāmāyana* was a folk-epic, popular amid the courts and people, and yet sung by bards in an unknown tongue to an audience which did not speak it. Every analogy, too, points to the same conclusion, as M. Barth justly maintains. All the popular literature of India, excepting the sacred literature of the Brahmanical schools, commenced with Prākṛit and ended with Sanskrit. The inscriptions shew Sanskrit gradually superseding the older Prākṛit; such also was the history of lyric poetry, and the fable-literature and the Prākṛit of the dramas teach us the same lesson.⁷ Nor need this conversion of a folk-literature into a literature of the learned surprise us. Most probably, for centuries after the conversion, the old vernacular ballads lingered on, gradually thrown into the shade by the increasing use of Sanskrit for profane purposes among the educated surroundings of the courts, and superseded amongst the masses by other cycles in the people's tongue. These cycles were some of them, no doubt, preserved by the Rājput bards, and others remained the property of itinerant singers, and were forgotten in their turn and succeeded by others, such as the Epic of Aṅgā, the Adventures of Hīr and Rāñjhā, the huge Lōrik Cycle, and the like, which at the present day form the stock-in-trade of the modern representatives (mostly low-caste men) of the *kuśīlavas*.

Prof. Jacobi next deals with the peculiar Sanskrit found in the epic poetry. He considers that Pāṇini did not refer to it in his *Grāmānī*, because he did not choose to do so. Apparently the position of the epic singers, and the *kuśīlavas* was so little respected, that their language was not deemed worthy of note. A simpler explanation to my mind, is that in Pāṇini's time Epic Sanskrit did not exist. It is difficult to imagine the peculiar

⁵ *Bulletin des Religions de L'Inde*, pp. 288 and ff.

⁶ See Weber, *On the Rāmāyana*, p. 77.

⁷ Barth, *l. c.*, p. 250. Prof. Jacobi, I must admit, combats this.

liarities of so important a work as the *Rāmāyaṇa* not being noticed by Pāṇini, if it existed when he wrote his *Grammar*.

Prof. Jacobi looks upon Epic Sanskrit as the vulgar form of Sanskrit spoken by the unlearned, in contrast with the Pāṇinean language spoken by the *śiṣṭa* or educated. To this I cannot, for reasons already given, accede. Prof. Jacobi quotes the well-known passage in the *Sundarakāṇḍa* in which Hanumat discusses in his own mind as to the language in which he should address Sītā. He considers whether he should use *vācāṃ mānuṣhīm saṃskṛitām*, or whether, *dvijātir iva*, he should use *vācāṃ saṃskṛitām* (I quote the text given by Prof. Jacobi, the Bengal recension differs considerably). Hanumat considers that if he speaks the polished language like a Brāhmaṇ, Sītā will take him for Rāvaṇa and will be frightened. He therefore determines to address her in the polished language of ordinary men and women. Prof. Jacobi considers that this polished language of ordinary men must mean Epic Sanskrit, while the language of the Brāhmaṇs means the Pāṇinean Sanskrit of the schools. But, surely, the difference between these two phases of the same language (they are hardly even differences of dialect) is too slight to justify a supposition that the use of one would frighten Sītā and the other not. A conversation of considerable length would have to take place between the two before Sītā could discover that Hanumat was talking not in Epic, but in Classical Sanskrit. A far more probable explanation would be that the polished language of ordinary men and women was the Prākṛit of the gentle folk, the fairly educated Kshatriyas and well-to-do persons round the court, while the Brāhmanical language was the Sanskrit of the schools, known to the twice-born classes, much as Latin was known in the middle ages. Prof. Jacobi says that the *Rāmāyaṇa* must have been written in its present language long before the time of the Aśōka inscriptions, because Sanskrit was not then a living tongue. I say that, for the very same reason, it cannot have been composed before that date, for, if it had, no illiterate, low-caste, *ku-śīlava* bards would have carried it down through the Prākṛit-period of the life of the Indian languages, in a Sanskrit dress.

But, it may be said:—"the author has, to a certain extent, accounted for the difference between Epic and Classical Sanskrit; let his critic find a better explanation." I admit the necessity laid upon me, and I find the clue in the history of Indian Epigraphy. Epic Sanskrit shews traces not of Sanskrit scholars drawing up to themselves, so to speak, the folk songs in the vernacular, and

translating them into the polished language; but the rise of the singers of these folk-songs to a classical level. So, in the inscriptions, we are able to trace the steady progress of vernacular composition, commencing with an almost pure Prākṛit and gradually approximating itself through centuries of attempts, through the various phases of monumental Prākṛit, through the *gāthā* dialect, to the almost correct Sanskrit of the latest epigraphs. At one stage, at least, of that progress the language was stereotyped by some cause or other in the language of the *gāthās*. What can be more natural than to assume a similar history for the epic poems? These folk-songs more and more nearly approached Sanskrit in their language, till they, too, were stereotyped by some great poet, some master, say Vālmīki, the Brāhmaṇa who had lived an impure life amongst hunters and their kin, and since then the form of speech used by him has been adopted as the model for all subsequent works of a similar nature. I admit that all this is mere hypothesis. All I can say is, that I know nothing against it, and that it at least fits in with established facts, as well as; the theory of Prof. Jacobi.

I must pass over the interesting chapter, in which the author shews the existence of many of the most advanced rhetorical ornaments in the *Rāmāyaṇa*, with the remark that, while Prof. Jacobi maintains that their existence proves the antiquity of these ornaments, it may equally be taken to prove the modern date of the poem. I would also willingly linger over his concluding chapter, in which he analyzes the Rāma Saga, and discusses in his own luminous style the connexion between the three Rāmas (Rāma Chandra, Rāma Halabhrī, and Paraśu Rāma) and Indra-Parjanya, as well as the later identification of Rāma with Vishnu. But I have already exceeded my allotted space with what are, perhaps, heterodox theories, and this chapter is worthy of an article to itself. I must be content with referring the reader to the book, and with again recording my obligation to the author of an essay of great interest, dealing with a work which is not only intrinsically of high poetical merit, and illumining many dark corners of antiquity, but which is noteworthy as being the foundation of the one Indian religion which, since the Buddha's time, successfully taught man's duty to his neighbours. In a future communication, I hope to be able to describe, for the benefit of readers of the *Indian Antiquary*, Prof. Holtzmann's interesting essay on the great companion epic of the *Rāmāyaṇa*, the *Mahābhārata*.

GEORGE A. GRIEESON.

Howrah, 22nd August 1893.

A NOTICE OF THE 'UMDATU'T-TAWARIKH.

BY THE LATE E. REHATSEK.

THE author of this work, **Lālā Sôhan Lāl Sûri**, — having been a *vakil* at the Court of the **Mahârâjâ Rañjît Singh**, through twenty-seven years of that monarch's reign, and through the entire period during which his successors occupied the throne of the Pañjâb, till the deportation of his last son, **Mahârâjâ Dalîp Singh**, by the British Government in 1849, — took advantage of his exceptional opportunities to compile a MS. of some 7,000 pages, relating to the events of the very stirring times in which he lived. A lithographed Persian edition of the said MS. having been placed at my disposal by the Editor of this *Journal*, I shall now proceed to give a notice of the work, which consists of five large volumes. The whole work, in contradistinction to the *Zafarnâma* of Rañjît Singh, noticed *ante*, in Vols. XVI. and XVII., is written in prose, excepting only a few verses occasionally interspersed, and a brief monotheistic address with which it begins. Owing to the minute detail in which the events mentioned in it are recorded, there is no doubt that the work is one of first rate importance to the student of Pañjâbî and Anglo-Indian History.

Vol. I., from Gurû Nânak, V. St. 1526, = A. D. 1469, to Ahmad Shâh Durrânî, St. 1828, = A. D. 1771.

After a few reflections on historiography, accounts of three modern vernacular works are given, the last being in allusion to the 'Umdatu't-tawârikh and its author. We are first told that in the reign of Aurangzêb, one Lâlâ Subhân Râi, an inhabitant of Batâlâ, composed an elegant and wonderful book, entitled *Khulâsatu't-tawârikh*, which contained accounts of the great Râjâs, beginning with Judishtar and ending with Râjâ Pirthîrâj, known also as Râjâ Pithaur of the time of Aurangzêb, in A. H. 1116.¹ This is followed by the 'Ibratnâma,² written by Mîr Qâsim Lâhôrî, on the wars of the sons of Bahâdur Shâh. Lastly, we are informed that our author, Sôhan Lâl Sûri the *vakil*, son of Ganpat Râi, who had spent much time in the study of Persian and Arabic, as well as in the pursuit of various sciences, produced an historical work, commencing with the events of A. H. 1017,³ which he completed in V. St. 1870 = A. D. 1823.⁴

Then follows a brief account of the Gurûs. The first, Bâbâ-Nânakjî, was born at Talvañdî in St. 1526,⁵ corresponding to A. H. 880, during the reign of the Sultân Bahlôl Lôdhî. He began to manifest signs of divine inspiration and to work miracles at the early age of twelve, his preaching attracting adherents from every part of the country. He afterwards composed the *Janam Sâkhî*, written in the Gurmukhî character, "listening to the explanations whereof puts all hearers into ecstasy!"⁶ He died during the reign of Salim Shâh Sûr at the age of seventy years.⁷ Although he had an intelligent son, Lakhmî Dâs by name, he refrained from appointing him his successor, but selected on his deathbed a faithful disciple, called Lahniâ, whom he surnamed Angad, to be Gurû after him. Angad occupied the position for thirteen years, and then died. He placed on the *masnad* Amar Dâs, a faithful disciple, who died after having been the spiritual guide of the people for twenty-two years. Amar Dâs appointed Râm Dâs to succeed him, and Râm Dâs held the position of Gurû for seven years. He was succeeded by

¹ Began 6th May 1704. [See Elliot, *Hist. of India*, where some very hard words are used towards this well-known work in the opening pages of Vol. viii. The date given above varies from Elliot's. — Ed.]

² [But see Elliot, *op. cit.*, Vol. viii. p. 237 ff. — Ed.]

³ Began 17th April 1608.

⁴ [But see *post*, p. 60 ff. — Ed.]

⁵ *Zafarnâma*, St. 1525 [A. D. 1468].

⁶ [This extraordinary statement may be valuable, if it relates the general educated Sikh belief of the last generation. But it is of course entirely wrong. See Trumpp, *Adi Granth*, p. ii. ff.: and the title of Sardâr 'Atar Singh's *Sakhee Book*, Benares, 1873. — Ed.]

⁷ *Zafarnâma*, St. 1596 [A. D. 1539].

his son Gurû Arjun, who departed this life after an incumbency of twenty-five years. His son, Har Gôbind, followed him, and occupied the position thirty-eight years, and was also succeeded by his son, Har Râi, who was Gurû for seventeen years. After him Har Kishn, his younger son, was Gurû for three years, when "the bird of his soul departed from the cage of the body."⁸ After him Têgh Bahâdur, the younger son of Gurû Har Gôbind, directed the Sect of the Sikhs for fifteen years, until at last "he fell by order of the Inscrutable One into captivity" and was slain at Shâhjahânâbâd in A. H. 1051,⁹ at the behest of the Emperor 'Âlamgîr. Thus ended the series of Gurûs, the first of whom was Nânak.¹⁰

After the above summary account comes a very detailed one of each Gurû separately, extending to many pages and interlarded with miraculous events. The orthodox series of the ten Gurûs ought to end with Gurû Gôbind, but in the work of Sôhan Lâl the biographies of many more, not generally reputed to have been such, are also given, as follows:—Gurû Gôbind Singh Jîv, Gurû Srîchand and Gurû Lakhmî Dâs Jîv in one chapter, followed by Gurû Râm Râiji, Gurû Miharbân Jîv, and again a Gurû Gôbind.¹¹

Then follow various chapters on political events, which may be summarised as follows. Reign of Bahâdur Shâh and his death at Lâhôr. The contests between his three sons. Reign of Muḥammad Farrukhsiyâr. Incursion of the Shâhzâda Muḥammad Mu'izu'd-dîn to Akbarâbâd (Âgrâ), his encounter with Muḥammad Farrukhsiyâr, and his defeat and flight in the direction of Shâhjahânâbâd (Dehlî). The revolt of Gurû Banda, and departure of 'Abdu's-ṣamad Khân. Decline of the power of Farrukhsiyâr. Reign of Raf'iu'd-darjât, son of the Shâhzâda Raf'iu'sh-shân. Reign of Raf'iu'd-daûla, the elder brother of Raf'iu'd-darjât. Reign of Raushan Akhtar, son of Shâhjahân, better known as Muḥammad Shâh. Arrival of Nâdir Shâh, his doings in the Pañjâb, and his departure to the East. Arrival of Nâdir Shâh in Lâhôr and Muḥammad Shâh's attempt to collect troops to meet him. Conclusion of treaty and the departure of Nâdir Shâh with Muḥammad Shâh to Shâhjahânâbâd after friendly intercourse. Affairs of the Şubahdâr Nawâb Khân Bahâdur, and various events occurring at that time.

Affairs of Munî Singh and Jârû Singh, with an account of the first rise of the Sikhs under the government of Khân Bahâdur, and his death in St. 1801 (A. H. 1156). Affairs of the Sardâr Jassâ Singh Âhlûwâlîâ, his subjugation of the Dôâb and the country across the Satluj, and his departure Eastwards. The demise of Khân Bahâdur, and the usurpation by Yahiya Khân of the Şubahdârship of Lâhôr. His subsequent capture by Shâh Nawâz Khân and final escape in St. 1802 to Shâhjahânâbâd. The despatch by Shâh Nawâz Khân of his *vakîl* Şâbir Shâh to Aḥmad Shâh¹² to invite him to invade India, and the arrival of Aḥmad Shâh. Death of Nâdir Shâh and the murder of his children. The assumption by 'Alî Qulî Khân of the title of Sultân, under the style of 'Alî Shâh. The succession of Sultân Ibrâhîm, and the gradual usurpation of power by Shâh Rukh and Sayyid Muḥammad. The first invasion of the Pañjâb by Aḥmad Shâh, and the flight of Shâh Nawâz Khân in the direction of Multân. *Departure of Aḥmad Shâh from Lâhôr towards Hindustân, and the war between Aḥmad Shâh Hindî and Aḥmad Shâh Vilâyatî in Sarhind, ending in the defeat of Aḥmad Shâh Vilâyatî at the hands of Mîr Mu'ainu'l-mulk, better known as Mîr Manû.* Departure of Aḥmad Shâh Hindî for the Pañjâb on account of the demise of Muḥammad Shâh, and the appointment by him of Mîr Mu'ainu'l-mulk to be Şubahdâr of Lâhôr, and Aḥmad Shâh Hindî's march in the direction of Dehlî.

⁸ The account of the *Zafarnâma* is different, not only concerning this Gurû, but also concerning Têgh Bahâdur.

⁹ Began 12th April 1641.

¹⁰ [The writer of the notice has become confused here, and his statements must be taken *cum grano*. — Ed.]

¹¹ [Is not *jîv*, however, the Pañjâbî word *jîv*, life? If so, Gurû Gôbind Singh comes into his right place in the text. — Ed.]

¹² Aḥmad Shâh Durrânî, otherwise called Abdâlî, is meant, on whose reign, see *ante*, Vol. XVI., and *post*, p. 72.

The first hostilities of the Sikhs, under the Sardârs Jassâ Singh, Harî Singh and Karôy Singh, during the sway of **Mir Mu'ainu'l-mulk**, their prevalence over him and their conquest of some portions of the Pañjâb. Arrival of Aḥmad Shâh for the second time in the Pañjâb, and the departure of Kûrâ Mall towards Multân for the purpose of encountering Shâh Nawâz Khân. Increase of the dominion of the Sikhs, who slay some Musalmân nobles, whilst Mir Mu'ainu'l-mulk "chooses to sit in the corner of retirement." Contest between Kûrâ Mall and Shâh Nawâz Khân, who is slain in Multân. Despatch by Aḥmad Shâh of Bârâ Khân as a *vahîl* to Mir Mu'ainu'l-mulk. Arrival of Kûrâ Mall in Lâhôr after conquering Shâh Nawâz Khân at Multân. Invasion by Aḥmad Shâh of the Pañjâb for the third time, his siege of Lâhôr, and death of Kûrâ Mall. Entry of Aḥmad Shâh into Lâhôr, *St.* 1809, and the oppression of the people by the Afghâns. Allegiance of Mir Mu'ainu'l-mulk to Aḥmad Shâh after the death of Kûrâ Mall. Marriage of Aḥmad Shâh to a daughter of Mir Mu'ainu'l-mulk, and his departure after levying immense sums of money.

The crossing of the Satluj by the Sardâr Jassâ Singh and other Sikhs and their depredations. The despatch by Mir Mu'ainu'l-mulk of Şidaq Khân with Adîna Bêg Khân in that direction. The death by cholera of Mir Mu'ainu'l-mulk in *St.* 1810 [A. H. 1165], and the appointment by his widow of the Nawâb Bhikhârî Khân to be Şûbahdâr of Lâhôr.

The fourth invasion of the Pañjâb by Aḥmad Shâh in *St.* 1813 and the preparations of the Sikhs to meet him. His plunder of Mathurâ and Bindrâban, and appointment of his son Timûr Shâh to be Şûbahdar of Lâhôr in *St.* 1814. His subsequent enforced departure into Afghânistân in *St.* 1815. The arrival of the southern Sardârs at Lâhôr under the command of Adîna Bêg. The petition of Najîb Khân to Aḥmad Shâh, which became the occasion of his fifth invasion of India. The conquests of the Sikhs in the Jâlandhar Dôâb under the **Sardâr Jassâ Singh, and coinage of money in the Sardâr's name.** The arrival of Aḥmad Shâh at Lâhôr, and his appointment of Hâjî Karîmdâd Khân and Amîr Khân to the charge of the town, and his departure to Hindustân. The troubles excited by the Sikhs and the burning of the outskirts of Lâhôr in *St.* 1816. Arrival of [the Marâṭhâ Generalissimo]¹³ Bhâo Râi at Akbarâbâd, and his coalition with Sûraj Mall Jâṭ. The removal of Shâh Jahân II. from the throne and installation of Mîrzâ Jahândar Shâh in his stead. The defeat of the Marâṭhâs at Pâṇipat after a war of about three months' duration and the departure of Aḥmad Shâh homewards. The depredations of the Sikhs after the departure of Aḥmad Shâh and his subsequent return for the sixth time to the Pañjâb, to avenge the injuries inflicted upon his officials, and his return to Afghânistân in *St.* 1818.

This is followed by a general coalition and rising of the Sikhs, who beleaguer Gurû 'Âqîl Dâs at Jhañḍiâlâ on account of his allegiance to Aḥmad Shâh. As soon as Aḥmad Shâh obtains information of the state of affairs, he quickly crosses the Aṭak and other rivers with the intention of surprising them. The Sikhs, however, obtain news of his approach, immediately abandon the siege, and fly to inaccessible localities in the mountains; whereon Aḥmad Shâh marches to Lâhôr, despatching some troops in pursuit of the fugitives, of whom they succeed in exterminating a great many after overtaking them at Gûjarwâl.

Samvat 1820. — The Sardâr Jassâ Singh Aḥlûwâlî causes confusion across the Satluj, and has a fight with Bhikhân Khân, Aḥmad Shâh's Thânadâr at Mâlêr(-kôṭlâ), and with Zain Khân, Thânadâr at Sarhind. Bhikhân Khân applies at Lâhôr to Aḥmad Shâh for aid against the Sikhs.

Samvat 1821. — The Sikhs now cause confusion in the Jâlandhar Dôâb, devastate for the second time the country across the Satluj, and ruin Sarhind after slaying Zain Khân and Bhikhân Khân.

The Sardâr Jahân Khân, who was ordered to attack the Sikhs, is disgracefully defeated by them. Aḥmad Shâh now invades the Pañjâb for the eighth time, Kâbulî Mall accompanying

¹³ See *ante*, p. 271, Vol. XVI.

him, in the direction of Sarhind. Kābulī Mall attempts to enter Lāhōr, but the Sikhs occupy it in St. 1822, and he marches to the hills of Jammūn and other parts.

The first volume terminates with an account of Almad Shāh's last invasion of India in consequence of his being informed that the Sikhs had again ousted his officials from their posts and committed depredations. After having, in his turn, committed others and installed new governors, he returns to Afghānistān, where he dies A. H. 1186.¹⁴

Vol. II., an account of the Sardārs Chart Singh and Mahān Singh, and a detailed account of Mahārājā Rañjīt Singh, up to St. 1887 = A. D. 1830.

This volume begins with an account of **Chart Singh**, the grandfather of Rañjīt Singh, who appears as a great freebooter and leader of depredators in ravaging the country. His head-quarters were at Gujrānwālā in the *zila'* of Rāmnagar, which he fortified, because of the habit of the Sikh chiefs of fighting among themselves for predominance, and uniting only to combat Almad Shāh when he invaded the Pañjāb, relapsing into domestic hostilities as soon as the foreigner ceased to assail them. Besides his contests with Sikh chiefs and Musalmān officials, it is recorded of Chart Singh that he was bold enough to enter Lāhōr in St. 1822, and to take away a very large cannon, which, after being dragged about the country, found at last a resting place at Gujrānwālā. He died in St. 1827, and was succeeded by his eldest son, **Mahān Singh**, who was as predatory as himself, and happened to be engaged in beleaguering Sayyidnagar, when the news was brought him that a son, **Rañjīt Singh**, had been born to him on Monday, the 2nd of the month Sangarandmanghar,¹⁵ St. 1837. After this joyous event, Mahān Singh continued the extension of his power, took possession of Sayyidnagar, ravaged the hills of Jammūn, imprisoned certain rebellious Sikhs, sent troops to aid Rājā Sansār Chand, took possession of the fort of Kāngrā, and again ravaged Jammūn. He then fell sick, but, nevertheless, carried on hostilities against the Bhañgī Misal, laid siege to the fort of Sōdhrā, till at last he was, on account of disease, compelled to retire with all his artillery and ammunition to Gujrānwālā, where he died on the 5th of Baisākh, St. 1847. His body, attended by all the Sardārs of the surrounding country, was cremated according to the Sikh fashion, and his son was during the same year installed on his throne. Contentions immediately arose between the two Diwāns, Lakhu Mall and Dal Singh, which, however, soon subsided, and the reign of Rañjīt Singh, on the whole, began auspiciously. He married in St. 1852, but shortly afterwards Shāh Zamān attacked Lāhōr for the first time. About this time Chait Singh rebelled at Rāmnagar, but was met by Rañjīt Singh and slain. Rañjīt Singh also had a fight with Shāh Zamān, when the latter attacked Lāhōr for the second time in St. 1855, and in the following year Rañjīt Singh obtained permanent possession of Lāhōr. In St. 1857 **Khark Singh**, the first-born son of Rañjīt Singh, was born.

In those days Rañjīt Singh was constantly moving about in order to extend his power. He besieged and took Akālgarh, marched to Fatehābād, where he made alliance with Fateh Singh Ahlūwālā. He then crossed the Rāvi, conquered the fort Chandīōt, and made his first appearance before Multān in St. 1860 for the purpose of receiving *naẓarānā*. He took possession of Ampitsar in St. 1861, where, after a while, **Jaswant Singh Hulkar** arrived to crave his aid against the English, but was informed that it would by no means be expedient to wage war against them. Rañjīt Singh then marched to the Kāngrā Hills; also again to Multān, and across the Satluj in St. 1863. He conquered Pathānkōṭ and Siālkōṭ in St. 1864, after which he returned to his capital at Lāhōr and received envoys from Shāhjahānābād (Dehlī). He next conquered the fort of Shekhūpura, marched to Qasūr, crossed the Satluj, and had a friendly interview with **Metcalfē Sahib** in St. 1864, = A. H. 1223. Meanwhile Munshī Bishṇ Singh had

¹⁴ A. H. 1184 according to the *Tārīkh Sulāṭnī*. See ante, Vol. XVI. p. 302.

¹⁵ [Sic in the MS. of Mr. Rehatsék. He means that Rañjīt Singh was born on the 2nd Māgh. *Saṅgrān* is the Pañjābī form of *saṅkrānt*, and *manghar* of *māgh*. — Ed.]

been despatched to Shâhjahânâbâd, whence he brought the information that **Elphinstone Şâhib**, "remarkable for courtesy," had told him that the Şâhibs of the "Company Bahâdur" would be highly pleased if Rañjît Singh were to visit those parts with a small escort, and establish harmony between them.

Rañjît Singh next crossed the Biyâs, visiting Fîrôzpûr, Farîdkôt and other localities for the purpose of making arrangements to levy *nazarâna* from the Sardârs, departing in *St.* 1864 from Farîdkôt to Chhôtâ Ambâlâ to celebrate the Dîwâlî festival on the banks of the Jamnâ. After levying *nazarâna* in Pañjâlâ, Nâbhâ, etc., he returned to Lâhôr, where he found Metcalfe Şâhib, and a cordial meeting took place between them. Amṛitsar was the residence of the English Envoy, and Rañjît Singh witnessed the disturbance between the Akâlî troops and the Envoy's escort there during the Muḥarram, A. H. 1224. All further discord was, however, avoided and the Envoy pacified by the "consummate tact of Rañjît Singh." Metcalfe Şâhib departed afterwards to Hindustân, upon concluding a treaty with the Maharâjâ, to be maintained by Colonel Lônî,¹⁶ the commandant of the fort of Ludhiânâ, which the English had been allowed to erect. The contents of this treaty were as follows:— (1) Armed Sikh troops are not to cross the Satluj for waging war. (2) Any forts across that river, which were in possession of the Sikh government before the arrival of the English, are to remain so, their garrisons being maintained and dues levied as heretofore. (3) The estates across the Satluj in possession of Râjâs are to be enjoyed by them without let or hindrance. (4) This treaty is to be considered annulled if any one of these points be transgressed. One copy of this document in English was to be in possession of Metcalfe Şâhib, and another to be in the custody of the Sikh government. It was written by the hand of Faqîr 'Azîzu'ddîn in *St.* 1865, on the 18th Baisâkh; A. H. 1224 in Rabî'u'l-awwal; the 25th April, A. D. 1809.

The events above alluded to give in very brief outline the contents of this volume; but they are there recorded in the most minute detail, and the book would accordingly be of great value to the student of the earlier part of Rañjît Singh's career and of the history of the Pañjâb at this time. To attempt to note here, even in outline, the various and complicated stories related would, however, only confuse the reader and be of no practical value. It is to be noticed that allusions to the English and to the foreign military adventurers in Rañjît Singh's service are few and far between.

Appendix to Volumes I. and II.

This contains a succinct account of the Sikhs from the days of Gurâ Nânak and his nine successors, of their condition after the death of Banda Bairâgî, and of the formation of their six chief Misals, and shews how they finally merged into one body under the Lion of the Pañjâb. It really consists of a great number of short biographies, commencing with those of the Gurûs, and giving many details at great length. Some of the events recorded in this appendix occurred as late as A. D. 1825.

Vol. III. Part I., a diary kept in St. 1888 (A. D. 1831).

News arrived that **Burnes Şâhib**, *vaqîl* of the English, had arrived at Bahâwalpur, and the Dîwân Ajûdhia Parshâd was ordered to meet and to entertain him. Letters from **Captain Wade Şâhib** also arrived with the information that the Governor-General intended to pay a visit to the hills, and he was, in fact, at Shâhjahânâbâd in order to proceed to Simla. Preparations were, therefore, made to entertain him. Under Rañjît Singh's orders the Sardâr Harî Singh Nalwâ, Faqîr 'Azîzu'd-dîn, Gulâb Singh Karnêl [Colonel], and the Dîwân Môtî Râm collected 265 soldiers with gold-embroidered uniforms, 4 *chôbdârs*, 5 horses with costly saddles and other things suitable for presentation, and went to Ludhiânâ, where they offered the gifts to Captain Wade, who accepted them, and in turn presented Faqîr

¹⁶ [Sic in the text, but Ochterlony is meant, as the name invariably appears as Lony Akhtar whenever it occurs again. — ED.]

'Azizu'd-dîn with pearls, bracelets, jewellery, two shawls, two elephants with golden howdahs, a tent, carpet-spreaders, and a torch-bearer. When the "Lord Şâhib"¹⁷ arrived at Karnâl, he purchased some ground from the cultivators, and caused a **cantonment** for white soldiers to be built. Meanwhile **Captain Wade**, who is never mentioned in the text except as the "**Kaptân Şâhib**," lived at the court of Rañjît Singh, till the 25th of Jêth, St. 1888. On his departure he was presented by the Mahârâjâ with many valuable gifts, and among them was a diamond ring which the Mahârâjâ took off his own finger and threw to the Captain Şâhib. His companion, **Murray Şâhib**, likewise obtained gifts. Captain Wade had post horses laid to Simla, which he reached in four days from Ludhiânâ.¹⁸ Rañjît Singh entrusted him with letters both to the Commander-in-Chief and to the Governor-General [*Lât Şâhibân jañgî wa mulkî*], and he promised to do his utmost towards the maintenance of harmony between these high personages and Rañjît Singh. Afterwards Burnes Şâhib¹⁹ arrived in an official capacity at Lahôr, and met with a honourable reception. Captain Wade also returned and was entertained with various amusements, and given presents, as well as a "Doctor Şâhib" [? Murray], who appears to have accompanied him.

As the long expected interview with the **Governor-General**²⁰ was now approaching, and he had already reached Amrîtsar, Rañjît Singh issued orders to provide his own army with all the necessaries, by which probably new uniforms and accoutrements are meant, so as to make a good appearance in the reviews. The neighbourhood of **Rûpar**, where the meeting was to take place, was beautified, and costly tents had to be constructed and erected for the accommodation of the Governor-General. At last Rañjît Singh himself started, continuing to march till he alighted at a distance of three *kôs* from **Rûpar**. There the Jarnêl [General] Şâhib Bahâdur, brother of the Commander-in-Chief, and other English gentlemen, waited upon Rañjît Singh to enquire after his health, and a deputation for the same purpose was sent to the Governor-General, with presents, such as horses, dresses, and the sum of Rs. 11,000 in a bag of *kimkhâb*. Sardâr Fateh Singh Âhlûwâlî and Sardârs Nihâl Singh and 'Atar Singh Kâlîânwâlî introduced the English gentlemen who visited Rañjît Singh. They took off their hats as soon as they reached the brink of the carpet, and Rañjît Singh received them with great courtesy, causing five of them to take seats on chairs on one side, while he himself sat on the other with Râjâ Hîrâ Singh and Sardâr Nihâl Singh. The Şâhibs on behalf of the Governor-General presented Rañjît Singh with the sum of Rs. 15,000, which they deposited in front of him in eleven bags of *kimkhâb*. Then a conversation ensued, Rañjît Singh asking his guests to cover their heads, but they replied that it was as a mark of civility to keep the head uncovered. He asked whether all Şâhibs were the same in understanding and knowledge. They replied that all were equal, but that their attainments depended upon their intellect and discernment, to which opinion he fully assented, saying that not even the fingers of a hand were equal. He further asked how long it took to drill a regiment, and they replied that it took six months. To his question concerning the occupations of the Governor-General they replied that he was always engaged in writing. To his remark that he had marched in six days from his capital to Rûpar, the Şâhibs replied, that, as in long journeys, if quickly made, a loss of camels, elephants and horses was incurred, they themselves travelled only a few *kôs* per diem, except in cases of necessity. Rañjît Singh answered that his own troops marched twenty *kôs* at a time, and that he had from the beginning of his reign always been fond of long stages. To his question whether they were personally able to hit a target with a cannon ball, they replied, that this was the business of soldiers and artillerymen. The conversation turned even upon wine (*sharâb*), which the Mahârâjâ said was very good in

¹⁷ The name of the Governor-General is never given. He is usually called *Lât-mulki*, "Lord of the country," whilst the Commander-in-Chief is given the title of *Lât-jañgî*, "war-lord."

¹⁸ Captain Wade is often mentioned by the author and praised in every way, chiefly because he entertained a high opinion of the author's work, although he had not read it, but only manifested a wish to do so.

¹⁹ I. e., Alexander Burnes, called Bârnas Şâhib in the text, and later on Iskandar Bârnas. See *ante*, Vol. XV. p. 268.

²⁰ Lord William Bentinck, whose name is not even once given in the whole work.

Lâhôr, and that at the proposed banquet he would make the Şâhibs taste some. He also informed them that he possessed a well drilled troop of female soldiers, but they replied that they had been shewn a "Zanâna Regiment" able to perform all the military exercises belonging to the Nawâb of Lakhnau.

The Governor-General established himself on the other side of the river with his elephants, camels, troops, etc., and Rañjît Singh paid him a visit, the road being lined with European soldiers on the one side and with Pûrbhiâs on the other. He was received by the Governor-General himself with due ceremony, and given a seat in the tent in the midst of a number of his own Sardârs, whilst on the other side about fifty Şâhibs took up positions. Captain Wade and Prinsep Şâhib acted as interpreters, and after the first compliments and presents had been exchanged, Rañjît Singh mentioned one by one the name of each of his Sardârs, thus introducing them to the Governor-General, who, mindful of oriental usages, had provided a number of singing women and musicians in the adjoining tents to amuse the company. After a while Rañjît Singh called for his horses, whose feats he exhibited to the Governor-General, and, presenting one of them to him, took his departure.

When the Governor-General paid his return visit, he passed through lines of troops dressed in *kimkhâb* and was met by Rañjît Singh on the bridge with all his Sardârs, whence they all proceeded together to the great tent of the Mahârâjâ, salutes being fired all the while. The names of all the Sardârs present are given, and of about sixty Englishmen, which it will, no doubt, some day exercise the ingenuity of scholars and historians to decipher. Prinsep Şâhib, who was asked by Rañjît Singh to state the position and employment of each of the English gentlemen present, introduced them in turn. The Governor-General then reviewed the Sikh troops, and was finally asked to have a look at the women, dressed in uniforms, who had been assembled in a tent. After this he departed to his own camp. On the 14th of Kârtik, Rañjît Singh witnessed a review and manœuvres of the European troops, on which occasion all the Sardârs, who accompanied him, appeared dressed in coats of mail. Subsequently, the Governor-General paid a visit to the Sikh camp for a similar purpose, and manifested his pleasure at beholding the spectacle. A musical entertainment was also arranged in a costly and brilliantly illuminated tent, which was attended by the Governor-General and his suite, including his wife and several other English ladies. The next evening Rañjît Singh was present at a similar entertainment in the English camp. After some more banquets and reviews, Rañjît Singh took his leave and departed on the 18th of Kârtik to Amritsar, whence he proceeded to Lâhôr. Then various hunting parties, given to various English gentlemen, but chiefly to the often mentioned Captain Wade, are described, and also Rañjît Singh's interviews with Burnes. The volume abruptly terminates here.

Vol. III. Part II., a diary kept in St. 1889 to St. 1892 (A. D. 1832-1835).

This part commences with orders to various Sardârs for the proper celebration of the **Hôli festival**, and the description of a hunting expedition of Rañjît Singh, who afterwards made excursions to various parts of the country, and had interviews with his vassals. Next follows a description of his wedding with "**Gul Bêgam.**" Many pages deal with the visits of Captain Wade, of whom Rañjît Singh appears to have been very fond. Letters are also noted from Alexander Burnes, who writes that, after travelling through Afghânistân and sojourning in Hirât, he had reached Mashhad. Courteous replies are sent to him, the Mahârâjâ entertaining even at that time misgivings as to the approach of the Russians; but as to his own dominions, he appears by this time to have attained such authority in them, that all transactions with his feudatories are of an amicable character. He is, nevertheless, constantly marching about and paying them visits, and hunting in various parts of the Pañjâb and Kashmîr. It happened that, about this time, the Mahârâjâ fell sick, and, becoming very weak, summoned the author of this work one day to his presence, asking him of what use his science was, and to shew it by curing him. The author then informed Rañjît Singh, that **pûjâ to the planet Saturn** would be useful, and was asked to arrange the matter. He obtained the appropriate incantation from an astrologer of Basôli,

which was carefully recorded. Bhâi Śâhib Bhâi Gôbindrâmjî duly performed the *pûjâ* in strict accordance therewith, and the Mahârâjâ forthwith recovered his health!

This part of Volume III. contains accounts of the celebration of festivals, the distribution of alms, the various movements and errands of Sardârs, of the French officer Allard and of Avitabile and Ventura the Italians, which are recorded just as they happened to occur. The presents sent to the King of England, those given to the Governor-General, to Mr. Metcalfe, to Captain Wade, to Mr. Clark, and to the wife of the Governor-General, are all enumerated in detail. Also a "Padre,"²¹ whose name is not given, was honourably received by Rañjît Singh, who, being about to undertake a hunting expedition, invited the Padre to accompany him, or, if he preferred to stay in Lâhôr, to pay visits to various localities worth seeing there. The Padre, however, preferred the chase and so he, Shahâmat 'Alî Munshî, and Captain Wade accompanied by Rañjît Singh, went out together pig-sticking! News arrived that the Governor-General was to depart to Europe, and that Metcalfe Śâhib would occupy his position in Calcutta as his Lieutenant. Captain Wade sent a book on military drill to Rañjît Singh in English, but no one could be found able to translate it, Ventura Śâhib asserting that there was no one in the Pañjâb capable of doing so. Later on, Rañjît Singh issued a *parwâna* to Ventura Śâhib, ordering the author of this work, Lâlâ Sôhan Lâl, to translate the book under his supervision, but Ventura being undecided and Rañjît Singh not pressing the matter, it fell into abeyance. The English gentlemen of Fîrôzpûr requested the Mahârâjâ to grant leave to Ventura to celebrate their new year's festival with them, and so he issued a *parwâna* to that effect, and sent him away with gifts.

Mikshan Śâhib (Mackeson) paid a visit to Rañjît Singh, and was well entertained. Certain Śâhibs having recently arrived from Europe, Rañjît Singh asked Captain Wade for instructions as to how they should be received, and he wrote in reply that they were only travellers who had come to see the country, and that the same hospitality should be dispensed to them as had formerly been shewn to Jâkman,²² which was accordingly done. Two gentlemen of this party, namely, Baron von Hûgel and Win Śâhib (de Vismes), were introduced in audience to Rañjît Singh by Mikshan Śâhib, and were received with honour and questioned by the Mahârâjâ with the following extraordinary result:—

Q. — Are you servants of the "Company Bahâdur" or not?

A. — We are servants of our own king.

Q. — What is his name?

A. — He is called Jarmanî.²³

Q. — What was your position in the service of your king?

A. — We were colonels of cavalry.

Q. — What was your pay?

A. — Two thousand rupees.

Q. — You must teach us your military drill.

A. — We intend shortly to return to our country, and some time would be required to impart the required instruction.

Q. — Why have you brought so many skins of animals?

A. — We desire to shew them to our king as specimens of the beasts of this country.

Q. — What relations are subsisting between your king and the "Company Bahâdur"?

A. — Formerly a war was carried on between them, but it is at present three years [*sic*] since they have been at peace with each other.

²¹ Probably a Bishop.

²² Jaquemont the French botanist.

²³ King of Prussia is meant.

Q. — The people say that even in the night when you are asleep, you keep muskets leaning against your breasts; explain the meaning of this.

A. — We are very fond of hunting, and when during the night some wild beast comes in sight, we immediately rise and shoot it.

Q. — What is your opinion of the governor of Kashmîr?

A. — He keeps the country in good order.

Q. — The people say that he is robbing my government.

A. — Then he should be removed.

After this conversation the foreigners took leave, but were afterwards hospitably entertained on several occasions, and given presents.

On another occasion the same gentlemen met Rañjît Singh at Shâh Bilâwal, and he ordered **Rajâ Suchêt Singh** to cause the cuirass-wearing cavalry to manoeuvre, who shewed much dexterity in shooting with guns at targets, which fact the Şâhibs promised to bring to the notice of their king. They asked about the number of the cavalry, and were told that both the infantry and cavalry²⁴ amounted to about 5,000 men. To the enquiry of Rañjît Singh, whether the king of France or the king of England was the more powerful, the Şâhibs replied that the dominions of England were extending day by day. Then the Şâhibs asked what the use of wearing cuirasses might be. And Râjâ Suchêt Singh explained that a cuirass cannot be damaged by a sword, giving three or four blows with his own sword then and there on a soldier's cuirass, which had no effect on his body. The Şâhibs, who were much pleased with what they had seen, were asked whether in their opinion the cavalry or the infantry were the best, when Baron von Hügel stated that he belonged himself to the cavalry service and highly approved of that arm, whilst de Vismes said that as he belonged to the infantry he considered it to be the better, but that in case of need both branches of the service would be useful.

Vol. III. Part III., a diary kept in St. 1893 (A. D. 1836).

This part commences with a mention of the alms and charities bestowed during the month Chait St. 1893, and records interviews between Rañjît Singh and a number of his Sardârs and officers, and his journeys to various parts of the country. An interview between the Governor-General and Rañjît Singh near the Satluj is also described. On this occasion they both paid a visit together to the fort of the Bhaugis, and the English gentlemen admired the fruit on the trees along the road, which had been gilt and silvered! The wedding of the **Kaṅwar Nau Nihâl Singh** was also celebrated about that time at Aṭârî, the Governor-General being present at the festivities, which were on a magnificent scale and were afterwards continued in Lâhôr, to which place Rañjît Singh journeyed in company with his Lordship.

Vol. III. Part IV., a diary kept in St. 1894 and St. 1895 (A. D. 1837-38).

In St. 1894 Rañjît Singh paid visits to the camp of the Governor-General, and witnessed the manoeuvres of the English troops and the practice of the artillery. Afterwards the Governor-General paid him return visits, was entertained at banquets, and saw the displays which take place in the celebration of the Hôli festival. The Governor-General was much pleased with Nau Nihâl Singh, and congratulated Rañjît Singh for having chosen him as his successor. His Lordship also promised to report to London the hospitable treatment he had met with.

Considering that the names of many English officials — of course, excepting that of the anonymous, but oft recurring and beloved, Captain of Lûdhiânâ (Wade) — are mentioned, it is surprising that neither the author nor Rañjît Singh himself appears to have known the names of the highest functionaries, and when another Lât Şâhib is expected to pay a visit to the Pañjâb, Rañjît Singh is made to say:—

“ I shall have had the pleasure of meeting three Lât Şâhibs; the first was the Lât Şâhib

²⁴ On the spot.

Rūpaṛwālā, the second the Jaṅgī Lāṭ Ṣāhib, who was present at the wedding of the Kaiwarjī, and the third will be the Lāṭ Ṣāhib Mulki, who is now going to honour us with his presence."

As the last mentioned Lord Ṣāhib was gradually approaching the Pañjāb, due preparations were made for his reception, and among other things not less than 300 elephants were got ready for his camp. But Captain Wade²⁵ sent a letter to Rañjīt Singh, that the Lāṭ Ṣāhib, being much distressed by the heat, would first spend two months in Simla, and would then be glad to meet the Mahārājā. After this a letter arrived from Rāi Gōbind Dās, reporting that the Lāṭ Ṣāhib had left all his baggage at Mēraṭh, and had sent back "the *shāhzādas*" to Calcutta, and that he was travelling to Simla alone, to which Rañjīt Singh sent a reply to the effect that he desired to know how much of the Lāṭ Ṣāhib's baggage had been left behind and how much had been taken with him, and he further wanted a detailed account of how many "European *shāhzādas*" had been sent back to Calcutta, and who they were!²⁶ Having invited Mackeson Ṣāhib to a hunting party, which lasted for some time, Rañjīt Singh asked him many questions about the Lāṭ Ṣāhib and other matters. The Mahārājā was, however, somewhat displeased when it was reported to him that Mackeson was in the habit of writing down all the occurrences of the day in the evening daily, and eating his dinner only after he had done so. The Mahārājā observed that the Ṣāhibs had had a free run all over the country during the last 25 years, and ought to know all about it. Nevertheless, most cordial relations continued and Mackeson remained for some time.

There were no internal troubles, and when on a certain occasion the Afghāns sallied out from the fort of 'Alī Masjid, they were repulsed by the cavalry of Allard, which thus earned the praises of Rañjīt Singh. News from Kābul arrived that a Russian envoy had proposed to Dōst Muḥammad Khān to let his son go to Russia for the purpose of strengthening the bonds of friendship. To this the Amīr had replied that he was on good terms with the English who were his neighbours, whereas Russia was a distant country. On hearing this story, Burnes Ṣāhib²⁷ was reported to have expressed his astonishment that European Sardārs²⁸ could talk one way at night, and another in the morning. Lord Auckland sent a letter to Burnes Ṣāhib to inform Dōst Muḥammad Khān that if he entertained loyal intentions towards the English, who were allies of the Sikh government, and if he desired to retain their amity, he ought to send away the Russian envoys. Some time afterward the Mahārājā asked Mackeson Ṣāhib concerning this matter, and was informed that Dōst Muḥammad Khān had given only elusive replies to Burnes. Later on Wade informed Rañjīt Singh that letters from Burnes had arrived reporting treacherous intentions on the part of Dōst Muḥammad Khān, that the Lāṭ Ṣāhib had recalled him, and that he was now on his way from Kābul to India. Rañjīt Singh at once sent orders to Avitabile Ṣāhib that on the arrival of Burnes Ṣāhib in Pēshāwar, he was to present him with the sum of 500 rupees and 31 dishes of sweetmeats, by way of welcome.

One day, after having received some English gentlemen, Rañjīt Singh fainted on account of the heat and the warm clothes he was wearing, but Bhāi Gōbind Rām opened his mouth and poured into it a medicine composed of rubies, musk, and rosewater, whereon the Mahārājā recovered consciousness and allowed himself to be divested of his clothes! He gave strict orders not to reveal to any one what had taken place, ordered the sacred *Granth* to be read to him, to which he listened for some time, and performed the ceremony of *suchita*, which consists of washing the hands, head and feet. Before the day had closed, he was well enough to ride out and to divert himself with hunting. Not long afterwards information was brought that Burnes had arrived, and had been hospitably entertained in the camp of Avitabile. On

²⁵ Wade is said in this work to have allowed only such Europeans as he approved of to visit the Court of Rañjīt Singh, and to have further issued instructions as to how they were to be treated. He appears to have been consulted on many occasions and to have thus played an important part in the history of the Pañjāb at this period.

²⁶ [This quaint statement probably means that the Governor-General left his family at Mēraṭh and went on to Simla alone. — ED.]

²⁷ Who was at that time in Kābul.

²⁸ [Meaning apparently the Russian envoys. — ED.]

his arrival at Lâhôr, Burnes and several other officers were received by Rañjit Singh, who questioned Burnes on various subjects as follows :—

Q. — You have no doubt exerted yourself in Kâbul for the best ?

A. — Although I imparted salutary advice to Dôst Muḥammad Khân with reference to his attitude towards the British and the Sikh governments, telling him that they would support his own if he kept on good terms with them, he disregarded me, saying that his government depended on predestination, and that he must carry it on according to his fate, and there was no profit whatever in the amity of the said two powers.

Q. — If, by the vicissitudes of time, and his own ill luck, Dôst Muḥammad Khân fails to heed your advice, his reign will soon come to end, and his country be trodden under foot by cavalry, as will be demonstrated by the said two governments as soon as the rainy season ceases. It is reported that the Qâjâr-wâlâ²⁹ has abandoned the siege of Hirât and has departed.

A. — It is not likely that he has done so.

Q. — Are there any troops of the Shâh of Russia with the Qâjâr-wâlâ to aid him in the contest ?

A. — It is quite certain that there are none, although the Russians agree with him and encourage him.

Q. — What is the strength of the army of the Qâjâr-wâlâ ?

A. — It amounts to about 60,000 cavalry and infantry.

Q. — What troops has Dôst Muḥammad Khân ?

A. — He has 12,000 cavalry and infantry, but his army is in a bad condition, unfit for war, and would be unable to offer resistance, if hostilities break out.

Q. — What sum is contained in the treasury of Dôst Muḥammad Khân ?

A. — There is not one *dâm* in the treasury, and the revenues are spent daily as they come in.

Q. — What is the amount of his artillery ?

A. — He possesses 35 pieces of cannon, and carries four *ghubâras* in his suite.

Q. — What kind of man is Harlan ?³⁰

A. — He is an ungrateful scoundrel, and will be brought to judgment by his own misdeeds.

Q. — How is Pêshâwar governed, and what is the condition of the people ?

A. — Pêshâwar has been well governed by Avitabile, and the people are grateful for his administration. Allard and Court maintain the troops in prime order. They have so improved the fort of Fatehgarh that there is no other like it in the country, and there is no change in the loyalty and devotedness of Avitabile.

Q. — It has been reported that Avitabile has committed great defalcations in the revenues of Pêshâwar ?

A. — The Şâhibs know nothing about such reports.

Q. — What kind of places are Khaibar and 'Alî Masjid ?

A. — Khaibar is like a gate with a padlock on it, but the people of Khaibar are greedy of money, and will do anything for ready cash, so that the real key to the padlock is money, on the payment of which the gate becomes passable, either way, with ease.

In a subsequent conversation on the same subject, Burnes again spoke of the weakness of Dôst Muḥammad Khân, and of the wise resolution of the British authorities to set up Shâh

²⁹ [The Shâh of Persia. — Ed.]

³⁰ [For the doings of Dr. Harlan, see Cunningham's *Sikhs*, p. 212 ff. — Ed.]

Shujá'a as his rival, and to take him with them in the impending contest with their army from Shikárpúr to Qandahár.

Once certain English officers tried to persuade Rañjít Síngħ not to trust the foreigners in his service, because they would be of no avail in time of need: but he strenuously took their part, saying that Allard, Ventura, Court, Avitabile and other high officials had loyally served him during many years, had organised his army, and had so justly carried on the civil administration of his country that the people were grateful for it; whereas in former times, when Pêshâwar had been governed by his own Sardárs, there were perpetual contentions with the landholders; moreover, under the Europeans' administration not a trace of brigandage remained in the country formerly so insecure. He said that, for these reasons, he trusted his foreign officers, and had no doubt they would jeopardise their lives for him if need be. The English gentlemen rejoined that all this was quite true, but that the Mahârâjâ ought, for all that, to put no trust in foreigners.

In course of time it appeared that the English intended to begin the proposed war with Dôst Muḥammad Khân by the invasion of Afghânistân, and were concentrating troops to that effect, some arriving from Bombay, by way of Sind; but Rañjít Síngħ, although on cordial terms with the English and sympathising with them, kept himself neutral.

*Vol. III. Part V., a diary from 17th Bhádôn, St. 1895, to 15th Hâr, St. 1896
(1838 and 1839 A. D.)*

While Rañjít Síngħ was sojourning at Râmbâgh the news arrived that one of his ladies, Mâi Chandân by name, had, on the 3rd of Bhádôn, given birth to a son, afterwards Dalip Síngħ, and the Mahârâjâ rejoiced greatly.

Lord Auckland, the Governor-General, arrived at Firôzpúr, and several interviews took place with the usual ceremonies between him and Rañjít Síngħ. Long descriptions of the etiquette observed, and the persons present, are given, as well as of the reviews of the Síkh and English troops. Afterwards the Governor-General paid a visit to Amṛitsar and to Lâhôr. The account of this visit is given in the detail usual with this writer.

Rañjít Síngħ had, on two or three occasions, suffered from weakness and fainting fits, and on the 10th of Hâr, he became so seriously indisposed that his *hakîms*, who had before relieved him somehow, despaired of their ability to cure him by their strengthening and exhilarating drugs. He spent a restless night, sleeping alternately inside and outside his tent, and when the morning dawned, his physicians held a consultation, during which Bhâi Gôbind Râm said that the disease was alternately violent and gentle, but 'Azîzu'd-dîn replied that it was beyond the power of the intellect to fathom it! The critical state of Rañjít Síngħ was brought to the notice of the Sardâr Ajít Síngħ, who hastened to the presence of the Mahârâjâ without eating his food, and orders were issued to send troops to guard the twelve gates of Lâhôr, and to prevent any armed men from entering it. The courtiers remained all the next night watching at the bedside of the patient, and after feeling his pulse on the morning of the 12th, the physicians declared that it was much stronger, and that he would recover his health. Alms on an extensive scale and gifts to the temple of Amṛitsar were disbursed by Rañjít Síngħ, who also performed his devotions, but knew full well that his end was near at hand. After a time the intervals of consciousness became gradually shorter, and the *hakîms* found at last that pulsation had ceased. On this Bhâi Gôbind Râm said to the dying Mahârâjâ in a loud voice that Râjâ Suchêt Síngħ was present, and requested him to cast a glance at him, but Rañjít Síngħ merely opened his eyes and closed them again for ever! When Rañjít Síngħ was dead great lamentations ensued, and on the 16th of Hâr the Kanwarjî Khark Síngħ had his corpse bathed in Ganges water, dressed in perfumed saffron coloured garments, and adorned with bracelets, anklets and a diamond ring. All the preparations having been duly made, the corpse was burned on a funeral pyre constructed of sandal-wood saturated with oil. The concourse of people was great, but no disturbances occurred.

*Vol. IV., a diary from 17th Hār, St. 1896, to Kārtik, St. 1902 (1839 to 1845 A. D.)*³¹

Khark Singh announced his accession to the throne by sending letters to Rājā Gulāb Singh, to Sardār 'Aṭar Singh, to the governor of Kashmīr, etc., and, among English officials, to the Lāt Śāhib (Governor-General), to Colonel Wade, to Clark Śāhib and to Lawrence Śāhib, informing them of his intention to follow the example of his father, and of his anxiety to remain on friendly terms with the British government.

A somewhat confused account is given of a conspiracy, which seems originally to have had for its object the deposition of the *wazīr* Chait Singh, but ended in his murder, the perpetrator of which is not named in this work. Khark Singh is represented as retiring and Kañwar Shēr Singh as performing various supreme functions, such as corresponding with and receiving English officials, transacting business with the Sardārs, etc. He even desired to meet the Governor-General when he crossed the Satluj, but his Lordship sent word that being in bad health, and unable to bear the roar of artillery, which the salvoes of the interview would entail, he desired to reserve the pleasure of meeting him till his arrival in Lāhōr. The Kañwar was, however, consoled in his disappointment by receiving visits from various English officers. Meanwhile, the Mahārājā Khark Singh fell a prey to fever and died, the beginning, progress and treatment of his malady with medicines and incantations by holy men being narrated at great length. Kañwar Shēr Singh was then called to Lāhōr, and took his share in the lamentations and funeral ceremonies. He also consoled with Rānī Chand Kaur, the relict of Khark Singh, paying her visits of ceremony, but trying, nevertheless, to get her out of the way by advising her to visit the Ganges and other places, but she demurred and remained in Lāhōr; and so far from effacing herself, assumed the reigns of government as soon as Shēr Singh departed to Batālā, the council over which she presided being composed of four members:—Sardār 'Aṭar Singh Sindhānwālīā, Jam'adār Khushhāl Singh, Sardār Lahnā Singh Majithīā, and the "Rājā Śāhib."³²

After this event the Rājājī³³ demanded leave to retire to Jammu, which the Rānī reluctantly granted. As he departed, he despatched letters to Shēr Singh, informing him of what had taken place, and to the Generals and Colonels of the army, inviting them to pay allegiance to Shēr Singh, as soon as he might arrive in Lāhōr. Shēr Singh obtained possession of the town at once, but the garrison of the citadel offered resistance and surrendered only after a siege of three days. After this proclamations were issued to the population, advising the inhabitants to be in dread of no further hostilities, and to resume their usual occupations.

Shēr Singh now began to reign openly, and narratives are given of his interviews with his own officials, as well as of those with English gentlemen, and of the celebrations of various festivals, Hōlī, Dasahrā, etc. An account is given how certain Sikh officers meditated treachery by alleging that they had put their sovereign under obligations in placing him on the throne, and that instead of fulfilling the obligations he had kept the Rānī, who was their real mistress, in durance vile. They, therefore, asserted that she ought to be liberated and the Mahārājā removed. The matter was, however, settled by Shēr Singh's party, who suborned four of the Rānī's maids to poison her in a draught of rosewater and musk. The poison soon took effect and she expired despite the efforts of the *hakīms* to save her life. The four girls were punished by having their hands cut off, and died in a short time. The Rānī was the mother of the Kañwar Nau Nihāl Singh, and so the Mahārājā, Shēr Singh, paid him a visit of condolence, and assured to him the secure possession of his *jāgīrs* and other property. The Sardār Ajit Singh Sindhānwālīā returned to Lāhōr, and Shēr Singh went on to transact all kinds of business with his own subjects, and had many friendly interviews with British officials till the 19th of Sha'bān 1259, when the Sardār Ajit Sindhānwālīā made his appearance with a number of

³¹ There is a gap of four months in this volume.

³² Name not given. [Dhyān Singh.—ED.]

³³ Dhyān Singh, the *wazīr* during the previous government, is always thus designated in the text.

retainers fully armed in the garden of Shâh Balâwal,³⁴ where the Mahârâjâ was sitting in public assembly. The Mahârâjâ complimented the Sardâr on his fine equipments, and desired to examine his gun. But, in handing to him, the Sardâr turned the muzzle of it suddenly towards him, and shot him dead. A general confusion ensued, and many who had attended the *darbâr* took to their heels; but the Sardâr, not satisfied with having murdered the Mahârâjâ, went to the garden of Têj Siŋgh, where he found the Mahârâjâ's little son Partâb Siŋgh and killed him with a sword.

The Râjâ Sâhib (Dhyân Siŋgh) had taken refuge in the citadel, where also many of the scum of the people had collected, and the tradesmen of the city were so frightened that they conveyed their goods in all haste to their domiciles and closed their shops. The Khâlsâ troops soon arrived, entering by the Dehlî gate, Ventura Sâhib with his regiment also putting in an appearance. The Sikh soldiers plundered the town, and took the citadel, climbing into it with scaling ladders, and plundering all the apartments of the palace, so that in a few days afterwards the *bâzâr* was full of goods for sale. Great lamentation afterwards ensued among the inhabitants of Lâhôr when Hirâ Siŋgh arrived with the corpse of his father, Dhyân Siŋgh, who had been slain in the citadel, and placed it upon the funeral pyre. Ajit Siŋgh, who had witnessed the prowess of his enemies in the citadel, was so dismayed that he betook himself to the northern wall, intending to let himself down by a rope, but it broke, and his fall attracted the attention of the sentry. Several men at once ran up, slew him, and, after dragging about his corpse, threw it into the moat.³⁵

After tranquillity had been restored, heralds were sent round Lâhôr to proclaim a general amnesty, and to announce to the people that Dalîp Siŋgh had been raised to the throne, with Hirâ Siŋgh as his *wazîr*. The same information was also despatched abroad. The whole Court now considered it proper that Dalîp Siŋgh's formal installation should take place on a propitious day and hour, according to the indication of the stars, and so astrologers were consulted, and they fixed on the 22nd of Mâgh as the proper day. On that day he was accordingly dressed in new garments, made to perform the required ceremonies, and seated on the throne. Bhâi Râm Siŋgh with Bhâi Gôbind Râm marked his forehead with the *qushqas*, after which the officials of high dignity, and after them the *daftarîs*, *munshîs* and *vakîls*, and lastly the cavalry and infantry officers according to their various grades presented *nazarânas*. After the ceremony various shows took place.

On the 10th of Chait, St. 1901, while Hirâ Siŋgh was holding a *darbâr*, the officers of the infantry sent him a message, that, if he desired to retain his position undisturbed, he must comply with the following demands:—He must set at liberty Jawâhir Siŋgh³⁶ whom he had imprisoned. He must remove the surveillance he had established over the house of Mişr Bikram. He must raise the siege of Gauriânwâlâ.

Hirâ Siŋgh, who was astonished at these demands, held a consultation with Pañdit Jalla and his other councillors, and the conclusion arrived at was that, as the times had changed and perils were at hand, it would be necessary to comply with the requirements of the disloyal faction. It also transpired that the officers of infantry had offered their allegiance to Râjâ Suchêt Siŋgh, and had invited him to come to Lâhôr, and that the Mahârâni Chandân seconded their views. Râjâ Suchêt Siŋgh soon arrived in the vicinity of Lâhôr, whilst Hirâ Siŋgh, on his part, endeavoured to satisfy the infantry officers by complying with all their demands. Surprised at the quick arrival of his uncle, Suchêt Siŋgh, and aware of his aspirations, Hirâ Siŋgh induced the Khâlsâ troops to surround his camp, and to slay the Râjâ with his whole escort.

A long, but confused, account is given of the dissensions and contests which ensued

³⁴ At Shâhdara near Lâhôr.

³⁵ This event is narrated differently in the *Zafarnâma* which see, *ante*, Vol. XVII., with the remark of the Editor thereon in footnote 81.

³⁶ Brother of the Mahârâni Chandân.

among the Sikh factions until Jawâhir Singh, the maternal uncle of Dalîp Singh, succeeded in usurping the supreme power. The Pañdit Jallâ, as the counsellor of Hîrâ Singh, had, of course, incurred the displeasure of the Râñî Chandân, Dalîp Singh's mother, and she intrigued with the troops to insist on his removal; but instead of yielding to this demand, Hîrâ Singh fled with him from Lâhôr, but, being overtaken by the troops, they were both slain. After the death of Hîrâ Singh, Jawâhir Singh was proclaimed *wazîr* with much ceremony, and received *nazarânas*. Prince Pêshôrâ Singh, another son of the Mahârâjâ Rañjît Singh, now aspired to supreme power, and took possession of the fort of Aṭak, but Jawâhir Singh had him slain there. In consequence of this event a deputation of Sikh officers waited upon the Mahârâñî, categorically demanding her presence with Jawâhir Singh near the troops. The people of the town were much frightened by this bold demand, but the Mahârâñî obeyed the summons, and when Jawâhir Singh had arrived with her in front of the Sikh lines he trembled for fear, and was confused. Great excitement was manifested by the troops at the mere sight of Jawâhir Singh, which made the Mahârâñî address the officers, saying that her brother was guilty of the prince's death, but that he ought to be pardoned, as he had thrown himself upon their mercy. She appealed to the sacred writings and promised large bribes, but without avail. *They ordered Dalîp Singh's elephant-driver to make the animal kneel down, upon which Dalîp Singh was removed from the howdah and Jawâhir Singh forthwith shot dead with a carbine.* To the maledictions which the Mahârâñî then heaped upon the Khâlsâ troops, they merely replied that now she had some idea of the distress felt by the mother of Pêshôrâ Singh. The spot being unsuitable for cremation, she desired to convey the corpse of her brother to Lâhôr, so that the *satî* of his wives could take place, but the troops demurred, saying that they might easily be brought from the citadel. At last, however, the Mahârâñî took the corpse to the Bâgh Badâmî, while she went to the citadel, where she caused the *satîs* to be dressed and adorned with jewellery. She started back with the procession of the mourning women, but was not allowed to go farther than the Ghariâlî Gate, while the *satîs* continued their walk and reached the funeral pyre. So she was obliged to mount to the octagonal tower of the Gate and witness the proceedings thence. The Khâlsâ troops insulted the *satîs*, telling them that other widows were weeping because their husbands had been slaughtered like sheep, and violently tore off all the ornaments from their bodies, before they allowed them to immolate themselves.

After this the Mahârâñî assembled such of the troops as still sided with her, and declared that she would henceforth herself assume the reins of government, and carry on the administration with the aid of *Dîwân Dinânâth*. Nevertheless, she seated *Râjâ Lal Singh* on the throne in a *darbâr* she had assembled, and enjoined all present to obey him.

This volume ends with the remark that the original account of the war of the Sikhs with the *Śâhibs* of high dignity (*i. e.*, the English) from the beginning of *Kârtik St. 1902* to the 11th of *Phâgun St. 1902*, had been lent by the author to *Sir Herbert Edwardes Bahâdur*, and had never been returned.

This unfortunate incident has prevented the preservation of a probably uniquely valuable account of those memorable events.

Vol. V., a diary from 2nd Phâgun St. 1902 to 7th Chait 1907 (1845 to 1849 A. D.)

On Friday the 11th of *Phâgun*, about evening, the *Lât Śâhibs* arrived with the Mahârâjâ Dalîp Singh Bahâdur and sent him into the citadel of Lâhôr. Then Lawrence Śâhib arrived with a European regiment, encamped at the Bâdshâhî Masjid, and placed watchmen at three gates of the citadel. On the 14th *Râjâ Lal Singh* and *Sardâr Têj Singh* arrived with their regiments and amicable intercourse between them took place. These events are recorded in the minutest detail in the text.

Lâl Singh was removed from the position of *Dîwân* by the British Government and imprisoned, and an assurance was given to the Mahârâñî that her government would be supported. She

was given a council of four high officials to assist her. These were Têj Singh, Shêr Singh, the Diwân Dînânâth and Khalîfa Nûru'd-dîn. Arrangements were afterwards made, at the request of the Mahârâni and her council, for the retention of the English troops in Lâhôr, for 7 years 9 months and 15 days, by which time the Mahârâjâ Dalîp Singh would attain his majority. Later on the Governor-General arrived in Lâhôr and had several interviews with Dalîp Singh and his mother the Mahârâni. He admonished the councillors and high officials to maintain order and peace in the country, and then he took his departure.

On the 3rd of Bhâdôn, *St.* 1901, four Şâhibs paid a visit to **Raja Têj Singh** in his *havêlî*, and informed him that at the third watch all the Sardârs were to present themselves in the citadel of Lâhôr, and that the Mahârâjâ Dalîp Singh was to go to the Shâla Bâgh for diversion and hunting. All the Sardârs accordingly assembled, and after some consultation with them the Râni was sent to Shêkhupura with their approbation. From that place, afterwards she was conveyed to Firôzpûr with a strong escort, because she had again begun to plot against the government.

In *St.* 1905 the Lât Şâhib paid a short visit to Lâhôr. The names of English officers, John and George Lawrence, Nicholson, Edwardes, and others, who quelled sundry disturbances and maintained order in the country, are often mentioned, and their doings are narrated in great detail. In *St.* 1906 the Amritsar District was disarmed. At Aţârî Edwardes Şâhib and John Lawrence Şâhib made their appearance about midnight, and, taking **Mâi Lachmî**, also called Sarkâr Lachmî, from her bed, imprisoned her, and shortly afterwards the same fate overtook her sons at Adinanagar. Their names were Chhatr Singh, Shêr Singh, Gulâb Singh, Antâr Singh, Têj Singh, Bishn Singh, and Nâhar Singh Aţârîwâlâ. Mahtâb Singh with his brother Surt Singh Majîthiâ and others were also taken into custody in various localities, but no statements are made as to the transgressions for which they had been thus dealt with.

On the 15th of Mâgh, the Lât Şâhib arrived in Lâhôr and the city was illuminated. On the 24th he paid a visit to the citadel, where he saw the **Diwân Mûlraj**, Shêr Singh and other prisoners, each of whom he questioned about his affairs, and about the wars of former times. He had an interview also with Dalîp Singh. He made arrangements for the removal of the prisoners and for the departure of Dalîp Singh, with the Diwân Ajudhiâ Parshâd and Zaharu'd-dîn and Miân Kîmân, to Farrukhâbâd. On the 4th of Pôh, the Lât Şâhib, Lawrence Şâhib and Edwardes Şâhib departed towards Multân, after the removal of the prisoners. On the 9th of the same month Dalîp Singh departed with Diwân Ajudhiâ Parshâd, Zaharu'd-dîn, and Kîmân, the servant of Jawâhir Singh, from the Tôshakhâna of Mişr Bêli Râm towards Firôzpûr. On the 11th of Mâgh, six Sikh soldiers killed a European lady near the cantonments of Mêwâ Singh, and were executed. The Lât Şâhib Jaŋgî (Commander-in-chief) came to Lâhôr to pay a visit to the Mahârâjâ Gulâb Singh, and left on Monday the 14th of Chait. On the 24th the wedding of Edwardes Şâhib took place in the house of John Lawrence Şâhib, after which he departed with his bride to Amritsar, *St.* 1907. The death of **Lalâ Sôhan Lal Sûri**, author of this work took place in the month of Pôh, *St.* 1910.

Here the '*Umdatul-tawârîkh*' terminates abruptly. Readers of the *Indian Antiquary* will find notices of four other vernacular books bearing on the same events in previous volumes, namely:—

- (1) The Last Years of Shâh Shujâ'a, Vol. XV.
- (2) Reign of Aĥmad Shâh Durrânî, Vol. XVI.
- (3) The Zafarnâma of Rañjît Singh, Vols. XVI. and XVII.
- (4) The Gulâbnâma, Vol. XIX.

THE 'REFUGE-FORMULA' OF THE LAMAS.

By L. A. WADDELL, M.B., M.R.A.S.

The 'Refuge-formula' of the Lâmas, which I here translate, well illustrates the very depraved form of Buddhism professed by them; for here we find that the original Triple Refuge-formula (Skr. *Trîsarana*; Pali *Saranagamana*) in the Triratana, *i. e.*, the Buddha, the Word, and the Assembly — has been extended, so as to include within its pale the vast host of deities, demons and deified saints of Tibet, as well as many of the Indian Mahâyâna and Yôgâchârya saints. The version here translated is that used by the Karmapa and Nyingmapa sects of Lâmas in Sikhim, but it is practically the same as that in general use in Tibet, except among the reformed Lâmas — the Gelukpas —, who address a less extensive circle of saints and demons. It is extracted from the manual of worship entitled the *sKyabs-hgro*,¹ commonly pronounced **Kyam-dô**, which literally means 'the going for protection or refuge.' The text is as follows:—

"We — all beings — through the intercession of the Lâma,² go for refuge to the Buddha!

"We go for refuge to the Buddha's Doctrine (*Dharma*)!

"We go for refuge to The Assembly of the Lâmas (*Saṅgha*)!³

"We go for refuge to the Host of the Gods, and their retinue of Tutelaries (*Yidam*) and Fairies (*mKhah-hgro*, Skr. *Khêchâra* or 'sky-goers'), — the defenders of the religion, who people the sky!

"We go for refuge to the victorious Lâmas, who have descended from heaven, the holders of wisdom and the *Tantras*.

"We go for refuge to the Buddhas of the ten directions!

"We go for refuge to the all-good Father-Mother, the **Dharmakâya Samantabhadra**, Yab-Yum Sprul-sku Kün-tu bzang-po (the primordial Buddha-God of the Northern Buddhists)!

"We go for refuge to the incarnate mild and angry loving one, the **Sambhōgakâya Santikhrōda-prasaraka** (Longs-sku zhi-khrorab-hbyam)!

"We go for refuge to the **Nirmānakâya Mahāvajradhâra** incarnation of 'Sākya-Muni' (Sprul-sku-rdo-nje hchhang-chhen)!

"We go for refuge to the diamond-souled Guide, **Vajrasattva** (*sTön-pa-rdo-rje-sems-pa*)!

"We go for refuge to the Jina, the victorious **Sākya-Muni** (*rGyal-wa* or *Sha-kya thub-pa*)!

"We go for refuge to the most pleasing **Vajra** incarnation (Sprul-sku-dgah-rab-rdo-rje)!

"We go for refuge to the fierce holder of the thunderbolt, **Vajrapāṇi** (*Phyag-na-rdo-rje-gtum-po*)!

"We go for refuge to the converted dazzling Goddess-Mother, **Mārīchi-dēvi** (*Yum-hgyur Lha-mo-höd zer-chan-ma*)!

"We go for refuge to the learned teacher **Āchârya Mañjusrī** (*sLob-dpön-hjam-dpal-bshes-bsnyen*)!

"We go for refuge to the great **Paṇḍita Sri Sīṅha** (*Pan-chhen-Shri-Sīṅha*)!

"We go for refuge to the Jina **Lakshmi(?) Suda** (*rgyal-wa-gYang-na su-da*)!

"We go for refuge to the great **Paṇḍita Bhīmala Mitra**.

"We go for refuge to the incarnate lotus-born **Dharmakâya Padma Sambhava** (Sprul-sku **Padma hbyung-gnas**)!

¹ The Tibetan words are transliterated according to the system of Csoma De Kőrös.

² It is a Lamaist axiom that no layman can address the Buddhas, except through the medium of a Lâma.

³ The Gelukpa text begins:—*bDag-sogs nam-mkah dang mñyams-pahi sems-chan thams-chad bla-ma la skyabs su mchhio. Sangs-rgyas-kyi skyabs su mchhio. Chhos-kyi skyabs su mchhis. dGe-hdun-gyi skyabs su mchhio.*

"We go for refuge to (his wife) the Fairy of the ocean of foreknowledge (*mKhal-hgro ye-shes mtsho-rgyal*)!

"We go for refuge to the religious king, **Dharmarāja Thi-Song-de-tsan**⁴ (*Chhös-rgyal-khri-srong-ldo-btsan*)!

"We go for refuge to the noble Apocalypse-finder **Myang-ban** (*Myang-ban-ting-hdsin bzang-po*)!

"We go for refuge to the Teacher's disciple, the victorious **Sthavira Dang-ma** (*gnas-bstan-ldang-ma-lhun-rgyal*)!

"We go for refuge to the reverend sister, the powerful lioness Lady, **Sinhésvarā** (*lche-btsun-seng-ge-ldbang-phyug*)!

"We go for refuge to the incarnate **Jina Zhang-tön** (*sPrul-sku rgyal-wa-zhang-rtön*)!

"We go for refuge to the **Gūrū** clever above thousands (*mKhas-pa nyid-ldbum*)!

"We go for refuge to the religious lord, **Dharmanātha Gūrū Jo-ber** (*Chhos-ldag gu-ru jo-hber*)!

"We go for refuge to the illusive lion **Gyāba** (*Khrul-zhig-seng-ge-rgyab-ba*)!

"We go for refuge to the great devotee, the clearer of the misty moon (*Grub-chhen-zla-wa-mün-sel*)!

"We go for refuge to the Sage **Kumarāja** (*Rig-hdsin ku-ma-ra-dsa*)!

"We go for refuge to the Prince of the scentless rays, **Bhimāla Bhaskara**⁵ (*rGyal-sras-dri-med-höd-zer*)!

"We go for refuge to the incarnate noble 'Banner of Victory' (*sPrul-sku dpal-hbyor-rgyal-mtshan*)!

"We go for refuge to the omniscient and renowned **Chandrakirtti** (*Kun-mkhyen-zla-wa-grags-pa*)!

"We go for refuge to the three incarnate kind brothers (*Drin-chhen sprul-sku mched-gsum*)!

"We go for refuge to the **Bôdhisattva**, the noble ocean (*Byang-sems dpal-hbyor rgya-mtsho*)!

"We go for refuge to the incarnate sage, the holder of the religious *vajra* (*Sprul-sku-rigs hdsin chhös-rdor*)!

"We go for refuge to the entirely accomplished and renowned speaker (*yongs-hdsin-ngag-ldbang grags-pa*)!

"We go for refuge to the great teacher, **Mahāgurū Dharmarāja** (*bla-chhen-chhös-kyi-rgyal-po*)!

"We go for refuge to the revelation-finder, **Thig-po-ling** (*gTer-bton zhid-po gling-pa*)!

"We go for refuge to the religious king of accomplished knowledge⁶ (*Chhös-rgyal-yonten-phun-tshogs*)!

"We go for refuge to the banner of obtained wisdom (*mKhas-grub blo-grös rgyal-mtshan*)!

"We go for refuge to the peerless useful *vajra* (*tshungs — med-gzham-phan-rdo-rje*)!

"We go for refuge to the radical (*Skr. mūla*) **Lāma Asōka** (*mnyan-med-rtsa-wahi-bla-ma*⁷)!

"We go for refuge to the Lāma of the *Mulā Tantra* of the three times (*rtsa-brgyud-dūs-gsum bla-ma*)!

⁴ The king of Tibet who patronized the founding of Lamaism.

⁵ The Tibetan term *hod-zer* may also be Sanskritized as *Pingāla*, *Rasmi Pāda*, or *Gou*.

⁶ The first Bhōtiya king of Sikkim, *circa* 1650 A. D.

⁷ This may be a reference to the great Emperor *Asōka*, or his Confessor *Upagupta*, the Fourth Patriarch of the Early Buddhist Church in India; or it may be only the title of a *lāma*. Several of the foregoing titles, which I have translated, may also be proper names.

“ We go for refuge to the Sage, the accomplished soul (Sems-*dpañ* phun-tshogs rig-*hdsin*)!

“ We go for refuge to the religion-loving king, the holder of the doctrines⁸ (Chhös-rgyal byam-pa *östan-hdsin*)!

“ We go for refuge to the reverend abbot, the Sky Vajra (*mKhas-btsün* nam-*mkhah-rdo-rje*)!

“ We go for refuge to noble the jewelled-souled Pal-zang (Sems-*dpañ-rin-chhen dpañ-bzang*)!

“ We go for refuge to the assembly of mild and angry tutelary deities (Yi-dam)!

“ We go for refuge to the holy doctrine of the great end, Mahānta (*rdsogs-pa chhen-po*)!

“ We go for refuge to the male and female saints of the country!

“ We go for refuge to the Fairies, the (demoniacal) Defenders of Religion and the Guardians (*mKhah-hgro chhös-skyong ösrungs-ma*)!

“ O! Lāma! Bless us, as you have been blessed. Bless us with the blessings of the *Tantras*! :—

“ We beg you to bless us with Om, which is the (secret of the) Body! We beg you to purify our sins and pollutions of the body. We beg you to increase our happiness without any sickness of the body. We beg you to give us the real undying gift of bodily life!

“ We beg you to bless us with Ah, which is the (secret of) Speech! We beg you to purify the sins and pollution of our speech. We beg you to give us the power of speech. We beg you to confer on us the gift of perfect and victorious speech!

“ We beg you to bless us with Hum (pronounced ‘*hung*’), which is the (secret of the) Heart (or thought or mind)! We beg you to purify the pollution and sins of our minds. We beg you to give us good understanding. We beg you to give us the real gift of a pure heart. We beg you to empower us with the four powers (of the heart)!

“ We pray you to give us the gifts of the true Body, Speech, and Mind.⁹

Om ! Ah ! Hum !

“ O! Give us such blessing as will clear away the sins and pollution of bad deeds!

“ We beg you to soften the evils of bad causes!

“ We beg you to bless us with the prosperity of our body (*i. e.* health)!

“ Bless us with mental guidance!

“ Bless us with Buddhahood soon!

“ Bless us by cutting us off from (worldly) illusions!

“ Bless us by putting us in the right path!

“ Bless us by causing us to understand all things (religious)!

“ Bless us to be useful to each other with kindness!

“ Bless us with the ability of doing good and delivering the animal beings (from misery)!

“ Bless us to know ourselves thoroughly!

“ Bless us to be mild from the depths of our heart!

“ Bless us to be brave as yourself!

“ Bless us with the *Tāntras*, as you yourself are blessed!

“ Now! we, the innumerable animal beings, conceiving that (through the efficacy of the above *dharānis* and prayers) we have become pure in thought, like the Buddha himself, and that we are working for the welfare of the other animal beings, — and therefore having now acquired

⁸ The sixth Bhōtiya king of Sikkim, *circ.* 1770-90 A. D.

⁹ These refer to the mystic *yōga*, or union of ‘the three secrets.’

the qualities of the host of the Gods, and the roots of the *Tantras*, the *Zhi-wa*, *ṛGyas-pa*, *dbAng* and *Phrim-las*, — pray that all the other animal beings be possessed of happiness, and be freed from misery! Let us — all animals — be freed from lust, anger, and attachment to worldly affairs, and let us perfectly understand the true nature of the Religion!

“Now! O! Father-Mother (*Yab-yum*) the **Dharmakāya Samantabhadra** (*Chhös-sku kün-bzang*)! O incarnate mild and angry loving one, **Sambhōgakāya Śantikhrōda-prasaraka** (*Longs-sku-zhi-khro-rab-hbyams*)! O incarnate sages of the skull-rosary, **Nirmāṇa Kaya Kapala** (*sprul-sku-rigs-hdsin-thöd-hphreng-btsal*)! And **Mulatāntra Lāma** (*Tsa-rgyüd-oLa-ma*)! I now beg you all to depart!

“O! Ghosts of heroes (*dPa-ko*)! Witches (*Dākḥ*)! Demoniacal defenders of the Faith (*Chhös-skyongs*)! Holy Guardians of the Commandments (*Dam-chan-bkah-i-bsrungma*)! And all you that we invited to this place! I beg you all now to depart!!

“O! Most powerful king of the angry deities (*Khro-wo-hi rgyal-po stob-po-chhe*)! O! Powerful **Īsvara** and host of the country’s guardian Gods (*mthu-stobs dbang-phyug yul-khor-srung*)! And all you others that we invited to this place, with all your retinues, I beg you all now to depart!!!

May Glory Come! *Tashi-Shok!*

Virtue! *Ge-o!*

Sarvamāṅgalam!”

CORRUPTIONS OF PORTUGUESE NAMES IN SALSETTE AND BASSEIN.

BY GEO. FR. D’PENHA.

In an article¹ entitled “Corruptions of Portuguese Names in Salsette and Bassein,” Mr. C. E. G. Crawford gives a very interesting list of names, compiled from the Criminal Returns of Magistrates exercising jurisdiction in the Salsette and Bassein *Tālukas* of the *Ṭhāṇā* District. The fact that the names are taken from Criminal Returns is sufficient evidence that the list is not exhaustive. The following names, which have come within my hearing, in Salsette, will not, therefore, I trust, be deemed uninteresting.

I give them, irrespective of their appearance or not in Mr. Crawford’s list. As in Mr. Crawford’s list the Portuguese name comes first, in Italics, and the corruptions after it. The list also includes local names.

Aleixo — *Âlês, Âlés, Âlésia, Âlésu.*
Andre — *Andrêl, Andriâ, Andrû.*
Amaro — *Âmâr.*
Anjelo — *Ânjêl, Ânjiâ, Ânjû.*
Anjelina — *Ânjêlin, Ânjûti.*
Anna — *Annî, Anniâ, Annû, Annûli.*
Antonia — *Antliâ, Antlôn, Antôniâ, Antûk.*
Antonio — *Antiâ, Antôni, Antôniâ, Antû.*
Appolinario — *Âplôn, Îpû.*
Athoguias — *Tôgi.*
Augustinho — *Âgústinh, Gústia, Gústin.*
Avellino — *Âulû, Âvêliâ, Âvêlin.*
Baptista — *Bântis.*
Barbosa — *Barbôz.*
Bernardo — *Barnân, Bêrnâd.*

Bertoldo — *Bartôl, Batû.*
Boaventura — *Intûr, Intûriâ, Vintûr, Vintûriâ.*
Borges — *Bôrjî.*
Botelho — *Bûtêl.*
Caetano — *Kaitân, Kaitû.*
Cardoz — *Kardôs.*
Carlos — *Kârlû.*
Carolina — *Kârôlin, Kâlû.*
Catharina — *Katrin, Katû, Katûli.*
Cecilia — *Sisil, Sijil.*
Celestino — *Sêlêstin.*
Clara — *Kalâr, Kalârin, Klârin.*
Clement — *Kalmênt.*
Colaço — *Kôlâs.*
Constancio — *Kôstâns.*

¹ See *ante*, Vol. XIX. p. 442.

- Cornelius* — Kôrnêl.
Correia — Kûrê, Kûrêl.
Coutinho — Kôntinh, Kôtin.
Custodio — Kistôz.
D'Abreo — Âbrêu, Dâbrêu.
D'Alluquerque — Âlbûkêr, Âlbûkêrk.
D'Almeida — Âlmêd, Dâlmêd.
D'Andrades — Andrâd.
D'Athaide — Tavid.
Da Cunha — Kûnh.
Daniel — Danêl, Danûli, Dinû.
Da Silva — Sil.
De Brito — Brit.
De Carvalho — Karwâl.
De Conceição — Kônsaon, Kônsêsâon.
De Mello — Damêl.
De Menezes — Minêz.
De Monte — Mânt.
De Penha — Pên, Pênh, Pênhâ.
Dê Sa — Dasâ.
De Souza — Sôz.
Dias — Dis.
Dioginho — Dêgiñh.
Diogo — Dêgiâ, Dêgû, Dêgût, Dêgûtîâ.
Dominga — Dûmû.
Domingos — Dûmâ, Dûmbriâ, Dûmbrû, Dûmiâ,
 Dûmiñg, Dûmiñgiâ, Dûmûliâ, Dûmût.
Dos Remédios — Ramêd.
Dyonisius — Dêunis.
Elias — Êlliâ, Êlliz, Êlsût.
Eulalia — Êulû.
Eusebius — Êbjêb.
Falcão — Falkaon.
Feleiciano — Fêliâ, Fêliz, Fêlsîâ, Fêlsîân, Fêlû.
Fernandes — Farnân.
Filipe — Filip, Filipiâ.
Fonsecca — Fanchêk, Fônsêk.
Francisco — Farânsîâ, Frânsis, Farsî, Farsû.
Gabriel — Gabrêl, Gabrêlin, Gabriâ, Gabrû,
 Gabût, Gabûtîâ.
Gaspar — Gaspâr, Gaspûri.
Gomes — Gôm.
Gonsalves — Ghônssâl.
Henriques — Êrik, Hênrik.
Hilario — Îlar.
Ignacio — Înâs, Înâsiâ, Înâsiñh, Înâsû.
Isabella — Zabêl, Zablû, Zabû.
Jacinho — Jasû, Zasîn, Zasût.
Jeronimo — Jêrêmiñ, Jêrônin, Zûran.
Joana — Jânû, Zânâ, Zanâ.
João — Jâmbût, Jâmûtû, Jâniñ, Jâo.
Joaquim — Jôki.
Jose — Jhijût, Jhijûtîâ, Zûjê, Zûjiâ, Zûjin,
 Zûzê.
Lopes — Lôb.
Lourenço — Lôrêns, Lôrsiâ.
Luis — Lûjâ, Lûjût, Lûshâ, Lûsû, Lûsû.
Luisa — Lûjâ, Lûzû.
Magdalena — Madliân, Madlû, Madû.
Manoel — Manâ, Maniâ, Manû, Manûli, Manûliâ,
 Manût, Manvêl.
Maria — Marî, Mârî, Marû, Marûli.
Mariano — Mariân.
Martha — Mârtû.
Martinho — Martin.
Matheus or *Mathias* — Matês, Matiâ, Matis,
 Matûli.
Matilda — Mâtil, Matûli.
Mendez — Mêndis.
Minguel — Mângû, Miñgêl, Miñgliâ, Miñgliñh,
 Miñglû, Miñgût, Miñgûtîâ.
Monica — Makû, Mankiâ, Mankin, Mankût.
Murzello — Mûrjêl, Mûrzel.
Nathalia — Nâtâl, Natû, Nâtûl, Nâtûliñh.
Netto — Nêt.
Nicolau — Niklâo, Niklû, Nikûl, Nikût, Nikûtîâ.
Nunes — Nûn.
Pascoal — Pâkâliâ, Pâkiâ, Pâkôl, Pâkôti,
 Pâkôtiâ, Pâkû, Pâkût, Pâskiâ, Pâskôl,
 Pâskôliâ, Pâskôlin, Pâskû.
Paulo — Pâul, Pâuliâ, Pâulû.
Pedrinho — Pêdriñh.
Pedro — Pêdria, Pêdrû, Piçû.
Pereira — Pirêl, Pirêr.
Quiteria — Kitêr.
Rebello — Rabêl.
Ritha — Ritiñh, Ritû, Ritûli.
Rodrigues — Rûdrig, Rûdrik.
Romania — Rûmân, Rûmû.
Rosa — Rôjâ, Rôjin, Rôjûli, Rôjût, Rôzû.
Rosario — Rûzâr.
Salvador — Sâlû, 'Sâlût, 'Sâlûti.
Santiago — Santiâ.
Sebastião — Bastiâo, Bastû, Bastûli.
Simão — 'Simâon.
Sylvester — Siliâ, 'Silû, 'Silût.
Theresa — Têrêz, Têrêziñh, Têrû.
Thomas — Tômâs, Tômên, Tômiân, Tômûn.
Vicente — Îsênt, Visênt, Visêntiñh.
Xavier — 'Savêr.

FOLKTALES OF HINDUSTAN.

BY WILLIAM CROOKE, C. S.

No. 9. — How the Bhuiyá Boy became a Rájá.

Once upon a time there was a Bhuiyá boy, who was left an orphan when he was very young. The villagers used to give him food, and, at last, when he grew up, he was sent to graze the cattle in the jungle. At night he used to sleep on a platform,² which he put up under a banyan tree.

The Lord Paramésar pitied his case, and sent a fairy³ from his heavenly court to bring the boy the finest food. But he was afraid to look at her, and, whenever she came, he used to shut his eyes in terror.

After a few days he told an old man of his tribe about the fairy's visits. The old man said:—"This food is sent by Paramésar. If you don't eat it, he will be displeased. But if you wish to stop the visits of the fairy, when she next comes, cut off a piece of the cloth which covers her breast."

So, when the fairy came next night and asked the Bhuiyá to eat, he pulled out the curved knife, with which he used to peel bamboos,⁴ and cut off a piece of her sheet. Then she ceased to visit him.

One day the village people said to their barber:—"It is time that boy's head was shaved." So the barber went to where the boy was staying in the jungle. Now the barber is the craftiest of men. As they say—"a barber among men, a crow among birds."⁵ When the barber was shaving the lad's head, he saw the fragment of the fairy's robe, and thought to himself: "Such cloth is not found even in Rájás' palaces."

"Where did you get this?" he asked.

"My maternal uncle gave it to me,"⁶ he answered.

The barber went to the Rájá, and told him what a lovely piece of cloth the cowboy had. The Rájá sent for him, and said:—

"You must get me a bale⁷ of this cloth." "I will get it if you give me three hundred rupees," said the boy: and the Rájá gave him the money. Out of this the boy bought a horse for two hundred rupees, and spent the rest on clothes. Then he rode off in search of the cloth.

By and by he came near a city, and halted at a tank to bathe and water his horse. Some sepoy of the Rájá of that city saw him, and said:—

"This must be some great Rájá. Our Rájá has a daughter for whom he cannot find a fitting match. If he were to marry her to this Rájá, his burden of care would be removed."

So they told their Rájá, and he sent for the Bhuiyá.

"Who are you?" he asked.

"I am a Rájá's son."

"If another Rájá offered you his daughter to wife, would you accept her?"

"How can I marry without asking my brothers and parents?"

¹ A folktale told by Khirpattí, Bhuiyá of Harwariyá Baráp, Pándo Chatán, Mirzapur District: recorded by Pañdit Rámgharib Chaubé.

² *Machán.*

³ *Parí.*

⁴ *Bánká*, a knife shaped something like a sickle.

⁵ *Admin méñ nauð:*

Panchhín méñ kawó.

The cunning of the barber is proverbial: see Tawney, *Katha Sarit Sâgara*, I. 288.

⁶ The close connection between maternal uncle and nephew is possibly a relic of the matriarchate.

⁷ *Thán.*

"If you refuse to marry her, I will kill you."

"In that case I must consent."

So they were married, and all the ceremonies were finished in a single day.

"I have some urgent business," said the Bhuiyá, "but I will come back by and by and take my wife home."

So the Bhuiyá rode off, and by and by reached the palace of **Balwantí Rání**⁸ which was in the depths of the **Jharkhand**⁹ forest. This had **seven gates**, one within the other. The first was guarded by a demon,¹⁰ whose upper lips stretched to heaven and the lower to **Pátála**. The Bhuiyá saw him and thought to himself:—

"This monster's mouth will engulf me and my horse. I had better make friends with him."

So he went up to him, and said:—

"I salute you, O maternal uncle!"

The demon said:—

"I have had no food for twelve years, and when prey comes, it is hard that it should turn out to be my sister's son. However, sit down, and tell me what you want."

The Bhuiyá answered:—

"I am come to enquire about the health of **Balwantí Rání**."

"Do not ask about her," replied the demon. "**She sleeps for twelve years and remains awake for twelve years.** Just now she is asleep, and all her warders are dying of hunger. When she wakes, she will give us all food."

"How can I manage to see her, Uncle?" asked the Bhuiyá.

"This is very difficult," he answered. "**She has seven guards.** The first is I myself, whom you see. Next is a tiger guard: then a leopard guard, then a bear guard. Next come guards of demons and witches. You cannot see the **Rání** unless you escape from all of these."

"Happen what may, I must see her, and you must tell me how to evade the guards."

Said the demon:—

"Take a he-goat for the tiger and the leopard: some *bér* fruit for the bear:¹¹ some parched rice for the demon and witches. They are very hungry, and if you feed them they may let you in. But **beware on your return**, as they will all attack you."

The Bhuiyá took these things with him, and as he passed in none of the guards noticed him. Then he came into a chamber where **Balwantí Rání** lay asleep on a couch of gold. Under her bed was a betel box.¹² The Bhuiyá took a packet of betel, chewed it, and with the red spittle he **made a mark on the cloth which covered her breast**. Then he went back. All the guards rushed at him, but he threw rice before the demons and witches, a he-goat before the tigers and leopards, a handful of *bér* fruit before the bears, and so he escaped to where his uncle the demon was on watch. Then he mounted his horse, and, saluting the demon, rode away. In the morning **Balwantí Rání** woke, and washed her hands and face. But when she saw the mark on the robe she was wrath. First she went to the demon watch, and beat him soundly, and all the guards she beat with her magic wand. Then she set out in search of the man who had dared to mark her robe. She mounted on her flying couch,¹³ and after many

⁸ The powerful queen.

⁹ The jungle of brambles. Sanskrit *Jharkhandā*. Locally it is said to be at Vaidyanāth in the Sháhābād District.

¹⁰ Deo.

¹² Pándán.

¹¹ This is the fruit of the *Zizyphus jujuba*, of which bears are very fond.

¹³ *Urán khatáíná*.

days reached the tank where the Bhuiyâ had met the sepoy of the Râjâ. There he was bathing and watering his horse. Balwantî Rânî said to the Bhuiyâ:—

“Why did you run away after marking my robe? Now I must live with you all your life.” So the Bhuiyâ married the Rânî then and there. That night, while all the world slept, Balwantî Rânî built a palace much grander than that of the Râjâ. Next morning the Bhuiyâ saw the palace and told her to stay there while he went to visit his father-in-law, the Râjâ. He received him kindly, and that night he stayed with his wife, the Râjâ’s daughter.

When they were alone together the girl said to him:—

“If my father asks to you to accept a present take nothing but the basket in which cowdung is collected for the palace. It has magic powers, and all my father’s prosperity depends on it.”

Next day the Râjâ offered many valuable presents to his son-in-law, but he said: “I will have nothing but the cowdung basket.” The Râjâ was much grieved.

“Take anything but this worthless basket,” he said; “otherwise my subjects will make a jest of me.”

But the Bhuiyâ would have nothing except the basket, and at last the Râjâ had to give it to him, and he took it and his wife to the palace which Balwantî Rânî had built. Then they all came back to the Bhuiyâ’s native village, and that night his two wives built a palace even more splendid than the last.

Three days after the old barber arrived. When he shaved the Bhuiyâ’s head, he recognized him, and then he went and pared the nails of the two Rânîs. After this he went back to his Râjâ, and said: “The Bhuiyâ, to whom you gave the money to buy the cloth, has come back rolling in wealth, and he has two beautiful women, who are fit only for Your Majesty.”

The Râjâ asked his advice how to get hold of them.

“Send for him,” said the barber, “and demand your cloth. He cannot produce it, and he will have to give the women instead.”

The Râjâ sent for him and asked:—

“Where is the cloth you promised to bring?”

The Bhuiyâ answered:—

“Wait till to-morrow.”

When he went home, Balwantî Rânî saw him in distress and asked the reason. He told her how he was in the Râjâ’s power.

“Don’t fret,” said she, “I am the fairy whose breast cloth you cut. I will bring you four bales of the cloth to-morrow.”

Next day the Bhuiyâ gave the cloth to the Râjâ.

The barber then gave him counsel.

“Tell the Bhuiyâ to bring you four baskets of ripe mangoes. They are out of season, and he will fail to do so, and will be obliged to give up the women.”

Again the Bhuiyâ was perplexed and again Balwantî Rânî relieved him of his difficulty, for by her magical power she planted a garden that night, and in the morning the trees were laden with ripe mangoes. These the Bhuiyâ gave to the Râjâ.

“All our plans have failed,” said the barber. “Now you must call him and tell him to bring you news of your parents in the world of the dead.”

The Râjâ gave the order and the Bhuiyâ was much distressed. Balwantî Rânî saw him in grief, and when she heard the story said:—

"Go to the Rājā and say that, in order that you may be able to go to the land of the dead you must have a house filled with fuel. In this you must be burnt and your spirit can go to Yāmarāj."¹⁴

This was done, and meanwhile Balwantī Rānī had made an underground passage from this place to her own house, and when the fuel was lit the Bhuiyā escaped to his home, where he lived six months, starving himself, and living in the dark, and letting his hair and beard grow. When six months passed, he came out and said to the Rājā, "Yāmarāj is a bad place. Look at my condition after being there six months, and only think what your parents must be, who have been there twelve years!"

So the Rājā determined to go and visit his parents himself, and he had a house filled with fuel and lighted. But he was burnt to death, and the Bhuiyā took possession of all the Rājā had, and ruled his kingdom for many years with justice and wisdom.

Notes.

The Bhuiyās are a Dravidian tribe residing along the Vindhya-Kaimūr ranges and in Chutiā Nāgpūr. There is a good account of them in Dalton's *Descriptive Ethnology of Bengal*, p. 139 ff. This story was told by one of the most primitive members of the tribe, who, when I met him, was engaged in making catechu in the heart of the jungle. The story is curious, but obviously bears traces of Hindu influence. Thus, the *parī* or fairy comes from Paramēśvara, here equivalent to Indra, at whose heavenly court (*Indrāsana*) the fairies assemble. The robbery of a portion of her robe is one of "Robbery from fairy land" cycle, and the cloth is thus equivalent to the Oldenburg Cup or the Luck of Edenhall (Hartland, *Science of Fairy Tales*, 149, sqq.)

The prejudice against taking fairy food, or food brought from the other world, is common in folklore. We have it in the pomegranate of Proserpine, and in numerous other instances. (Hartland, *loc cit*, 43, sqq.)

The Bhuiyā's search for the fairy robe is on the same lines as the Argonautic Expedition, which the comparative mythologists take to mean the search for the lost sunlight, that has been absorbed by the darkness. (Cox, *Introduction to Mythology and Folklore*, 260, sqq.)

The palace of Balwantī Rānī is guarded like the garden of the Hesperides: or as the water of life is watched by lions in the *Arabian Nights* Story of Prince Aḥmad and the Fairy Paribānū.

The Rānī has her flying couch, which appears constantly in the *Katha Sarit Sāgara* (I. 259, 278, 386, etc.), and is also found in the flying horse of the *Arabian Nights* (Lady Burton's Edition, II. 496, etc.); and her magic wand is like Aaron's rod, and is found in various forms all through Indian folklore (Temple, *Wideawake Stories*, 418). The magic rubbish-basket is a new form of the inexhaustible pot (Temple, *loc cit*, 423; Tawney, *Katha Sarit Sāgara*, II. 2), which in European folklore becomes a purse, hat, &c. (Jacob's *Folklore Congress Reports*, 1891, p. 93).

The story then diverges into the Cycle of "Hero Tasks" (Tawney, *loc cit*, I. 195, 361; II. 632).

No. 10. — *The Story of Prince Danda and the Princess.*¹

There was once a king, who had an only son, and on the day that the prince was born the king's mare also had a foal. So the king shut up the mare and foal in a room, and supplied them with food and water through a pipe from outside, and once a day a groom used to come in and tend them both.

The king called his son Dandā and arranged his betrothal (*mangni*), but unfortunately he did so while the prince was still a child. When the prince grew up, he became acquainted with the son of the *wazīr*, but they were not great friends. The prince was very fond of amusing himself with the pellet bow (*gulḷī*), and became an excellent shot. In his garden was a well, and

¹⁴ The kingdom of Yāma, king of death.

¹ A folktale told by Mahtābī, an old Muhammadan woman of Mirzāpūr: recorded by E. David, a Native Christian

there he used to go and hide behind the trees, and when the women came to draw water he used to break their water jars with his pellet bow, and laugh when their clothes were drenched. The women complained to his mother, and she ordered that they should be supplied with iron jars from the royal treasury. These he tried to break but failed. The *wazir's* son came to him and said: "Why are you so low-spirited?" He said: "I used to amuse myself with breaking the women's water jars, and now, since they have got iron vessels, my pleasure is gone." The *wazir's* son said: "Don't be downhearted. I will make you pellets of flint (*chaqmáq*), and with these you can break the iron jars." So he made flint pellets for the prince.

One day a very pretty girl came to draw water. The prince broke her water jar, and her clothes were soaked. She called out, "Rogue! Look at your nose." He put his hand to his face and said: "Why, my nose is all right." "Well, if it is," said she, "the king of Russia is coming to betroth his son to your promised bride." When he heard this, the prince went at once to his mother and asked her: "Have I been betrothed?" She said: "Who told you, and why are you asking?" "I won't tell you," said he; "only tell me if I am betrothed or not." She said: "Yes." "Are there any signs of betrothal?" he enquired. She produced a ring and a handkerchief and gave them to him. "Where am I betrothed?" he asked. "To the daughter of the king of Persia (*Fárs*)," she said. "Is there anything else you have to tell me?" he asked. Then she told him of the mare and of the foal which was born when he was born. Dandâ went to the stable, brought out the young horse, mounted it, and started for the land of Persia. He had to pass through a jungle, and on the road a *faqîr* named Anganû, saw him and motioned to him to stop. He pulled in his horse with difficulty, and Anganû said: "Where are you going, my son?" Dandâ replied: "The king of Russia has bespoken my betrothed bride for his son. May God (*Rabb*) bring about our marriage!" The *faqîr* answered: "I am ready to help you. I will escort you to the king of Persia."

So they both started—the prince on horseback, and the *faqîr* on foot; but no matter how hard the prince pressed his horse, Anganû was always in front of him: and on the day his bride was to be betrothed to the son of the king of Russia they reached the palace of the king of Persia and halted in a grove close by.

The wife of the gardener, seeing them, asked who they were. "I am the betrothed of the princess of this land," said Dandâ. The gardener's wife went to her and said: "He to whom you were first betrothed has come." Hearing this the princess desired to see Dandâ: and going secretly with the gardener's wife looked at him, and began to weep because the king of Russia wanted her for his son. She went to her mother and said: "I have seen the prince to whom I was originally betrothed, and I desire to marry him." Her mother was much distressed, and sending for the king told him the whole story. He was greatly grieved and said: "If I refuse the match, the king of Russia will kill me and carry off my daughter by force."

The king of Russia heard what was going on. So he sent and had a picture of the prince painted, and hanging it up in the place where the marriage was fixed to take place, issued an order: "If this youth come to the marriage house, cut his throat and fling his corpse away." When the time of the marriage came, Dandâ said to Anganû: "I wish to see the wedding." Anganû warned him, but Dandâ persisted. At last Anganû said: "Well, you may be present. But stand aside and look on, and do not go into the midst of the company." Dandâ came, but there was a great crowd, and where he stood he could see nothing. So he forced his way in the middle of the guests. When the servants compared him with the picture, they dragged him out and pitched him into a well.

When much time passed and Dandâ did not return, Anganû was sure that he had forced his way in and had been killed. Just then the gardener's wife came and told Anganû that the servants of the king of Russia had killed Dandâ. Anganû said: "Come and shew me the well into which they have thrown him." She shewed him the place. Anganû took up a stone, and, breathing spells over it, threw it into the well, on which Dandâ revived, and came out of the well, for he was not quite dead, and some life remained in him.

Anganû then sent the gardener's wife to the princess to say: "Your first husband has sent for you." She went to her mother and said: "I want to go into the garden this evening with some of my companions." When she came there Anganû instructed Dandâ: "When you meet the princess tell her to play hide and seek (*chîpnê kâ khêl*) with her companions." When she hid from them she came to Dandâ, who took her to Anganû. Anganû had borrowed a magic elephant from one of the Jinn and directed Dandâ to mount it with the princess, and then to touch its right ear, when it would take them to the mountain where they were to remain for three days. "But, take care," said he "not to dismount till the third day." But Dandâ said: "The companions of the princess, who are locked up in the garden will die of hunger. I will release them before I take away the princess." So he took the key from her and let out the girls. When they saw him they caught him and said: "Shew us the princess. If you refuse we will take you to the king."

When Anganû saw that Dandâ was caught he went there, and, untying a necklace made of cloves of gold from his neck, he flung the beads before them, and as the girls ran to seek them Dandâ escaped, mounted the elephant, touched its right ear and carried the princess off to the mountain.

When the girls saw that the princess was being carried off they raised a cry, and the king of Russia heard them. So he sent his army to arrest Dandâ and the princess. But Anganû took up some potsherds and threw them into the air. When one of these fell on a man, his head was broken: and demons (*deo*) rising out of the ground began to devour the corpses of the Russian troops. They began calling out: "We are dead men;" and again they said: "Anganû Miyân is dead." When Dandâ heard that Anganû was dead, he said to the princess: "I must go and see if this is true or not." So he touched the left ear of the elephant, which immediately descended to the ground. When he dismounted the troops of the king of Russia fell on Dandâ and killed him. When Anganû saw he was dead, he put his corpse on the elephant and carried him off to the mountain, and said to the princess: "I warned him not to dismount for three days. Why did you let him go?" Then he prayed to Khudâ: "Revive this youth for half an hour, so that I may give him something to eat." Khudâ heard his prayers, and brought Dandâ to life for half an hour. Anganû fed Dandâ and the princess with his own hand. Meanwhile two *faqîrs* came up and asked for alms. The princess said to Dandâ: "You have gone through much trouble for my sake: and now you must die. I will die too, and we will be buried in one grave. If you allow me, I will give all the jewels I am wearing to these *faqîrs*." Dandâ said: "Give them, if you please." So she gave them to the *faqîrs*, and they seeing the purity of her heart prayed: "O Khudâ! measure their life to the space of a hundred years!" Khudâ heard their prayers and measured their lives to one hundred years each. So Dandâ, the princess and Anganû came to the palace of Dandâ, and there was great delight at Dandâ's return, and the pair lived in great love and happiness for a hundred years, and their eldest son, who was wise and beautiful, ascended the throne of his father.

Notes.

We have the flying elephant in many of these stories. Thus Svêtarasmi is turned into an elephant and can fly through the air (Tawney, *Katha Sarit Sâgara*, I. 328), and later on in the same book (II. 540) we read of two air-going elephants, Kanchanagiri and Kanchanasêkhara. It is the flying horse of the *Arabian Nights*, which Sir R. Burton (Lady Burton, *Arabian Nights*, II. 138) thinks may have originated with the Hindu tale of a wooden Garuda built by a youth for the purpose of a vehicle. This is Chaucer's —

"Wondrous steed of brass
On which the Tartar king did ride."

For various other miraculous vehicles in Indian folklore see Temple, *Wideawake Stories*, 425 sq. For scrambling for gifts among servants see an instance in *Arabian Nights*, V. 357.²

² [It is to be noted that this tale opens precisely as do the *Adventures of Râjâ Rasûlû*; see my *Legends of the Panjâb*, Vol. I. p. 1 ff. — Ed.]

NOTES AND QUERIES.

COUNTING-OUT RHYMES IN BURMA.

I.

Sì-bông
Dông êng,
Dô-gô hmên!
Wus-sên!
Kè-bông; pyé!
 Made-of lines
 Three houses,
 Intended for-us!
 Off-you-go.
 Save-yourself; run!

II.

Dàn nê!
Dàn nyet!
Dàn-nyet kè!
Hmwè, yú!
Laik pè-dò (ông)!
 Palm juice!
 Palm sugar!

Palm sugar lumps!
 Bend-over, take!
 Now follow!

These are used in a game played by boys all over Burma with some variations.

In Mandalay squares (or "houses") are marked off by lines, made in the dust or on the ground, in three separate places at some distance apart. The boys are then arranged in a row at some distance from the nearest square and counted out by the first rhyme until two are left, when the last boy is counted out by the second rhyme. They all then make for the "houses," the last boy trying to catch one of the others before he gets into a "house."

In Rangoon the boys stand in a circle and are counted out indifferently by either rhyme, and the last boy has merely to try and catch one of the others.

R. C. TEMPLE.

BOOK-NOTICES.

PROF. ZACHARIÆ'S ANEKARTHASAMGRAHA.¹

Prof. Zachariæ has been a well-known authority on Indian Lexicography, since the publication of his *Beiträge zur indischen Lexicographie* in 1883, and I am glad to welcome the important work, whose title heads this article, from his competent pen.

Prof. Bühler's life of Hémachandra has been before the public for some years, and it is hence unnecessary for me to do more than to remind my readers that the *Anékārthasamgraha*, or Dictionary of Homonyms, is one of his most important works. It is the chief of its class, occupying much the same position in reference to it, that the *Amarakôsha* occupies among the *êkārthakôshas*, or Dictionaries of Synonyms. Put more popularly, an *anékārthakôsha* is a dictionary of words of more than one meaning, while an *êkārthakôsha* is a dictionary, in which different words of the same meaning, synonyms, are grouped together. The work of Hémachandra has been published more than once, but Prof. Zachariæ's is the first really scientific edition, with a properly edited commentary. It is remarkably free from misprints. The commentary is the more valuable because its author, Mahéndrasūri was a pupil of Hémachandra, and composed it soon after his teacher's death in the last quarter of the 12th century.

Dr. Zachariæ has not been able to print Mahéndra's commentary in its entirety, except for the

first *kāṇḍa* of the text, but the pith has been preserved, and only those portions omitted which furnish information readily obtainable elsewhere. A special feature is the large number (some 7,000) of examples taken from classical authors illustrating the meanings of words given in the text. These examples have been retained by the editor, except such as have been quoted in Böhtlingk's dictionaries. The way in which they have been treated by the editor illustrates the care and thoroughness with which he has carried out his work. A large number of the examples have been traced to their sources and identified. This must have been a work of immense labour.

The work has been excellently printed in Bombay by the Education Society's Press, and the learned world owes a debt not only to the editor for a most useful work, but to the liberality of the Imperial Academy of Vienna, and of the Secretary of State for India, which made its publication possible.

P. S. — Since the above was written, I have received a pamphlet by the same author, entitled '*Epilogomena zu der Ausgabe des Anékārthasamgraha.*' It consists principally of critical notes on the text, and on the examples given by Mahéndra in his commentary: and also contains a useful index of the authors quoted by him. I commend it warmly to students of the original work.

G. A. G.

¹ Sources of Sankrit Lexicography. Edited by order of the Imperial Academy of Sciences of Vienna. Volume I. The *Anékārthasamgraha* of Hémachandra. With extracts

from the Commentary of Mahéndra. Edited by Th. Zachariæ. Vienna. Alfred Holder. Bombay: Education Society's Press. 1893. pp. xviii. and 132 and 206.

THE DEVIL WORSHIP OF THE TULUVAS.

FROM THE PAPERS OF THE LATE A. C. BURNELL.

*(Continued from p. 49.)*BURNELL MSS. — No. IV. PART II. — *(continued)*.THE STORY OF KOTI AND CHANNAYYA — *(continued)*.

ON hearing this, the Ballâl caused letters to be written to those who lived in remote countries; and to the people of the town, he caused a proclamation to be made by the beat of a bell-metal drum, that there should assemble in the town every male who had a tuft of hair on his head; everyone of the tribe called **Kolkârs** with a stick in his hand; every hunter having a pistol; the bowmen of the tribe called **Mugêrs**; two hundred men of Êḍambûr and three hundred of **Koḍa Pâḍi**. Accordingly all the people assembled. The two brothers living in Ekkadka Erryaṅgaḍa were then sent for. When they came into the Ballâl's verandah, the Ballâl ordered them to accompany him to a hunt.

"We have got a sufficient number of men, but we have no hunting dogs; and a chase without dogs is quite useless," said the two brothers.

So it was necessary to write a letter to one **Kaṅḍa Buḷeri**, living in a spot called **Karmi Sâle** in the town of **Ijya** on the **ghâṭs**. On enquiry the Ballâl found that their writer was a clerk named **Nârâyaṇa Raṅgoji**, and he sent a man to call the clerk, who was thus obliged to come to the Ballâl. Another man was sent to Buddyanta's land to bring some leaves of a young palm-tree. The Ballâl caused the leaves to be exposed to the morning sun, and to be taken out of the sunshine in the evening, and by that time, the clerk **Nârâyaṇa Raṅgoji** had come to the Ballâl's verandah. He asked the Ballâl why he had been sent for.

"You are now to write a letter," said the Ballâl.

The clerk sat on a three-legged stool, and the bundle of palm-leaves the Ballâl caused to be placed before him. The clerk took a leaf from the bundle, and cut off both its ends and preserved only the middle part. He caused oil and turmeric to be applied to it, and asked Ballâl what he should write.

The latter dictated thus: — "To him who lives in the town of **Ijya** on the **ghâṭs**. Whereas the Ballâl of Êḍambûr intends to go hunting in all the great forests, you are required to bring with you about twenty or twenty-four dogs, including twelve of those always kept bound and twelve of those always kept loose. Without the least delay, you should start as soon as you see this letter, in whatever dress you may be at the time, and even if in the middle of your dinner."

After the letter was written, the Ballâl enquired of the people of his household who was to be the bearer of the letter, and was told that there was one **Bagga**. He was paid all the expenses of his journey and of his family during his absence. The letter was tied to the skirts of his garment, and he was advised not to stop at any place, either on account of a storm or on account of the noon-day heat. On hearing the order he set out from the Ballâl's verandah, and, passing the low countries, he came to the spot **Karmi Sâle** in the town of **Ijya** on the **ghâṭs**. He approached the house of **Mallo**, and standing at the gate called out:— "Mallo! Mallo!"

Hearing the call, the latter came out and said: — "Who is it that calls me?"

"It is I and no one else. I, the messenger sent by the Ballâl of Êḍambûr," said **Bagga**, and gave the letter which had been tied to the skirts of his garment to **Mallo**.

Mallo opened the letter, extended the leaf to its full length, and read it, and it was to the following effect, namely, that, as soon as he saw the letter, he should start in the dress he was in at the time and from the middle of his dinner, taking with him about twenty or twenty-four dogs. After reading the letter, he went in and called out to a dog named **Kâlu** by its name,

and caused rice of a very black sort to be served to it. In the same manner he called out to another dog named **Tañḍu**, and caused broken rice and bran to be served to it. Next, he called out to a dog named **Boḷḷu**, and caused green rice to be served to it. The last time he called out to the dog named **Kāju**, and caused rice of a coarse kind to be served to it. Then holding all the dogs in a leash, he set out from his house, following the man sent to him. He descended from the *gháts* into the lower country, and came to the Ballál's house. He caused his dogs to be tied to a pillar, and bowed low before the Ballál. The Ballál asked him to sit down, and then sent a man to the two heroes, asking them to come home to his verandah. They sent word that they would bathe, and thus wash away the oil they had rubbed on their bodies, and, taking a little rice water, would come to his verandah. After a little while, they arrived at the Ballál's house.

"Now must we go a-hunting," said the Ballál.

The people of the whole town went to the chase, and the Ballál's son-in-law, **Rukku Ballál**, rode on a white horse. After meditating for some time what forest they should enter, they at last surrounded the forest called **Sańka** in the east. They threw stones on the bushes and held the dogs in the slips. They entered the forest, but although they hunted a long time, they were not able to find either deer or wild hog. They then resolved to enter the forest over-grown with the plants called *símulla*. They surrounded it, as they had done the first, threw stones on the bushes, and held the dogs in the slips. The deer, the hare and the wild hog did not come out of the bushes. Thus the chase proved quite useless. Now they resolved to hunt from the place called **Anekallávu** to **Tuppe Kallávu**, and surrounded the latter place. All the most prominent places were occupied by the best hunters. They threw stones on the bushes, and in a pit as deep as the height of a man they found the king of pigs, a little smaller than an elephant and bigger than a horse. It suddenly sprang out of the pit and grunted aloud, and went straight to where **Kôṭi Baidya** was standing. Its grunt, when its hair was standing on end, was like the roar of thunder. Its tusks, when it ground them, shone bright as lightning. **Kôṭi** was now in a strait. He could not fly from the beast without bringing a stain upon his heroism, and he could not fight with it without risking his life. In this strait he prayed to the **Bhūta Brahmara of Kemmuḷe**, craving his help. He set an arrow to his bow and discharged it with such great force that it entered the body of the pig through the mouth and came out from it through the anus. The cries of the beast were heard in the three worlds and its groans resounded through the four worlds. **Channayya Baidya** heard the cries, and came running to **Kôṭi**, to see whether his brother had killed the beast, or whether the beast had killed his brother. **Kôṭi** asked him why he came running so fast.

"I thought the pig had overpowered you and so came here," said the younger brother.

"Is it possible that the pig could defeat me? No, it was I that killed the pig," said **Kôṭi**.

"Where is that pig?" said **Channayya**.

"O, my dear young brother! look; here it is," said **Kôṭi**. Then the younger brother threw off all the leaves which were on the body of the pig, and having examined it, placed his hand on his nose¹ and said to **Kôṭi**:—"My elder brother, we must revive this dead pig so that by its means we may revenge ourselves on the Ballál of Pańje."

"Is it possible that the dead pig should come to life again?" said **Kôṭi**.

"If the dead pig cannot revive, do you think that we can ever avenge ourselves on him of Pańje?" asked the younger brother. "If there is a **Bhūta named Brahmara of Kemmuḷe**, he will certainly help us. He will certainly become our charioteer."

Saying this, he took some water in a pure goblet and by means of a brush of the sacred grass, sprinkled the water on the body of the dead pig from the head to the tail. The pig

¹ As a mark of great surprise.

revived in all its freshness and vigour, and at once stood up. It then took its way to Pañje, the two brothers following it. When it came to the rice-field called Baki Balisemāra in Pañje, the elder brother discharged a long arrow at it. The groans of the pig were heard by the thousand people of Pañje. At one call, they assembled near the pig. One thousand men of Pañje, three hundred of Koḷapādi, and one thousand of Kokke Yaṇi. They resolved not to give up the pig that lay within their boundaries and to carry home the whole of the pig, even at the cost of their lives. Then the thousand men of Pañje brought a white creeper, which is the strongest of all the creepers, and, twining it round one of the tusks of the pig, they dragged it along with songs.

At this moment Channayya Baidya said to Kōṭi:—“The pig lies within the boundaries of Ēḍambūr, and Ēḍambūr belongs to you: why then do you make delay? Will you fight with the thousand men of Pañje? Or will you give up the pig?”

After hearing these words, did he tarry long? He at once held the pig by its tusk, and Channayya drew out the arrow from its body and punished the thousand men of Pañje. Kōṭi dragged away the pig, Channayya slew the thousand men of Pañje and they lay dead on the field, as lies the *suggi* crop. Those who fled to the East he pursued up to the sea of pure water. He severely reproached those who fled to the West, and completely overpowered them. He pursued those who fled to the North as far as the Ganges! And those who fled Southward, he drove into the sea. Then the brothers, dragging the pig along with them, went on. On one side was the village of Pañje and on another was that of Ēḍambūr, and between them was a big rock named Mañjoḷu. They placed the pig on the rock, and sent a man to the Ballāl of Pañje to ask him to come to them for the purpose of cutting the pig to pieces and distributing it to the people. The messenger went to the Ballāl and begged of him to come.

The Ballāl said to the messenger:—“Let the heroes, who killed the pig, cut it to pieces and distribute the pieces to the people.”

The two brothers accordingly cut the pig to pieces and distributed them to the people, saying:—“This day, we have given you the flesh of a pig: tomorrow, we shall give you the flesh of a lion. Therefore, those who are assembled here to-day must assemble again tomorrow. Tomorrow, too, we intend to distribute flesh.”

They then told the people that they would return to their own country. They resolved to rub oil on their bodies and bathe, in order to wash away the sin of having killed a pig.

“What substances are required to wash away the oil?” asked the elder of his younger brother.

“We want black gram, pods of green gram, the juice of some plants growing in the wet and dry fields, and some acid substances,” replied the younger brother.

“Who is the man best fitted to rub the oil on our bodies?” asked Kōṭi.

“There is one Muṭṭi Sirda, the son of a man of that profession, who, by rubbing half a *sér* of oil on the body, can squeeze one *sér* of oil out of it,” said Channayya.

Muṭṭi Sirda was sent for, and was asked to name the different kinds of oil that he required. He said:—“O, heroes! gingely-seed, oil, cocoanut-oil and castor oil are required.”

All preparations were made for their bathing. One hundred pots of hot water and one hundred pots of cold water were made ready by order of the brothers. Then Muṭṭi Sirda began to rub the oil on their heads and bodies. He rubbed *ghi* and oil on their heads. He poured the oil called *kīr* into their ears. He rubbed the oil called *bindu* on their joints, and on their nails he rubbed boiled oil.

Meanwhile the Ballāl of Ēḍambūr received a letter from Sāyina, the contents of which were as follows:—“Send me the head and some flesh of the pig; and when you send me the head and the flesh, send me any curry that you may have made of its flesh; and when

you send me that, send me some of its eye-brows ; and when you send me the eye-brows, send me the heroes that killed the pig, prepared for battle ; and when you have sent me the heroes, do you put off the dress of a male, and put on the disguise of a female, supply the want of breasts by cocoanut shells, put on a bodice, dress yourself in a woman's garment, put plenty of bracelets on your hands, apply collyrium to your eyes, and tie your hair in a knot. I shall come to the verandah of the Ballâl of Êdambûr to speak about your marriage." When he read the letter, the Ballâl became greatly dispirited, and sent the letter to the two brothers. They opened the letter and read it, and found it to be very discourteous.

"We will come to the battle," said they to the messenger and they burnt both ends of the palm-leaf and tied it to the neck of the man that had brought it ; and, having done this, they caused him to be driven out of the house. They then sent word to the Ballâl that, if he had no courage, he might remain in an under-ground cellar, till they should come to his assistance, and that they would come after they had washed away the oil which they had rubbed on their bodies, and had taken a little rice-water. They bathed and washed away the oil. They took a little rice-water, and they made preparations for going out to battle with all the weapons of war. They each put a necklace on his body ; they ornamented their waists with girdles ; they put golden necklaces on their bodies ; they tied turbans of the color of parrots and pigeons on their heads ; they mounted a palankin ; they armed themselves with their dagger, equal to that of Râma's. Thus did they completely arm themselves and set out for the Ballâl's verandah. The Ballâl saw them coming, and came and sat on his seat, and they bowed low before him.

When they had saluted him, the Ballâl said :—"O heroes ! I am now assured that if I rely on you for help, I shall lose the whole of my kingdom. Therefore, O heroes, shew me all your skill and bravery, that I may ascertain whether you are men who can save my kingdom, or who will only ruin it."

"In the upper-story of your mansion there is a *mura* of sessamum seed. Please order that to be given to us," said the brothers.

"O heroes, is that a thing that you will fail to get from me?" said the Ballâl. He ordered the *mudi* to be opened. The elder brother, Kôti, then shewed the dexterity of his hand ; when he had shewed it, the seed flew up in the air in powder as fine as red turmeric.

Then the Ballâl said :—"I have thus seen your skill, and now I want to see the skill of your brother, Channayya."

"O my lord," said Channayya, "your swinging cot has four iron chains. Please order one of them to be given to me."

"Can iron be cut by a weapon of iron?" said the Ballâl.

"If iron cannot be cut by iron, will one man be able to slay another?" said Channayya.

"If this be so, will the chain be refused to you?" said the Ballâl, and he ordered one of the chains to be given to Channayya.

When the latter shewed his skill, all the four chains fell in pieces.

"You are heroes that will be able to protect my kingdom," said the Ballâl.

Then the five hundred men of Êdambûr, and the three hundred of Kolapâdi, together with the Ballâl's son-in-law, Rukku Ballâl, who rode on a white horse and held a white umbrella, went forth to the battle field. The battle was to be fought in two fields, one in which seven *sêrs* of rice, and the other in which seventy *sêrs* of rice, could be sown, and Channayya was to command the field of seven *sêrs*. The Ballâl's son-in-law, Rukku Ballâl, stood at a place which was separated from the battle field by three rice fields, in each of which thirty *sêrs* of rice could be sown.

Before going out to the battle, Channayya said to Kôti :—"When, my brother, shall we again see each other's faces?"

They talked a great deal to each other, and clapped their hands on their shoulders with joy. Then they advanced with their faces towards the battle field. Channayya went to the field of seven *sérs*, and Kôti to the field of seventy *sérs*. Channayya began the battle in the field of seven *sérs*. He slew a great number of the enemy, who fell down dead, like bundles of the *suggi* crop, and completely routed the enemy, and thus ended the battle in that quarter. Then he came to the field of seventy *sérs*, where the battle lasted seven nights and eight days, during which they tasted neither food nor drink.

"Come back, my brother, I will proceed with the battle," said Channayya.

Kôti answered:—"O my brother! listen to me; you will not be able to stand the attack of the enemy. Wheel-fireworks are showered on our heads; quoits are hurled at our necks; our breasts receive sword cuts; and from behind are discharged showers of arrows. I know that it is your habit to do everything with the greatest circumspection—fight with the greatest caution."

While Channayya was bravely fighting, Kôti sat down to chew betel, when Chandagiði shot an arrow at him from behind. The arrow struck him in the lower part of the leg.

He cried out:—"O my brother, the cur of Pañje has bitten me from behind. If it had been a dog of high breed it would have met me in front. Therefore I will not look at the arrow with my eyes, and will not touch it with my hands."

So saying he kicked the arrow back with his leg. The arrow struck Chandagiði in the breast and he fled from his body to Kailâsa, and he was then borne to the Ballâl's verandah. The Ballâl sent a man to bring some medicine from a physician named Barmu, living in the village of Sañje Mañje.

Kôti cut the whole of the enemy to pieces, and brought the battle to an end. Having thus terminated the war, he left the field of seventy *sérs*, and on his way home he saw a man in the field Bâkibalatimâra in Pañje put in chains by the Ballâl of that place on account of arrears of rent of one muði due by him to the ancestors of the Ballâl.

The man gazed eagerly at Kôti and cried out, "O! If my chains had been broken, I would have wrested the dagger from the hands of Kôti."

"You are to die by this means. Meet your death at his (Kôti's) hands," said the Ballâl.

Then the man advanced straight on Kôti, stood before him and said:—"Who is Kôti? who is Kôti? Will you give me the dagger yourself or shall I take it from your hands by force?"

Kôti replied:—"If you had come to the field of seven *sérs*, your fate would have been quite different; but it is a pity that you came to the field of seventy *sérs*. You need not wrest the dagger from me. I will give it to you of my own free will."

Then giving the dagger, Kôti said:—"This, my only dagger, belongs to Brahmara of Kemmule. If you take this with you, you can pass only one field, and when you have passed that, you will not live to pass a second. And if in any way you should succeed in passing two fields, be assured you will not live to pass a third."

With these words he gave the dagger to his antagonist. Kôti then went to the foot of a banyan-tree, where there was a gentle breeze, and spreading out his dirty blanket sat down on it. While his antagonist was passing the third field, the Ballâl's son-in-law, Rukku Ballâl, saw Kôti sitting down. The potter² was walking with the dagger in his hands. Rukku Ballâl secured his horse in a shady place, and cut off the head of the potter named Padâmpu. Then, taking the dagger from his hands, he returned home. On the way he asked Kôti, who was sitting down to enjoy the cool breeze, to come along with him to the Ballâl's verandah.

"I cannot walk, my lord! Pour some water into my mouth, and let me go to heaven," said Kôti.

² I. e., the antagonist.

Then Rukku Ballâl went to the verandah and informed the Ballâl that Kôti was unable to walk. The Ballâl sent him his palankin and Kôti was borne to the verandah in the palankin.

“O great dero ! You are he that saved the whole of my kingdom,” said the Ballâl.

“That is well,” said Kôti ; “but, my lord, pour some water into my mouth that I may go to heaven. I will leave this body and go to Kailâsa.”

A tender cocoanut of the red kind the Ballâl ordered to be brought.

“O Kôti, you were a hero that was able to save my kingdom, and now the time of its downfall approaches,” said the Ballâl.

Kôti said :— “O my lord ! We shall continue to assist you as much as we did in our life-time in the day of battle. Only plant our dagger in the battle-field and we shall fight, on your behalf, as spirits, in the same manner as we did as men. In life we never gave up your cause ; therefore, after death, be assured, we shall not fail to assist you.”

“O Kôti Baidya, up to this time I could have counted on must elephants in Êdambûr ; but this day one must elephant is going away, O Kôti,” said the Ballâl, weeping bitterly, as he poured water into Kôti’s mouth that he might go to heaven. Then Kôti left his body and went to Kailâsa.

A mango and a jack-tree, growing on each side of a river, the Ballâl ordered to be cut. He prepared a funeral pile in a corner of the burial ground, and caused the body to be burnt with all the proper ceremonies.

When Kôti advanced towards the throne of Brahmâ, Brahmâ said :— “Do not enter into the *gudi*. Do not come into the yard. In your life-time, you and your brother were always together ; why, then, have you come alone ? Unless you come together, you cannot enter the yard.”

Hearing these words, Kôti came back to the world. The younger brother came to the side of a deep well and looked down into it, and saw his face reflected in the water.

“My brother fell in the battle ; what then is the use of my living ?” said Channayya to himself.

So saying, he struck his leg against a rock and thus committed suicide. The news reached the Ballâl that Channayya had committed suicide in the house of the physician Barmu of the village Sañje Mañje.

On hearing the news, the Ballâl cried out :— “O God ! O God ! O my unlucky fortune ! I had congratulated myself that, although I lost one must elephant, I had yet another. Now I have lost both. The time of the downfall of my kingdom has approached.”

He caused a mango and a jack-tree, growing one on each side of a river, to be cut. He caused a funeral pile to be raised in a corner of the burial ground, and had the body burnt. Then the two brothers went in the form of spirits to the throne of Brahma, who said :—

“Do not approach the *gudi*. Do not come into the yard. You must purify yourselves before you come to me.”

Hearing the order, they came, in the shape of aerial beings, to the Ballâl’s mansion, and threw the handle of their dagger on the ground, and asked the Ballâl to purify them. On the ninth day of their death, the Ballâl caused the ashes of their dead bodies to be collected, and on the tenth, he had the ceremony of *sâlyâ* performed. He planted three posts on the burial ground, and covered them with cloths of different colors. Thus he caused all the funeral rites to be performed, in as grand a manner as would have been done for a royal Ballâl. Having thus purified themselves, they again approached Brahmâ’s throne, but he forbade them to advance, saying :—

“Do not touch my *gudi*. Do not come into the yard. You must bathe in the holy Ganges before you come here.”

They told Brahmâ that they would bathe in the Ganges. They drank the waters of sixteen holy places in order to wash away their sins, and the waters of twenty-four others to earn merit. Having thus washed away all their sins, they came for the third time to the throne of Brahmâ. Then they came into the yard and they entered the *gudi*. They stood on the right hand of Brahmâ, and became members of Brahmâ's council, and were ever afterwards in the world as much honored as Brahmâ himself.

BURNELL MSS. — No. 5.

THE ACTS OF JĀRĀNTĀYA.

Original in the Malayâlam character recorded by a Tântri (Tulu Brâhman) for Dr. Burnell: translation according to Burnell's MSS. Original, text and translation, occupies leaf 123 and part of 124 in Burnell's MSS.

Translation.

On a Tuesday at noon, the hero JĀrântāya came to the Atrêl ferry, riding on a white horse and holding a white umbrella, and ordered the ferry-man Kanya to bring the ferry-boat.

The ferry-man replied:— "The boat does not belong to me. I am not to get my fare, and the boat has been kept by one Bermanê Koṭe Bâle for crossing the river on Tuesdays and Sundays."

"It is no matter that the boat is kept by him for crossing the river, I will give you the proper fare. Bring the boat to this side," said JĀrântāya.

As soon as he said this, the ferry-man brought the boat.

"Tender cocoanuts and cocoanut leaves are very dear in Kûḷûr and Mulki. So I am going to a village where there are tender cocoanuts and milk," said JĀrântāya.

He got into the boat and the boat moved on. It came to the middle of the river. It whirled round and round. JĀrântāya murdered the ferry-man Kanya, and proceeding further, he entered the bodies of Koṭe Bâle Bermane, a weeping child and a lowing calf.

Wondering at what had happened, Koṭe Bâle Bermane sent for Bermana Maiyya, who looked into his *praśna*-book, and found that a Bhûta, named JĀrântāya, had arrived in the village from the south. A she-buffaloe and its calf were offered to the Bhûta JĀrântāya.

A guard was placed over the Bhûta's *gudi*, and JĀrântāya was known by three names: JĀrântāya of the Sthâna, JĀrântāya of the Koṭṭige, and JĀrântāya of the Châvaḍi. A flag in honor of Vishṇu, with the figure of Garuḍa on it, was raised, and a feast began. The yard became full of people, and the *gudi* full of lamps. Thus the Bhûta JĀrântāya became established in that place.

BURNELL MSS. — No. 6.

THE ACTS OF KODAMAṆĀTĀYA.

Original in the Malayâlam character recorded by a Tântri (Tulu Brâhman) for Dr. Burnell: translation according to Burnell's MSS. Original, text and translation, occupies leaves 124 and 125 inclusive in Burnell's MSS.

Translation.

Dugganna Kaver of Ekkar and Timmântikari of Tibêra were noted for their skill in cock-fighting and their knowledge of bullocks.

In the month of Bêse, following that of Paggu, they passed the village called Ekkarparâra, taking with them two hundred and thirty spurs, four or eight cocks, and about thirty or fifty men.

They came to the temple of the god Irvail, and gave some offerings to the god. On the next day they came to the low countries, and took their meals. They ascended the *ghāts*, and bought a fine cock. They also bought a bullock, which took their fancy, and proceeded on their way, taking with them the bullock and the cock. They then erected a post under a white *āsvattha* tree, and tied the cock and the bullock to it. After this they went into the house of one **Biru of Naḍdyoḍi**, as she had invited them to dinner. In the village Naḍdyoḍi they took their dinner, and untying their bag of betel they chewed betel-nut.

The bullock was possessed by the Lord of Charity, Dharmada-arasu, and the cock was possessed by the Bhūta of Periñja.

“O, what is this? What can have happened in the place where we have tied the bullock and the cock? What is the cause of those cries and groans?”

Saying this, Duggaṇṇa Kâver of Ekkâr and Timmântikâri of Tibêra came to where they had left the bullock and the cock.

“A Bhūta, equal to God himself, has now come to this village,” said they to each other.

They went to the village called **Berke of Tāngaḍi**. They brought with them the bullock and the cock, and built two *guḍis* for the use of the Lord Koḍamaṇatāya. Another *guḍi* was built in the south for the Bhūta of Periñja, and the cock and the bullock were offered there.

Koḍamaṇatāya required that both a *guḍi* and a palace should be built for him. A *pikota*³ worked by three hundred men fell in pieces. In the east is the village Periñja, and in the west is the hill Deriñja, and the fruit of all the trees lying between the two places fell down. So a *guḍi* and a palace were built for Koḍamaṇatāya.

The Bhūta required that the ceremony of raising the flag in honor of Vishṇu should be performed, and he then became known in that village as a Bhūta, and established himself in that place.

BURNELL MSS. — No. 7.

THE ACTS OF KANAPĀDITĀYA.

Original in the Malayalam character recorded by a Tāntri (Tuḷa Brāhman) for Dr. Burnell: translation according to Burnell's MSS. Original, text and translation, occupies leaves 126 to 129 inclusive in Burnell's MSS.

Translation.

The Bhūta descended into the Tuḷa country from the *ghāts*. His groans were heard in the four worlds, and his cries in the three worlds.

He saw the **Ballakuḷa of Enṇekallu**, and the **Ballakuḷa of Santikallu**. He became known as a Bhūta able to give life and also to send distress to mankind.

He came to the **Berke of Pañjipāḍi**, and saw four children, all born of one mother.

There was a **Bhaṭṭa**, who was the master of the village **Kāmarai**, and the Bhūta became known as his family god.

In the summer, a younger and an elder brother quarrelled with one another.

“I will go. You be the elder brother and I will be the younger, and let us both go to the house of the master of Mangalore,” said the Bhūta to the Bhaṭṭa.

Riding on white horses, and having white umbrellas held over them, they passed the Berke of Pañjipāḍi, and ascended the hill called **Aḍḍāndu**. They came to a place named **Sarasime** in the village **Mogērnāḍ**. They came to **Paiyyayyi** of **Pānemogēr**, and passed the pleasure garden in **Baṇṭwāl**. They passed a banyan tree on the bank of a river at **Aindaḷapaṭṭa**

³ Irrigating apparatus.

in the village Ambaḍāḍi. They passed the spot called Pilipaṅjer⁴ and Ulavutṭu in Tumbē. They passed the temple of the god Vardēsvar and the *gudi chāvadi* and Majabbidu. They passed the tank called Gujjerkeḍu, and arrived at Mangalore.

The Kartū⁵ of Mangalore saw them and asked the Bhaṭṭa:—

“Where did you come from? Where are you going to?”

“In the Berke of Pañjipāḍi, we four children were born of one mother. We quarrelled with one another. Therefore I am going to a country, where my eyes cannot see and my ears cannot hear,” said the Bhaṭṭa to the Kartū of Mangalore.

“Do not go to a country, where your eyes cannot see and your ears cannot hear. I will give you a palace in the village Uḷavūr,” said the Kartū.

The Bhaṭṭa accepted the palace in Uḷavūr. He repaired it and dwelt in it. At the hour of midnight he wept bitterly, shedding heavy tears, and said:—“Oh! there is no woman in the palace built by me. There is no she-buffaloe and calf in the cow-pen.”

“Why are you weeping thus? I will bring a woman to your palace,” said Kanapādītāya.

He went to the Berke of Pañjipāḍi. He saw the two persons, Kartus of Paḷi and Kunyarapāḍi, and cast them into the river Nētrāvati, and, crossing the river at the Uber (Uppinaṅgaḍi) ferry and the Nandāvar ferry, he came to the Sañja ferry, crossed it, and proceeded to the *maṭh* in Tumbē belonging to the *svāmi* of Pējavar. He went on to the Sandi ferry to perform the *sandhyāvandana* ceremony. While he was doing this, he saw a girl of mature age floating up and down the river with the ebb and flow of the tide.

“This girl is not born of men. She must have been sent here by God himself,” said he to himself.

He sent a messenger to the palace in Uḷavūr, and the Bhaṭṭa came to the Sañja ferry.

“So you have come, my niece!” said the Bhaṭṭa.

He took his niece by the hand, and led her to his palace in Uḷavūr, wherein there was no woman; and when that year had passed and the next one had come, the girl was married to the Kartū of Kumbale. After going to her uncle’s palace she was proceeding to Kumbale, whither the Bhūta Kanapādītāya followed her.

At Kumbale he entered a weeping child, and he killed a calf. The Kartū of Kumbale wondered what all this might mean, and he asked a soothsayer.

“A Bhūta has followed your bride, and you should offer sacrifice and food to him,” said the soothsayer.

“Mention all the articles that are required for the offering and sacrifice and for the food,” said the Kartū.

“Balls made of eleven *sērs* of rice, sixteen torches, a thousand *sērs* of fried rice, a thousand *sērs* of beaten rice, one hundred and twenty tender cocoanuts, twelve bunches of plantains, twelve cakes of palm-sugar, twelve *kuḍtes*⁶ of *ghī* are required,” said the soothsayer.

Kichhe, the Pombaḍa, came to act the part of the Bhūta, and stood prepared to become possessed. He put on the dress appropriate to the Bhūta, and required, by signs, the articles of food to be brought. One thousand *sērs* of fried rice were brought. Thrice he threw up three balls of rice! He devoured the sacrifice and the food, and shewed his belly, pointing to it, to the Kartū of Kumbale. He thus shewed him that he was not satisfied!

“I have offered you so much sacrifice and food, yet your belly is not satisfied. Return to the country from whence you came,” said the Kartū.

⁴ I. e., tiger-cage.

⁵ I. e., master.

⁶ Half a *sēr*.

"I will go back to the country from whence I came," said the Pombaḍa.

The Bhûta came to Nalapirikolasâra, and demanded that a *guḍi* should be built for him in Kanapâḍi, and a *guḍi* was accordingly built for him in Kanapâḍi. He also required that a *biḍu* should be built for him in Piryodi. He became known as the chief Bhûta of Nalapirikolasâra, and established himself in that place.

BURNELL MSS. — No. 8.

THE ACTS OF MUṆḌIPĀDITĀYA.

Original in the Malayâlam character, recorded by a Tântri (Tuḷu Brâhman) for Dr. Burnell : translation according to Burnell's MSS. Original, text and translation, occupies parts of leaves 129 and 130 of Burnell's MSS.

Translation.

He was known in Kasî as Kâlabhairava.

A man named Vaidyanâtha descended into the Tuḷu country from the *ghâḥs*, and the Bhûta followed him. He came to the *sâna guḍi* built by one Koṭekâr in Koṇḍâna. Taking with him balls of *vibhûti*[†] and the root of the plant *sañjivana*, he went to the Koṭebetṭu Sâna in Siyêra. He went to the Siyêra *guttu*.

In the time of one Ramaminḍara the ceremonies of raising the flag and of the car-festival were celebrated in his honor in the Kollabetṭu Sâna.

He became known as the umbrella (protector) of the village of Yerdûr, and he established himself in that place.

BURNELL MSS. — No. 9.

THE ACTS OF AMAḌAḌI PAÑJABLLI.

Original in the Malayâlam character, recorded by a Tântri (Tuḷu Brâhman) for Dr. Burnell : translation according to Burnell's MSS. Original, text and translation, occupies leaves 130 and 131 of Burnell's MSS.

Translation.

Kochâlva Ballâl of Nandârbeṭṭu, hearing that a feast was being celebrated for Pañjurji in the *biḍu* in Bârardil, expressed his intention of going to witness the grandeur of the feast. He immediately took his meals and left the *biḍu* in Nandâr Beṭṭu. He passed the ban yan tree in Maṅgame and the *kâsana* tree in Kollabetṭu. He crossed a stream at Ummanotṭu and the Baṅṭwâlpêṭah, and another stream at Aḍḍanda. He approached a place called Sârasime in Mogêrnâḍ, and came to the *biḍu* in Bârardil.

The Bhûta had already entered the actor, and looked on the face of Kochâlva and said : — "You are welcome here ! I will go to you."

"To a Bhûta, that desires to come to me, I will not say nay. If you will cast aside your present form, and come to me, I will have a woollen couch prepared for you, and cause a silken flag to be raised. I will offer to you a pig made of bell-metal," said Kochâlva.

The man possessed by the Bhûta gave him a tender cocoanut and some flowers of the areca-nut as his *prasâda*.

Kochâlva, followed by Pañjurji of the Ambaḍaḍi *biḍu*, passed the *biḍu* in Bârardil and approached Sârasime in Mogêrnâḍ. They crossed together the stream at Aḍḍanda, and passed the Baṅṭwâlpêṭah, and came to Nandârbeṭṭu *biḍu*.

[†] Ashes used by Śaiva ascetics for smearing their bodies.

The Bhûta saw the Ballâl falling, for the Ballâl fell down in a swoon. Orders were given for all the people to assemble at once, and all his caste men assembled. The *praśna*-book was referred to, and they found that the cause of the misfortune was Pañjurî, who had followed Kochâlva Ballâl. They asked the Bhûta to tell them what he wanted, and he said that he wanted a dagger in his *sâna*. The dagger used by the Ballâl of Aiyyandâl (was thrown at random and) fell in Maṅgilamâr. He caused a *gudî* to be built for Pañjurî in Maṅgilamâr, and caused the ceremony of raising the flag to be performed.

The Bhûta demanded a car, and became known as one of the Five Bhûtas of Ambadâdi, serving Brahmâ. Thus was he established in the *sâna* in Maṅgilamâr.

BURNELL MSS. — No. 10.

THE ACTS OF PILICHAMUNÐI.

Original in the Malayâlam character, recorded by a Tântri (Tulu Brâhmap) for Dr. Burnell: translation according to Burnell's MSS. Original, text and translation, occupies leaves 131 to 135^o inclusive of Burnell's MSS.

Translation.

A man named Mañju Pañja obtained a piece of land called Tumbejalajanana, and cultivated one crop on it. Depredations committed by thieves became very great, till not even a single tender cocconut remained on the cocconut trees. The paddy stored in the yards did not remain, and there was no paddy in the rice-fields. Mañju Pañja told his eldest daughter that he would introduce a Bhûta that would be able to put all the thieves to death, and that he would go to the kingdom of Bâloli.

He took his food, and tied a turban on his head, and put on his best dress. He passed Tumbejalajanana and came to the kingdom of Bâloli.

Bâloli saw him and said to him: — "On what business have you come here, Mañju Pañja?"

"I have obtained a piece of land called Tumbejalajanana, but the ravages of thieves have become too great for me, and I therefore, ask you to give me a Bhûta that can put the thieves to death," said Mañju Pañja.

"What Bhûta shall I give you?" said Bâloli.

"There is the Bhûta Pilichamunði worshipped by you. Give him to me," said Mañju Pañja, and he gave three hundred pagodas to Bâloli.

When he saw the money, Bâloli entirely forgot his Bhûta. He ordered a pañchoî betel-leaf to be brought, and the exact figure of the Bhûta to be drawn on it, and he gave it to Mañju Pañja and said: — "Take this Bhûta to Tumbejalajanana and worship it with all your heart."

Mañju Pañja returned to Tumbejalajanana, taking the Bhûta with him, and worshipped it with all his heart. The Bhûta killed the eldest daughter of Mañju Pañja, Mañju Pañja himself and a woman named Gañge at the end of six months, one year and two years.

"We can no longer worship this Bhûta in a house where there are children and relatives, said the inmates of the house, and taking the Bhûta to the foot of a tree producing stone-berries, worshipped it there. The Bhûta required that the *sâna* in Tumbejalajanana should be furnished with a dagger, and established himself in that place.

When he was about to leave it, he lighted a bell-metal lamp and shouted out aloud. He ascended the hill at Aḍḍanda, passed Irandalpaṭṭa in Mijâr, and stopped at the village

^o Leaf 134 is blank and leaf 135 is missing.

Kumpaḍāvumura. He left it and passed **Boḷlibeṭṭu**, and came to **Perār**, peopled by one hundred men. He saw the **Bhūta Balāṇḍi** and **Brahmā** of **Maribeṭṭu**.

He demanded that his *sāna* should be furnished with a dagger. The hundred men of **Perāsabeṭṭu** assembled on the hill of **Maribeṭṭu**, and areca-nuts were heaped up. A *sāna* was built in that place, and the **Bhūta** became known as the umbrella (protector) of the hundred men.

He left the land of the hundred men, ascended the hill in **Aḍḍanda**, and came to **Boḷḷimārguttu**. The people wondered what the cause of this unforeseen misfortune might be, and referred to the *praśna*-book.

The **Bhūta** required that a palace should be built for him, and the dagger used by three hundred men (was thrown at random and) fell in the village **Mukkoḍivalakuḍa**. The **Bhūta** caused his *sthāna* to be built in that place, and finally settled himself there.

BURNELL MSS. — No. 11.

THE STORY OF TOḌAKINĀRA.

Original in the Kanarese character: transliteration by Mr. Männer: translation from Burnell's MSS., checked by Mr. Männer. Original, text and translation, occupies leaves 136 to 142 inclusive of Burnell's MSS.

Text.

Toḍakināra Paḍḍana.

Kiṛu kāñchi woñji, Mēlu kāñchi woñji, kāñchikaḍaṅga daaramane woñji; aḷu udyamedī Dharmada-arasu. Āṛu puṭṭuni Kekkei udda malligeḍu naḍapei sampigeḍu. Yēlu warsa nireḍu, gaḍḍa battuḍu. Kali kaḷeḍu śiri waḍyere yērendeḍu ḍarmada rasuḷu. Gaṭṭada mittu āyere nāḍuḍu **Biḷanakarodu** kelesi mage **Bināḍikāre** uḷḷendeḍu chakri dākulu. Eiku **Udda-boṭṭugu māni** kaḍapuḍiyeru gujjari tareda kiru woli tarpuḍiyeru; muḍāyi dombugu pāḍāyeru; paḍḍāyi antara dombugu deppāyeru; kaḍe kaḍi tuṇḍu malpāyeru; kelesi pudaruḅḅu wōle bare-pāyeru; unḍi nuppuḍu tutti kuṇṭuḍu gaḷi gegu barodu anduḍu bareyeru. Wōle woñji māni keiku kordu ayagu sambala kori yeru. Aye **Kāñchikaḍaṅga** aramane buḍiye, kelesi maga illaḍegu wōle koṇḍu koriye; aye wōle tūyi gaḷigeḅḅu lakkiye bāḷu pāḍi bokkaṇa dette, muga sūḍi kannāḍi eitu pāḍiye; guṇḍu katteri, pareṅgi bāḷu ināta pāḍḍu māni beṛiye batte, **Kāñchikaḍaṅga** aramanegu batte **Dharma-arasunu** tūye, kei muggiye; battinawu yeḍḍe āṇḍu anduḍu paṇḍeru. Ninakula jalnada bēle benla anderu. Chāvaḍida naḍuṭu nāḷu karuḍa mukkalige ittuṇḍu einu dīpāyeru dattu balattu jagaya jōti pottāyeru, worla ari woñji tārāyi ireṭu dīpāyeru gellanda ghaṇṭe nōpāyeru, bori saṅkala uripāyeru, tānu arewāsi eitāyeru mukkaligeḍu kulleyeru, muttuḍu desa pāḍuṇḍu, āṛati āṇḍu. Kelesi mutṭa botte paṇṇeḍu bēle malte, taredḍu pattinawu kārḅu mutṭa soreyi tiṅgara bēle malte. Kelesi mutṭi dōshogu dāne malpoḍu anderu chākriḍākulu eiku arosuḷu yennedḅu sūdda nīruḍu jalaka āwaḍu anderu. Tānu kaṭṭāyi kere unḍu, aḷu nāḷu keita kopparige dīpāyeru, sāra koḍya chaṇḍi nīru kopparigeḅḅu meipāyeru. Paḍuṛaḍḍu kaṭṭa kaṇakuḍu beidru keipāyeru; sāra kandelu beidru arasu tareku meipāyeru, sāra kandelu chaṇḍi nīru meipāyeru. Shiri muḍi gaṭyere woḷta paṭṭe āwu anderu chākriḍākulu. **Kāvura** kariya paṭṭe, **Bōḷūra** bolya paṭṭe, sōpu kambati, iremadūre paṭṭe muṅkuda suyilguḅḅu munnūḍu gāwuḍa pāri paṭṭe, kaṇṇu nīruḍu naneti paṭṭe ugura diṭeṭu deṅgidi paṭṭe āwoḍu anderu arasuḷu; awenu chākriḍākulu koṇḍattuḍu eitu chaṇḍi dettuṇḍu. Yeiku eitāwoḍu enderu; eiku yēlu peṭṭige kuṇṭa koṇḍatteru. Yēlu peṭṭige baṅgaru koṇḍatteru, kuppidiṭṭi parimalu koṇḍatteru, **Dharma-arasu** maṇiṭu kulluḍeru kuraluguḅḅu padaka yēruṇḍu naḍuku dābu diṇḍu kebiku muttuda chaṅkuli yēruṇḍu bireḷuguḅḅu suryamuttu mudreda uṅgila yēruṇḍu, ekkiluguḅḅu chakra sara pāiṇḍu, keiku danḍe diṭuṇḍu, taredḍu kārḅu mutṭa baṅgaruḍḍu siṅgāruḍu. **Arasalu Tuḷu rajyada gaṭṭa jappoḍu tuḷu dākuluṇu tāwaḍu anderu.** Wōlu joppuni anduḍu chākriḍakuḷeḍa kēnderu, jotteṛu joppunaga **Baṅgāḍuḍu Sōmanātha dēweru** balli inderu. **Shirariḍu Chikkārya dēweru**

balli inderu; âpaga yerute **Settegâre** naly sawira yeru koṇḍadu **Gaṇḍapeṇḍâra** bardina malleḍḍu japperu; einu tûdu Dharma-arasulu **Channamaṅgale Chaluwarâye** inpi yeruta mittu kulluderu, wolagayeru, mâyodu kulluderu. **Subrâya** dêwere staḷogu battuṇḍu. Peiru jappunaga **Subrâya** dêweru tûyeru. Deiwa dêweru nâge Berme tanadḍu malle dânti jâgudḍu yêru jappuni anderu. Châkṛidayada paṇḍini: oḍḍanaḍu kôte gorâwaḍu, sapaḷodu dari gopâyeru; gôḍeḍḍu kaṭṭi barchi dipâyeru; arasu mâta poḷtudu batteru. **Subrâya** dêwere staḷogu battuḍu dêwasthanogu poggieru. Mûji suttu bali batteru, einu dinata ayana tûyeru. Aḷṭu yeruta mittu **Kumârâdâre Matsyatirtha** kaḍateru, kôtelâ **Kêpâḍi Gaṭṭala** Kaḍatḍu, **Wiṭṭlagu** botteru. **Pañchaliṅga** dêwerenu tuyeru **Wiṭṭla Bâkimâr** Kaḍatḍu **Bossawaguḍilâ Kaḍambi** dêwastânalâ, **Salêtûra** dêwastânalâ kaḍateru. **Maduṅgara** gôḷidanḷu portu kartuṇḍu. Yeru pâlaya poyyeru. Aḷṭu pullyakelogu lakkuḍu **Dharmada-uggelu** dalpa pâlya poyyeru. **Kannandûru Poyyedâru** einu kêṇḍeru. **Akkâji Mâmûji** kâlodu nama hiriyeru ane kattḍu ânderuge, kudure kattḍu sâṅkudêrige nama kâlodu yeru kaṭṭaḍu sâṅkoḍu anduḍu Poyyedâru yeru koṇḍariyere pidâdieru. Tana bûḍu kaḍatḍu **paḍikâluda** ane pattiyeru. Dharmada Uggelu dalpado paḍpugu batteru; nâḷu sâwire yerunu tûyeru; tana kaṇṇugu woṅjila samâḍu tôjuji. I Dharmada-arasu wolagâti **Channamaṅgale Chaluwarâye** inpi yerunu tûyeru, â yerunu detteru; krayogu dettuḍu koṇḍu-bottuḍu toḍa kukkuḍu kaṭṭieru. Niruḍu jattuḍu japogu kulliyeru. Poyyedâru aḷṭu bannaga yeru iji, mâyatḍu. Yeru pōndundḍu ariyeru. Jâtaka-graha shôdhane tûnaga, awu **Bhûta** kulludi yeru, Bhûtada mâya âtuṇḍu anduḍu tōji battuṇḍu. Â ghaligegu Poyyedâre ḍoppa **Nambe** beide, **âya** yejjeḍu **Bhûta jâgadarike** battuṇḍu; âye kâjô anduḍu lette. Poyyedârenu lette; yeikuḷa wâsâye yenunu koṇḍatteru, yeru îregu tikkuji; yeikuḷu yeru ⁹—

Translation.

There was a **Lower Kâñchi** and an **Upper Kâñchi**, and a palace called **Kâñchikadaṅga**, in which **King Dharma** was born. He was born on a heap of *mallige* flowers, piled up as high as a man's neck, and on a heap of *sampige* flowers, piled up as high as a man's middle. Seven years passed, and then a beard appeared on his face!

"Who can shave me?" asked king Dharma.

"On the other side of **Ejanagar**¹⁰ on the *ghâts* there is a barber called **Binnaḍikara**," said his servants.

King Dharma sent a man to **Udda Beṭṭu**, and made him bring some small palm leaves, and put some in the morning sun, and some in the evening sun. He then made him cut both the ends of the leaves, and ordered a man to write a letter to the barber:—

"You must start immediately without attending to your meal or dress."

Thus was the letter written. It was given to a messenger, to whom King Dharma paid a fee. The messenger left the palace of **Kâñchikadaṅga**, went to the barber, and gave him the letter. The barber started immediately. He opened his bag of razors, in which were a looking-glass and round scissors, and also a European razor. He kept these all in his bag, and followed the messenger. He came to the palace of **Kâñchikadaṅga**, where he saw King Dharma, who saluted him.

"It is well that you have come here. You had better attend to your duty, according to the custom of your caste," said King Dharma.

A European chair with four legs was placed in the middle of the floor. Two *jagana* lamps were placed on the left and right of it. One *sér* of rice and a cocoanut were put on a plantain leaf. And then the ringing of a bell was heard, and a conch-shell was blown, and swishes were waved over the king, who sat on the chair in half-dress. Pearls were cast, and lamps

⁹ [Part of the transliterated text has been lost and it ends abruptly here. — ED.]

¹⁰ [For **Bijanagar** apparently. — ED.]

were waved before his face. Then the barber came up to King Dharma and shaved his face, and then shaved him from head to foot.

“What is the remedy for the sin of touching a barber?” asked the servants.

King Dharma replied:—“It is necessary to rub the body with oil and to wash it in water. I have constructed a tank for the purpose.”

He made his servants bring a large pan and a thousand pots of cold water were poured into the pan. Then he made them warm the water with twelve bundles of fire-wood, and pour the thousand pots of warm water over his head, and afterwards a thousand pots of cold water.

“Whence are the silken cloths to be brought to wipe the water from your head?” asked the servants.

“A black silken cloth manufactured at **Kāvūr**, a white silken one made at **Bōlūr**, a silken cloth called *sopu kambati*, a silken cloth made at **frawadūra**, a silken cloth of which one piece would stretch to three hundred *gāvudas*,¹¹ a silken one which can be soaked with a tear, and a silken cloth which can be hidden between the nail and the finger, are required,” said the king.

All the silken cloths were brought and the king dried his head with them. Then he ordered his servants to dress him. Cloths kept in seven boxes were brought to him, and also jewels kept in seven boxes, and scents kept in bottles. King Dharma sat on a European chair and made his servants decorate him:—an ornament round his neck; a golden belt about his waist; pearl ear-rings in his ears; a ring with a pearl in it as bright as the sun, and a ring with a seal on his fingers; a second necklace round his neck; and a large golden ring on his arm. Thus was he adorned with jewels from head to foot.

Then King Dharma said that he wanted to descend to the **Tulu** country and see the **Tulu** people, and he asked his servants:—“Which is the way down the *ghāts*?”

He started to go down, but on his way he was opposed by **Sōmanātha** at **Baṅgadi** and by (the god) **Chikkarāya** at **Shirari**.

It happened that a dealer in cattle, a **Seṭṭigāre**, with a herd of four thousand oxen was descending from the forest of **Gaṇḍapeṇḍāra**. King Dharma mounted an ox named **Channa-maṅgala Chaluvārāya**, belonging to the **Thettegara**. This he did by magic and the herd descended by the way of the temple at **Subrāmanya**.

The god **Subrāya** saw this and asked his attendants:—“Who are the people coming down here, where there are no *dēwas*, nor gods, nor *nāgas*, nor **Bramhā** (**Bhūtas**) superior to myself?”

He made his servants build a fort of shields round his temple, and place crossed swords upon it. King Dharma broke them into pieces, came up to **Subrāya**'s temple, and entered it. He circumambulated the god thrice, witnessed for five days a feast of the god, and then he mounted his ox and passed by the river **Kumara** and the **Matsyatīrtha**. He passed by **Inḡlika Fort** and the **Kēpāḍi Ghāt** and arrived at **Iṭṭal**,¹² where he saw the god **Pañchalīṅga**.

That day the herd of four thousand oxen halted in a paddy field called **Bākimāra** in **Iṭṭal**, but next morning King Dharma and the herd left the place, and passed on by a place called **Bassavaguḍi**. He then passed by the temples at **Kadambi** and **Sālētūra**, and it was getting dark when he reached a banyan tree at the village **Muduṅgara**. Here he remained that night, and started early in the morning with the herd, and stopped near a well, called, after him, **Dharma's Well**.

The news became known to the **Poyyedār** of **Kunnandūr**.

I have heard that in the reign of **Akkāji Māmūji**, our ancestors had elephants and horses; and now I shall be glad to possess an ox,” said the **Poyyedār**.

¹¹ One *gāvuda* = 12 miles.

¹² [Or **Wiṭṭal**. — Ed.]

He started for the well, and, passing by his *bīdu*, he ascended the hill **Paḍikāla**, and came to the plateau of Dharma's well, where he saw and examined the four thousand oxen. But he could not find one fit for him. Then he saw and examined the ox **Channamaṅḡḷe Chaluvārāya**, upon which King Dharma was sitting, and bought it. He took it to a mango tree, where the ox was tied up, and then the Poyyedār went down to a water-course and sat there to perform the ceremony of *japam*. On his return the ox that he tied up was missing, and he cried aloud that he had lost his ox. He then referred to his *jātakam*,¹³ and found that it was the ox on which the **Bhūta Dharma Arasu**¹⁴ had sat, and had concealed it.

Nambe, an attendant, who had followed the Poyyedār, became possessed by the **Bhūta**, and came trembling and cried aloud "*kājō*."

He said to the Poyyedār:—"You have bought the ox on which I sat, and now you cannot find it; but I shall cause it to be found. For this kindness, I want a *matham* in this country."

Thus spake the **Bhūta** through **Nambe** and then the ox, which had disappeared, appeared again before the Poyyedār.

The Poyyedār made his servants build a *matham* in Upper **Kannandūr**, and a feast was performed in honour of the **Bhūta**. And as the servant **Nambe** had become possessed of the **Bhūta** on the banks of a water-course the Poyyedār named the **Bhūta**, **Toḍakināra**.

Baṅts from three neighbouring villages came to see the Poyyedār's festival, and while they were on the road a man became possessed by the **Bhūta** and called the Poyyedār and said:—

"This is not a *matham* fit for me. People from three villages are collected here, and I want two separate *mathams*: one for your use, and one for the use of the people of the three villages. Whom can you induce to build them? Who will consent?"

The Poyyedār and the people of the three villages thought for a while about building a second *matham*. There was a fit place in a plain called **Uḷkuṅja**, and there a *matham* was built and a festival performed in the presence of the Poyyedār and of the people of the three villages.¹⁵

Some years afterwards **Toḍakināra**¹⁶ ordered his attendants to be ready to make a march, as he wanted to bathe in the Western Ocean, and was accompanied by one **Ullatti of Ammanūr**.

She said to **Toḍakināra**:—"If you are going to take a bath in the Ocean, I shall follow you."

When he heard this he ordered his servants to bring a palankin for **Ullatti** and seated her in it, while he mounted his ox **Channamaṅḡḷe Chaluvārāya**. That same night he and she, with all the servants — **Pilichavaṅḍi**, **Jumādi**, **Durugalaya**, **Verkadi**, **Mitta Mugeraya**, and others — started from the temple, and arrived at **Ullal**, where they bathed in the Ocean.

After bathing they all went to **Uliya**, where there is a white *chopal* tree, and beneath this **Ullatti's** palankin was put down, and here it was that she asked **Toḍakināra** for a *matham*, as that place is a cool one.

Toḍakināra ordered the eight tenants of the land — oil-makers, **Kōnkanis**, **Native Christians**, and others — to build a *matham* there, and they built one. A festival was performed in honor of both **Ullatti** and **Toḍakināra** at this *matham*.

Toḍakināra used to call her 'sister,' but the year after the festival he said to her:—"If we live together in one *matham*, the people may scoff, so you had better have this one to yourself, and I will make the eight tenants of the land build a separate one for me in the West."

He ordered them to build him another *matham*, and they willingly built one in the West.

Ever since, their festivals are performed in both places even to this day!

¹³ Horoscope.

¹⁴ [I. e., King Dharma. — Ed.]

¹⁵ "Three villages" is the name of a place between the **Verkadi** temple and **Ittal Māgne**.

¹⁶ [This part does not appear in Mr. **Männer's** version. — Ed.]

MISCELLANEA.

SOME REMARKS ON THE KALYANI
INSCRIPTIONS.

(1) Rāmaññadēsa.

The Kingdom of Rāmaññadēsa "comprised originally only the region between the Sittang river and the Salween;"¹ but in the 15th century A.D. it included the provinces of Kusima-maṇḍala (Bassein), Hañsavatimaṇḍala (Pegu), and Muttimamaṇḍala (Martaban): that is to say, it extended from the Arakan Yōma on the west to the Salween river on the east, and from Kūdut, now called Myānaung, on the north to Maulmain on the south.

The country stretching to the south as far as Tenasserim, in the Mergui district, had frequently been, in the previous century, the bone of contention between the Muns, or Talaings, and the Siamese, and was retained, or taken possession of, by either nation, according as either happened to be the victor. The following extract from Bowring's *Kingdom and People of Siam*, Vol. I. p. 43 shews that Martaban, Maulmain, Tavoy, and Tenasserim were subject to Siamese rule in the middle of the 14th century A. D. :—

"Christian era, 1350. King Uthong assumes the name Phra Ramathibodi; appoints his son Phra Ramesuén, King of Lōphaburi. At that time, the following kingdoms were subject to the King of Siam :—(1) Mālaka; (2) Xava; (3) Tanaosi [Tenasserim]; (4) Nākhonsithāmārāt [Ligor]; (5) Thāvai;² (6) Motamā [Martaban]; (7) Molāmlóng [Maulmain]."

But the historical records of both countries, however, appear to be silent as to whether this tract of country was under Siamese or Talaing rule in the 15th century.

The appellation Rāmañña, or Rāmānya, apparently points to an Indian origin, as do those of Rāmapura (Maulmain), of Rāmmāvati or Rāmavati (near Rangoon), and of Rāmri, and seems to have been originated by colonists from India.

The country of Arramana, mentioned in the Sinhalese Chronicles, may be held to refer to Rāmaññadēsa, rather than to Siam or Cambodia;

¹ Forohammer's *Notes on the Early History and Geography of British Burma*, I. *The Shwe Dagōn Pagoda*, page 3.

² Tavoy.

³ Rāmanagara.

⁴ Now Rangoon.

⁵ Rāzā is the corrupted form of *rājā* in Talaing and Burmese.

⁶ *Myō* is the Burmese equivalent for *nagara*. [I am

but as the political ascendancy of these three countries often passed from one to the other prior to the 14th century, the appellation appears to have been loosely applied. The above identification is supported by the following extract from Forbes' *Legendary History of Burma and Arakan*, p. 20 :—

"In A. D. 746 Ponenareēkaraza, who was on the throne, rebuilt the ancient town of Ramango,³ afterwards called Dagone.⁴ The Talaing history says that this town was originally built by Arammanaraza,⁵ and called after him Arammanamyō,⁶ but in time the name became corrupted to Ramanagomyō."⁶

According to tradition, Thatōn was the original seat of the Talaing race in Indo-China, and was built in the 17th century B. C. This high antiquity claimed for the foundation of the city is, however, vitiated by the fact that no mention is made of it in the Kalyāni Inscriptions, which relate that Sōnathēra and Uttarathēra landed at Gōlamat tikanagara (Ayetbēmā) in the 3rd century B. C.

Muttima (Martaban) and Hañsavati (Pegu) were founded, I think, in the 6th century A. D. I but the former was of not much importance till 1167 A. D., when it was made the seat of a provincial government by Narapatisibū (Narapati-jāyasūra). Kusima (Bassein) is mentioned in the Talaing histories as forming part of the kingdom of Pegu in the 7th century A. D.

(2) Rāmādhipati.

The latter half of the 15th century A. D. is a brilliant epoch in the history of Burmese literature. The profound peace, that was due to sheer exhaustion induced by foreign wars and internal dissensions, was eminently favourable to the cultivation of high literary culture. The frequent intercourse with Ceylon, and the liberality with which monastic institutions were supported by Burmese Kings in the previous centuries, had made their capital the seat of learning and a stronghold of Buddhism. The long subjection of Rāmaññadēsa to Burmese rule from the 11th to the 13th centuries had caused all political, reli-

inclined to think that Arramana came from Rāmañña and not *vice versa*. Cf. Ansiam and Asion=Siam: Ancomorin=Comorin=Comar=Al-Qumār=Khmer=Cambodia, etc. This An or Ar=(?) Arabic article *al* in such names. Such casual prefixes must always be looked out for in place-names, when found corrupted in foreign languages. Cf. Dāvā for Ava, or correctly for 'of Ava,' in Nicolo Conti's *Travels*: Hakluyt Society's Ed. p. 11.—Ep.]

gious, and intellectual life to centre at the Burmese capital (at that time Pagàn), as is always the case in the East, and had accustomed Talaing priests, like *Dhammavilāsa*, from the maritime provinces to repair to it for the completion of their education. Until *Dharmachêti* came to the throne in 1469 A. D., the mental energies of the lower country appear to have been spent in squabbles and profitless religious controversies. Hence there were no great writers or renowned teachers in the Talaing Kingdom, at whose feet scholars could receive their instruction.

The literature cultivated at that period was not only that of Pāli and Saṅskṛit, but also that of the Burmese. The exquisite, highly refined, and inimitable poetry of *Silavamsa* and *Raṭṭhasāra*, the great epic poets of Burma, who flourished in the latter half of the 15th century, and whose works are mentioned at page 66 of Forchhammer's *Jardine Prize Essay*, does not appear to corroborate that writer's statement made at page 28 of the same work:—"A critical study of the Burmese literature evolves the fact that the Burmese idiom reached the stage of a translatable language at the close of the 15th century, and that of an independent literary tongue not much more than a century ago." This learned scholar was apparently misled by the statement of Native writers, who, in their biographical notices of their literary countrymen, generally accord the first places to the two great poets named above. But the wealth of imagery and allusion, the pure diction, and the terse, logical, and masterly style of composition, evinced by the works referred to, afford strong and unassailable internal evidence as to the Burmese idiom having passed beyond the "stage of a translatable language at the close of the 15th century." Besides, the *Tet'nwègyaung Inscription at Pagàn*, dated 804 B. E. (1442 A. D.), that is to say, eleven years before the birth of *Silavamsa*, affords corroborative evidence of the high literary culture of the Burmese vernacular, in that a portion of it is written in faultless Burmese metre, which has served as the model of later writers. The list, mentioned in it, of works belonging to the Buddhist Canon, of commentaries and scholia, of medical, astrological, grammatical, and poetical works translated from Saṅskṛit, shews also the keen literary activity of the Burmans of that period. The divergence between the actual fact and the statements of local writers may be reconciled by ascribing the cause to the unreliable historical memory of the Burmese

⁷ A son and two daughters. The son, *Byinnya Tarù*, succeeded his uncle and adoptive father, *Byinnyañk'aik*, in 1446 A. D. The elder daughter was married to

people, the direct outcome of the ruthless and vandalic wars, to which their country was spasmodically subjected.

In common with other Talaing priests of the period, *Ramādhpati*, whose priestly name was *Dhammadhara*, accompanied by his fellow-pupil, *Dhammañāna*, who was subsequently known as *Dhammapāla*, proceeded to Avā in his sixteenth year (1422 A. D.) and received his instruction under *Āriyadhajathēra*, a learned priest of Sagaing.

A few years previous to this, consequent on the death of the great Talaing monarch, *Yāzādarit* (*Rājādhirājā*), the kingdom of Pegu had been convulsed by civil wars. The succession of *Byinnya Dhammarājā*, the eldest son of the deceased king, was disputed by his younger brothers. *Byinnyañ* and *Byinnyañkaing*, who sought the assistance of *ḍihābū* (*Sīhasūra*), King of Ava. It was during the second expedition of this Burmese King that *Byinnyañ* gave his sister, *Shin Sòbū*, in marriage to him, as a pledge of his good faith. *Shin Sòbū*, who was a widow and mother of three children,⁷ accompanied her husband to Avā (1425 A. D.), and there made the acquaintance of *Dhammadhara* and *Dhammañāna*, whose intelligence and nationality induced her to become their supporter. After the death of *ḍihābū*, *Shin Sòbū* was not satisfied with her life in the palace. The intrigues, political convulsions, and rapid changes of kings, brought about through the instrumentality of her rival, *Sòbumè*, appear to have bewildered her and made her feel that her position was precarious in the extreme. She, therefore, longed to be once more in her native land, and secured the assistance of the two Talaing priests, *Dhammadhara* and *Dhammañāna*, in the prosecution of her object. Amidst much danger and under great difficulties, the party left Avā in a country boat and arrived safely at Pegu in 1429 A. D., where *Byinnyañ* had become king under the title of *Byinnyañk'aik*. Twenty-six years later, in the absence of male heirs of *Yāzādarit*, *Shin Sòbū* became sovereign of Pegu by popular choice under the title of *Byinnya T'ò*.

Dhammadhara and *Dhammañāna* were well provided for, in token of the Queen's appreciation and gratitude for the services rendered by them during her flight to Pegu. Subsequently the former, who was a native of Martaban, of obscure parentage, and was then known as the *Lék-pyngyaung-póngyi*, but who had unfrocked

Byinnyañ, Governor of Bassein, and the younger to *Dharmachêti*.

himself at her request, was appointed to be the Heir Apparent, while the latter was put in prison for harbouring evil designs against his sovereign.

In her choice of a successor, and in excluding her own blood relations from the succession, Shin Sôbû was guided by her knowledge of human nature, and actuated by a noble desire to secure to the Kingdom of Râmaññadêsa firm and wise administration under an able and competent ruler; and Dhammadhara was eminently qualified for the task.

The only opposition against which the Heir Apparent had to contend was that of Byinnâên, Governor of Bassein, a son-in-law of Shin Sôbû. He headed a rebellion, but was shortly after slain in battle.

Shin Sôbû entrusted Dhammadhara with the affairs of the government, while she retired to Dagôn (Rangoon) to pass her remaining days in doing religious works and in peaceful contemplation. The site of her residence is still known to this day as Shin Sôbûmyô. She died in 1469 A. D., at the age of 76, and was succeeded by Dhammadhara, who had married her younger daughter. The Talaing clergy and nobility conferred the title of Dhammachêti on the new King because of his wide and varied learning and of his thorough knowledge of the Buddhist scriptures. He subsequently assumed the titles of Râmâdhipati, S'inbyûyin (Sêtagajapati) and Siripavaramahâdhammarâjâdhirâjâ. He was, however, best known among the people of Burma as Dhammachêti.

Dhammachêti held friendly intercourse with the rulers of Ceylon, Northern India, Siam, and Cambodia. He sent two religious missions: one to Buddha Gayâ in 1472 A. D., to report on the sacred Buddhist buildings commemorative of the life of its founder; and the other to Ceylon, in 1475 A. D., to establish beyond doubt the apostolical succession of the priests of Râmaññadêsa, by deputing twenty-two *thêras* and as many younger priests to receive their *upasampadâ* ordination at the hands of the Mahâvihâra sect founded by Mahindamahâthêra in the 3rd century B. C. The result of the first mission was the construction at Pegu of religious edifices in imitation of those at Buddha Gayâ, and that of the second was the consecration of the Kalyâni-simâ by the priests, who had returned from Ceylon.

* Phayre's *History of Burma*, p. 85. As a matter of fact, Dhammachêti was 56 years old when he became Regent, and 63 when he became King. During the

Dhammachêti fully justified the choice of his mother-in-law, and "though brought up from early youth in the seclusion of a Buddhist monastery until he was more than 40 years of age,"³ proved to be a wise, able, and beneficent ruler. He was a man of great energy and capacity, and throughout his long reign of thirty years, consolidated his power and extended the boundaries of his Kingdom eastward without any bloodshed. Moreover, he tried his best to secure the welfare and prosperity of his people and to recoup the strength and resources of the country, which had well-nigh been exhausted during the wars with Burma and the rebellions headed by Talaing princes. He was a good judge and legislator. A compilation of his decisions is extant, and the Dhammachêti-dhammasattham was compiled under his direction. He died in 1492 A. D., at the ripe age of 86. The funeral honours of a *chakravartin* or universal monarch paid to him after his death, and the building of a pagoda over his bones, bear testimony to the great esteem, love, and admiration with which he was regarded by his subjects.

The dynasty, to which Dhammachêti may be said to belong, is that founded by Wâgarû, a Talaing adventurer from Siam, who, during the dismemberment of the Burmese Empire, consequent on a Chinese invasion near the close of the 13th century A. D., seized the government of Martaban, and defeated the Burmese forces sent against him. This dynasty gradually increased in importance till its highest pitch of power was reached under Yâzâdarit (1385-1423 A. D.). Previous to Wâgarû's rebellion, the maritime provinces had been under Burmese rule since the conquest of Thatôn by Anôrat'azô in the 11th century A. D.

(3) Dhammâsôkarâjâ.

It is necessary, I think, to explain the attitude of native Burmese scholars towards the great Buddhist reformer, Asôka.

The following is the list, according to the *Mahâvamsa*, of the countries to which missionaries were sent at the conclusion of the Third Buddhist Council:—

Name of country.	Name of missionary sent.
(1) Kasmîra-Gandhâra.	Majjhantikathêra.
(2) Mahîsamanâdala	Mahâdêvathêra.
(3) Vanavâsi	Rakkhitathêra.
(4) Aparântaka	Yôna-Dhammarakkita-thêra.

interval of seven years, he ruled Râmaññadêsa in the name of Shin Sôbû, who had retired to Dagôn (Rangoon),

- (5) Mahārāṭṭha..... Mahādhammarakṣhitathéra.
 (6) Yōna..... Mahārakkhitathéra.
 (7) Himavanta Majjhimathéra.
 (8) Suvannabhūmi .. Sôṛathéra and Uttarithéra.
 (9) Laṅkādīpa⁹..... Mahāmahindathéra.

The following extract from *The Cave Temples of India* by Fergusson and Burgess, p. 17, will be of value here, as indicating the identification of the countries named in the above list:

“After a great Council of the Buddhist Priesthood, held in the 17th year of his (Asôka’s) reign, 246 B. C., missionaries were sent out to propagate the religion in the ten following countries, whose position we are able, even now, to ascertain with very tolerable precision from their existing denominations:—

- (1) Kasmīra;
- (2) Gandhāra (or Kandahār);
- (3) Mahīsamāṇḍala (or Maisūr);
- (4) Vanavāsi (in Kanara);
- (5) Aparāntaka—‘the Western Country,’ or the Konkan, — the missionary being Yavana-Dharmarakshita; — the prefix Yavana apparently indicative of his being a Greek, or foreigner at least;
- (6) Mahārāṭṭha (or the Dakhan);
- (7) The Yavana country (perhaps Baktria);
- (8) Himāvanta (or Nêpāl);
- (9) Suvannabhūmi (or Burma); and
- (10) Ceylon.

“His own son, Mahēndra, and daughter, Saṅghamitrā, were sent with the mission to Ceylon, taking with them a graft of the Bôdhi tree at Buddha Gayâ, under which Buddha was supposed to have attained the supreme knowledge.”

The native writers of Burma, however, both lay and clerical, aver with great seriousness that the Aparāntaka referred to is Burma Proper, which comprises the upper valley of the Irrawaddy, that Yōna is the Shān country about Chiengmai (Zimmè), that the scenes of the *Milinda Pañhā* were laid in that State, and that, with the exception of Himāvanta, which, they say, comprises five countries subject to China, of Suvannabhūmi and Laṅkādīpa, the remaining countries mentioned are situated in India. Such flagrantly erroneous identification of classical names has arisen from the national arrogance of the Burmans, who, after their conquest of the Talaing kingdoms on

the sea-board, proceeded to invent new stories and new classical names, so that they might not be outdone by the Talaiings, who, according to their own history and traditions, received the Buddhist religion direct from missionaries from India. The right bank of the Irrawaddy river near Pagān was accordingly re-named Sunāparanta, and was identified with the Aparāntaka mentioned in the above list. This is but one of the many instances of the ‘lying gabble,’ as Cunningham aptly terms it, of the native historians, and indicates the extreme care and judicious discrimination that is required in utilizing their writings in the compilation of a history of their country.

A similar idiosyncrasy on the part of Cambodian writers was noticed by Mouhot, who says in his *Travels in the Central Parts of Indo-China* (Vol. II. pp. 8 and 9): “All traditions being lost, the natives invent new ones, according to the measure of their capacity.”

TAW SEIN-KO.

TRADITIONAL MIGRATION OF THE SANTAL TRIBES.

I am greatly interested in the paper by Dr. Waddell on “The Traditional Migrations of the Santāl Tribe” which appeared *ante*, Vol. XXII. p. 294 ff.

I have, during the past few years, been trying to trace the Santāls, by means of their traditions, from the north-east of India along the valley of the Ganges to Chuṭiā Nāgpur, and I am delighted to find that Dr. Waddell has turned his attention with the same object in the same direction.

The Kolarian tribes, of which the Santāls are one, would seem to be splinters broken from a larger mass, who, at different periods, have sought refuge in the hilly fastnesses of Chuṭiā Nāgpur. The time elapsing between each successive inroad of fugitives must have been sufficiently protracted to admit of the feeling of kinship being obliterated, otherwise they would have re-united into a compact people.

Efforts have been made to identify the countries, rivers, forts, etc., mentioned in the traditions of the Santāls with those of similar names in Chuṭiā Nāgpur. Localities have in many instances been found bearing traditional names, and the inference has been drawn that it was here that the traditions of the Santāls took their rise, and that their institutions were formed. But only a slight knowledge of these traditions is necessary to shew that they belong to a much more remote

⁹ It is one of the objects of the Kalyāṇī Inscriptions to record that the forms of the Buddhist Religion prevailing in Burma and Ceylon were ultimately blended.

period than the location of the Santáls in Chutiá Nágpur, and to countries separated from it by many hundreds of miles.

The theory which seems to me capable of proof is that the Santáls, or rather the people of whom they are a portion, occupied the country on both sides of the Ganges, but more especially that in the north. Starting from the north-east they gradually worked their way up the valley of the Ganges, till we find them in the neighbourhood of Benares with their head-quarters near Mirzâpur. Here the main body, which had kept the northern bank of the river, crossed and, heading southwards, came to the Vindhya hills. This obstruction deflected them to the left, and they at length found themselves on the table-land of Chutiá Nágpur. Examining this theory, we find their supposed route strewn with relics and reminiscences of their occupation. The traditions, in which an account of these migrations is preserved, are not the exclusive property of the Santáls, but are also claimed more or less fully by the other Kolarian tribes.

Like many other emigrants, the Santáls carried with them to their new homes cherished memories of the land from which they had been driven, and, as in America, Canada, Australia and elsewhere we come across such familiar names as London, York, Perth, Melbourne, etc., so also the Santáls transplanted many names from the banks of the Ganges to the country of their adoption, Chutiá Nágpur. We know the Romans were at Chester and Lancaster, and in like manner we can say that the Santáls lived in Chhái, Champá, Bêláwá and Kairá, although none are to be found there at the present day.

Dr. Waddell's identification of Chhaí, Champá and Khairágarh is, I consider, correct, but I think he is at fault when he seeks to identify Hihihri Pipihri with a pre-Aryan settlement on the south bank of the Ganges near Chunâr called Pipri, and the Ahirî country. Hihihri Pipihri would require too much twisting to fit into Ahirî and Pipri.

Dr. Waddell's attempt to identify "their deified mountain Marang Buru, or the Great Hill" with Parasnâth is evidently a mistake. The Santáls have not, and never had, a sacred or deified mountain. The Marang Buru of their traditions is the Great Spirit, or the chief object of worship, Buru in old Santáli having always this meaning. It is equivalent to Bonga in modern Santáli. *Buru*, as meaning an object of worship, is retained to this day in many of the formulas of worship, and with objects connected therewith. Very often we find the two terms joined together,

the more recent being required to explain the older, as Marang Buru Bonga. *Buru* in modern Santáli means a mountain, and Marang Buru has been erroneously translated by all previous writers as the Great Mountain.

As another instance of the same kind I may mention that of the Damuda River, which by the by is not the name by which the Santáls know it, as Dr. Waddell in his note *ante*, Vol. XXII. page 295, seems to suggest. In old Santáli the word for 'river' was *nai*. In their traditions they speak of the Gang-nai, the Sang-nai, the Cham-nai, etc. In modern Santáli the word for 'river' is *gaða*, but the old name still adheres to the Damuda, with this exception that it has now become a proper name, the Damuda being called the Nai, and sometimes the Nai-gaða. I am also extremely doubtful as to the accuracy of Dr. Waddell's etymology of Damuda.

Among the names found in the Santál traditions, which are easy of identification, I may mention the following rivers, *viz.*, Gang-nai, the Ganges, Jom-nai, the Jumná, Sang-nai, the Son, and Cham-nai, an affluent of the Manaurá, which flows for a considerable distance through the centre of the Khamariá Division.

Antarbêda is given in the *Suvrôdaya* as one of the provinces in the ancient Madhyâdeśa.

Bêláwá is mentioned by Montgomery Martin in his work on the *History of Eastern India*, but I am unable at present to locate it more accurately.

Kêrá *pargana* in Sháhâbâd is the Kairá of the Santál traditions.

Âmbêr is the old town near Jaipur.

Chitrabûtá is the Santál Chitrahaturp.

Many more instances, in which identification is possible, might be given, but I refrain from trespassing further on your space.

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A TABLE OF INTERCALARY AND EXPUNGED MONTHS OF THE HINDU CALENDAR.

The accompanying Table, on pages 105 to 108, of Intercalary and Expunged Months of the Hindu Calendar, for the expired Saka years 1 to 2105, is a reproduction of a Table, No. 3, by the late Prof. Keru Lakshman Chhatre, published in Vol. I. No. 12 (for March, 1851), pages 348-53, of a Maráthî monthly magazine called *Jñânprasâraka*. The Table is likely to be of use in verifying ancient Hindu dates.

J. F. FLEET.

Intercalary Months, and the Saka Years (expired) of their Occurrence.										Intercalary and Expunged Months, and the Saka Years (expired) of their Occurrence.						
										Intercalary.		Expunged.				
Srāv. ...	1	Jyē. ...	4	Chai. ...	7	Srāv. ...	9	Āshā. ...	12	Vai. ...	15	Bhā. ...	17	...	...	...
" ...	20	" ...	23	" ...	26	" ...	28	" ...	31	" ...	34	" ...	36	...	...	...
" ...	39	" ...	42	" ...	45	" ...	47	" ...	50	" ...	53	" ...	55	Āsvi. ...	44	Kārt. ...
" ...	58	" ...	61	" ...	64	" ...	66	Jyē. ...	69	" ...	72	" ...	74	" ...	63	Mārg. ...
Āshā. ...	77	" ...	80	Āsvi. ...	82	" ...	85	" ...	88	" ...	91	" ...	93	...	...	...
" ...	96	" ...	99	" ...	101	" ...	104	" ...	107	Chai. ...	110	Śrāv. ...	112	...	...	...
" ...	115	" ...	118	" ...	120	" ...	123	" ...	126	" ...	129	" ...	131	...	...	...
" ...	134	" ...	137	" ...	139	" ...	142	" ...	145	" ...	148	" ...	150	...	...	...
" ...	153	Vai. ...	156	Bhā. ...	158	" ...	161	" ...	164	" ...	167	" ...	169	...	...	...
" ...	172	" ...	175	" ...	177	" ...	180	" ...	183	" ...	186	" ...	188	Kārt. ...	185	Kārt. ...
" ...	191	" ...	194	" ...	196	" ...	199	" ...	202	" ...	205	" ...	207	Āsvi. ...	204	Mārg. ...
Jyē. ...	210	" ...	213	" ...	215	Āshā. ...	218	" ...	221	Āsvi. ...	223	" ...	226	...	...	...
" ...	229	" ...	232	" ...	234	" ...	237	" ...	240	" ...	242	" ...	245	...	...	...
" ...	248	" ...	251	" ...	253	" ...	256	" ...	259	" ...	261	" ...	264	...	...	...
" ...	267	Chai. ...	270	Srāv. ...	272	" ...	275	" ...	278	" ...	280	Āshā. ...	283	...	...	...
" ...	286	Phāl. ...	288	" ...	291	" ...	294	Vai. ...	297	Bhā. ...	299	" ...	302	...	...	...
" ...	305	" ...	307	" ...	310	" ...	313	" ...	316	" ...	318	" ...	321	...	...	...
" ...	324	Chai. ...	327	" ...	329	" ...	332	" ...	335	" ...	337	" ...	340	Kārt. ...	326	Kārt. ...
" ...	343	" ...	346	" ...	348	Jyē. ...	351	" ...	354	" ...	356	" ...	359	Āsvi. ...	345	Mārg. ...
" ...	362	Bhā. ...	364	" ...	367	" ...	370	" ...	373	" ...	375	" ...	378	...	...	...
" ...	381	" ...	383	" ...	386	" ...	389	" ...	392	" ...	394	" ...	397	Kārt. ...	391	Kārt. ...
" ...	400	Āsvi. ...	403	" ...	405	" ...	408	Chai. ...	411	" ...	413	" ...	416	" ...	410	Mārg. ...
" ...	419	" ...	421	Āshā. ...	424	" ...	427	Phāl. ...	429	Srāv. ...	432	" ...	435	" ...	429	Paush. ...
Vai. ...	438	Bhā. ...	440	" ...	443	" ...	446	" ...	448	" ...	451	" ...	454	" ...	448	Mārg. ...
" ...	457	" ...	459	" ...	462	" ...	465	" ...	467	" ...	470	" ...	473	" ...	467	" ...
" ...	476	" ...	478	" ...	481	" ...	484	Āsvi. ...	486	" ...	489	Jyē. ...	492	Phāl. ...	486	Paush. ...
" ...	495	" ...	497	" ...	500	Vai. ...	503	Bhā. ...	505	" ...	508	" ...	511	...	...	...
" ...	514	" ...	516	" ...	519	" ...	522	" ...	524	" ...	527	" ...	530	...	...	...

Intercalary Months, and the Saka Years (expired) of their Occurrence.												Intercalary and Expunged Months, and the Saka Years (expired) of their Occurrence.					
Intercalary Months, and the Saka Years (expired) of their Occurrence.												Intercalary.		Expunged.			
Vai. ...	533	Bhá. ...	535	Áshá. ...	538	Vai. ...	541	Bhá. ...	543	Sráv. ...	546	Jyé. ...	549	Kárt. ...	552	Kárt. ...	532
Chai. ...	552	"	554	"	557	"	560	"	562	Áshá. ...	565	"	568	"	551	Paush. ...	551
Kárt. ...	570	Sráv. ...	573	"	576	Chai. ...	579	"	581	"	584	"	587	"	551	"	551
"	589	"	592	"	595	"	598	"	600	"	603	"	606	"	551	"	551
Ásvi. ...	608	"	611	"	614	"	617	"	619	"	622	"	625	"	551	"	551
"	627	"	630	Jyé. ...	633	"	636	Sráv. ...	638	"	641	Vai. ...	644	"	551	"	551
Bhá. ...	646	"	649	"	652	"	655	"	657	"	660	"	663	"	551	"	551
"	665	"	668	"	671	"	674	"	676	"	679	"	682	Kárt. ...	673	Kárt. ...	673
"	684	"	687	"	690	"	693	"	695	"	698	"	701	Ásvi. ...	692	Márg. ...	692
"	703	Áshá. ...	706	"	709	Ásvi. ...	711	"	714	"	717	"	720	"	692	"	692
"	722	"	725	"	728	"	730	"	733	"	736	"	739	"	692	"	692
"	741	"	744	"	747	"	749	"	752	"	755	Chai. ...	758	"	692	"	692
Sráv. ...	760	"	763	"	766	"	768	"	771	"	774	"	777	"	692	"	692
"	779	"	782	Vai. ...	785	Bhá. ...	787	"	790	Jyé. ...	793	"	796	"	692	"	692
"	798	"	801	"	804	"	806	"	809	"	812	"	815	Kárt. ...	814	Kárt. ...	814
"	817	"	820	"	823	"	825	"	828	"	831	"	834	Ásvi. ...	833	Márg. ...	833
"	836	"	839	"	842	"	844	Áshá. ...	847	"	850	Ásvi. ...	852	"	833	"	833
"	855	"	858	"	861	"	863	"	866	"	869	"	871	"	833	"	833
"	874	Jyé. ...	877	"	880	"	882	"	885	"	888	"	890	"	833	"	833
"	893	"	896	Chai. ...	899	"	901	"	904	"	907	"	909	"	833	"	833
"	912	"	915	"	918	Sráv. ...	920	"	923	Vai. ...	926	Bhá. ...	928	"	833	"	833
"	931	"	934	"	937	"	939	"	942	"	945	"	947	"	833	"	833
"	950	"	953	"	956	"	958	"	961	"	964	"	966	"	833	"	833
"	969	"	972	"	975	"	977	Jyé. ...	980	"	983	"	985	Ásvi. ...	974	Márg. ...	974
Áshá. ...	988	"	991	Ásvi. ...	993	"	996	"	999	"	1002	"	1004	"	974	"	974
"	1007	"	1010	"	1012	"	1015	"	1018	"	1021	"	1023	"	974	"	974
"	1026	"	1029	"	1031	"	1034	"	1037	Chai. ...	1040	"	1042	"	974	"	974
"	1045	"	1048	"	1050	Áshá. ...	1053	"	1056	"	1059	Sráv. ...	1061	"	974	"	974

Intercalary and Expunged Months, and the Saka Years (expired) of their Occurrence.

Intercalary Months, and the Saka Years (expired) of their Occurrence.

		Intercalary and Expunged Months, and the Saka Years (expired) of their Occurrence.										Intercalary.		Expunged.	
		Vai.	Bhá.	Áshá.	Jyé.	Chai.	Sráv.	Chai.	Jyé.	Áshá.	Sráv.	Sráv.	Intercalary.	Expunged.	
Áshá.	1064	Vai.	1067	Bhá.	1069	Áshá.	1072	Jyé.	1075	Chai.	1078	Sráv.	1080		
"	1083	"	1086	"	1088	Sráv.	1091	"	1094	"	1097	"	1099		
"	1102	"	1105	"	1107	"	1110	"	1113	"	1116	"	1118	Ásvi. ... 1115	
Jyé.	1121	"	1124	"	1126	Áshá.	1129	"	1132	Ásvi.	1134	"	1137	Márg. ... 1115	
"	1140	"	1143	"	1145	"	1148	"	1151	"	1153	"	1156		
"	1159	"	1162	"	1164	"	1167	"	1170	"	1172	"	1175		
"	1178	Chai.	1181	"	1183	"	1186	"	1189	"	1191	Áshá.	1194	Márg. ... 1180	
"	1197	Phál.	1199	Sráv.	1202	"	1205	Vai.	1208	Bhá.	1210	"	1213	" ... 1199	
"	1216	"	1218	"	1221	"	1224	"	1227	"	1229	"	1232	Márg. ... 1218	
"	1235	"	1237	"	1240	"	1243	"	1246	"	1248	"	1251	" ... 1237	
"	1254	Ásvi.	1256	"	1259	"	1262	"	1265	"	1267	"	1270	" ... 1256	
Vai.	1273	Bhá.	1275	"	1278	Jyé.	1281	"	1284	"	1286	"	1289	Phál. ... 1256	
"	1292	"	1294	"	1297	"	1300	"	1303	"	1305	"	1308	Kárt. ... 1302	
Jyé.	1311	"	1313	"	1316	"	1319	Chai.	1322	"	1324	"	1327	Márg. ... 1321	
Vai.	1330	"	1332	Áshá.	1335	"	1338	Kárt.	1340	Sráv.	1343	"	1346		
"	1349	"	1351	"	1354	"	1357	"	1359	"	1362	"	1365		
"	1368	"	1370	"	1373	"	1376	"	1378	"	1381	"	1384		
Chai.	1387	"	1389	"	1392	"	1395	Ásvi.	1397	"	1400	"	1403		
"	1406	Sráv.	1408	"	1411	Vai.	1414	Bhá.	1416	"	1419	Jyé.	1422		
"	1425	"	1427	"	1430	"	1433	"	1435	"	1438	"	1441		
Vai.	1444	Bhá.	1446	"	1449	"	1452	"	1454	"	1457	"	1460	Kárt. ... 1443	
Chai.	1463	Sráv.	1465	"	1468	"	1471	"	1473	Áshá.	1476	"	1479	Ásvi. ... 1462	
Ásvi.	1481	"	1484	"	1487	"	1490	"	1492	"	1495	"	1498	Pausl. ... 1462	
"	1500	"	1503	"	1506	"	1509	"	1511	"	1514	"	1517		
"	1519	"	1522	"	1525	Chai.	1528	"	1530	"	1533	"	1536		
"	1538	"	1541	"	1544	"	1547	Sráv.	1549	"	1552	Vai.	1555		
Bhá.	1557	"	1560	Jyé.	1563	"	1566	"	1568	"	1571	"	1574		
"	1576	"	1579	"	1582	"	1585	"	1587	"	1590	"	1593		

Intercalary and Expunged Months, and the Saka Years (expired) of their Occurrence.

Intercalary Months, and the Saka Years (expired) of their Occurrence.

Intercalary and Expunged Months, and the Saka Years (expired) of their Occurrence.									
Intercalary.					Expunged.				
Bhá. ... 1595	Srāv. ... 1598	Jyē. ... 1601	Chai. ... 1604	Srāv. ... 1606	Áshā. ... 1609	Vai. ... 1612	Ásvi. ... 1613	Mārg. ... 1603	
" ... 1614	Áshā. ... 1617	" ... 1620	Ásvi. ... 1622	" ... 1625	Jyē. ... 1628	" ... 1631	" ... 1631		
" ... 1633	" ... 1636	" ... 1639	" ... 1641	" ... 1644	Áshā. ... 1647	" ... 1650	" ... 1650		
" ... 1652	" ... 1655	" ... 1658	" ... 1660	" ... 1663	" ... 1666	Chai. ... 1669	" ... 1669		
" ... 1671	" ... 1674	" ... 1677	" ... 1679	" ... 1682	Jyē. ... 1685	" ... 1688	" ... 1688		
Srāv. ... 1690	" ... 1693	Vai. ... 1696	Bhá. ... 1698	" ... 1701	" ... 1704	" ... 1707	" ... 1707		
" ... 1709	" ... 1712	" ... 1715	" ... 1717	" ... 1720	" ... 1723	" ... 1726	" ... 1726		
" ... 1728	" ... 1731	" ... 1734	" ... 1736	" ... 1739	" ... 1742	" ... 1745	" ... 1745	Mārg. ... 1744	
" ... 1747	" ... 1750	" ... 1753	" ... 1755	Áshā. ... 1758	" ... 1761	Ásvi. ... 1763	" ... 1763		
" ... 1766	Jyē. ... 1769	" ... 1772	" ... 1774	" ... 1777	" ... 1780	" ... 1782	" ... 1782		
" ... 1785	" ... 1788	" ... 1791	" ... 1793	" ... 1796	" ... 1799	" ... 1801	" ... 1801		
" ... 1804	" ... 1807	Chai. ... 1810	" ... 1812	" ... 1815	" ... 1818	" ... 1820	" ... 1820		
" ... 1823	" ... 1826	" ... 1829	Srāv. ... 1831	" ... 1834	" ... 1837	Bhá. ... 1839	" ... 1839		
" ... 1842	" ... 1845	" ... 1848	" ... 1850	" ... 1853	" ... 1856	" ... 1858	" ... 1858		
" ... 1861	" ... 1864	" ... 1867	" ... 1869	" ... 1872	" ... 1875	" ... 1877	" ... 1877		
" ... 1880	" ... 1883	" ... 1886	" ... 1888	" ... 1891	" ... 1894	" ... 1896	" ... 1896	Mārg. ... 1885	
Áshā. ... 1899	" ... 1902	Ásvi. ... 1904	" ... 1907	Jyē. ... 1910	" ... 1913	" ... 1915	Ásvi. ... 1885		
" ... 1918	" ... 1921	" ... 1923	" ... 1926	" ... 1929	" ... 1932	" ... 1934	Phal. ... 1904		
" ... 1937	" ... 1940	" ... 1942	" ... 1945	" ... 1948	Chai. ... 1951	" ... 1953	" ... 1904	Paus. ... 1904	
" ... 1956	" ... 1959	" ... 1961	Áshā. ... 1964	" ... 1967	Phal. ... 1969	Srāv. ... 1972	Kárt. ... 1950		
" ... 1975	Vai. ... 1978	Bhá. ... 1980	" ... 1983	" ... 1986	" ... 1988	" ... 1991	Mārg. ... 1969		
" ... 1994	" ... 1997	" ... 1999	" ... 2002	" ... 2005	" ... 2007	" ... 2010	" ... 1969		
" ... 2013	" ... 2016	" ... 2018	" ... 2021	" ... 2024	Ásvi. ... 2026	" ... 2029	Kárt. ... 2007		
" ... 2032	" ... 2035	" ... 2037	" ... 2040	Vai. ... 2043	Bhá. ... 2045	" ... 2048	Phal. ... 2026		
Jyē. ... 2051	" ... 2054	" ... 2056	" ... 2059	Jyē. ... 2062	" ... 2064	" ... 2067	" ... 2045		
" ... 2070	" ... 2073	" ... 2075	" ... 2078	Vai. ... 2081	" ... 2083	" ... 2086	" ... 2045		
" ... 2089	Chai. ... 2092	" ... 2094	" ... 2097	" ... 2100	" ... 2102	Áshā. ... 2105	" ... 2086		

PROGRESS OF ORIENTAL SCHOLARSHIP,
No. 26.

I.

In the *Journal Asiatique* for 1892 M. Senart continues his invaluable notes on Indian Epigraphy, with an account of the new version of the *Sahasrām* inscription discovered by Mr. Lewis Rice in Mysore. This is a subject familiar to the readers of the *Indian Antiquary*, and I need not deal further with it here.

M. Léon Feer gives two articles¹ on *L'Enfer Indien*, commencing with an account of the hells of Buddhism, and concluding with one of those of Brahmanism. The articles are learned and complete, and should be read in conjunction with Dr. Waddell's account of the Buddhist Wheel of Life in *J. A. S. B.* for 1892, and with Bâbû Sarat Chandra Dâs's articles on Buddhist Hells in the journal of the recently started Buddhist Text Society. The Hell-nightmares of both these religions are compared by M. Feer with considerable acumen, and he shews that, though the Buddhists borrowed their system of infernal regions from the Brâhmins, they modified it, multiplied it, and added new Hells with all the luxuriance of Oriental fancy. From them again the Brâhmins borrowed some of their inventions, altering them to suit their own theories in doing so. The last article concludes with a useful alphabetical list (with references) of all the *Narakas*, the names of which the author has come across in his reading. There are ninety of them.

With these exceptions, the *Journal Asiatique* for 1892-93, so far as its numbers have come into my hands, is devoted to articles dealing with Arabic and Egyptian antiquities. A new series of volumes commenced in January 1893.

II.

Kaviratna Abhinâsa Chandra's editions of Hindû medical works receive deserved praise from M. Barth, in the *Revue Critique* for March 7th, 1892. The Kaviratna has not only published texts of the *Charaka* and *Susruta Samhitâs* with commentaries, but is also issuing from the press a useful translation of the former. The *Bibliotheca Indica* translation of the *Susruta* has been delayed by the unfortunate death of its translator, Dr. Uday Chand Dutt, and hence the translation of the *Charaka* is doubly welcome. It may be added that a similar work was also commenced in 1870 by Dr. Mahéndra Lâl Sircar, but it never got beyond the first fasciculus.

In the number for March the 31st, M. V. Henry gives a bright review of Prof. Lefmann's life of Franz Bopp. The learned Heidelberg professor, who is one of the few scholars who can claim a thorough working acquaintance with the whole of the *Mahâbhârata*, from cover to cover, and who is best known to the outside world by his well illustrated History of Ancient India, was excellently fitted for the task. As M. Henry truly remarks, the history of Bopp's life is more than a simple biography. It is the history of a new-born science, which, under his auspices, and along the path which he traced for it, has since progressed with grand strides. Bopp's name is so familiar to us, that to many it seems difficult to believe that he died so long ago as the year 1832, at the comparatively early age of forty-one. All his best work was done in the last ten years of his life, during which there appeared from his hand several Sanskrit texts, his Glossary, his Sanskrit Grammar, which is still one of the best in existence, and finally his immortal *Comparative Grammar of the Indo-European Languages*. Dr. Lefmann's biography is described as at once able and sympathetic.

The most important article in the *Revue Critique*, on Indian subjects, which has appeared in 1892, is M. Barth's review of Sylvain Lévi's History of the Indian Theatre. This brilliant Sanskritist has worthily taken up the mantle dropped by Wilson more than sixty years previously. It says much for the soundness of that great scholar's work that it sufficed students for so long. His *Hindû Theatre* has ever since occupied a place of honour on the library shelves of every student of Indian literature. But even in this case knowledge has progressed, and the desire to know more has increased; so that Prof. Lévi's work will be found most acceptable by every student. M. Barth's thoughtful and learned review will command instant attention. It is more than a review, for it proposes explanations of doubtful points, as when, for instance, he suggests that the meaning of the difficult term *bhârâtî vritti* is the style of the *bharata*, or actor, when he acts and speaks under his own name, as in the prologue, and, now and then, elsewhere in the drama, when he recites the *bharata kavyas*. An idea of the comprehensive nature of M. Lévi's work may be gathered from a very brief statement of its contents. The first part deals with the theory of the drama according to the best Sanskrit historical writers, and the author does not fail to point out how their teaching has been

¹ In Vol. XX. and in Vol. I. of the new series.

minutely followed in all the plays, which have come down to us. This is followed by a history of Indian dramatic literature, in which M. Lévi has analysed in detail the principal dramatic works, and given more or less complete descriptions of other less important ones. The origins of the Hindû theatre are next discussed at length. They are traced down from the Vedic hymns to the masterpieces of Kâlidâsa and Bhavabhûti. The line of descent is admittedly incomplete, for there is a gap, regarding which we know nothing, between the rudimentary indications, which we observe in early Indian Literature, and the sudden appearance of a complete dramatic theory and of complete dramas of high literary merit.

The history of Sanskrit drama, is, in fact, that of classical Sanskrit itself. It springs suddenly into existence, like Minerva, armed at all points. The influence of Greek art has been credited with its invention, but this proposition is strenuously denied by M. Lévi, while his reviewer gives a more cautious verdict of "not proven." Most probably M. Lévi is right when he maintains that the true rudimentary attempts of the Indian drama were couched in the vernacular of the time, and that it was not till the vernacular authors had acquired a certain skill, that the dramatic form was adopted by Sanskrit writers. I have more than once maintained myself, that Sanskrit, both as a language, and as a literature, owes more to the vernaculars of the centuries preceding our era, than most European scholars are at present willing to allow. It is the same at the present day. Nothing good and original is done in the vernacular, that is not taken up and imitated in Sanskrit by the *paṇḍits*. Just as the Prâkrit *Saptasatikâ* of Hâla may be claimed as the origin of erotic poetry in Sanskrit (compare, for instance, the *śatakas* attributed to Bhartrihari²); so in modern times, the incomparable *Sat'sai* of Bihârî Lâl, — seven centuries of Hindî stanzas possessing a grace and a mastery of language which Kâlidâsa would have envied, — did not fulfil its fate, till it had been translated into or imitated in very neat Sanskrit verses, each with its appropriate commentary, by Paramânanda, in his *Śringâra-saptasatikâ*. So it has been with others. No great Hindî author has been let alone by the *paṇḍits* of the 16th and 17th centuries. Even Tul'sî Dâs, the apostle of teaching in a language "understood of the people," was not sacred to them, and I have heard (though I have

never seen it) of an elaborate Sanskrit commentary to Malik Muḥammad's vernacular *Padmâvatî*. *Na hi pûtaṁ syâd gô-kṣhâraṁ śva-dṛṣṭav dhṛitaṁ*. Sanskrit used to illustrate the writings of a Muhammadan saint! It is sufficient to make the ashes of the old Sûtrakâras turn in their bed at the bottom of the Ganges.

M. Barth very properly draws attention to the improbability of the Sanskrit drama ever being a folk-drama, — a popular exposition of a well-known subject which was attended for the sake of its literary graces. I do not believe that there ever was even a *paṇḍit* in India, who could have understood, say, the more difficult passages of Bhavabhûti at first hearing, without previous study. What then are we to say of the less lettered *dilettanti* Râjputs, and the herd of the common folk, who crowded these performances? Not one word could they have understood, any more than a fashionable audience at home now understands a Westminster play, or its prologue. The *paṇḍits* went to these representations because the language was *chamatkâra*, and the rest went there because the *paṇḍits* said it was *chamatkâra*. Nowhere is custom a greater force than in India. The old lady at home who loved her Bible, but felt most comfort from that blessed word "Mesopotamia," is a type of the Indian masses. Custom made the literary class, who had the ear of those who paid for the representation, write the dramas in Sanskrit and in Prâkrit. Custom made the spectators accept this bar to all intelligent appreciation of the piece, and their acceptance was aided by the pleasure derived from the acting, from the music, from the dresses, and so forth; just as the British multitude flocks to an Italian opera, not one word of which ninety per cent. of the audience can understand. India is unchanging, like the rest of the East, and what occurs now is not very different from what occurred fifteen hundred years ago. In Mithilâ, the *paṇḍits* still write *prakaraṇas*, which are represented on State occasion. These are composed according to the strict rules of Sanskrit rhetoric. I have seen them in the actual process of formation. A *paṇḍit* first writes his play throughout in Sanskrit. Then he rubs up his memory of Prâkrit Grammar, and transliterates such portions as are necessary into Prâkrit. I have even had the honour to watch a well-known *paṇḍit* performing this process. Mr. Cowell would be interested to know that his edition of Vararuchi

² I may note in passing that Bhartrihari's *śatakas* were the first Sanskrit book translated into a European language. They were translated into Dutch c. 1640, by

a Brâhman named Padmanâbha. See Constable's Edition of *Bernier's Travels*, p. 334, footnote.

was found very useful.³ Then a few Maithili songs, in the vernacular of the present day, are added, and the whole is complete. I remember seeing one called somebody or other's *karana*. It was acted with *éclat*, but I do not believe that (beyond a few who had studied the *libretto* beforehand) the audience understood one word of what was said or sung by the actors. I sat next the *rāja*, at whose expense the whole thing was done. In one of the more florid songs in the vernacular (his own *mother-tongue*) which I had vainly followed, I asked him if he could understand it. "Of course, not a word," said he. Yet he was himself a very fair Sanskrit scholar. If he could not understand what was being said, what could be expected of the crowd of *musāhibs*, who sat behind us, or of the peons and other hangers on, who crowded in in the rear? Yet all were pleased, and followed the *tamāsha* with interest. They knew the story, and would have followed it equally well, if it had been dumb show. I do not believe that in Bhavabhūti's, or even Kālidāsa's, time things were much different. As studies for the closet, their works were admired as *chamatkāra*, and hence had a reputation which ensured a large audience (which could not, or could only partly, understand them) at their representations.

III.

In the *Revue de l'Histoire des Religions* for May-June, 1892, M. Barth contributes another important review:—this time of the first volume of Prof. Max Müller's translation of the *Hymns of the Rig Veda*, published in the Series of the *Sacred Books of the East*. The book contains the hymns to the Maruts, Rudra, Vāyu and Vāta, and a great portion of it is a revised edition of his well-known translation of the *Hymns to the Maruts*, published in 1869. Most of the article is devoted to criticism of the translation of isolated passages, but M. Barth also, while paying a just tribute to the learning and brilliant style of the Oxford Professor, gives expression to the regret, which more than one of us have felt, that advantage was not taken, in republishing the *Hymns to the Maruts*, to omit much surplusage, and to bring the commentary up to date.

The number of September-October, 1892, of the same *Revue*, contains the translation of a com-

³ Mr. Cowell's *Vararuchi* was the one book which I could not keep during my service in Tihūt. No *pandit* who saw it could resist the temptation of borrowing and forgetting to return it. I had to purchase copy after copy, till I resolved never to lend it to any one. Since then it has been safe, but I earned the title of *pustaka-pisācha*!

mentary on the first two verses of the *Dhammapāda*, containing the legends of Chakkhupāla and of Maddhakunḍali, by MM. de la Vallée-Pousin and Godefroy de Blonay. The first legend teaches how misfortune follows an evil act, as the cart-wheel follows the yoked ox, and the second that faith⁴ in the Buddha, without works, is sufficient for salvation.

M. Darmesteter's French translation of the *Zend Avesta*, with notes, historical and philological, has been frequently reviewed since its appearance. The erudition and competence of the translator were certain to make this an epoch-founding work; but it has been more than this: for, as Prof. Max Müller observes, it has thrown a bomb-shell into the ranks of Zend scholars. Prof. Darmesteter advances a theory that the *Gāthas*, the oldest portion of the Zend scriptures, do not date further back than the first century after Christ. This is a bold statement to make regarding a book, which scholars had hitherto regarded as being more than two thousand years older than this; and the proposition has provoked, and will provoke, most lively discussion. Prof. Darmesteter has spared no pains to ensure the utmost possible correctness in his translation. Instead of following the not always very trustworthy guide of doubtful etymologies, he has visited India, and gone himself as near the fountain head as possible. With the assistance of learned Pārsis, he has intimately studied the ritual of the religion, and has obtained access to manuscripts hitherto unpublished, which have thrown much light on disputed passages.

Another work which has been issued under the auspices of the Musée Guimet, but which can hardly be said to have excited much controversy; for all the reviews, which I have seen, have been unanimous in differing from the author, has been the first volume of M. Paul Regnaud's *Le Īḷigvāda et les Origines de la Mythologie Indo-Européenne*. I confess that I am compelled to side with the majority. I willingly admit the labour which the author has expended and the zeal and industry which he exhibits, but he goes too far when he claims to be a legitimate follower of Bergaigne. Bergaigne was a reasonable man. He sometimes, like every one, made a slip, but

⁴ In the January 1892 number of the same *Revue*, M. Paul Regnaud discusses the meaning of the Vedic word *śraddhā*, and compares it with the later Sanskrit use of the word. Curiously enough he makes no allusion to the sharp distinction between *bhakti* and *śraddhā*, which is insisted upon in the *Sāṅḍilya Sūtras*,—a modern work it is true, but undoubtedly containing much ancient tradition.

he never delivered himself over body and soul to a theory, and then endeavoured to make facts suit it. This is what M. Regnaud, with all his learning and all his ingenuity, has done. He has discovered what he calls a "system" for the interpretation of the Vêdas. This system, briefly put, consists in this, that the hymns of *Rig Vêda* everywhere, without exception, refer to only one thing — the pouring of an inflammable spirituous liquid, called *sôma*, on the fire. There is no question of a god Agni, or of any God. The hymns describe merely the literal union of the liquid and the fire. To prove this theory he has to distort the meaning of an inconceivable number of perfectly simple hymns, and to invent new meanings for words, — meanings which were never imagined before.⁵ It is useless for me to give a detailed criticism of this work. I can only express my regret that so well-known and esteemed an author should find himself in so false a position.

M. L. de Milloué, the Conservator of the Musée Guimet, has reprinted from the *Annales* of that institution his study on the Myth of Vṛishabha, the first Jain Tirthankâra. The pamphlet is accompanied by two good photo-lithographs of Vṛishabha and (?) Mahāvira. The author's object is to shew the original identity of the Paurânik Vṛishabha with the Jain saint, in which he clearly succeeds, and to trace the origin of the Myth to the Vedic legends about Agni, in which I doubt if he has been so successful. The essay shews a considerable range of reading, and much ingenuity; but, judging from the misprints and the various different systems of transliteration employed, the book gives one the impression that the author has taken his authorities entirely from translations, without going to the original Sanskrit texts. He might, moreover, have been more careful in the authorities which he quotes. Some of the theories referred to (*e. g.*, that embodied in Mr. Thomas's article on the early faith of Aśôka) have long been exploded.

IV.

When, in 1885, M. Barth at once delighted and surprised the world of Oriental learning with the first instalment of his account of the Sanskrit Inscriptions of Cambodia, it became generally known that the remainder of the Sanskrit inscriptions collected in that kingdom and in the

neighbouring kingdom of Champâ by the indefatigable zeal of M. Aymonier, had been entrusted partly to M. A. Bergaigne, and partly to M. Senart for decipherment. The second volume, that by M. A. Bergaigne, has now appeared and arouses many melancholy associations. The preface was probably the last thing which the author wrote on the subject, before he set out in 1888 on that trip to Switzerland, in the course of which he met his tragic fate. Oriental scholarship has not ceased to lament the sudden death of one of her most gifted children, and this publication has bidden us '*infandum renovare dolorem.*' Bergaigne left the work incomplete and the painful task of preparing it for the press devolved upon his intimate friend, M. Barth. This he has done with a reverent hand, and with rare self-abnegation; but, while we can admire Bergaigne's learning and ingenuity, I may also be permitted to pay a tribute to the modesty of his editor, as regards the very important part, which he has taken in making these inscriptions ready for publication. One word must be said for the magnificent Atlas of photogravures which accompanies the volume. Nothing equal to it in the way of producing facsimiles of epigraphs has ever been attempted either in India or in England. The inscriptions themselves are of very great interest, epigraphically as well as historically, as they furnish a long series of dates, from the beginning of the 6th century of the Saka Era.

V.

The result of M. Barth's labours in another field, must also be mentioned. One of his periodical notices of the Progress of Indian literature entitled "*Bulletin des Religions de l'Inde*" has lately appeared in the *Revue de l'Histoire des Religions*, a periodical which I have mentioned more than once in this paper, and which we also owe to the Musée Guimet. The Bulletin, as heretofore, contains a complete and succinct review of everything important dealing or in any way connected with the Religions of India, which has been published during the past five years. It is written in the luminous style, for which its author is well-known, and replete with the learning and acuteness of deduction which distinguish him.⁶

G. A. GRIERSON.

⁵ For instance (pp. 125 and ff.), *pârvata*, *adri* and *giri* mean "the current of the libations," and never mean "mountain."

⁶ [A translation of this most important work will shortly appear in this *Journal*.—ED.]

ON THE DATES OF THE SAKA ERA IN INSCRIPTIONS,

BY PROFESSOR F. KIELHORN, C. I. E.; GÖTTINGEN.

THE number of dates of the Saka era which I have collected from the texts of inscriptions, or from accounts of inscriptions published by other scholars, especially by Dr. Fleet, amounts to about 370. Of these, about 100 dates contain no details for calculation or verification, and in rather more than thirty others the wording of some of the details is doubtful. Of the rest, the calculation of about 140 dates has yielded results which theoretically satisfy the requirements of the cases, while that of about seventy has proved unsatisfactory; and in the case of about twenty dates my examination has shewn, either, how a particular term of the original date ought to be understood, or in what manner the wording of the date should be amended. In the following I give a list of what may be called regular dates.¹ These will be followed by a list of irregular dates, and by such remarks as have suggested themselves to me regarding the practice of dating followed in connection with the Saka era. For obvious reasons, I shall include in my lists the dates which have been already treated of by Dr. Fleet,² and feel sure that he will approve of my doing so.

I. — REGULAR DATES.

A. — DATES IN LUNAR MONTHS.

1. — Dates in Expired Years.

(a). — Dates in Bright Fortnights.

1. — S. 654. — *Ante*, Vol. XXI. p. 48. Date in a stone inscription from Java :—

(L. 1). — Śākēndrē=tigatē śrut-īndriya-rasair=āṅgikṛitē vatsarē

vār-ēndau dhavala-trayōdaśi-tithau Bhadrōttarē Kārttikē.

S. 654 expired: Monday, 6th October, A. D. 732; the 13th *tithi* of the bright half ended 18 h. 17 m., and the *nakshatra* was Uttara-bhadrapadā up to 15 h. 6 m. after mean sunrise.

2. — S. 679. — *Jour. Bo. As. Soc.* Vol. XVI. p. 106; *ante*, Vol. XVIII. p. 55. Āntrōli-Chhārōli copper-plate inscription of a Rāshtrakūṭa king Kakka of Gujarāt: —

(L. 29). — vishuva-saṅkrāntau . . .

(L. 36). — Śakanṛipa-kāl-ātita-saṁvatsara-śata-shaṅkē ēkōnāśīty-adhikē Āsvayuja-suddhā-(ddhē=ñ)katē(tō)-pi saṁ 600 70 9 tithi 7.

In S. 679 expired the Vishuva(Tulā)-saṅkrānti took place 18 h. 53 m. after mean sunrise of the 23rd September, A. D. 757, during the 6th *tithi*; and the 7th *tithi* of the bright half of Āsvina ended 22 h. 1 m. after mean sunrise of the 24th September, A. D. 757.

3. — S. 765. — *Notulen Bataviaasch Genootschap*, Vol. XXVI. p. 21. Date in a stone inscription from Java :—

Svasti Śakavarsh-ātita 765 Chaitra-māsa tithi pañchadaśi chandragrahaṇa Sōmavāra . .

S. 765 expired: A lunar eclipse, visible in Java, 18 h. 50 m. after 6 a. m. (local time) of Monday, 19th March, A. D. 843.

4. — S. 782. — *Jour. Bo. As. Soc.* Vol. IX. p. 219, and Vol. XII. p. 329; *ante*, Vol. III. p. 320, and Vol. XVIII. p. 94. Date of the Kalyāṇ Ambarnāth temple inscription of the Mahāmaṇḍalēśvara Māmvāṇirājadēva, as read by Dr. Bhāu Dāji and Dr. Fleet:—

(L. 1). — Śaka-saṁvat 782 Jyēshṭha-śuddha 9 Su(su)krē.

¹ Those dates in which a *tithi* is joined with the week-day on which it commenced I shall give, under a separate heading, in the list of irregular dates, but by doing so I do not wish to intimate that those dates are incorrect. Under irregular dates will also be given several regular dates from (apparently) spurious documents.

² The regular dates which have been already examined by Dr. Fleet are Nos. 2, 4, 6, 13, 25, 27, 28, 32, 35, 55, 59, 60, 62, 64, 65, 69, 74, 85, 98, 102, 106, 108-112.

S. 782 expired : Friday, 3rd May, A. D. 860 ; the 9th *tithi* of the bright half ended 7 h. 43 m. after mean sunrise.

5. — **S. 782.** — *Ante*, Vol. XXI. p. 48. Date in an inscription from Java :—

Sakavarshatita 782, Kārttikamāsa, tithi trayōdaśī śukla-paksha, . . Vṛi-vāra (i. e. Brihaspati-vāra), . . . Aśvini-nakshatra, . . . Vyatipāta-yōga, . . . Taithila-karaṇa.

S. 782 expired : Thursday, 31st October, A. D. 860 ; the 13th *tithi* of the bright half and the *karaṇa* Taitila ended 10 h. 29 m., and the *nakshatra* was Aśvini up to 11 h. 10 m., and the *yōga* Vyatipāta up to 5 h. 16 m. after mean sunrise.

6. — **S. 836.** — *Ante*, Vol. XII. p. 194, and Vol. XVIII. p. 90. Haḍḍālā copper-plate inscription of the Chāpa *Mahāsāmantādhipati* Dharaṇivārāha, the feudatory of a king Mahīpālādēva :— (Plate ii. l. 12). — prāpt-ōdagayana-mahāparvvaṇi . . .

(L. 21). — Saka-saṁvat 836 Pausha-sudi 4 uttarāyaṇē.

In **S. 836 expired** the Uttarāyaṇa-saṁkrānti took place 4 h. 2 m. after mean sunrise of the 23rd December, A. D. 914, during the 4th *tithi* of the bright half which ended 15 h. after mean sunrise of the same day.

7. — **S. 851.** — *Ante*, Vol. XII. p. 211, No. 48. Kaḷas inscription of the Rāshtrakūṭa Gōvinda IV. :—

Saka-varsha 851neya Vikṛita-saṁvatsarada Māghada puṇṇamey=Ādityavāram=Āślēsha-(śha)-nakshatrado(?)!(?) sōmagrahaṇaṁ samanise tuḷa-pu[rusham=i(?)]!ḍu tatsamayado!

S. 851 expired : A lunar eclipse, visible in India, 12 h. 12 m. after mean sunrise of Sunday, 17th January, A. D. 930, when the *nakshatra* was Āślēshā up to 19 h. 42 m. after mean sunrise. By the mean-sign system the year Vikṛita lasted from the 27th December, A. D. 928, to the 23rd December, A. D. 929, and was therefore current at the commencement of S. 851 expired, but not on the day of the date. [By the southern luni-solar system Vikṛita would be S. 852 expired.]

8. — **S. 855.** — *Ante*, Vol. XII. p. 251. Sāngli copper-plate inscription of the Rāshtrakūṭa Gōvinda IV. :—

(L. 44). — Sakanṛipa-kāl-ātita-saṁvatsara-śatēshv=ashtasu pañchapañchāśad-adhikēshv=amkatō=pi saṁvatsaraṇām 855 pravarttamāna-Vijaya-saṁvatsar-āntarggata-Srāvaṇa-pauruṇa-māsyām vārē Gurōḥ Pūrvā-Bhadrapadā-nakshattrē.

In **S. 855 expired**, which by the southern luni-solar system was Vijaya, Srāvaṇa was intercalary, and the full-moon *tithi* of the second Srāvaṇa ended on Thursday, 8th August, A. D. 933, 8 h. 9 m. after mean sunrise. On the same day the moon entered Pūrva-bhadrapadā, by the Brahma-siddhānta, 9 h. 51 m. after mean sunrise, and later by other systems. [By the mean-sign system Vijaya had ended on the 10th December, A. D. 932, before the commencement of S. 855 expired.]

9. — **S. 873.** — *Ante*, Vol. XII. p. 257. Soraṭūr stone inscription of the Rāshtrakūṭa Kṛishṇa III. :—

(L. 4). — Sa(śa)kanṛipa-kāl-ākrānta-saṁvatsara-sa(śa)taṁga[*] 873 Virōdhi³-saṁvatsarada Mārgasīra-māsada puṇṇameyum=Ādityavāramuḥ Rōhiṇi(ṇi)-nakshatramuḥ sō(sō)magrahaṇad-andu.

S. 873 expired, which by the southern luni-solar system was Virōdhakṛit : A lunar eclipse, visible in India, 10 h. 22 m. after mean sunrise of Sunday, 16th November, A. D. 951, when the *nakshatra* was Rōhiṇi up to 12 h. 29 m. after mean sunrise. [By the mean-sign system Virōdhakṛit had ended on the 26th September, A. D. 950, before the commencement of S. 873 expired.]

³ Clearly only an error of the writer or engraver for *Virōdhakṛit*.

10. — **S. 894.** — *Ante*, Vol. XII. p. 266. Kardâ copper-plate inscription of the Râshtrakûta Kakkala (Karka II.) : —

(L. 47). — 'Sakanripa-kâl-âtita-sam(sam)vatsara-âtêshv=ashtasu chaturṇṇa(rṇṇa)vaty-adhikêshv=amkatalḥ sam(sam)vat 894 Aṅgirâ(rah)-sam(sam)vatsar-ântarggata(t)-Āśvayuja-paurṇṇamâsyâyâm Vu(bu)dha-dinê sômagrahaṇa-mahâparvvaṇi.

S. 894 expired, which by the southern luni-solar system was Aṅgiras : A lunar eclipse, visible in India, on Wednesday, 25th September, A. D. 972, 16 h. 56 m. after mean sunrise. [By the mean-sign system Aṅgiras had ended on the 29th June, A. D. 971, before the commencement of S. 894 expired.]

11. — **S. 939.** — *As. Res.* Vol. I. p. 363. Tḥaṇâ copper-plate inscription of the 'Silâhâra Arikêsarîṇ : —

'On the fifteenth of the bright moon of Cârṭica, in the middle of the year Piṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Saca, or, in figures, the year 939, of the bright moon of Cârṭica 15 the moon being then full and eclipsed' . . .

S. 939 expired, which by the southern luni-solar system was Piṅgala : A lunar eclipse, visible in India, on the 6th November, A. D. 1017, 19 h. 23 m. after mean sunrise.

12. — **S. 946.** — *Ante*, Vol. VIII. p. 18. Miraj copper-plate inscription of the Western Châlukya Jayasîmha III. : —

Sakanripa-kâl-âtita-samvatsara-âtêshu navasu shatchatvârîmśad-adhikêshv=amkatalḥ samvat 946 Baktâkshi-samvatsar-ântarggata-Vaiśâkha-paurṇṇamâsyâm=Ādityavârê.

S. 946 expired, which by the southern luni-solar system was Baktâksha : Sunday, 26th April, A. D. 1024 ; the full-moon *tithi* ended 15 h. 31 m. after mean sunrise.

13. — **S. 950.** — *Ante*, Vol. IV. p. 273, and Vol. XVIII. p. 379. Tâlgund stone inscription of the Western Châlukya Jayasîmha III. : —

(L. 8). — 'Saka-varsha 950neya Vibhava-samvatsarada Pushya-śuddha 5 Sômavârad-uttarâyana-samkrânti-andu.

In **S. 950 expired**, which by the southern luni-solar system was Vibhava, the Uttarâyana-samkrânti took place 16 h. after mean sunrise of Monday, 23rd December, A. D. 1028, during the 5th *tithi* of the bright half which commenced 0 h. 47 m. before mean sunrise of the same day and ended 1 h. after mean sunrise of Tuesday, 24th December, A. D. 1028.

14. — **S. 980.** — *Jour. Roy. As. Soc., O. S.*, Vol. IV. p. 281, and *Cave-Temples of Western India*, p. 104. Copper-plate inscription of the 'Silâhâra Mârasîmha : —

(L. 44). — Sa(śa)kanripa-kâl-âtita-samvatsara-âtêshu | asî(śi)ty-adhika-nava-âtêshv=amkêshu | pravarttatayiti Vilâmbi-samvatsarê | Pausha-mâsasya śuddha-pakshê | saptamyâṇ Brihaspativârê | udagayana-parvvaṇi |.

In **S. 980 expired**, which by the southern luni-solar system was Vilamba, the Uttarâyana-samkrânti took place 10 h. 18 m. after mean sunrise of Thursday, 24th December, A. D. 1058, during the 7th *tithi* of the bright half which ended 17 h. after mean sunrise of the same day.

15. — **S. 996.** — *Ante*, Vol. X. p. 127. Bijâpur stone inscription of the Western Châlukya Sômêśvara II. : —

(L. 10). — Sa(śa)ka-varshaṁ 996neya Ananda-samvatsarada Puśya(shya)-su(śu)dhdha-(ddha) 5 Bri(bri)haspativârêd-amdin=uttarâyana-samkrânti-parvva-nimittam.

In **S. 996 expired**, which by the southern luni-solar system was Ananda, the Uttarâyana-samkrânti took place 12 h. 3 m. after mean sunrise of the 24th December, A. D. 1074,

before the commencement of the 5th *tithi*; and the 5th *tithi* of the bright half ended on **Thursday**, 25th December, A. D. 1074, 15 h. 18 m. after mean sunrise.

16. — **S. 999.** — *Ante*, Vol. XII. p. 209, No. 17. Hulgûr inscription of the Western Châlukya Vikramâditya VI. and Jayasîmha IV.: —

Sa(śa)kanṛipa-kâl-âtîta-saṁvatsara-sa(śa)taṁgalu 999neya Piṅgala-saṁvatsarada Âshâḍa-(ḍha)-su(śu)ddha 2 Âdityavâra saṁkrânti-pavitrarôhanad-aṁdu.

In **S. 999** expired, which by the southern luni-solar system was Piṅgala, the Dakshinâyana-saṁkrânti took place 15 h. 2 m., and the second *tithi* of the bright half ended 3 h. 37 m. after mean sunrise of Sunday, 25th June, A. D. 1077.

17. — **S. 1037.** — *Inscr. at Sravaṇa Belgôla*, No. 47, p. 26. Date of the death of Mēghachandra-traividyaḍvâ : —

Sa(śa)ka-varshaṁ 1037neya Manmatha-saṁvatsarada Mârggaśira-su(śu)ddha 14 Brihavâraṁ . . .

S. 1037 expired, which by the southern luni-solar system was Manmatha: Thursday, 2nd December, A. D. 1115; the 14th *tithi* of the bright half ended 14 h. 53 m. after mean sunrise.

18. — **S. 1039.** — *Inscr. at Sravaṇa Belgôla*, No. 59, p. 57. A grant by the Daṇḍanâyaka Gaṅga-Râja, confirmed by the Daṇḍanâyaka Êchi-Râja : —

Sa(śa)ka-varshaṁ 1039neya Hēmaṇambi-saṁvatsarada Phâlguna-śuddha 5 Sômaṁvârad-aṁdu.

S. 1039 expired, which by the southern luni-solar system was Hēmalamba: Monday, 28th January, A. D. 1118; the 5th *tithi* of the bright half ended 20 h. 11 m. after mean sunrise.

19. — **S. 1045.** — *Ante*, Vol. XIV. p. 18. Date in an Old-Kanarese inscription at Têrdâl :— (L. 49). — Sa(śa)ka-va[r*]sha 1045neya Subhakri(kṛi)t⁴-saṁvatsarada Vaiśakhada puṇṇami Bra(bṛi)haspativâradalu.

S. 1045 expired, which by the southern luni-solar system was Sôbhakṛit (Sôbhana): Thursday, 12th April, A. D. 1123; the full-moon *tithi* ended 13 h. 23 m. after mean sunrise.

20. — **S. 1045.** — *Inscr. at Sravaṇa Belgôla*, No. 43, p. 18. Date of the death of Subhachandra :—

Bâṇ-âmbhōdhi-nabhas-śasâṅka-tulitê jâtê Sak-âbdê tatô
varshê Sôbhakṛit(d)-âhvayê vyupanatê mâsê punas Srâvaṇê |
palshê krishṇa-vipaksha-varttini Sitê vâre daśamyâm tithau.

S. 1045 expired, which by the southern luni-solar system was Sôbhakṛit (Sôbhana): Friday, 3rd August, A. D. 1123; the 10th *tithi* of the bright half ended 17 h. 12 m. after mean sunrise.

21. — **S. 1076.** — *Ante*, Vol. XII. p. 209, No. 18. Hulgûr inscription of the Western Châlukya Taila III. : —

Sakanṛipa-kâl-âtîta-śataṁgal 1076neya Bhâva-saṁvatsarada Âśâ(shâ)ḍa(ḍha)-su(śu)ddha 5 Brihaspativârad-aṁdu.

S. 1076 expired, which by the southern luni-solar system was Bhâva: Thursday, 17th June, A. D. 1154; the 5th *tithi* of the bright half ended 23 h. after mean sunrise.

22. — **S. 1078.** — *Ante*, Vol. XII. p. 209, No. 24. Stone inscription of the Silâhâra Mallikârijuna, now in the Hall of the Bombay As. Soc. : —

⁴ This is clearly an error for Sôbhakṛit.

Sakanṛipa-kāl-âtita-saṁvatsara-śatêshu daśa[su*] aṣṭasaptaty-adhikêshu Saka-saṁvat 1078 Dhâtâ-saṁvatsarê Vaisākha-śuddha-aksha[ya*]-tritiyayam yugâdi-parvvaṇi Bhauma-dinê Mṛigasira-nakshatrê.

S. 1078 expired, which by the southern luni-solar system was Dhâtri : Tuesday, 24th April, A. D. 1156 ; the third *tithi* of the bright half ended 13 h. 58 m., and the *nakshatra* was Mṛigasirsha up to 13 h. 47 m. after mean sunrise.

23. — **S. 1081.** — *Inscr. at Sravaṇa Belgôla*, No. 138, p. 108. A grant by the Hoysala Narasiṁha I. : —

Êkâśity-uttara-sahasra-Saka-varshêshu gatêshu Pramâdi(thi)-saṁvatsarasya Pushya-mâsa-śuddha-Sukravâra-chaturdâśyâm uttarâyana-saṅkrântau.

In **S. 1081 expired**, which by the southern luni-solar system was Pramâthin, the Uttarâyana-saṅkrânti took place 13 h. 31 m. after mean sunrise of Friday, 25th December, A. D. 1159, during the 14th *tithi* of the bright half which ended 16 h. 48 m. after mean sunrise of the same day.

24. — **S. 1085.** — *Inscr. at Sravaṇa Belgôla*, No. 39, p. 8. Date of the death of Dêvakirti :—

Saka-varsha sâsirada embhatt-aidaneya ||

varshê khyâta-Subhânu-nâmani sitê pakshê tad-Âshâdhakê

mâsê tan-navamî-tithau Budha-yutê vâre dinês-ôdayê |

S. 1085 expired, which by the southern luni-solar system was Subhânu : Wednesday, 12th June, A. D. 1163 ; the 9th *tithi* of the bright half ended 18 h. after mean sunrise.

25. — **S. 1096.** — *Ante*, Vol. XVIII. p. 127. Hulgûr stone inscription of the Kalachuri Sômêśvara : —

(L. 35). — Saka-varshada 1096neya Jaya-saṁvatsarada Mârگاsirada punṇami Âditya-vâra sômagrahanad-andu.

S. 1096 expired, which by the southern luni-solar system was Jaya : A lunar eclipse visible in India, on Sunday, 10th November, A. D. 1174, 16 h. 14 m. after mean sunrise.

26. — **S. 1114.** — *Ante*, Vol. II. p. 301. Gadag stone inscription of the Hoysala Viraballâla :—

(L. 43). — Sakanṛipa-kâl-âtita-saṁvatsara-śatêshu chaturdâś-âdhikêshv-êkâdaśasu amkatô= pi 1114 varttamâna-Paridhâvi-saṁvatsar-âmtarggata-Mârگاśi(śi)rsha-paurṇamâsyâm Sanê-(nai)scharavârê sômagrahanê.

S. 1114 expired, which by the southern luni-solar system was Paridhâvin : A lunar eclipse, visible in India, on Saturday, 21st November, A. D. 1192, 0 h. 56 m. after mean sunrise.

27. — **S. 1121.** — *Ante*, Vol. XIX. p. 155. Gadag stone inscription of the Hoysala Viraballâla : —

(L. 31). — Sakanṛipa-kâl-âtita-saṁvatsara-śataṅgalu 1121neya Siddhârthi-saṁvatsarada pratham-Âshâḍa(ḍha)-śukla-paksh-âshṭami-Brihaspativâra-Bya(vya)tipâta-punya-dinadôl = Â Bya(vya)tipâta-nimittam.

In **S. 1121 expired**, which by the southern luni-solar system was Siddhârthin, Âshâḍha was intercalary by the Ârya-siddhânta ; and the 8th *tithi* of the bright half of the first Âshâḍha ended 23 h. 32 m. after mean sunrise of Thursday, 3rd June, A. D. 1199, when the *yôga* was Vyatipâta for about 14 h. after mean sunrise.

28. — **S. 1145.** — *Ante*, Vol. XIX. p. 157. Kôlâr stone inscription of the Dêvagiri-Yâdava Siṅghana II. : —

(L. 9). — Saka-varusaḍa⁵ 1145 de(da)neya Svabhânu-saṁvachchharada⁶ dvitīya-Bhâdra-pada-sudhdha⁷ 5 Su(su)kravârad-andu.

⁵ Read *varshada*.

⁶ Read *saṁvatsarada*.

⁷ Read *śuddha*.

In **S. 1145** expired, which by the southern luni-solar system was **Subhānu, Bhādrapada** was intercalary; and the 5th *tithi* of the bright half of the second Bhādrapada ended 7 h. 14 m. after mean sunrise of **Friday, 1st September, A. D. 1223.**

29. — **S. 1156.** — *Pāli, Skr. and Old-Kan. Inscr. No. 87.* Bijāpur inscription of the Dēvagiri-Yādava Siṅghana II. :—

‘Saka 1156 (in figures, 1. 5), the **Jaya saṁvatsara**; **Vaḍḍavāra**, the day of the full-moon of the bright fortnight of **Vaiśākha.**’

S. 1156 expired, which by the southern luni-solar system was **Jaya: Saturday, 15th April, A.D. 1234**; the full-moon *tithi* ended 12 h. 24 m. after mean sunrise.

30. — **S. 1156.** — *Cave-Temples of West. India, p. 99.* Image inscription at **Ēlūrā** :—

(L. 1). — Svasti śrī Śakē 1156 **Jaya-savachharē** [Phālguna-sudha-tritijā **Budhē**].

(L. 3). — Phālguna tritijām **Vu(bu)dhē.**

S. 1156 expired, which by the southern luni-solar system was **Jaya: Wednesday, 21st February, A. D. 1235**; the third *tithi* of the bright half ended 21 h. 36 m. after mean sunrise.

31. — **S. 1158.** — From Dr. Fleet’s impression (Graham’s *Kolhapoor*, p. 426, No. 13). Kōlhāpur stone inscription of the Dēvagiri-Yādava Siṅghana II. :—

(L. 1). — Svasti śrī Saka 1158 varshē **Durmmukha-saṁvatsarē** Māgha-śuddha-pūrṇṇamāsyām tithau **Sōma-dinē** ;

(L. 14). — . . . **sōmē-pavi[ddhē ?]** . . .

S. 1158 expired, which by the southern luni-solar system was **Durmmukha: A lunar eclipse, visible in India, 21 h. 14 m. after mean sunrise of Monday, 12th January, A. D. 1237.**

32. — **S. 1171.** — *Ante, Vol. VII. p. 304, and Vol. XIX. p. 441.* Chikka-Bāgiwāḍi copper-plate inscription of the Dēvagiri-Yādava Kṛishṇa :—

(L. 19). — Ēkasaptaty-uttara-śat-ādhē(dhi)ka-sahasra-saṁkhyēshu Sak-āvḍē(bdē)shv=atitēshu pravarttamānē **Saum(sau)mya-saṁvatsarē** tad-aṁta[r*]gat-Āshādha-paurṇamāsyām **Sanaishcharavārē** Pūrvāshāḍh[A*]-nakshatrē **Vaidhṛiti-yōgē** itthambhāta-puṁ(pu)ṇyakālē.

S. 1171 expired, which by the southern luni-solar system was **Saumya: Saturday, 26th June, A. D. 1249**; the full-moon *tithi* ended 11 h. 33 m., and the *nakshatra* was **Pūrvāshāḍhā** up to 6 h. 34 m., and the *yōga* **Vaidhṛiti** up to 13 h. 26 m. after mean sunrise.

33. — **S. 1171.** — *Ante, Vol. XIV. p. 69.* Beṇḍigēri copper-plate inscription of the Dēvagiri-Yādava Kṛishṇa :—

(L. 22). — Svasti śrī-Saka-saṁvatsarasya śatādhika-sahasra-aikādhika-saptatyās=ch=ānamtarē **Saumyē=bdē** Śrāvṇē māsi sita-pakshē dvādaśyām **Guruvārē.**

S. 1171 expired, which by the southern luni-solar system was **Saumya: Thursday, 22nd July, A. D. 1249**; the 12th *tithi* of the bright half ended 23 h. 5 m. after mean sunrise.

34. — **S. 1187.** — From Dr. Fleet’s impression. Kōlhāpur pillar inscription of the Dēvagiri-Yādava Mahādēva :—

(L. 8). — Saka-varshē 1187 varttamāna-**Krōdhana-saṁvatsarē** Māgha-māsa-pūrṇṇimāyām **Sukra-dinē.**

S. 1187 expired, which by the southern luni-solar system was **Krōdhana: Friday, 22nd January, A. D. 1266**; the full-moon *tithi* ended 14 h. 12 m. after mean sunrise.

35. — **S. 1193.** — *Ante, Vol. XIV. p. 317, and Vol. XIX. p. 442.* Paithan copper-plate inscription of the Dēvagiri-Yādava Rāmachandra :—

(L. 62). — Sa(sa)kē cha ēkādaśasu trinavaty-adhikēshv=atitēshu 1193 varttamāna-**Prajāpati-saṁvatsar-āntargata-Māgha-śuddha-dvādaśyām** **Vu(bu)dhē.**

S. 1193 expired, which by the southern luni-solar system was **Prajapati: Wednesday**, 13th January, A. D. 1272; the 12th *tithi* of the bright half ended 14 h. 48 m. after mean sunrise.

36. — **S. 1194.** — From Dr. Fleet's impression (Graham's *Kolhapoor*, p. 437, No. 15) Kôlhâpur stone inscription of the Dêvagiri-Yâdava Râmachandra: —

(L. 23). — Saka-varshêshu 1194 vêd-âmka-Rudra-pramitêshu vyatitêshu varttamân-Ângirah-[sam]vatsara-Mâgha-pûrṇnimâyâm sômagrahaṇa-parvani.

S. 1194 expired, which by the southern luni-solar system was **Ângiras: A lunar eclipse**, visible in India, 13 h. 27 m. after mean sunrise of the 3rd February, A. D. 1273.

37. — **S. 1200.** — *Inscr. at Sravana Belgola*, No. 137, p. 105. Date of a private inscription:—

Svasti śrî-vijayâbhyudaya-Sâlivâhana-śaka-varshaṁ 1200neya Bahudhânya-samvatsarada Chaitra-śuddha 1 Sukravâra.

S. 1200 expired, which by the southern luni-solar system was **Bahudhânya: Friday**, 25th March, A. D. 1278; the first *tithi* of the bright half ended 20 h. 24 m. after mean sunrise. [This was the day of the Mêsha-samkrânti which took place, by the Sûrya-siddhânta 16 h. 44 m., and by the Ârya-siddhânta 14 h. 45 m. after mean sunrise.]

38. — **S. 1227.** — From Dr. Fleet's impression. Vêlâpur stone inscription of the Dêvagiri-Yâdava Râmachandra: —

(L. 1). — Svasti śrî Sâku 1227 | Visvâvasu-samvachchha(tsa)rê | Mârگا-su(śu)dha(ddha) 5 Sômê.

S. 1227 expired, which by the southern luni-solar system was **Visvâvasu: Monday**, 22nd November, A. D. 1305; the 5th *tithi* of the bright half ended 3 h. 16 m. after mean sunrise.

39. — **S. 1301.** — *Jour. Bo. As. Soc.* Vol. XII. p. 356. Damba! copper-plate inscription of Harihara II. of Vijayanagara:—

Sak-âbdê Sâlivâhasya sahasrêṇa tribhiḥ śataih |
êk-âdhikais=cha ganitê Siddhârthê=bdê śubhê dinê ||
Jyê(jyai)shṭhyâm Bhaumê nisânâth-ôparâgê . . .

S. 1301 expired, which by the southern luni-solar system was **Siddhârthin: A lunar eclipse**, visible in India, on Tuesday, 31st May, A. D. 1379, 20 h. 52 m. after mean sunrise.

40. — **S. 1301.** — *Pâli, Skr. and Old-Kan. Inscr.* No. 126; *ante*, Vol. XII. p. 214, No. 87. Harihar stone inscription of Harihara II. of Vijayanagara:—

Śasi-kha-śikhi-chandra-samitê Sâkê Sidhdhâ(ddha)rtthi(rtthi)-samjñitê ch=âbdê [1*]
Kârttika-mâsasya sita-dvâdaśyâm Bhâskarê vâre [11*].

S. 1301 expired, which by the southern luni-solar system was **Siddhârthin: Sunday**, 23rd October, A. D. 1379; the 12th *tithi* of the bright half ended 9 h. 23 m. after mean sunrise.

41. — **S. 1332.** — *Pâli, Skr. and Old-Kan. Inscr.* No. 127; *ante*, Vol. XII. p. 214, No. 88. Harihar stone inscription of Dêvarâya I. of Vijayanagara:—

Śâkê nêtr-âgni-vahn-îndu-samkhyê Vikru(kṛi)ti-nâmakê [1*]
varushê Nabhasya-dvâdaśyâm śuklâyâm Sômarâkê [11*]

S. 1332 expired, which by the southern luni-solar system was **Vikrita: Monday**, 11th August, A. D. 1410; the 12th *tithi* of the bright half ended 21 h. 36 m. after mean sunrise.

42. — **S. 1353.** — *Ante*, Vol. II. p. 353. Date on the colossal Jain statue at Kârkaḷa, in the South Kanara District:—

(L. 5). — Svasti śrī-Sakabhūpati-tri-śara-vahn-īndau Virōdhyādikrid⁸-varshē Phālguna-Saumyavāra-dhavalā-śrī-dvādaśī-tithau . . .

(L. 14). — 'Saka-varsha 1353 . . .

S. 1353 expired, which by the southern luni-solar system was Virōdhakṛit : Wednesday, 13th February, A. D. 1432; the 12th *tithi* of the bright half ended 6 h. after mean sunrise.

43. — **S. 1436.** — *As. Res.* Vol. XX. pp. 22 and 37. Kṛishṇāpura stone inscription of Kṛishṇarāya of Vijayanagara : —

'Sālivāhana-śaka 1436 . . . Bhāva-saṁvatsara, Phālguna-śuddha 3, Sukravāra.

S. 1436 expired, which by the southern luni-solar system was Bhāva : Friday, 16th February, A. D. 1515; the third *tithi* of the bright half ended 22 h. after mean sunrise.

44. — **S. 1450.** — *Ep. Ind.* Vol. I. p. 401. Kṛishṇāpura stone inscription of Kṛishṇarāya of Vijayanagara : —

(L. 41). — 'Sākē sārdaihś=chaturbhiḥ⁹=daśabhir=api śataih saṁmitē Sarvadāriṇy=abdhe¹⁰ Chaitr-ākhyā-māsē sita-Madana-tithau Jivavārē=ryamarkshē |

S. 1450 expired, which by the southern luni-solar system was Sarvadhārin : Thursday, 2nd April, A. D. 1528; the 13th (Madana) *tithi* of the bright half ended 16 h. 13 m., and the *nakshatra* was Uttara-phalguni (the Aryamarksha) up to 12 h. 29 m. after mean sunrise.

45. — **S. 1451.** — *Ep. Ind.* Vol. I. p. 399. Kṛishṇāpura stone inscription of Kṛishṇarāya of Vijayanagara : —

(L. 1). — Svasti śrī-jayābhudaya-Sālivāhanaśaka-varuṣaṅgaḷa 1451neya Virōdhi-saṁvatsarada Vaiśākha-śuda(ddha) 15 Sudalū (i. e. Sukravāradallū) . . .

(L. 22). — Virōdhi-saṁvatsarada Vaiśākha śu 15 Sudallū sōmagrā(gra)hāna-punya-kāladalū . . .

S. 1451 expired, which by the southern luni-solar system was Virōdhi : A lunar eclipse, visible in India, on Friday, 23rd April, A. D. 1529, 14 h. 22 m. after mean sunrise.

46. — **S. 1460.** — *Ante*, Vol. IV. p. 332, and Vol. XII. p. 214, No. 96. Harihar stone inscription of Achyutarāya of Vijayanagara : —

(L. 15). — 'Sālivāhana-nirṇīta-śaka-varuśa(rsha)-kram-āgatē |
vyōma-tarkka-chatus-chandra-saṁkhyayā cha samanvitē ||
Viḷāmbi-nāmakē varshē māsē Kārttika-nāmani |
paurṇamāsyām sitē pakshē varē Sasisutasya cha ||
Sōmōparāga-samayē . . .

S. 1460 expired, which by the southern luni-solar system was Vilamba : A lunar eclipse, visible in India, on Wednesday, 6th November, A. D. 1533, 15 h. 19 m. after mean sunrise.

47. — **S. 1476.** — *Pāli, Skr. and Old-Kan. Inscr.* No. 133; *Mysore Inscr.* No. 17, p. 25. Harihar inscription of Sadāśivādēva of Vidyānagarī (Vijayanagara) :—

'Sālivāhana-Saka 1476 (in figures, 1. 4); Monday, the fourteenth day of the bright fortnight of Vaiśākha.'

S. 1476 expired, which by the southern luni-solar system was Ānanda : Monday, 16th April, A. D. 1554; the 14th *tithi* of the bright half ended 17 h. 36 m. after mean sunrise.

⁸ Read *Virōdhakrid.*

⁹ Read *sārdhais-chaturbhir.*

¹⁰ Read *dhāriṇy=abdē.*

48. — S. 1506. — *Pāli, Skr. and Old-Kan. Inscr.* No. 28; *ante*, Vol. XII. p. 213, No. 74. Dēvanhalli copper-plate inscription of Raṅgarāya of Vijayanagara : —

(L. 114). — Khyât-âṅg-âmbara-bāṅ-êṁdu-gaṇitê Saka-vatsarê |
vatsarê Tāraṅ-âbhikhyê mâsi Kârttika-nâmani ||
Pakshê valakshê puṅyâyâṁ paurṇimâyâṁ mahâtithau |
sômôparāga-samayê . . .

S. 1506 expired, which by the southern luni-solar system was Tāraṅ : A lunar eclipse, visible in India, on the 7th November, A. D. 1584, 23 h. 2 m. after mean sunrise.

49. — S. 1543. — *Pāli, Skr. and Old-Kan. Inscr.* No. 29; *Mysore Inscr.* No. 136, p. 248. Simoggā copper-plate inscription of Rāmadēva of Vijayanagara : —

‘Saka 1543 (in words ; l. 18 of the first side ; *vêda*, 3 ; *ambudhi*, 4 ; *śara*, 5 ; and *kshôṅṅi*, 1), the Durmati *samvatsara* ; Saturday, the third day of the bright fortnight of Vaiśākha.’

S. 1543 expired, which by the southern luni-solar system was Durmati : Saturday, 14th April, A. D. 1621 ; the third *tithi* of the bright half ended 19 h. 12 m. after mean sunrise.

50. — S. 1556. — *Inscr. at Sravaṇa Belgôla*, No. 84, p. 66 (and No. 140, p. 111). Stone inscription of Châma Râja Vaḍeyar of Maisûr : —

Srî-Sâlivâhana-śaka-varusha 1556neya Bhâva-samvatsarada Âshâḍa(ḍha)-śu 13 Sthiravâra-Brahmayôga-dalu.

S. 1556 expired, which by the southern luni-solar system was Bhâva : Saturday, 28th June, A. D. 1634 ; the 13th *tithi* of the bright half ended 22 h., and the *yôga* was Brahman from 1 h. 13 m. after mean sunrise.

51. — S. 1644. — *Mysore Inscr.* No. 163, p. 316. Tonnur copper-plate inscription of Kṛishṇarâja of Maisûr : —

‘The Sâlivâhana Saka year reckoned as *vêda*, *aṅṅava*, *ṛitu*, *kshiti* (1644) having passed, the year Subhakṛit being current, in the month Mârgasîra, full moon, Tuesday, Brahma *yôga*, Ârdra *nakshatra*, Bâlava *karāṅa*, the moon being eclipsed in the constellation under which Râmânuja was born’ . . .

S. 1644 expired, which by the southern luni-solar system was Subhakṛit : A lunar eclipse, visible in India, 16 h. 33 m. after mean sunrise of Tuesday, 11th December, A. D. 1722, when the *nakshatra* was Ârdra from 5 h. 55 m., the *yôga* Brahman from 10 h. 23 m., and the *karāṅa* Bâlava from 16 h. 33 m. after mean sunrise.

52. — S. 1650. — *Coorg Inscr.* No. 13, p. 20. Abbimāṭha copper-plate inscription ; date of a grant of the Coorg Râja Doḍḍa Virappa Vaḍeyar : —

Sâlivâhana-śaka-varusha 1650ne Kilaka-samvatsarada Kârttika-śuddha 2 Budhavâra-dallu.

S. 1650 expired, which by the southern luni-solar system was Kilaka : Wednesday, 23rd October, A. D. 1728 ; the second *tithi* of the bright half ended 17 h. 12 m. after mean sunrise.

53. — S. 1683. — *Pāli, Skr. and Old-Kan. Inscr.* No. 37. Date in copper-plates from Maisûr : —

‘Sâlivâhana-Saka 1683 (in figures ; l. 1 of the first side), the Vishu *samvatsara* ; Monday the first day of the bright fortnight of Chaitra.’

S. 1683 expired, which by the southern luni-solar system was Vishu : Monday, 6th April, N. S., A. D. 1761 ; the first *tithi* of the bright half ended 6 h. after mean sunrise. [The Mēsha-samkrânti took place on the 9th April, A. D. 1761.]

54. — **S. 1718.** — *Coorg Inscr.* No. 13, p. 20 (and No. 14, p. 22). Abbimatha (and Mahādēvapura) copper-plate inscription of the Coorg Rāja Vīra Rājendra Vaḍeyar : —

Svasti śrī-vijayābhyudaya-Sālivāhana-śaka-varusha 1718ne varttamānakē salluva Nala-saṁvatsarada Chaitra-śu 1 Bhārgavāra-dallu.

S. 1718 expired, which by the southern luni-solar system was **Nala : Friday, 8th April, N. S., A. D. 1796**; the first *tithi* of the bright half ended 21 h. 10 m. after mean sunrise. [The Mēsha-saṁkrānti took place on the 9th April, A. D. 1796.]

(b). — Dates in Dark Fortnights.

[1.] — Pūrṇimānta Dates.¹¹

55. — **S. 726.** — *Ante*, Vol. XI. p. 126, and Vol. XVII. p. 141. Kanarese country copper-plate inscription of the Rāshtrakūṭa Gōvinda III. : —

(L. 1). — 'Sakanṛipa-kāl-ātīta-saṁvatsaramgaḷ=ēṅnūr=i(i)rpatt-āraneyā Subhānu embhā-(mbā) varshadā Vaisā(śā)kha-māsa-kṛishṇa-paksha-pañchamē(mi)-Bṛihaspati(ti)vāraṁ.

S. 726 expired : **Thursday, 4th April, A. D. 804**; the 5th *tithi* of the dark half of the *pūrṇimānta* Vaiśākha ended 7 h. 43 m. after mean sunrise. By the mean-sign system the 4th April, A. D. 804, fell in the year Subhānu which lasted from the 17th June, A. D. 803, to the 12th June, A. D. 804. [The 5th *tithi* of the dark half of the *amānta* Vaiśākha ended 20 h. 41 m. after mean sunrise of Friday, 3rd May, A. D. 804; and by the southern luni-solar system **S. 726** expired would be Tāraṇa.]

56. — **S. 976.** — *Pāli, Skr., and Old-Kan. Inscr.* No. 158. Balagāṁve stone inscription of the Western Chālukya Sōmēśvara I. : —

'Saka 976 (in figures, l. 15), the **Jaya saṁvatsara**; **Sunday**, the day of the new-moon of the dark fortnight of Vaiśākha.'

S. 976 expired, which by the southern luni-solar system was **Jaya : Sunday, 10th April, A. D. 1054**; the 15th *tithi* of the dark half of the *pūrṇimānta* Vaiśākha ended 19 h. 37 m. after mean sunrise. [The 15th *tithi* of the dark half of the *amānta* Vaiśākha ended 6 h. 12 m. after mean sunrise of Tuesday, 10th May, A. D. 1054. Compare below, No. 150.]

57. — **S. 1313.** — *Jour. Bo. As. Soc.* Vol. IV. p. 115. Copper-plate inscription of Harihara II. of Vijayanagara : —

Sakē trayōdaśādika-trisatōttara-sahasrē gatē vartamāna-Prajāpati-saṁvatsarē Vaiśākha māśē kṛishṇa-pakshē amāvāsyāyām Saumya-dinē sūryōparāga-punyakālē.

S. 1313 expired, which by the southern luni-solar system was **Prajāpati : A solar eclipse, visible in India, 5 h. 49 m. after mean sunrise of Wednesday, 5th April, A. D. 1391**, which was the 15th of the dark half of the *pūrṇimānta* Vaiśākha.

[2.] — Amānta Dates.

58. — **S. 589.** — *Inscr. Sanscrites du Cambodge*, p. 74; *ante*, Vol. XXI. p. 48. Stone inscription at Vat Prey Vier¹² : —

Yātē kālē 'Sakānām nava-tanu-vishayair=Mmādhavē shōḍaś-āhē
Jivas-chāpē=ja-sūryō maitram=indur . . .

S. 589 expired : The 16th day of the lunar Mādhava (Vaiśākha) was the 15th April, A. D. 667, when the first *tithi* of the dark half of the *amānta* Vaiśākha ended 4 h. 28 m., and

¹¹ The dates given under this heading will be specially considered below.

¹² For the full wording of this date and an exact calculation of all its details see now M. A. Barth in *Inscr. Sanscrites de Campā et du Cambodge*, p. 592. I give the date here, merely, because it is the earliest available Śaka date in a dark fortnight which shews the *amānta* scheme of the lunar month and admits of verification. For an even earlier *amānta* date from Cambodia (of Śaka 548), see *ante*, Vol. XXI. p. 47.

when the moon was in **Anurādhā** (the **Maitra nakshatra**) up to about 22 h. 20 m. after mean sunrise. On the same day the sun was in the sign **Aja (Mēsha)**, which it had entered on the 20th March, and Jupiter was in **Chāpa (Dhanuḥ)**, having entered that sign on the 20th January, A. D. 667.

59. — **S. 788.** — *Ante*, Vol. XII. p. 219, and Vol. XVII. p. 142. Sirūr stone inscription of the Rāshtrakūṭa Amōghavarsha (Sarva) : —

(L. 15). — 'Sakanṛipa-kāl-ātīta-saivatsaraṅgaḥ ēḷ-nūṛ=ēbhātt-ēṅṅānēya **Vyayam** emba saivatsaraṁ pravarttise śrīmad-Amōghavarsha-Nṛipatuṅga-nām-āukitanā vijaya-rājya-pravardhamāna-saivatsaraṅgaḥ avyatt-erāḍum uttar-ōttaraṁ rāḷy-ābhivṛiddhi salutt-ire Jyēshṭha-māsad-amāseyum **Ādityavāram** āge sūryyagrahaṇad-andu.

S. 788 expired : A solar eclipse, visible in India, 9 h. 4 m. after mean sunrise of **Sunday**, 16th June, A. D. 866. This day fell in the year **Vyaya** by both systems ; for by the mean-sign system Vyaya lasted from the 23rd September, A. D. 865, to the 19th September, A. D. 866 ; and by the southern luni-solar system Vyaya was **S. 788** expired.

60. — **S. 810.** — *Ante*, Vol. XIII. p. 69, and Vol. XVIII. p. 90. Bagumrā copper-plate inscription of the Rāshtrakūṭa *Mahāsāmantādhipati* Kṛishṇarāja II. of Gujarāt : —

(Plate ii. b, l. 11). — Sakanṛipa-kāl-ātīta-saivatsara-śatēshv=ashtasu daś-ōttarēshu Chaitrē-māvāsyā[yām] sūryyagrahaṇa-parvaṇi.

S. 810 expired : A solar eclipse, visible in India, 2 h. 40 m. after mean sunrise of the 15th April, A. D. 888.

61. — **S. 867.** — *Ante*, Vol. I. p. 209. Sālōṭgi stone inscription of the reign of the Rāshtrakūṭa Kṛishṇa III. : —

(L. 3). — Saka-kālād=gat-āvdā(bdā)nām sasaptādhikashashṭishu
śatēshv=ashtasu tāvatsu samānām=āukatō=pi cha
varttamānē **Plavaṅg-āvdē(bdē)** . . .

(L. 45). — Pūrvvōktē varttamān-āvdē(bdē) māsē Bhādrapadē=mchitē
pitṛi-parvvaṇi tasy=aiva **Kujavārēṇa** saṁyutē
sūryyagrahaṇa-kālē tu madhyagē cha divākārē.

S. 867 expired : A solar eclipse, visible in India, 6 h. 18 m. after mean sunrise of **Tuesday**, 9th September, A. D. 945. The year **Plavaṅga**, by the mean-sign system, did not commence till the 17th October, A. D. 945, and it is therefore clear that the donation, to which the date in line 45 refers, was made some time before the date, referred to in line 3, when the inscription was put up. [By the southern luni-solar system **Plavaṅga** would be **S. 869** expired.]

62. — **S. 867.** — *Ante*, Vol. VII. p. 16, and Vol. XIX. p. 102. Date of the accession of the Eastern Chalukya Amma II., from a copper-plate inscription of his : —

(L. 31). — Giri-rasa-vasu-saṁkhy-ābdē Saka-samayē Mārggaśrisha-māsē=smin [1*]
kṛishṇa-trayōdaśa-dinē **Bhṛiguvārē Maitra-nakshatrē** ॥
Dhanushi ravau ghaṭa-lagnē dvādaśa-varshā(rshē) tu janmanaḥ

S. 867 expired : **Friday**, 5th December, A. D. 945 ; the 13th *tithi* of the dark half ended 10 h. 8 m., and the *nakshatra* was **Anurādhā** (the **Maitra nakshatra**) up to 7 h. 53 m. after mean sunrise ; and the sun was in the sign **Dhanuḥ** which it had entered on the 23rd November, A. D. 945.

63. — **S. 893.** — *Ante*, Vol. XII. p. 256. Adaraguñchi stone inscription of the Rāshtrakūṭa Koṭṭiga (Khoṭika) : —

(L. 7). — Sa(sa)kanṛipa-kāl-ātīta-saivachchha(tsa)ra-sa(sa)taṅgaḥ=ēṅṅu nūra tombhatta-mūranēya **Prajāpati-sa[m*]vachchha(tsa)raṁ** saluttam-ire tad(d-)va(-va)rsh-ābhyā(bhya)-ntarad=Āshva(śva)yujad=amavāse **Ādityavāra sūryyagrahaṇa**.

S. 893 expired, which by the southern luni-solar system was Prajâpati: A solar eclipse, visible in India, 2 h. 49 m. after mean sunrise of Sunday, 22nd October, A. D. 971. [By the mean-sign system Prajâpati had ended on the 3rd July, A. D. 970, before the commencement of S. 893 expired.]

64. — **S. 904.** — *Inscr. at Sravaṇa Belgola*, No. 57, p. 55; *ante*, Vol. XX. p. 35. Date of the death of the Râshtrakûta Indrarâja:—

Vanadhi-nabhô-nidhi-pramita-samkhyê(khya-)Sak-âvanipâla-kâlamam
noneyise Chitrabhânu parivarttise Chaitra-sitêtar-ashṭamî-
dina-yuta-Sôma-varadol

S. 904 expired, which by the southern luni-solar system was Chitrabhânu: Monday, 20th March, A. D. 982; the 8th *tithi* of the dark half ended 22 h. 58 m. after mean sunrise. [By the mean-sign system Chitrabhânu had ended on the 18th May, A. D. 981, before the commencement of S. 904 expired.—The Mêsha-samkrânti took place on the 23rd March, A. D. 982.]

65. — **S. 972.** — *Ante*, Vol. XII. p. 202, and Vol. XVIII. p. 91. Surat copper-plate inscription of the Chaulukya Trilôchanapâla of Lâtadêsa:—

(Plate iii, l. 3). — Sâkê nava-sa(sa)tair=yuktê dvisaptaty-adhikê tathâ [*]
Vikritê vatsarê Paushê mâsê pakshê cha tâmâ(ma)sê ||
Amâvâsyâ-tithau sûrya-parvvaṇy=Ângâravâarakê [*]

S. 972 expired, which by the southern luni-solar system was Vikrita: A solar eclipse, visible in India, 10 h. 11 m. after mean sunrise of Tuesday, 15th January, A. D. 1051.

66. — **S. 991.** — *Ep. Ind.* Vol. II. p. 227. Vâghlî stone inscription of the reign of the Yâdava Sûçachandra II.:—

(L. 9). — Rûpa-Naṁd-âṁka-tulyê tu 991 'Saka-kâlasya bhûpatan [*]
Saumya-samvatsar-Âshâdha-ravigrahaṇa-parvvaṇi ||

S. 991 expired, which by the southern luni-solar system was Saumya: A solar eclipse, visible in India, 0 h. 31 m. after mean sunrise of the 21st July, A. D. 1069.

67. — **S. 1047.** — *Ante*, Vol. XII. p. 212, No. 56. Narêndra inscription of the Western Châlukya Vikramâditya VI.:—

Saka-varsham 1047neya Visvâ(svâ)vasu-samvatsarada [Bhâ]drapada-ba 13 Sukravâra mahâtithi-yugâdiy-amdu.

S. 1047 expired, which by the southern luni-solar system was Visvâvasu: Friday, 28th August, A. D. 1125; the 13th *tithi* of the dark half ended 16 h. 9 m. after mean sunrise.

68. — **S. 1050.** — *Inscr. at Sravaṇa Belgola*, No. 54, p. 47. Date of the death of Mallishêṇa:—

Sâkê sūnya-śar-âmbar-âvani-mitê samvatsarê Kilakê
mâsê Phâlgunikê tṛtīya-divasê varê 'sitê Bhâskarê |
Svâtau madhyâhnê

S. 1050 expired, which by the southern luni-solar system was Kilaka: Sunday, 10th March, A. D. 1129; the third *tithi* of the dark half ended 21 h. 16 m., and the *nakshatra* was Svâti up to 15 h. 46 m. after mean sunrise.

69. — **S. 1096.** — *Ante*, Vol. XVIII. p. 127. Hulgûr stone inscription of the Kalachuri Sômêśvara:—

(L. 40). — 'Saka-varshada 1096neya Jaya-samvatsarada Mârgasîra-bahuḷad=ama(mâ)vâsyê Maṅgaḷavâra sûryagrahaṇad-andu.

S. 1096 expired, which by the southern luni-solar system was **Jaya**: A solar eclipse, visible in India, 6 h. after mean sunrise of **Tuesday**, 26th November, A. D. 1174.

70. — **S. 1112.** — *Ante*, Vol. XII. p. 209, No. 25. A Kôlhâpur inscription of the 'Silâhâra Bhôja II.: —

(L. 2). — 'Sakanripa-kâlâd=ârabhya varshêshu dvâdasôttara-âtâdhika-sahasrêshu nivrittêshu varttamâna-Sâdhâraṇa-saṁvatsar-ântargata-Pushya-bahula-dvâdasâyâm **Bhaumavarê bhânôr=uttarayana-saṁkramaṇa-parvvaṇi.**

In **S. 1112** expired, which by the southern luni-solar system was **Sâdhâraṇa**, the **Uttarayana-saṁkrânti** took place 14 h. 2 m. after mean sunrise of **Tuesday**, 25th December, A. D. 1190, during the 12th *tithi* of the dark half which ended 19 h. 7 m. after mean sunrise of the same day. [For another, irregular date in the same inscription see below, No. 191.]

71. — **S. 1113.** — From Dr. Fleet's impression. Gadag stone inscription of the Dêvagiri-Yâdava Bhillama: —

(L. 13). — 'Sakanripa-kâl-âtîta-saṁvatsara-âtêshu trayôdasâdhikêshv=êkâdasasu varttamâna-Virôdhakṛit-saṁvatsar-ântargata-Jyêshth-âmâvâsyâyâm=**Âdityavarê sūryagrahaṇê.**

S. 1113 expired, which by the southern luni-solar system was **Virôdhakṛit**: A solar eclipse, visible in India, 10 h. 29 m. after mean sunrise of **Sunday**, 23rd June, A. D. 1191.

72. — **S. 1113.** — *Pâli, Skr. and Old-Kan. Inscr.* No. 109. Chaudâmpur inscription of the Great Chieftain Vira-Vikramâditya of the lineage of Chandragupta, and his *Nâyaka Khaṇḍêya-Kâra-Kâmêyanâyaka*:—

'Saka 1113 (in figures, l. 72), the **Virôdhikṛit saṁvatsara**; the day of the new-moon of **Mârgasîrsha**; at the time of an eclipse of the sun.'

S. 1113 expired, which by the southern luni-solar system was **Virôdhakṛit**: A solar eclipse, visible in India, 5 h. 59 m. after mean sunrise of the 18th December, A. D. 1191.

73. — **S. 1137.** — *Pâli, Skr. and Old-Kan. Inscr.* No. 201. Baḷagâmve stone inscription of the Dêvagiri-Yâdava Siṅghaṇa II.: —

'Saka 1137 (in figures, l. 23), the **Yuva saṁvatsara**, **Thursday**, the day of the new-moon of **Bhâdrapada**.'

S. 1137 expired, which by the southern luni-solar system was **Yuvan**: **Thursday**, 24th September, A. D. 1215; the 15th *tithi* of the dark half ended 21 h. 36 m. after mean sunrise.

74. — **S. 1189.** — *Ante*, Vol. XVIII. p. 128. Hulgûr stone inscription of the Dêvagiri-Yâdava Mahâdêva: —

(L. 15). — 'Saka-varshada 1189neya **Prabhava-saṁvatsarada Jyêshthâ-ba 30 Budhavâra sūryagrahaṇad-andu.**

In **S. 1189** expired, which by the southern luni-solar system was **Prabhava**, **Jyaishthâ** was intercalary; and there was a solar eclipse, visible in India, 8 h. 35 m. after mean sunrise of **Wednesday**, 25th May, A. D. 1267, which was the 15th of the dark half of the first **Jyaishthâ**.

75. — **S. 1235.** — *Inscr. at Sravâṇa Belgoḷa*, No. 41, p. 11. Date of the death of **Subhachandra**: —

Pañchatrimsat-saṁyuta-âtadvay-âdhika-sahasra-nuta-varshêshu |
vrittêshu 'Saka-nripasya tu kâlê vistîrṇa-vilasad-arṇṇavanêmanu ||
Pramâdi-vatsarê mâsê Srâvaṇê tanum atyajat |
Vakrê krishṇa-chaturddaśyâm 'Subhachandrô mahâyatîḥ ||

S. 1235 expired, which by the southern luni-solar system was **Pramādin** : **Tuesday**, 21st August, A. D. 1313; the 14th *tithi* of the dark half ended 15 h. 36 m. after mean sunrise.

76. — **S. 1295.** — *Ante*, Vol. XXI. p. 48. Date in an inscription from Java : —

‘Sakavarshatita 1295, Asujimāsa, tithi trayōdaśī kṛishṇapaksha **Su-vara** (*i. e.* **Sukra-vāra**).

S. 1295 expired : **Friday**, 14th October, A. D. 1373; the 13th *tithi* of the dark half ended 20 h. 49 m. after mean sunrise.

77. — **S. 1307.** — Hultzsch, *South-Ind. Inscr.* Vol. I. p. 157. Inscription on a lamp-pillar at Vijayanagara : —

(L. 36). — ‘Saka-varshē 1307 pravarttamānē **Krōdhana-vatsarē** Phālguna-māsē kṛishṇapakshē dvitīyāyām tithau **Sukravārē**.

S. 1307 expired, which by the southern luni-solar system was **Krōdhana** : **Friday**, 16th February, A. D. 1386; the second *tithi* of the dark half commenced 0 h. 17 m. before mean sunrise of this Friday and ended 0 h. 43 m. after mean sunrise of the following day.

78. — **S. 1331.** — *Inscr. at Sravaṇa Belgōla*, No. 106, p. 80. Date of a private inscription : —

Saka-varusha 1331neya **Virōdhi-saṁvatsarada** Chaitra-ba 5 **Gu** (*i. e.* **Guruvāra**).

S. 1331 expired, which by the southern luni-solar system was **Virōdhi** : **Thursday**, 4th April, A. D. 1409; the 5th *tithi* of the dark half ended 23 h. 22 m. after mean sunrise.

79. — **S. 1565.** — *Inscr. at Sravaṇa Belgōla*, No. 142, p. 112. Date of the death of Chārukīrti : —

‘Sri-Sakavarusha 1565neya

Śrīmach-Chāru-sukīrti-panḍita-yatiḥ **Sōbhānu-saṁvatsarē**

māsē Pushya-chaturdāśī-tithi-varē kṛishṇē supakshē mahān |

madhyāhnē vara-**Mūla**-bhē cha(?)karaṇē **Bnārggavyavarē Dhṛi(dhru)vē**

yōgē svargga-puram jagāma matimān(māms=)traividya-chakrēsvarah ||

S. 1565 expired, which by the southern luni-solar system was **Subhānu** : **Friday**, 29th December (the day of the Uttarāyana-saṁkrānti), A. D. 1643; the 14th *tithi* of the dark half and the *karaṇa* ‘Sakuni ended 19 h. 54 m., and the *nakshatra* was **Mūla** up to 11 h. 10 m., and the *yōga* **Dhruva** up to 5 h. 16 m. after mean sunrise.

80. — **S. 1731.** — *Inscr. at Sravaṇa Belgōla*, No. 72, p. 61. Date of the death of Adita-kīrtidēva : —

‘Sālivāhana-śakābdāḥ 1731neya **Sukla-nāma-saṁvatsarada** Bhādrapada-ba 4 **Budhavāra**-dalli.

S. 1731 expired, which by the southern luni-solar system was **Sukla** : **Wednesday**, 27th September, N. S., A. D. 1809; the 4th *tithi* of the dark half ended 19 h. 36 m. after mean sunrise.

81. — **S. 1739.** — *Coorg Inscr.* No. 17, p. 25. Merkara copper-plate inscription of the Coorg Rāja Liṅga Rājendra Vaḍeyar : —

‘Sālivāhana-śaka-varsha 1739ney **Īsvara-saṁvatsarada** Jēshṭha-bahula bidigeyu **Bhānu-vārakkē** Kali-dina 1796 392 ne . . .

S. 1739 expired, which by the southern luni-solar system was **Īsvara** : **Sunday**, 1st June, N. S., A. D. 1817, which was the day of the Kaliyuga 1796 392; the second *tithi* of the dark half ended 11 h. 12 m. after mean sunrise.

[The same inscription also has the date : **Vikrama-saṁvatsarada Chaitra-śuddha dvādasīyū Bhānuvārada varige varusha 2 tingaḷu 9 dina 25 Kali-dina 1797 421ne**, corresponding, for 'S. 1742 expired = **Vikrama**, to **Sunday, 26th March, N. S., A. D. 1820**, which was the day of the Kaliyuga 1797 421.]

82. — **S. 1748.** — *Inscr. at Sravaṇa Beḷgoḷa*, No. 98, p. 74. Date from the reign of Krishṇarāja Vaḍeyar of Maisūr : —

'Sālivāhana-saka-varusha 1748neya sanda varttamānakke saluva **Vyaya-nāma-saṁvatsarada Phālguna-ba 5 Bhānuvārada**lu.

S. 1748 expired, which by the southern luni-solar system was **Vyaya : Sunday, 18th March, N. S., A. D. 1827**; the 5th *tithi* of the dark half ended 3 h. 12 m. after mean sunrise.

2. — Dates in Current Years.

(a). — Dates in Bright Fortnights.

83. — **S. 1032.** — *Jour. Bo. As. Soc.* Vol. XIII. p. 3. Tālaleṅ copper-plate inscription of the Silāhāra Gaṇḍarādityadēva : —

Sakanṛipa-kāl-ātita-dvātrimśad-uttara-sahasrē **Virōdhi-saṁvatsarē Māgha-śuddha-daśamyām Maṅgalavārē.**

S. 1032 current, which by the southern luni-solar system was **Virōdhi : Tuesday, 1st February, A. D. 1110**; the 10th *tithi* of the bright half ended 11 h. 58 m. after mean sunrise.

[The same inscription contains the date: **tat-saṁvatsar-ōparitana-Vikṛita-saṁvatsara-Vaiśākha-paurṇamāsyām sōmagrahaṇa-parvaṇi**, corresponding, for **S. 1033 current**, which by the southern luni-solar system was **Vikṛita**, to the 5th May, A. D. 1110, when there was a lunar eclipse, visible in India, 21 h. 57 m. after mean sunrise.]

84. — **S. 1051.** — *Ante*, Vol. XII. p. 212, No. 57. An Inḡlēsvar inscription of the Western Chālukya Sōmēśvara III. : —

'Sakha(ka)-varusha 1051neya **Kilaka-saṁvatsarada Kārttika-paurṇamāseyoḷ sōmagrahaṇa-nimittam.**

S. 1051 current, which by the southern luni-solar system was **Kilaka : A lunar eclipse, visible in India, 20 h. after mean sunrise of the 8th November, A. D. 1128.**

85. — **S. 1065.** — *Ante*, Vol. XIX. p. 317. Miraj stone inscription of the Silāhāra Vijayādityadēva : —

(L. 19). — [Saka]-varsha 1065neya **Duṁdubhi-saṁvatsarada Bhādrapada-su(śu)dhdha-(ddha) 2(altered to 6) Sukravāradaṁdu.**

S. 1065 current, which by the southern luni-solar system was **Duṁdubhi : Friday, 28th August, A. D. 1142**; the 6th *tithi* of the bright half ended 12 h. 33 m. after mean sunrise.

86. — **S. 1065.** — From Dr. Fleet's impression. Kōlhāpur stone inscription of the Silāhāra Vijayādityadēva : —

(L. 16). — 'Saka-varshēshu pañchashashty-uttara-sahasra-pramitēshv=atitēshu pravarttamāna-**Duṁdubhi-saṁvatsara-Māgha-māsa-paurṇamāsyām Sōmavārē sōmagrahaṇa-parvva-nimittam.**

S. 1065 current, which by the southern luni-solar system was **Duṁdubhi : A lunar eclipse, visible in India, 17 h. 23 m. after mean sunrise of Monday, 1st February, A. D. 1143.**

87. — **S. 1068.** — *Inscr. at Sravaṇa Beḷgoḷa*, No. 50, p. 33. Date of the death of Prabhāchandra-siddhāntadēva : —

Sa(śa)ka-varsham 1068neya **Krōdhan-saṁvatsarada Āśvīja-su(śu)ddha-daśamī Bṛihavāradaṁdu** Dhanur-llagnada pūrvvāhṇad [a].

S. 1068 current, which by the southern luni-solar system was **Krôdhana: Thursday**, 27th September, A. D. 1145; the 10th *tithi* of the bright half ended 16 h. 26 m. after mean sunrise.

88. — **S. 1073.** — From Dr. Fleet's impression. Bâmanî stone inscription of the Silâhâra Vijayâdityadêva: —

(L. 12). — 'Saka-varshêshu trisaptaty-uttara-sahasra-pramitêshv=atitêshu amkatô=pi 1073. pravarttamâna-Pramôda-samvatsara-Bhâdrapada-paurṇamâsî-Sukravârê sômagrahaṇa-parvva-nimittam.

S. 1073 current, which by the southern luni-solar system was **Pramôda: A lunar eclipse**, visible in India, 20 h. 6 m. after mean sunrise of **Friday**, 6th September, A. D. 1150.

89. — **S. 1099.** — *Inscr. at Sravana Belgôla*, No. 42, p. 14. Date of the death of Naya-kirtidêva: —

Sâkê randhra-nava-dyu-chandramasi Durmmukhy-âkhyâ-samvatsarê
Vaiśâkhê dhavaḷê chaturdasa-dinë vâre cha Sûryâtma-jê |
pûrvvâhṇê praharê gatê 'rddha-sahitê . . .

S. 1099 current, which by the southern luni-solar system was **Durmmukha: Saturday**, 24th April, A. D. 1176; the 14th *tithi* of the bright half ended 15 h. after mean sunrise.

90. — **S. 1127.** — *Jour. Bo. As. Soc.* Vol. X. p. 236. Kalhoḷi Jain temple inscription of the Raṭṭa chiefs Kârtavîrya IV. and Mallikârjuna:—

'In the Saka year 1127, the **Raktâkshi samvatsara**, on **Saturday**, the second lunar day of the bright fortnight of the month Paushya, at the time of the sun's commencement of his progress to the north.'

In **S. 1127** current, which by the southern luni-solar system was **Raktâksha**, the second *tithi* of the bright half of Paushya ended 4 h. 32 m., and the **Uttarâyaṇa-samkrânti** took place 4 h. 59 m. after mean sunrise of **Saturday**, 25th December, A. D. 1204.

91. — **S. 1131.** — *Ante*, Vol. XIX. p. 247. Bhôj copper-plate inscription of the Raṭṭa chief Kârtavîrya IV.: —

(L. 97). — 'Sakanṛipa-kâlasy=aikatṛi(tri)mśad-uttara-śat-âdhika-sahasratamasya Vibhava-samvatsarasya Kârttika-mâsasya śukla-dvâdaśyâm Budhavâra-samanvitâyâm.

S. 1131 current, which by the southern luni-solar system was **Vibhava: Wednesday**, 22nd October, A. D. 1208; the 12th *tithi* of the bright half ended 12 h. 45 m. after mean sunrise.

92. — **S. 1197.** — *Pâli, Skr. and Old-Kan. Inscr.* No. 236; *Mysore Inscr.* No. 120, p. 219. Halêbîḍ memorial tablet: —

'Saka 1197 (in figures, 1. 8), the **Bhâva samvatsara; Wednesday**, the twelfth day of the bright fortnight of Bhâdrapada.'

S. 1197 current, which by the southern luni-solar system was **Bhâva: Wednesday**, 15th August, A. D. 1274; the 12th *tithi* of the bright half ended 20 h. 11 m. after mean sunrise.

93. — **S. 1199.** — From Dr. Fleet's impression. Sidnûrle inscription of the Dêvagiri-Yâdava Râmachandra:—

(L. 13). — Saka-varshêshu 1199 raṇḍhr-âṅka-Rudra-pramitêshu gatêshu varttamâna-Dhâtrî-samvatsar-âm(â)ntargata-Srâvaṇa-pûrṇimâyâm Sôma-dinë yajñôpavîta-parvâni.

S. 1199 current, which by the southern luni-solar system was **Dhâtrî: Monday**, 27th July, A. D. 1276; the full-moon *tithi* ended 4 h. 58 m. after mean sunrise.

94. — **S. 1205.** — *Inscr. at Sravana Belgôla*, No. 129, p. 97. Date of a private inscription: —
Sa(sa)ka-varsham 1205neya Chitrabhânu-samvatsara Srâvaṇa-su 10 Bṛidandu.

S. 1205 current, which by the southern luni-solar system was **Chitrabhānu**: Thursday, 16th July, A. D. 1282; the 10th *tithi* of the bright half ended 20 h. 16 m. after mean sunrise.

95. — **S. 1295**. — *Inscr. at Sravaṇa Belgōla*, No. 111, p. 86. Date of a private inscription:—
‘Saka-varsha 1295 **Paridhāvi-saṁvatsara-Vaiśākha-suddha 3 Budhavāra**.

S. 1295 current, which by the southern luni-solar system was **Paridhāvin**: Wednesday, 7th April, A. D. 1372; the third *tithi* of the bright half ended 11 h. 3 m. after mean sunrise.

96. — **S. 1355**. — *Inscr. at Sravaṇa Belgōla*, No. 108, p. 85. The tomb of the Jaina Srutamuni was set up:—

Ishu-śara-śikhi-vidhu-mita-śaka-**Paridhāvi-śarad-dvittiyag-Āshāḍhē** |
sita-navami-**Vidhudin-ōdayajushi sa-Visākhē** pratishṭhit=ēyam=iha ||

In **S. 1355** current, which by the southern luni-solar system was **Paridhāvin**, **Āshāḍha** was intercalary;¹³ and the 9th *tithi* of the bright half of the second **Āshāḍha** ended 4 h. 11 m. after mean sunrise of Monday, 7th July, A. D. 1432, when the *nakshatra* was **Visākha** up to 17 h. 4 m. after mean sunrise.

97. — **S. 1455**. — *Ante*, Vol. V. p. 19. Bādāmi inscription of the time of Achyutarāya of Vijayanagara:—

(L. 4):— Svasti śri-jayābhyudaya-Śālivāhana-śaka-varsha 1455neya **Nāndana-saṁvat sarada Jē(jyē)ślitha-śu 5 Guruvāradalu**.

S. 1455 current, which by the southern luni-solar system was **Nandana**: Thursday, 9th May, A. D. 1532; the 5th *tithi* of the bright half ended 20 h. 24 m. after mean sunrise.

(b). — Dates in Dark Fortnights.

[1.] — Pūrṇimānta Dates: None.

[2.] — Amānta Dates.

98. — **S. 948**. — *Ante*, Vol. XVII. p. 120 (and Vol. XVI. p. 43). Kalas-Budrākh copperplate inscription of the Yādava Bhillama III.:—

(L. 14). — Sakaṅṛipa-kāl-ātita-saṁvatsara-śatēshu navasv=ashtāchatvāri[m*]śad-adhik[ē*]-shv=amkatō=pi || 948 || **Krōdhana-saṁvatsara-Kārttika-saṁjāt-ādityagrahanē**.

S. 948 current, which by the southern luni-solar system was **Krōdhana**: A solar eclipse, visible in India, 2 h. 36 m. after mean sunrise of the 23rd November, A. D. 1025.

99. — **S. 1042**. — *Inscr. at Sravaṇa Belgōla*, No. 49, p. 28. Date of the death of Dēmiyyaka:—

Sa(śa)ka-varusha 1042neya **Vikāri-saṁvatsarada Phālgūṇa-bahūḷa 11 Brihavārad-andu**.

S. 1042 current, which by the southern luni-solar system was **Vikārin**: Thursday, 26th February, A. D. 1120; the 11th *tithi* of the dark half ended 21 h. 42 m. after mean sunrise.

100. — **S. 1104**. — *Ante*, Vol. XIV. p. 19. Date in an Old-Kanarese stone inscription at Tērdāl:—

(L. 59). — Sa(śa)ka-varshaṁ 1104neya **Plava-saṁvatsarada Āsvayuja-bahūḷa 3 Ādivāradalu**.

S. 1104 current, which by the southern luni-solar system was **Plava**: Sunday, 27th September, A. D. 1181; the third *tithi* of the dark half ended 16 h. 5 m. after mean sunrise.

¹³ See *ante*, Vol. XIX. p. 356, No. 157.

101. — S. 1110. — *Ante*, Vol. XII. p. 97. Toragal inscription of the *Mahāmaṇḍalēśvara* Barma :—

(L. 33). — Sa(śa)ka-varshaṁ 1110neya **Plavaṅga-saṁvatsarada** Puśya(shya)-bahula 10 **Vaḍḍavārav-uttarāyaṇa-saṁkramaṇa-vyatīpātadalu.**

In S. 1110 current, which by the southern luni-solar system was **Plavaṅga**, the **Uttarāyaṇa-saṁkrānti** took place 19 h. 25 m. after mean sunrise of Friday, 25th December, A. D. 1187, during the 10th *tithi* of the dark half, which ended 15 h. 5 m. after mean sunrise of Saturday, 26th December, A. D. 1187.

102. — S. 1136. — *Jour. Bo. As. Soc.* Vol. XII. p. 7; *ante*, Vol. XIX. p. 440. Khêdrâpur stone inscription of the Dêvagiri-Yādava Siṅghaṇa II. :—

(L. 8). — Śrī-Saka-varshê 1136 **Śrimukha-saṁvatsarê** Chaitrê **sūrya-parba(rva)ṇi** Sôma-dinê.

S. 1136 current, which by the southern luni-solar system was **Śrimukha**: A solar eclipse, visible in India, 10 h. 52 m. after mean sunrise of **Monday**, 22nd April, A. D. 1213. [The same date in a Haḷēbīḍ inscription of the Hoysala Vīraballāḷa, *Pāli, Skr. and Old-Kan. Inscr.* No. 234.]

103. — S. 1151. — *Arch. Survey of West. India*, Vol. III. p. 113; *Jour. Bo. As. Soc.* Vol. X. p. 282. Date in an Old-Kanarese stone inscription of the Raṭṭa chief Lakshmidêva at Saundatti :—

(L. 64). — Saka-varshaṁ 1151neya **Sarvvadhâri-saṁvatsarada** Āshâḍhad=ama(mâ)vâse **Sôma-vârad=am̐dina sarvvagrâsi-sūryyagrahaṇad=uttama-tithiyol.**

S. 1151 current, which by the southern luni-solar system was **Sarvvadhâri**: A total solar eclipse, visible in India, 6 h. 3 m. after mean sunrise of **Monday**, 3rd July, A. D. 1228.

104. — S. 1172. — *Ante*, Vol. XXI. p. 201. Kāñchīpura Ēkāmranâtha stone inscription of Gaṇapati :—

(L. 13). — Śākâbdê tu dvisaptaty-adhika-Siva-śata-khyâta-saṁkhyâna-mânê
saumy-âbdê Śrêshṭha-mâsê bahula-Hari-dinê **Bhaumavârê samê=hnī** |

S. 1172 current, which by the southern luni-solar system was **Saumya**: **Tuesday**, 8th June, A. D. 1249; the 11th (Hari) *tithi* of the dark half ended 13 h. 23 m. after mean sunrise.

105. — S. 1175. — *Mysore Inscr.* No. 171, p. 322. Bangalore Museum copper-plate inscription of the Hoysala Sômesvara :—

'The Saka year 1175, the year **Paridhâvin**, the month **Phâlguna**, new-moon day, during an eclipse of the sun.'

S. 1175 current, which by the southern luni-solar system was **Paridhâvin**: A solar eclipse, visible in India, 10 h. 50 m. after mean sunrise of the 1st March, A. D. 1253.

3. — Dates in Expired or Current Years.¹⁴

[1.] — A Pûrṇimânta Date.

106. — S. 534. — *Ante*, Vol. VI. p. 73; Vol. XVI. p. 109; Vol. XVII. p. 141; and Vol. XX. p. 3. Haidarâbâd copper-plate inscription of the Western Chalukya Pulikêsin II. :—

(L. 11). — âtmanaḥ pravarddhamâna-râjyâbhishêka-saṁvatsarê tṛtīyê Sakanṛipati-saṁvatsara-śâtêshu chatustrīṁś-âdhikêshu pañchasy-atītêshu Bhâdrapad-âmāvâsyâyâṁ **sūryyagrahaṇa-nimittam.**

¹⁴ The question as to which of the possible equivalents of the original date should be regarded to be its true equivalent will be considered below.

S. 534 current: A partial solar eclipse, not visible in India, 21 h. 17 m. after mean sunrise of the 13th August, A. D. 611, which was the 15th of the dark half of the *pūrṇimānta* Bhādrapada.

S. 534 expired: A total solar eclipse, not visible in India, 14 h. 15 m. after mean sunrise of the 2nd August, A. D. 612, which also was the 15th of the dark half of the *pūrṇimānta* Bhādrapada.

[2.] — *Amānta* Dates.

107. — **S. 716.** — From Dr. Fleet's impression. Paṭṭhan copper-plate inscription of the Rāshtrakūṭa Gōvinda III. : —

(L. 60). — Śakanṛipa-kāl-ātīta-saṁvatsara-sa(śa)tēshu saptamu(su) jē(shō)ḍaś-ōttarēshu Vaiśākha-va(ba)hul-āmāvāsyām=ādityagrahaṇa-parvvaṇi.

S. 716 current: A circular solar eclipse, not visible in India, 17 h. 16 m. after mean sunrise of the 14th May, A. D. 793, which was the 15th of the dark half of the *amānta* Vaiśākha.

S. 716 expired: A total solar eclipse, visible in India, 3 h. 48 m. after mean sunrise of the 4th May, A. D. 794, which also was the 15th of the dark half of the *amānta* Vaiśākha.

108. — **S. 730.** — *Ante*, Vol. VI. p. 68, and Vol. XVI. p. 74. Rādhanpur copper-plate inscription of the Rāshtrakūṭa Gōvinda III. : —

(L. 53). — Śakanṛipa-kāl-ātīta-saṁvatsara-śātēshu saptasu trīmśad-uttarēshu Sarvajin-nāmni saṁvatsarē Śrāvāṇa-bahula-a(1-ā)māvāsyām sūryagrahaṇa-parvvaṇi.

S. 730 current: A total solar eclipse, not visible in India, 10 h. 35 m. after mean sunrise of the 7th August, A. D. 807, which was the 15th of the dark half of the *amānta* Śrāvāṇa.

S. 730 expired: A total solar eclipse, visible in India, 1 h. 17 m. after mean sunrise of the 27th July, A. D. 808, which also was the 15th of the dark half of the *amānta* Śrāvāṇa.

By the southern luni-solar system Sarvajit was S. 730 current; and by the mean-sign system Sarvajit lasted from the 31st May, A. D. 807, to the 26th May, A. D. 808, and accordingly was current on the 7th August, A. D. 807, and at the commencement of S. 730 expired, but not on the 27th July, A. D. 808.

109. — **S. 789.** — *Ante*, Vol. XII. p. 185, and Vol. XVIII. p. 56. Bagumrā copper-plate inscription of the Rāshtrakūṭa *Mahāsāmāntādhipati* Dhārāvārsha Dhruvarāja III. of Gujarāt : —

(L. 64). — Śakanṛipa-kāl-ātīta-saṁvatsara-śātēshu saptasv=ēku(kō)nanavaty-adhikēshv-aṅkataḥ saṁvat 789 Jyēshṭh-āmāvāsyāyām ādityagrahaṇa-parvvaṇi.

S. 789 current: A total solar eclipse, visible in India, 9 h. 5 m. after mean sunrise of the 16th June, A. D. 866, which was the 15th of the dark half of the *amānta* Jyāishṭha.

S. 789 expired: A total solar eclipse, visible in India, 1 h. 56 m. after mean sunrise of the 6th June, A. D. 867, which also was the 15th of the dark half of the *amānta* Jyāishṭha.

B. — DATES IN SOLAR MONTHS.

All in Expired Years.

110. — **S. 944.** — *Ante*, Vol. XIV. p. 53, and Vol. XIX. p. 129. Korumelli copper-plate inscription of the Eastern Chalukya Rājārāja II.; date of his accession : —

(L. 65). — Yō rakshitum vasumatim Śaka-vatsarēshu
vêd-āmburāsi-nidhi-varttishu Simhagē=rkkē [! *]
krishṇa-dvitiya-divavas¹⁵.ōttarabhadrikāyām
vārē Gurōr=vvaṇiji lagna-varē=bhishiktaḥ ||

In **S. 944** expired the **Simha-saṁkrānti** took place (and the solar **Bhādrapada** commenced) 20 h. 46 m. after mean sunrise of the 26th July, A. D. 1022; and the day of the date is **Thursday**, 16th August, A. D. 1022, when the second *tithi* of the dark half (of the *amānta* **Bhādrapada**) ended 10 h. 55 m., and the *nakshatra* was **Uttara-bhādrapadā** up to 16 h. 25 m. after mean sunrise.

111. — **S. 999.** — *Ante*, Vol. XVIII. p. 163. Vizagapatam copper-plate inscription of Anantavarman Chôḍagaṅgadêva; date of his accession: —

(L. 30). — Śāk-āvdê(bdê) Nanda-randhra-grahagaṇa-gaṇitê **Kumbha-saṁsthê dinêśê**
śuklê pakshê tri(tri)tiyâ-yuji Ravija-dinê Rêvati-~~ktê~~ nriyugmê
lagmê(gnê) . . .

In **S. 999** expired the **Kumbha-saṁkrānti** took place (and the solar **Phālguna** commenced) 19 h. 12 m. after mean sunrise of the 22nd January, A. D. 1078; and the day of the date is **Saturday**, 17th February, A. D. 1078, when the third *tithi* of the bright half (of the lunar **Phālguna**) ended 21 h. 23 m., and the *nakshatra* was **Rêvati** up to 19 h. 3 m. after mean sunrise.

112. — **S. 1003.** — *Ante*, Vol. XVIII. p. 164. Vizagapatam copper-plate inscription of Anantavarman Chôḍagaṅgadêva: —

(L. 40). — Haranayana-viyad-gagana-chandra-gaṇitê Śāk-āvdê(bdê) **Mêshamâsa-kṛishṇ-âshṭamyâm=Ādityavârê.**

In **S. 1003** expired the **Mêsha-saṁkrānti** took place (and the solar **Vaiśākha** commenced) 17 h. 20 m. after mean sunrise of the 23rd March, A. D. 1081; and the day of the date is **Sunday**, 4th April, A. D. 1081, when the 8th *tithi* of the dark half (of the *amānta* **Chaitra**) ended 12 h. 37 m. after mean sunrise.

113. — **S. 1347.** — Hultzsch, *South-Ind. Inscr.* Vol. I. p. 84. Inscription inside the front Gôpura of the Viriñchipuram temple: —

'On the day of (*the nakshatra*) **Anusham** (*i. e.* **Anurâdhâ**), which corresponds to **Wednesday**, the sixth lunar day, the 3rd (*solar day*) of the month of **Paṅguṇi** (*i. e.* **Phalguni**) of the **Viśvâvasu** year, which was current after the **Saka** year 1347 (*had passed*).'

In **S. 1347** expired, which by the southern luni-solar system was **Viśvâvasu**, the month **Paṅguṇi** (*i. e.* the solar **Chaitra**) commenced 15 h. 42 m. after mean sunrise of the 24th February, A. D. 1426; and the day of the date is **Wednesday**, 27th February, A. D. 1426, when the 6th *tithi* of the dark half (of the *amānta* **Phālguna**) ended 20 h. 30 m., and the *nakshatra* was **Anurâdhâ** for about 23 h. after mean sunrise.

114. — **S. 1371.** — Hultzsch, *South-Ind. Inscr.* Vol. I. p. 111. Inscription on the east wall of the Sômanâthêśvara temple at Paḍavêḍu: —

'On the day of (*the nakshatra*) **Uttirâḍam** (*i. e.* **Uttarâshâḍhâ**), which corresponds to the *yôga* **Āyushmat** and to **Saturday**, the thirteenth lunar day of the former half of the month of **Simha** of the **Sukla** year, which was current after the **Saka** year 1371 (*had passed*).'

In **S. 1371** expired, which by the southern luni-solar system was **Sukla**, the **Simha-saṁkrānti** took place (and the solar **Bhādrapada** commenced) 8 h. 30 m. after mean sunrise of the 30th July, A. D. 1449; and the day of the date is **Saturday**, 2nd August, A. D. 1449, when the 13th *tithi* of the bright half (of the lunar **Śrâvâṇa**) ended 8 h. 43 m., and when the *nakshatra* was **Uttarâshâḍhâ** for 10 h. 30 m., and the *yôga* **Āyushmat** for 4 h. 54 m. after mean sunrise.

115. — **S. 1471.** — Hultzsch, *South-Ind. Inscr.* Vol. I. p. 85. Inscription on a stone, built into the floor of the court-yard of the Viriñchipuram temple: —

'On **Thursday**, the day of (*the nakshatra*) **Punarvasu**, which corresponds to the seventh lunar day of the former half of the month of **Mêsha** of the **Saumya** year, which was current after the **Sâlivâha-Saka** year 1471 (*had passed*).'

In S. 1471 expired, which by the southern luni-solar system was Saumya, the Mēsha-saṁkrānti took place (and the solar Vaiśākha commenced) 19 h. 41 m. after mean sunrise of the 27th March, A. D. 1549; and the day of the date is Thursday, 4th April, A. D. 1549, when the 7th *tithi* of the bright half (of the lunar Vaiśākha) ended 14 h. 44 m., and the *nakshatra* was Punarvasu up to 17 h. 44 m. after mean sunrise.

116. — S. 1488. — Hultzsch, *South-Ind. Inscr.* Vol. I. p. 70. Inscription on a stone at Arappakkam: —

‘On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya *saṁvatsara*, which was current after the Śaka year 1488 (*had passed*).’

In S. 1488 expired, which by the southern luni-solar system was Akshaya (or Kshaya), the Kumbha-saṁkrānti took place (and the solar Phālguna commenced) 7 h. 58 m. after mean sunrise of the 27th January, A. D. 1567; and the day of the date is Wednesday, 5th February, A. D. 1567, when the 12th *tithi* of the dark half (of the *amānta* Māgha) ended 20 h. 54 m. after mean sunrise.

117. — S. 1589. — *Arch. Survey of South. India*, Vol. IV. p. 77. Rāmēśvaram copper-plate inscription: —

‘In the year Plavaṅga, current after 1589 of the Śālivāhana-Śaka had elapsed, . . . on Thursday, the third lunar day of the light fortnight of the month of Vaiyāsi, and in the asterism of Pūṣa (Pushya), Kaṇḍa *yōga* and Karaśavā (P) *karāṇa*.’

In S. 1589 expired, which by the southern luni-solar system was Plavaṅga, the month Vaiyāsi (*i. e.* the solar Jyāishṭha) commenced 6 h. 42 m. after mean sunrise of the 29th April, A. D. 1667; and the day of the date is Thursday, 16th May, A. D. 1667, when the third *tithi* of the bright half (of the lunar Jyāishṭha) and the *karāṇa* Gara ended 1 h. 51 m., and when the *nakshatra* was Pushya¹⁶ after 21 h. 40 m., and the *yōga* Gaṇḍa up to 9 h. 10 m. after mean sunrise.

118. — S. 1636. — *Arch. Survey of South. India*, Vol. IV. p. 85. A Sētupati copper-plate inscription in the Rāmēśvaram temple: —

‘In the year Jaya, current after 1636 of the Śālivāhana-Śaka had elapsed, on . . . Monday the tenth lunar day, and the first day of the month of Sittirai, in the asterism of Śravaṇa and in the Subha *yōga* and the Subha *karāṇa*.’

In S. 1636 expired, which by the southern luni-solar system was Jaya, the month Sittirai (*i. e.* the solar Vaiśākha) commenced on Monday, 29th March, A. D. 1714, by the Sūrya-siddhānta 12 h. 21 m., and by the Ārya-siddhānta 9 h. 35 m. after mean sunrise. By the Ārya-siddhānta, therefore, this Monday was the first day of Sittirai; and on the same day the 10th *tithi* of the dark half (of the *amānta* Chaitra) ended 21 h., and the *nakshatra* was Śravaṇa up to 9 h. 12 m., and the *yōga* Subha from 9 h. 12 m. after mean sunrise.¹⁷

119. — S. 1637. — *Arch. Survey of South. India*, Vol. IV. p. 88. Another Sētupati copper-plate inscription in the Rāmēśvaram temple: —

‘In the year Manmatha, current after the 1637th year of the Śālivāhana-Śaka era had elapsed, on . . . Monday the third lunar day, and the 2nd day of the month of Māsi, and in the asterism of Uttiram’ (*i. e.* Uttara-phalguni).

In S. 1637 expired, which by the southern luni-solar system was Manmatha, the month Māsi (*i. e.* the solar Phālguna) commenced 21 h. 17 m. after mean sunrise of Saturday, 28th January, A. D. 1716. The second day of Māsi, therefore, was Monday, 30th January, A. D. 1716; and on this day the third *tithi* of the dark half (of the *amānta* Māgha) ended 13th. 45 m., and the *nakshatra* was Uttara-phalguni up to 16 h. 25 m. after mean sunrise.

¹⁶ The *nakshatra* preceding Pushya is Punarvasu.

¹⁷ There is no *karāṇa* named Subha.

120. — S. 1655. — *Arch. Survey of South. India*, Vol. IV. p. 91. Another Sêtipati copper-plate inscription: —

‘At the auspicious time of the lunar eclipse that occurred on the 10th lunar¹⁸ day of the month of Kâttikai of the year Pīramâtishsa which is current after 1655 of the Śālivāhana-Saka had elapsed, on Saturday, when the time of full moon, the asterism of Rôhini . . . are in conjunction.’

In S. 1655 expired, which by the southern luni-solar system was Pramâdin, the month Kârttigai (*i. e.* the solar Mārgasīra) commenced 5 h. 38 m. after mean sunrise of the first November, A. D. 1733. The 10th day of Kârttigai, therefore, was Saturday, 10th November, A. D. 1733; and on this day (the full-moon day of the lunar Kârttika) there was a lunar eclipse, visible in India, at 11 h. 42 m., and the *nakshatra* was Rôhini from about 13 h. 47 m. after mean sunrise.

121. — S. 1658. — *Arch. Survey of South. India*, Vol. IV. p. 97. Another Sêtipati copper-plate inscription: —

‘On . . . the Tai new-moon day of the dark fortnight of the month of Pushya, . . . of the year Nala current after 1658 of the Śālivāhana era, in the Sravana asterism, in the good *yôga* named Birummiyayôga (?) and in the good *karaṇa* of Karulakarana (?).’

In S. 1658 expired, which by the southern luni-solar system was Nala, the month Tai (*i. e.* the solar Māgha) commenced 20 h. 47 m. after mean sunrise of the 29th December, A. D. 1736; and the day of the date is the 19th January, A. D. 1737, when the new-moon *tithi* of the *amānta* Pausha and the *karaṇa* Chatuspada ended 18 h. 38 m., and when the *nakshatra* was Sravana up to 22 h. 20 m., and the *yôga* Siddhi¹⁹ up to 3 h. 17 m. after mean sunrise.

122. — S. 1705. — *Arch. Survey of South. India*, Vol. IV. p. 105. Another Sêtipati copper-plate inscription: —

‘In the year . . . Sôbhakrit, current after 1705 of the Śālivāhana-Saka and 4884 of the Kali era had elapsed, . . . on Friday, the thirteenth lunar day of the light half of the month of Mithuna, in the asterism of Anusha (*i. e.* Anurâdhâ), in the auspicious *yôga* named Siddhi and in the auspicious Taittila *karaṇa*.’

In S. 1705 = Kali 4884 expired, which by the southern luni-solar system was Sôbhakrit (Sôbhana), the Mithuna-saṁkrânti took place (and the solar Āshâḍha commenced) 16 h. 45 m. after mean sunrise of the 11th June, N. S., A. D. 1783; and the day of the date is Friday, 13th June, A. D. 1783, when the 13th *tithi* of the bright half (of the lunar Jyaishta) and the *karaṇa* Taitila ended 4 h. 36 m., and when the *nakshatra* was Anurâdhâ up to 22 h. 20 m., and the *yôga* Siddha (*not* Siddhi) up to 6 h. 43 m. after mean sunrise.

(To be continued.)

FOLKLORE IN SALSETTE.

BY GEO. FR. D’PENHA.

No. 18. — *The Sparrow Girl.*

There once lived in a town a cock-sparrow and a hen-sparrow, with their chicks. After living in the town for a long period, they went with their chicks and took up their abode in a jungle, where they lived happily for some time. One day it happened that a fire broke out in the jungle, which caused great dismay to them. Said the cock-sparrow to the hen-sparrow:—

“Come, my dear, let us fly from this jungle, or else the fire will come to where we are living and burn us to death.”

¹⁸ This word is wrong and should have been omitted.

¹⁹ The *yôga* Siddhi is followed by Vyatipâta.

Of course, the hen-sparrow was of one mind with her mate, but said she:—“Fly, we must; but what will become of our chicks? They will perish in the fire!”

The cock-sparrow, however, who did not care about his chicks, said:—“Oh, come; don't bother yourself about the chicks! Let us fly away. We can't save ourselves and them at the same time. Let them perish. If we wait much longer in order to save them, we too, shall perish with them.”

But the hen-sparrow could not entertain such an idea, and they thus kept quarrelling and fighting, pecking at each other, till at last the cock-sparrow flew away, leaving the hen-sparrow and the chicks to save themselves or perish in the fire, which was rapidly approaching the tree on which they had made their dwelling. The hen-sparrow was now at a loss to know what to do to save herself and her little ones from the fire. She looked about for water, but no water could be seen anywhere about the place. At length she flew up to the tallest tree in the jungle, and from there she spied a little pond at a distance. She managed to fetch some water in the hollow of her wings several times, enough to make the nest damp, and going at a short distance waited to see the consequences of the fire. In the meanwhile the fire raged furiously and had reached the abode of the sparrows, which it soon passed, leaving everything behind it a mass of live coals and ashes; but, fortunately for the young ones, the tree and their nest was not touched by the fire, and the hen-sparrow had the satisfaction to know that she did well in watering the nest, and the happiness to find her chicks alive.

They now lived in peace for a long time. One day the hen-sparrow went into the town to search for food, and in her absence the cock-sparrow returned for the first time since he had abandoned them to the mercy of the flames. He asked the chicks where their mother was, and they told him she had gone in search of food. The cock-sparrow then told them to look for her and call her back, which they did.

When the hen-sparrow returned, she fed the chicks, and ate the remainder of the food herself, leaving nothing for the cock-sparrow, who grumbled and growled at his mate, and asked her what it all meant. The hen-sparrow said that she did not wish to have anything to do with him, and that she was right in feeding her chicks and eating some herself without thinking of him. Upon this the cock-sparrow said that the chicks belonged to him, and that he wished to take them away with him, but the hen-sparrow contended that they belonged to her, and she said she had the better right to them, because she had saved them from fire; and so the two sparrows kept quarrelling till they came to pecking at each other, and they did so for a long while. At length they made up their mind to go before the king of the neighbouring country, and ask him to decide their dispute. When they came before the king, it was decided by him that the chicks belonged to the father, the cock-sparrow, and so the mother, the hen-sparrow, was obliged to give up her chicks, and live by herself.

Now, it happened that next door to the king's palace lived a *pardhan*, in a niche of whose house the hen-sparrow took up her abode. There she had plenty to eat, for she had only to get into the *pardhan's* granary. She passed in this way several months, till one day the *pardhan* saw her in the granary and killed her, and it so happened, that the *pardhan's* wife, who was childless, became from that moment pregnant, or, rather the hen-sparrow, which died, was conceived in the *pardhan's* wife's womb.¹

¹ The following folk-story which is told locally as a fact (!), will not be uninteresting in this connection:—“There lived two brothers with their wives. One of the brothers had a child, a girl, who was tenderly loved by her parents, and more so by her aunt, who had no children. When the girl was about seven or eight years old, she became seriously ill, and, when she saw her aunt weeping near her bed, she said to her:—‘Don't cry, aunt; when I am dead I will be conceived in your womb.’ When she had thus spoken, she expired, and it is said that the aunt from that time became pregnant, and at the end of nine months a girl was born to her.” This story is a good instance of the inability of the folk in India to connect cause and effect. Given that the girl spoke as is said, and given that her aunt gave birth to a girl-child at a time shewing that pregnancy commenced just after the girl's death, there is still, of course, no proof whatever that the girl who died was the same person as the girl that was afterwards born.

In due time the *pardhan's* wife was delivered of a daughter. This girl grew up beautiful, and was the pride of her parents, who spared neither pains nor purse to bring her up well. When she was about nine or ten years old, she asked her father to buy her a horse with which she could play and amuse herself, and sometimes take a ride. The father readily bought a very good horse for her. Now, it happened that the king had a mare, which was covered by the horse of the *pardhan's* daughter, which resulted in the mare's bringing forth, in due time, a colt. The *pardhan's* daughter ordered her servants to bring the king's mare, with the colt, into her own stables, and when the king's servants remonstrated with her, she gave up the mare, and said the colt belonged to her, as the issue of her horse. This led to a serious quarrel with the *pardhan's* daughter and the king's servants, who said that the colt belonged to the king, as it was a issue of the king's mare, but the girl would not give it up, and at last they agreed to ask the king to render them justice. When the king, who had till then been ignorant of the affair, heard the case, he naturally decided in favour of his servants, which, of course, meant in his own favour. Upon this the *pardhan's* daughter quietly remarked :—

"Sire, your decision is not just! Do you remember how you decided in the case of the two sparrows about their chicks? You said the young ones belonged to the father, the cock-sparrow, and deprived the mother, the hen-sparrow, who had, with much trouble and anxiety, saved them from a fire, of her young ones. You must act up to that decision in this case too, and I contend that the colt belongs to my horse, its father."

The king was dumb-founded by this remark, and at last gave up the colt to the *pardhan's* daughter, saying :—"Go away, you stupid girl, and take the colt; and if you can bring me the milk of a bullock I shall certainly consider you very clever!"

The *pardhan's* daughter listened to this quietly, and went away without saying a word. On the following day she collected a basketful of rags in the streets, and began to wash them in a tank, from which the king's servants got their water for drinking and cooking purposes. When the servants saw her, they asked her what she was doing, and she answered :—

"Last night my father was confined of a baby, and I am washing the clothes used by him at the time!"

The servants burst out laughing, and asked the girl to go away, as she was spoiling their drinking-water by washing rags; but the girl refused to go away, and kept washing the rags, upon which the servants, after repeating their request, two or three times, began to beat her. The girl immediately ran to the king and complained to him of his servants' conduct, and that they had beaten her. The king summoned the servants, and asked what the row was about. The servants said :—

"Sire, as we were passing by the tank we saw this girl washing rags in it, and thus spoiling our drinking-water. We remonstrated with her, but she would not listen, and hence the quarrel."

Upon this the king cried out to the girl :—"Is this true that I hear?"

The *pardhan's* daughter replied :—"Sire, these people are telling lies, when they say they caught me washing rags. I was not washing rags; but my father has given birth to a baby, and I was washing the clothes that were used at the time of his confinement."

"What a girl!" thundered out the king. "Are you mad? How can a man give birth to a child?"

"Ha ha ha," laughed the girl, and asked the king :—"If a man cannot give birth to a child, how can I get milk from a bullock?"

The king at once perceived that, in trying to make a fool of the *pardhan's* daughter, he himself had been befooled, and, as a second attempt to try the skill of the girl, he said :—

"Get away, you mad girl; if you can put together the roofing of a house before it is built, I will admit that you are a very clever girl."

The girl, pretending not to hear what the king said, went away without uttering a single syllable.

A few days elapsed after this incidence, and the girl, carrying a basketful of gram and a measure called *pāilī*, came near the king's palace, and cried out :—" Gram for sale; good gram for horses. Who will buy my gram ? "

The king's grooms heard the call of the supposed gram-seller, and ran and told the king that there was a girl crying out gram for sale, and as their stock was over, they would, if the king ordered, buy from the girl. The king ordered the servants to fetch the girl with the gram in his presence, and, on her being brought, he told her to measure the gram she had, upon which she coolly asked the king to apply the *shig*² to the *pāilī*.

" Go on, measure the gram," said the king, " none of your nonsense."

But the *pardhan's* daughter pertly replied :—" Go on, apply the *shig*, and then I will fill my measure."

This roused the king's ire, and he thundered out :—" None of your impertinence. What do you mean by asking me to apply the *shig*, before you have filled the measure ? "

The girl, however, remained composed, and quietly said :—" Sire, why do you get into temper? If you cannot apply the *shig* before I have filled the *pāilī*, how could you get it into your head to ask me to put together the roofing of a house before it is constructed? Is it not the same as applying the *shig* to the *pāilī* before it is filled ? "

The king now clearly saw the trick, and admitted to himself that he was, for the second time, outwitted by the girl. However, he determined to try her for the third time. He therefore, dismissed the girl from his presence, saying :—

" Oh, I'll marry you, and make you eat *nāchū*³ for twelve years."

The girl, however, quietly remarked :—" Oh, I'll marry you, and present you with your own child without your knowledge ! " So saying she went to her house.

As soon as the girl was gone the king went to his father, the ex-king, whom he had succeeded during his life-time, as he was very old and unable to hold the reins of government any longer, and asked him to contract an alliance for him with the *pardhan's* daughter. The old king did not like the idea of his son, a king, marrying the daughter of a common *pardhan*, and tried his best to make his son dissuade from his intention. The young king, however, was determined to marry her, and he said so to his father. The old king, at length yielded, and sent for the *pardhan*. The poor *pardhan*, who feared that some new quarrel had been created by his daughter, lost no time in presenting himself before the old king, and, bowing down very low, asked what was His Majesty's pleasure, and what his orders. The old king, having asked the *pardhan* to take a seat, proposed a marriage between his son, the king, and the *pardhan's* daughter. The *pardhan* was quite astonished at the proposition, and asked the king why he took such pleasure in annoying a poor man like him with such a joke. The old king assured him that it was no joke, and that he was earnest about the marriage, no matter what the *pardhan's* social or pecuniary position might be. The *pardhan*, however, could not be convinced, and left the palace without even giving an answer, either in the affirmative or negative. When the *pardhan* had gone home, his daughter asked him why the king had sent for him, and he told her it was on account of some business about which she must not concern herself; but she was not satisfied with such an evasive answer, and begged and urged him to tell her why he was sent for by the king. At last the *pardhan* said :—

" The old king sent for me and asked me to give you in marriage to his son, the king."

² When measuring gram, wheat, rice and other grains, the measure, *pāilī* or *tiprī* (one-eighth part of a *pāilī*), or any other measure is, in the first place, filled up, and then the grain, protruding above the edges of the measure, is, so to say, cut off with the finger or with a sort of rule, levelling the grain with the edges of the measure, and this is called applying the *shig*.

³ *Nichā* is a sort of grain used as food by very poor people. It is supposed to be the staple food of prisoners

"And you have agreed to it, I suppose!" asked the girl eagerly.

"No," replied the father. "In truth, I gave him no answer at all, either in the affirmative or negative."

"Oh, how silly it was of you," said the girl. "Should the king happen to send for you again and touch upon the subject, tell him you are willing to give me in marriage to his son."

The *pardhan* was quite surprised to hear his daughter talk in that way, and did not understand what to make of it. However, he promised to give an answer in the affirmative, if the king should send for him and moot the subject.

The following day, being worried by the young king to be told the result of his interview with the *pardhan*, the old king sent for the *pardhan*. When the *pardhan* came the old king asked him if he had considered over their conversation of the previous day, and what answer he was prepared to give, and added, by the way, his hope that the answer would be in the affirmative. The *pardhan*, though with some hesitation, gave a reply satisfactory to the old king, who fixed a day for the celebration of the marriage.

In the meanwhile the young king ordered the construction, in the neighbourhood of the old palace, of a new one, seven storeys high, and in the seventh storey he stored *náchni* enough to last for twelve years. This new palace was intended for the imprisonment of the *pardhan's* daughter, with the view of making her eat *náchni* for twelve years, as he had already told her. Such was the impatience of the young king to see the palace (or rather the prison) ready, that he engaged thousands of workmen, and a work that would ordinarily have taken years to finish he got completed in a few days.

Preparations, on a grand scale, were, also, made on both sides. Nothing was spared to lend to the occasion a grandeur befitting a royal wedding. Time flitted by rapidly and the day appointed for the marriage came. At last the auspicious occasion was solemnized with great pomp, and the feasting extended over several days.

A few days more passed, and the *pardhan's* daughter, now the queen, was duly transplanted to the new palace which had been expressly built for her. In the whole of the palace could be seen nothing save, perhaps, one bedstead and a chair, and plenty of *náchni*, which would serve her as food for twelve long years, during which she was to be imprisoned, all alone. The *pardhan's* daughter was not, however, to be outdone. She had taken the precaution of carrying with her a few rats, which were at once set to make a subterraneous passage. In a few days' time a passage was made, which, by a strange coincidence, happened to lead into another palace in a neighbouring village. In this second palace there were no human beings, but in it were stored the best sorts of provisions, confectionery, sweetmeats, and, in fact, everything one could desire. Here she took up her abode, which would be for twelve years, for she knew too well that her husband would not open her prison gates, much less see her, during that period. She did not also forget her rats, whom she fed every time she took her meals, and these rats were her only companions in her solitude.

She thus lived happily for several years. One day her husband happened to take a ride through this village, and chanced to see her at one of the windows of the palace. The king did not recognise her, and how could he? What reason had he to believe that he saw his wife? Had he not imprisoned her safely in the new palace, where no one saw her, and from which she had no means to escape? And he was greatly enamoured of her beauty. The *pardhan's* daughter, however, recognised him at the first glance, but feigned ignorance; yet for all that she thought this the best opportunity to accomplish her object, and so accepted his advances. The king soon began to love her very passionately, and visited her every day. At the end of six or seven months she became pregnant, and in due time gave birth to a son, in every respect the type of his father. Some time after this occurrence, the king gave her to understand that he was, for some reason or other, obliged to discontinue his visits to her. She,

therefore, asked him to give her something which would serve her as a souvenir of their love. **The king** had not the heart to refuse her request, and so he **pulled off from his finger a ring**, which he presented to her, little suspecting that some day this very ring would be produced as an evidence against himself.

A few years more rolled away, and the twelve years during which the *pardhan's* daughter was to be imprisoned with the view of making her eat *náchñí* for that period, were also over. The *pardhan's* daughter, while there were yet two or three days remaining, set her rats to again open a passage to her prison, and the rats, like **grateful creatures**, at once set to work and finished it in a shorter time than was expected, and on the last day of the twelfth year our heroine, followed by her son, passed through the subterraneous passage, and again installed herself in her place of confinement, so that, should any one open the palace gates, they would see her there, and imagine that she had remained there, ever since she had been brought in by her husband twelve years ago. The king, too, did not forget her, and he had determined to open the palace gates on that very day. He had for this purpose invited several of the neighbouring kings and princes and other men of note, for he had counted upon seeing — either the *náchñí* more or less all consumed, or the *pardhan's* daughter a corpse through starvation, a fact less probable.

At the appointed time hundreds of kings and princes and nobles and other great men, who were fully acquainted with the object of the invitation, came to see the result. When all had assembled together the king went in person, and, in the presence of all, himself unlocked the doors of the palace, when, wonder of wonders, contrary to all expectations of the king, what did they see? — **the *náchñí* untouched, and the *pardhan's* daughter carrying a child** of three or four years, which she brought and seated on the lap of the king, saying:—

“Here is *your* son, whom I told you, twelve years ago, I would present to you.”

All the guests were thunderstruck at this sight, and so, too, the king, her husband, who at last asked for an explanation. The *pardhan's* daughter said not a word, but produced the king's ring, which she had asked from him at the palace in the neighbouring village, and asked if he could deny that it was his ring. The king admitted it to be his ring, but was at his wit's end to understand how she managed to leave the palace, which he had taken the precaution, not only of locking securely, but of having guarded by several men both by day and night. The *pardhan's* daughter then related how she had taken with her a few rats, who made a subterraneous passage, which, happily for her, led to the palace in which, after several years, the king saw her, and to which he made visits, the result of which was she became pregnant, and in due time gave birth to the son, whom she now presented to the king, his father. She also mentioned the day on which she asked the king for something as a souvenir of their love, upon which she received the ring she had just produced. She concluded by telling them how, again, she got the rats, whom she had fed for twelve years with the same food as she ate, of which there was an abundance in the palace, to open up the same passage, by which she was enabled to bring herself and their son to the abode where they now saw her. All the guests were surprised at the courage and the ingenuity of the *pardhan's* daughter, and the king, too, her husband, admitted her to be a very clever person, and confessed himself outwitted by her. She was then conducted in great splendour to their old palace, in which they had been married, and there they lived happily to a ripe old age, surrounded by many children and grandchildren.

MISCELLANEA.

SOME DATES OF THE BURMESE COMMON ERA.

Mr. Taw Sein Ko's account of the Pośuśdaung inscription of S'inbyúyin, *ante*, Vol. XXII. pp. 2-5, contains the following six dates of the

Burmese common era, which should admit of verification:—

1. — ‘Sunday, the 8th of the waxing moon of Pyáñô (*i. e.* Páusha), 1136, Sakkaráj’;

2. — 'Monday, the 8th of the waning moon of the same month';

3. — 'Wednesday, the 9th of the waxing moon of Tabòdwè (*i. e.* Mâgha), 1136, Sakkarâj, and 2318, Anno Buddhæ';

4. — 'An eclipse of the moon on the evening of Wednesday, the 1st of the waning moon of Tabòdwè'; also described as 'the first day of the waning moon of Mâgha, 1136, Sakkarâj, and 2318, Anno Buddhæ, when Asurinda had seized the bright moon and released her from danger';

5. — 'Wednesday, the full moon day of Tabaung' (*i. e.* Phâlguna), 1136, Sakkarâj;

6. — 'Saturday, the full-moon day of Vaisâkhâ, 1137, Sakkarâj, and 2319, Anno Buddhæ'; also described as 'Saturday, the full-moon day of the same month' (of Kasôn, *i. e.* Vaisâkha, 1137, Sakkarâj).

The common era of Burma, according to Sir A. Cunningham, was introduced from India¹ in A. D. 638; and there can, therefore, be no doubt that the eclipse spoken of in connection with the fourth of the above dates is the lunar eclipse which took place, at Ava, about 9 p. m. on Wednesday, the 15th February A. D. 1775,² by the Indian calendar the 15th of the bright half of the month Mâgha, but here described as the first of the waning moon of Mâgha. And counting backwards and forwards from that day, the other dates, as indicated by the week-days, must correspond—

No. 1 to Sunday, the 8th January A. D. 1775, by the Indian calendar the 7th of the bright half of Pausha, but here called the 8th;

No. 2 to Monday, the 23rd January A. D. 1775, by the Indian calendar the 6th of the dark half of Pausha, but here called the 8th;

No. 3 to Wednesday, the 8th February A. D. 1775, by the Indian calendar the 8th of the bright half of Mâgha, but here called the 9th;

No. 5 to Wednesday, the 15th March A. D. 1775, by the Indian calendar the 13th of the bright half of Phâlguna, but here called the full-moon day; and

No. 6 to Saturday, the 13th May A. D. 1775, by the Indian calendar the 13th of the bright half of Vaisâkha, but here also called the full-moon day.

The explanation of these discrepancies is perhaps to be found in the statement of Sir A. Cunningham that the Burmese luni-solar year has twelve lunar months of 29 and 30 days alternately. For if we assign 30 days to Pausha, 29 to Mâgha, 30 to Phâlguna, and 29 to Chaitra, and take the month Pausha of Sakkarâj 1136 to have commenced on the 1st January A. D. 1775, Sunday the 8th January will be the 6th of Pausha, Monday the 23rd January the 23rd (= 15 + 8th) of Pausha, Wednesday the 8th February the 9th of Mâgha, Wednesday the 15th February the 16th (= 15 + 1st) of Mâgha, Wednesday the 15th March the 15th of Phâlguna, and Saturday the 13th May the 15th of Vaisâkha; and it would thus seem as if the first fifteen days of each month, in Burma, were called days of the waxing moon, and the following days of the month days of the waning moon, quite irrespectively of the actual course of the moon and of the *tithi* that ends on each day.

I hope that this matter will be inquired into by somebody residing in Burma, with the help of a Burmese calendar. What we want is, *e. g.* for the year now current, Sakkarâj 1255, the first day of each lunar month and a full and exact scheme of one of the months, with the proper European equivalent for each day. It would also be desirable to obtain the scheme of a year which contains an intercalated month. This information it would not be difficult to procure.

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NOTES AND QUERIES.

BRANGINOCO.

This extraordinary word is used by the old Portuguese travellers for the name of a prominent King of Pegu who reigned 1551-1581 A. D.

His real name or rather title, as known to local history, is usually given in the modern form of Bayin Naung (royal or divine king). This title would be spelt B'urañ Nauñ, which does not, however, account for all of Branginoco.

¹ [But (?) from further East. — Ed.]

² From May 1773 to June 1776 this was the only lunar

But Scott, *Burma, as it was, &c.*, p. 15, gives a clue, when he calls him "Buyin-Gyee Nong Zaw," meaning thereby Bayinji¹ Naungzò (great royal king-chief). This would be spelt B'urañkri Nauñchau, which is quite enough to account for Branginoco, allowing for the difference in pronunciation, which is known to exist between that and the present period.

R. C. TEMPLE.

eclipse which took place on a Wednesday.

¹ Sometimes still pronounced Bayingl.

THE ROOTS OF THE DHATUPATHA NOT FOUND IN LITERATURE.

BY G. BÜHLER.

IN his "Review of Recent Studies in Hindu Grammar," which fills pp. 171-197 of fourteenth volume of the *American Journal of Philology*, the continuation of an article on Hindu and European Grammar in the fifth volume of the same periodical, the late Professor Whitney re-opens the discussion of a question, which used to sorely vex the soul of the Sanskritists of the last generation, but has since been dropped in Europe, because the progress of Indo-Aryan research has shewn very clearly what the solution of the problem is. Professor Whitney, engrossed with his Vedic studies, does not seem to have noticed the labours of the Prakritists. He informs us on p. 182 that there are in the Dhātupāṭha a "thousand or twelve hundred false roots," and declares that the fact of their "voices being not less carefully defined by the Dhātupāṭha than those of the eight or nine hundred genuine ones casts a shade of unreality over the whole subject of voice-conjugation." On the next page he condoles with Geheimrath von Böhlingk, who, in his second edition of Pāṇini, has given "the whole Dhātupāṭha in length and breadth, finding nothing else to put into its place," though he ought to have known better. Next he severely blames Dr. Liebich, who "talks of probable interpolations and intimates that he deems them posterior to the great trio of Pāṇini, Kātyāyana and Patañjali, acknowledging that his (*i. e.*, Professor Whitney's) criticisms may be more or less applicable to their successors." Turning finally to the Sanskritists of the modern school in general, he throws down the gauntlet to them and winds up with the following peroration: — "This free and easy way of disposing of the subject is quite characteristic of the whole guild of partizans of native grammar. It appears impossible to bring any one of them to stand up and face fairly the question of the Dhātupāṭha. There are not far from nine hundred real and authenticable roots in Saṅskṛit. We could believe that the uncritical interpolations of later grammarians might add to this number a dozen, or a score, or fifty, or (to take the extreme) even a hundred or two; but it is the wildest of nonsense (only strong expressions suit the case) to hold that they could swell the number to over two thousand. Such increase is thus far wholly unexplained, perhaps for ever unexplainable, and certainly most unpardonable; and until it is in some way accounted for, the admirers of the Hindu science of grammar ought to talk in very humble tones. If these roots are not the ones recognized by the wondrous three, when and under what circumstances and by whose influence were the additional twelve hundred foisted in, to the abandonment and loss of the old genuine list? The difficulty of explaining this seems not less great than that of supposing the whole two thousand as old as Pāṇini himself; both are hard enough; and in either event the taint of falsity attaches to the Hindu system as we know it and are expected to use it."

Professor Whitney's grievances are therefore: (1) against "the guild of the admirers of Hindu grammar" that they will not — to use with Professor Whitney the language of the prize-ring — come up to the scratch and fully discuss his objections to the Dhātupāṭha, though they do answer his strictures on other and less important points: (2) against the Hindu grammarians that their Dhātupāṭha contains a very large number of verbs, which are not traceable in the accessible Saṅskṛit literature and which therefore must be "sham" and "false," *i. e.*, if I understand Professor Whitney rightly, inventions either of Pāṇini or of his successors.

If I venture to offer some remarks on the points, raised by the illustrious Praeceptor Columbiae, my object is to suggest a definite line of enquiry, which, I think, may lead to tangible results, valuable alike for Saṅskṛit and comparative philology, and to add some practical proposals. In doing so, I must premise that I do not belong to any guild of partizans of the Vyākaraṇa (if such a one exists). Eighteen years of personal intercourse with the Hindus have taught me at least something about their many excellent qualities and their weaknesses, which are all clearly discernible in their system of grammar. It shews their great acumen and their pedantry, their laboriousness and their practical sense as well as their feebleness in the struggle after an ideal, which is much too high for their strength. I am even ready to believe with the

great Mimāṃsaka Bhaṭṭa, that the Hindu grammarians occasionally resemble "horsemen who forget the existence of their steeds."¹ But, strong language on the part of a European or American authority, however great, is insufficient to persuade me that the Hindu grammarians have invented forms or roots. Such an assertion I could believe only on the evidence of stronger proof than the fact that one, or a dozen, or even a score, of scholars cannot find the forms taught. Until that has been furnished, I prefer to adhere to my own opinions, which in the main coincide with those of Professors Westergaard and Benfey. I must also express my doubts regarding the desirability of the use of strong language, in this case and in all other scientific discussions, both for personal reasons and out of regard for our special branch of learning.

Professor Whitney's first complaint seems to me well-founded. I likewise regret that the specialists in Hindu grammar and particularly the able pupils, whom Professor Kielhorn has trained, hitherto have not turned to the Dhātupāṭha, and have not availed themselves of the plentiful materials which are ready at hand in order to carry on and to supplement the work, begun in so masterly a manner by Professor Westergaard. Since the times of the great Dane the critical treatment of Pāṇini's Sūtrapāṭha has been begun, and perfectly trustworthy critical editions of the Vārttikas and of their great Commentary, as well as of the Kātantra, have been published. The Paribhāṣhās, which are the key to the whole system of Hindu grammar, have been so excellently translated and so carefully illustrated by Professor Kielhorn, that even a beginner may understand their application. The Kāśikā together with its huge Vṛitti, the Padamañjarī of Haradattamiśra, Kaiyata's Pradīpa, a number of Nāgojī's and Bhaṭṭojī's grammatical treatises, Bhartṛihari's Vākyapadīya, Sāyaṇa-Mādhava's Dhātuvṛitti, Śakatāyana's grammar and the Śārasvata have at least been printed, be it in their entirety or in part. And for those, who desire to critically examine these works, there are good old MSS. in the public libraries of India, which the liberality of the Indian Governments makes accessible to all Sanskrit students. Finally, the Grammars of Chandra, Jinendra-Pūjyapāda, Buddhisāgara, Malayagiri and Hemachandra have been recovered in MSS., mostly together with their Aṅgas, as well as Jinendrabuddhi's Kāśikāvṛittinyāsapāñjikā, and an apograph of Sāyaṇa's Dhātuvṛitti is lying in the library of Elphinstone College, Bombay, which has been transcribed from a MS. (at Nargunḍ), dated within a hundred years of the author's time.²

With these materials, which mostly were not accessible to Professor Westergaard, or only so in indifferent modern MSS., it is possible to settle the following points :—

(1) Which portions of our Dhātupāṭha were certainly known to Pāṇini and the other two Munis.

(2) Whether any additions have been made by the later authorities of Pāṇini's school, Vāmana, Jayāditya, Jinendrabuddhi and so forth, and what has been added by each.

(3) What our Dhātupāṭha, or the list of verbs in the Dhātuvṛitti, owes to the homonymous treatises of Śarvavarman, Chandragomin and the other authors of independent Sabdānuśāsanas.

Though Professor Westergaard's and Geheimrath von Böhtlingk's works contain a good deal that helps, the task is nevertheless one of considerable magnitude, and it requires a thorough acquaintance with the Hindu system of grammar, as well as with the Hindu ways of thought, which differ considerably from those of Europeans. Such an enquiry will solve nearly all the doubts regarding the history of the Dhātupāṭha and make unnecessary all speculations whether the Munis had a different list, or if their successors "foisted in" new roots or meanings. From the end of the sixth century of our era it is possible to determine with full

¹ *Tantravārttika*, p. 201, ll. 3-4 (Benares edition) :—सुत्रवाचकैकमात्रेषु दृश्यते चापशब्दनम् । अधारूढाः कर्तुं चाधा-वि-स्मरेयुः सचेतनाः ॥ The sermon, in which Kumārila expands this text, is highly edifying, and the best Vaiyākaraṇas living have admitted to me that the charges made there are not unfair.

² See my *Rough List*, No. 120. This MS., or its original, will be used for the continuation of the edition of the *Dhātuvṛitti* in the *Benares Panḍit*.

exactness the meaning of every explanation, given in the Dhātupāṭha. Bhaṭṭi's version of the Rāmāyaṇa, which has been composed between Guptasamvat 252 and 330 and probably dates from the reign of Dharasena III. of Valabhi about G. S. 310, illustrates most of them, and Halāyudha's Kavirahasya,³ written during the reign of one of the Kṛishṇarājas of the Rāshṭra-kūṣa line, between A. D. 775 and A. D. 973, shows the meaning and conjugation of every root. If further help is wanted, there are considerable fragments of Bhīma's or Bhauma's Rāvaṇār-juṅṅa, which Kshemendra,⁴ *sqec. XI*, quotes as an instance of a *śāstrakāvya* or *ślokaśāstra*.

As far as my own, of a necessity desultory and incomplete, studies in Hindu grammar permit me to judge, the result of the whole enquiry will be, that the Dhātupāṭha of the "wondrous three" did not differ materially from that commented by Sāyaṇa. And it is not doubtful to me that verifications for a certain number of verbs and inflexions will be found in the Bhāshya, and other grammatical works. It seems to me impossible to contemptuously leave aside such sentences as *मातरं प्रमिणीमि जनित्रीम्* Vārttika 3 on P. III. 1, 78 (Kielhorn, *M. Bh.* II. 61), or *यत्र भूम्यां वृणसे*⁵ *ibidem* Vārttika 2, *इतिदानीं लुञ्चे रूपमरुञ्चीत्* (*M. Bh.* II. 56), or such specific forms as *न्यग्लुञ्चत्* | *न्यग्लोञ्चीत्* | *ibidem*, and *भवद्विद्ये* (*M. Bh.* III. 346).⁶ The fact that a preposition is prefixed to the last three forms indicates that Patañjali had in his mind a particular passage or phrase, in which they occurred. The four sentences are quotations, as unsuspecting as the famous *वरतनु संप्रवदन्ति कुकुदाः, पञ्च पञ्चनखा भक्ष्याः* and so forth. I must add that, if I were as much racked by doubts regarding the history of the Dhātupāṭha, as Professor Whitney appears to have been, I should not lose a moment, before I began to search, or had searched by others every work, bearing on the question. Together with his staff of able pupils Professor Whitney no doubt could have effected all that is necessary and laid his fellow-students under new obligations by bringing out a work, giving a clear and comprehensive view of the state of the list of roots before and after beginning of our era.

Turning to Professor Whitney's grievance against the Hindu grammarians, his assertion that they have inserted "false," "sham," or "fictitious" forms in the list of verbs, which, as is acknowledged at all hands, has an intimate connection with their Sabdānuśāsana, is supported in his present paper by the sole argument that he cannot find the verbs, their inflexions and meanings in the literature accessible to him. In his earlier article (*Am. Journ. Phil.* Vol. V.) he refers to Professor Edgren's paper on the Verbal Roots of the Sanskrit Language (*Journ. Am. Or Soc.* Vol. XI. p. 1-55). He greatly approves of his pupil's results and appears to wish them to be taken together with his own argument. Professor Edgren's views coincide with those of sundry authorities in comparative philology, while they disagree from those of the most competent Sanskritists of the last generation.

Briefly stated, Professor Edgren's line of argument is as follows:—(1) The Dhātupāṭha contains a great many more roots that cannot be found, than such as are traceable in Sanskrit literature, and the same remark holds good with respect to the inflexions and meanings of the roots. And in spite of a "vast" progress in the exploration of Vedic and Sanskrit works, the proportion of the former had remained in 1882 virtually the same as in 1841, when Professor Westergaard expressed the conviction that every form in the Dhātupāṭha is genuine and would be found some time or other in inaccessible or unexplored works. Professor Edgren's second proposition is certainly not in accordance with the facts, as will be shewn below.

(2) The roots, preserved in the grammars and their Āngas alone, are barren and mostly have no offspring, — are not connected with derivative nouns, such as the genuine roots have

³ See Professor Bhāṇḍārkar's Report, 1883-4, p. 8 f. The poem is a *Śāstrakāvya* in the guise of a *Prasasti*, addressed directly to the poet's patron, king Kṛishṇa.

⁴ Kāśmīr Report, p. 62f. and Professor Peterson, *First Report*, p. 8 f.

⁵ Professor Whitney omits वृण in para. 731 of his *Grammar*. Professor Westergaard mentions that वृण occurs in the Bhāshya.

⁶ दिव्ये is according to the Kāśikā the perfect of दीङ् and stands for दिव्ये. For a dental, followed by ya, a guttural is substituted also in *nityam* instead of *nityam*, Aśoka, Rock Edict XIV. (Kāśikā), and there are other instances of the same change in the Indian Vernaculars.

produced in great numbers. Only 150 among them seem to have "a possible connection in sense with surrounding or similar nominal forms." This proposition, too, requires considerable modification.

(3) Most of the roots, not found in Saṅskṛit literature, are *not* represented in the cognate languages. Professor Fick's *Wörterbuch* shews only 80 roots, solely known through the Dhātupāṭha, to have belonged to the common stock of the Indo-European speech, and it would seem that in some cases the evidence adduced is too weak. On the other hand, among the verified roots, 450 have representatives in Greek, or in the Iranian, the Italic, the Teutonic, the Slavonic and the Celtic languages.

(4) On a closer examination the unverified roots shew various peculiarities, which point to an artificial or fictitious origin. First, the majority of them naturally arranges itself into smaller or larger groups of forms of similar sound and identical in meaning, "the analogy of form being such as to exclude the principle of growth and decay." The first instance given is the group *kev*, *khev*, *gev*, *glev*, *pev*, *plev*, *mev*, *mlev*, *sev*, *meb*, *peb*, *mep*, *lep* with the meaning 'to honour, to serve,' and with absolutely identical inflexion. To Professor Edgren (p. 15) "it seems, as if, in coining these counterfeits, the guiding principle had been at first to model them in form and sense on some genuine radical, rightly or wrongly interpreted," and he suggests that the above group "leans on the real root *sev* as its *point d'appui*." To me it would seem that, in the case quoted, Professor Edgren has made his list unnecessarily long. *Sev* and *sev* differ only in pronunciation, and so do *pev* and *peb*, as well as *mev* and *meb*. To a Hindu the syllables *si* and *śi*, *se* and *śe* are absolutely the same thing, and our Dictionaries are full of words, which shew sometimes the one and sometimes the other. Again *ba* and *va* likewise are often exchanged. In Northern India (excepting Kaśmīr), and in the East, *va* has been lost completely and, as the inscriptions prove, since ancient times. The ten remaining forms, it would seem to me, are clearly variants of two originals, **sklev* and *plev*, and are due to the same principles of change, which are regularly operative in the Prakṛits and not rarely active in Saṅskṛit, as well as in other Indo-European languages. The pedigree⁷ stands thus:—



The form *gev* has been preserved; I think, in the noun *gevaṃśā* 'the low ones' (Aśoka, Pillar Edict, III.), which is best explained as equivalent to *gevakāḥ* 'servitors, slaves.'⁸ The same remarks apply to most of Professor Edgren's other groups, which usually consist of one or two old forms, with numerous dialectic varieties or such varieties as might be expected in the same dialect, according to the laws of Indo-Aryan phonetics. Some shew, too, an intimate connection with words of common occurrence in Saṅskṛit or in the Prakṛit languages. Thus, in the second *gaṇa*, *कुम्प गतो* is evidently the parent of the modern Gujarātī *झापु* and so forth, and of the Saṅskṛit *झम्प*, *झम्प*, *झम्पन*. Again, in his fifth *gaṇa* *गञ्ज दान्दार्थे* bears the same relation to the common Saṅskṛit verb *गञ्ज* as *कष्* to *कर्ष*, *जप्* to *जम्प* and so forth. And *जगति* is probably the parent of

⁷ Examples of the assumed changes are to be found in Professor E. Müller's *Simplified Pali Grammar*, and Professor Pischel's edition of Hemachandra's *Prakrit Grammar*, as well as in Saṅskṛit, where, e. g., the same words sometimes shew *k* and *g*, like कर्त or गर्त, कुल्फ or गुल्फ, किरिक or गिरिक, संकर or संगर, कुह[र] and गुह[र], तडाक and तडाग, लकुट and लगुट, and where roots are found ending in *k*, or equivalents thereof, while the corresponding ones in the cognate languages shew the media.

⁸ I withdraw my former proposal to derive *gevaṃśā* from *glep dainye*, because the Pāli usually preserves a *la* preceded by gutturals, and because I find in Pāli many cases, where *ako* is represented by *aya*.

गज 'elephant,' literally 'the roarer, the trumpeter.' The important fact that a very large proportion of the roots of the Dhātupāṭha is Prakritic in form, has apparently not been fully realised by Professor Edgren, though Professors Weber, Benfey and many other Sanskritists have repeatedly called attention to it, both years ago and quite lately.

The second point, which, according to Professor Edgren, makes the *introuvable* roots appear artificial, is the fact that so many of them are stated to have the same meaning. To take only the worst case, there are, according to Professor Edgren, 336 verbs, to which the explanation गतौ is appended, and only 65 can be verified in literary works. The fact, no doubt, looks curious. But it becomes easily intelligible, if one consults the Hindu Śāstras as to the meaning of गति or गमन. The Naiyāyikas and Vaiśeshikas say,⁹ कर्म पञ्चविधमुत्क्षेपणमवक्षेपणमाकुञ्चनं प्रसारणं गमनम्, and give as the definition of गमनम् । उत्क्षेपणादिचतुष्टयभिन्नत्वे सति कर्मस्ववत्. They further add, गमनं बहुविधम् । भ्रमणं रेचनं स्पन्दनमूर्ध्वज्वलनं तिर्यग्गमनमिति ॥ It is evident that the author, or authors, of the Dhātupāṭha hold the same opinion, and that they mean to say that the roots, marked गतौ, denote some kind of motion. It is a matter of course that definitions like भाषणे भासने, शब्दार्थे and हिंसायाम् are likewise intended merely as general indications of the category to which the verbs belong, not as accurate statements of their meanings.

The third point, which rouses Professor Edgren's suspicions, is that the same verbs are used according to the Dhātupāṭha आदरे । अनादरे । गतौ हिंसायाम् । भाषणे भासने or व्यक्तायां वाचि and अव्यक्तायां वाचि. Nevertheless, the Sanskrit dictionaries shew that many verbs actually are used with widely divergent meanings, and he might have found without difficulty in English and in other languages a good many instances, exactly analogous to those which have appeared to him so extraordinary in Sanskrit.

The problems, which the Dhātupāṭha offers, ought to be approached in a very different spirit and can be solved only by a different method. Taking as correct Professor Whitney's statement (*Am. Journ. Phil.* Vol. V. p. 5 of the reprint) that in all eleven hundred roots are awaiting verification, and likewise Professor Edgren's assertion that 150 among them are connected with nouns occurring in Sanskrit literature, and that 80 have representatives in the cognate languages, the genuineness of 870 forms has still to be proved, and the number of unverified inflexions and meanings is in all probability at least equally great.

The first question to be put is, of course, if all that can be done has been done in order to account for them, or if there are still materials unused and unexplored. The next consideration is, whether the author or authors of the Dhātupāṭha may be supposed to have drawn on other materials than those accessible in the present day and if there are circumstances which could explain the apparent barrenness of so many roots as well as the absence of representatives in the cognate languages.

Professor Edgren is certainly right in maintaining that a great many Sanskrit works, and particularly the more ancient ones, have been explored lexicographically since Professor Westergaard's times. But he is as certainly in error, when he says the number of verified roots, meanings and inflexions has remained virtually the same. A comparison of the articles on roots in the *Petersburg Dictionaries* and in Professor Whitney's *Supplement* with the *Radices* proves that incontestably. Without counting those roots, which occur in Sanskrit literature, but are not found in the Dhātupāṭha, Professor Whitney has 120 verified roots, for which Professor Westergaard was only able to quote Pāṇini, the Bhaṭṭikāvya and the Nirukta, and the smaller *Petersburg Dictionary* has about a score more. Each Saṃhitā of the Vedas, the Kāthaka, the Maitrāyaṇīya, the Taittirīya and that of the Saunaka Atharvaveda has furnished its contribution. The same remark applies to the Brāhmanas, the Upanishads and the Vedāṅgas, among the Sūtras especially to the huge Kalpa of the Āpastambīyas. And it must be noted that, with the exception of the Ṛik and Atharva Saṃhitās, which have been

⁹ I take the following definitions from Mahāmahopādhyāya Bh. Jhalakar's excellent *Nyāyakosha* (second edition, 1893, Bo. Saṅk. Ser. No. XLIX.).

indexed, the exploration of the printed works is not complete, and that the interpretation even of these two Saṁhitās, is not yet settled. The Ṛichas and the Mantras of the Atharvāṅgirasas are still a field *yatra yuddhan kachākachi* between the strict philological school and the linguists, and will probably remain so for some time. It is not doubtful that, with an alteration of the method of interpretation, the views regarding the meanings of a certain number of roots and words, and regarding the derivation of the latter will considerably change.¹⁰

It is, of course, well known to all Sanskritists that there are other Vedic works, accessible in MSS., which have been explored only very superficially, or have not been used at all. Among these may be named the Kapishṭhala Saṁhitā of the Yajurveda, and the Paippalāda version of the Atharvaveda, which Professor Whitney was to have taken in hand, and there are, besides the last Praśnas of the Āpastambīya Srauta Sūtras, a number of exceedingly bulky Kalpas, that of the Mānavas, the Baudhānyas, the Bhāradvājas, the Hairanyakeśas and the Vaikhānasas.¹¹ Smaller in compass are the Ḡrihyasūtras of the Vārāhas,¹² of Laugākshi,¹³ of Jaimini,¹⁴ and the recently recovered Dharmasūtra of Hārīta,¹⁵ one of the earliest compositions of its class. Among these the Baudhānyaya Sūtras may be expected to furnish much that is valuable, both because they are very ancient and because the Dharmasūtra already has furnished something, and the same may be said of the Hārīta Dharmasūtra. Among the Vedic works, certainly existing in India, but not as yet easily accessible, the Śātyāyanaka, the Paīṅgyamahābrāhmaṇa, the Śaunkasūtra of the Rīgveda, the Bhrīgusūtra of the Black Yajurveda and the Gautamasūtra of the Sāmaveda may be mentioned as instances.

Though the Vedic literature may be justly expected to furnish most for the elucidation of the enigmas of the Dhātupāṭha, yet the two great Epics yield, too, a good many contributions. A careful study of the largest Parvans of the Mahābhārata permits me to say that something may be gleaned there in spite of Geheimerath von Böhlingk's harvesting for his two dictionaries. Professor Holtzmann's grammatical extracts (*Grammatisches aus dem Mahābhārata*) are incomplete and not always trustworthy. Spellings like *civita rācan*, *stāpya*, the explanation of the ablative *kshuttah* as a perfect passive participle and of *brūyāsta* as a medial form, and the translation of *pitā mahyam daydhaḥ* by "der Vater wurde mir gebissen" and similar mistakes are certainly unfortunate. The incompleteness of Professor Holtzmann's excerpts became very evident when Dr. Winternitz, while writing his review for the *Oesterreichische Monatschrift für den Orient*, carefully went over one single Parvan. Among the Purāṇas, the language of which so closely resembles that of the Epics, it is unfortunately that huge forgery of the eleventh or twelfth century A. D., the Bhāgavata, which has been explored most thoroughly. The older ones, with the exception of the Vishṇupurāṇa, have received very little attention. Among other works, the authors of which probably, or certainly, have not written according to Pāṇini and the Dhātupāṭha, I may point to the Saṁhitās of the ancient Bhāgavatas¹⁶ and Śaivas, those belonging to the ancient Jyotisha, the Gajaśāstra, the Vāstuvidyā, the Nāṭya and Saṁgita Śāstras, and the medical Saṁhitās. Among these, only the last have engaged the attention of the European lexicographers, especially of Professor von Roth. The remainder has hardly been looked at, though MSS. of them, *e. g.*, of the large Vāsishṭha

¹⁰ I may state that I stand on the side of those who consider the Vedas to be Indian books, and interpret them as such. The older school has rendered most important services chiefly by its successful war against the omnipotence of the Hindu tradition. But it is just this success that has caused its chief weaknesses.

¹¹ A bad copy of the *Vaikhānasa Srauta Sūtra* is in the State Library at Munich, good copies are in the Sarasvatībhāṅḍāgāra of the Mahārāja of Mysore. Copies of the *Ḡrihya* and *Dharmasūtras* are in the Vienna University Library.

¹² Recovered by the late Rao Saheb V. N. Mandlik from Khandesh.

¹³ Or, of the *Kāshikas*.

¹⁴ In the Sarasvatībhāṅḍāgāra of Mysore.

¹⁵ See Prefatory Notes to Pandit Vaman Shastri Islampurkar's edition of *Purāṇas*, Vol. I. p. 16 f. (Bo. S. Ser. No. xvii).

¹⁶ See Dr. E. G. Bhāṅḍarkar, *Report* for 1883-4, p. 8.

Saṃhitā, the Vṛiddha Garga, the Pālakāpya,¹⁷ Bharata's Nāṭya¹⁸ and Saṅgīta Śāstras and the Vāstuśāstra are lying in the public libraries of India. The number of the existing published and unpublished compositions of the learned Kavis and of the Pandits on all kinds of 'Śāstras, on paper, stone and copper, which have been explored either insufficiently or not at all, is simply legion. And it is not doubtful that they might help to verify a good many roots, meanings or forms.

In order to prove that these expectations are not quite unfounded, I give here a list of some aorists, which Professor Whitney's *Supplement* does not take into account, from the Daśakumāracharita, together with a few taken from other sources. They are:—

आयिष्ट (पला +) D. iv;¹⁹ ऐक्षिषि D. v; अक्रामीत् (sic) D. ii; अगाहीत् D. ii, iii, vii (8 times); अगाहिष्ट D. iii, viii; अग्रासिषम् D. iii; अक्षिषि D. vii;²⁰ अचारीत् D. viii; अचुम्बिषम् D. iii; अजायिषत् परा +) D. vi; अतुषत् Śrīkaṅṭhachar., 9, 21; अददत् Haravijaya, 3, 30; अधायिषि D. iv; अपूजत् D. vi; अग्राषि D. vi; अत्राभवत् Śrīk. Char., 5, 46; अयतिष्ट D. viii; अयंस्त D. ii; अयाचिष्ट D. vii; अरारमत् D. iii, vi, viii; अरीरीत् D. ii; अरुस्त D. vi; अलविषम् D. vi; अलपिषत् D. iii; अलिषत् Haravijaya, 5, 102; अवन्दिष्ट D. ii; अवन्ति Śrīk. Char., 5, 14; अवतिष्ट D. ii, iii, iv, v; अस्मेषि D. v; अजिघांसीत् D. viii; अहसीत् D. viii.

Every one of these forms will necessitate at least the addition of a +, or the removal of a square bracket, in Professor Whitney's Dhātupāṭha. The occurrence of पराजयिषत् makes also desirable a small alteration of the wording of para. 998 f. of the second edition of the *Grammar*, which paragraph Professor Whitney would probably have seen reason to modify still more, had he been able to further extend his researches in classical Sanskrit. I may add, that the remarks in para. 925, a and b, of the *Grammar* are absolutely erroneous. Both the Parasmaipada and the Ātmanepada of the Precative are very common in classical Sanskrit, of course not in the texts consulted by Professor Whitney, but in their proper sphere, those portions of the Kāvya, which are called technically *Āśishah*. Thus, there are ten precatives in the first canto of the Śrīkaṅṭhacharita, twenty-two (all Par.) in the Sūryaśataka (saec. vi), fourteen in the Chāṇḍīśataka (saec. viii), and their number is very large in the Praśastis. The little hymn, incorporated in the Jvalāmukhi Praśasti, *Epigraphia Indica*, Vol. I. p. 129 f., offers sixteen readable forms: (1) पायात्, (2) अघ्यात् (half a dozen times), (3) खण्डिषाष्ट, (4) एधिषीष्ट, (5) संगसीष्ट, (occurs also Śrīk. Char., 1 24), (6) विद्योतिष्ट, (7) संबोभूयिषीष्ट, (8) प्रकोकूयिषीष्ट, (9) कंसिषाष्ट, (10) अशिषीष्ट [अशिषीष्ट], (11) चासीष्ट, (12) दासीष्ट, (13) गाहिषीष्ट, (14) स्थासीष्ट, (15) धृषीष्ट, (16) निकृषीष्ट, and others which I have not been able to make out owing to the unsatisfactory state of the squeeze.²¹ From the Haravijaya, 5, 117, I add प्रा-वृषीष्ट.

These facts, to which others will be added in the Appendix to this paper, will suffice to substantiate the assertion, that the partially explored and the unexplored classical literature can furnish facts, confirming the statements of the Hindu grammarians. In the course of my reading, I have noted hundreds of words from Vedic, Epic and Classical works, which all prove that a very great number of the forms, postulated by the grammarians, may be verified from one source or the other, and the same may be said of many verbal roots.²²

¹⁷ An edition of the *Pālakāpya Gajāśtra*, from which Kumārila (p. 202, Benares edition) extracts the curious word उभाभयः 'a blow delivered with both tusks,' will be published shortly, in accordance with my repeated requests in the *Anandāśrama Series*.

¹⁸ Its publication in the *Kāvyaśāstra* was begun by the late Pandit Durgaprasād at my urgent request.

¹⁹ The figures refer to the *Uchchhvāsas*. The form अधायिषि has been duly noted in the *Grammar*, para. 998 f. (second edition).

²⁰ Against Pāṇini ii, 4, 54-55.

²¹ For this reason and through the uncontrollable vagaries of the P. D. of the Calcutta Government Press my edition of the hymn is not what it ought to be. I hope that one of these days a MS. of the hymn will turn up, and a better edition will become possible.

²² In order to shew that I do not talk at random, I give a few passages for roots, which Professor Whitney either omits or declares to be doubtless artificial: — आरु H. V. v. 66, 151; कश् 'to shine,' Śr. Char. 21, 35; ऋषि H. V. 19, 41; चुलुम्प Śr. Char. 12, 35; 14, 12; 17, 55; ररु Śr. Char. 12, 6; 16, 56; रस् 'to taste,' Śis. 11, 11; शोष् 'to redden,' Śr. Char. 10, 17; विस्वन् 'to devour,' Śis. 18, 77.

I would also undertake to prove that the majority of the words and meanings, marked with an asterisk in B. W., does actually occur somewhere in the ocean of the existing Sanskrit literature. To me, who believe that the Hindus are not swindlers, but have carefully preserved a trustworthy tradition in all matters, where they are not biassed by religious dogmas, such facts appear of small importance. **What seems to me really interesting, is the likewise not small amount of facts that has escaped their attention, or has been left aside by them for other reasons.**

But, even after the whole existing Sanskrit literature has been fully explored, only half the task of the root-hunter has been accomplished. He has then to extend his researches to the ancient and modern Prakrits, many of which possess an extensive literature, as well as to the Mixed Language of the first centuries before and after the beginning of our era. The compositions in the oldest types of the Prakrits, which are found in Aśoka's Edicts, in the Vinayapitaka, the Pañcha Nikāyas (e. g., in the verses of Jātakas), and other canonical Buddhist books, certainly existed in the third century B. C. This much is evident from the Maurya inscriptions on the rocks and pillars and from those on the Stūpas of Sanchi and Bharhut. Their language has preserved numerous forms older than those of the classical Sanskrit of Paṇini, and some older than those of the Vedic dialects. Their frequent nominatives plural from masculine *a*-stems in *āse* and from neuter *a*-stems in *ā* (Professor Oldenberg's discoveries) are Vedic. The not uncommon occurrence of the subjunctive (Professor Pischel's discovery) is another remnant of the language of the Rishis, and such are the imperatives like आव्राजतु (*āvrajatu*), the plural instrumentals of the *a*-stems in *ebhi* (Oldenberg), the very common first persons plural in *mase*, the infinitives in *tave*, *tāye*, *tūye*, *ase* and other forms, which may be gathered from the Pāli grammars, or from detached articles and notes of Professors Fausböll, Jacobi, Kern, Kuhn, Leumann, Oldenberg, Rhys Davids, Trenckner, Weber and Zachariae, as well as of Dr. Morris and M. Senart in Kuhn's *Zeitschrift*, Bezzenberger's *Beiträge*, the *London Academy*, the *Journal of the Pali Text Society*, the editions of the Aśoka Inscriptions, the Mahāvastu and in other works. Among the forms, which are older even than the Vedic language, I will only mention the present participles of the Ātmanepada in *mana*, *mina*, *mīna*, which the Aśoka Inscriptions offer, and which agree with the Greek, Latin and Bactrian endings, and the Aorist *addasa* 'I saw,' which goes back, not to Sanskrit *adarśam*, but to **adriśam*, thus corresponding exactly with *ἐδρακον*, and which without a doubt is the older form. A careful investigation of the oldest documents reveals the existence of very many similar cases.

Now it might be expected, that such a language should have preserved verbal roots, which were dropped by the classical writers. And Professor Kern has shewn long ago in his *Bijdrage tot de Verklaring van eenige Worden in Pali-Geschriften Voorkomende*, as well as recently in his *Review of Jātakas*, Vol. V. (*Museum* of 1893, p. 100ff.) that this is the case. He has proved the existence of अण्वति गतौ,²³ Pali अन्वति;²⁴ खर्जति व्यथने मार्जने, Pali खर्जति; जक्ष हसने,²⁵ Pali जग्वाति जेषति गतौ, Pali जेस्ताति (Class IV), बलयति प्राणने, Pali बलेति; शुम्भति हिंसायाम्,²⁶ Pali and Mixed Language शुभति, सुभति, सुम्भति and सुम्हति. In lately going over the Jātakas for a different purpose I have noted representatives of some more verbs, for which the explored Sanskrit literature offers no passages, and even of some which Professor Whitney in his *Supplement* expressly stigmatises as "without a doubt artificial."

(1) सिद्धुति, I. P., आग्राणे.

Professor Whitney gives the verb in his *Supplement*, remarking that the forms उच्छिद्धुन and उपशिहन, quoted in B. W., are 'doubtless artificial.' B. W., which had not progressed so

²³ This verb has also been given by Professor Whitney in the *Addenda* to his *Supplement*, on the authority of B. W., which got it from a Buddhist work in the Mixed Dialect.

²⁴ The Pāli अन्वति shews that the original form was अर्धु, compare the Epic अर्धते 'petit.'

²⁵ This verb occurs, too, in the *Supplement*, on account of the Vedic present participle जक्षत्. The Pāli verses offer the forms जग्घसि = जक्षसि । उज्जग्घन्ती = उज्जक्षन्ती, जग्घताये = जक्षित्वाय (Vedic absolutive or gerund).

²⁶ Compare Sanskrit निशुम्भन and so forth, and Professor Whitney's Vedic सुम्भ.

far, when Professor Whitney wrote, states under शिङ्ग that no examples of the simple verb are found and refers to उपशिङ्ग, adduced by Professor Westergaard from the Bhaṭṭikāvya, and to उच्छिङ्गन. It also gives the derivatives शिङ्गण, शिङ्गाण, शिङ्गाणक and शिङ्गन, as well as others, with *ha* instead of *gha*.

According to the phonetic laws of Pāli, the representative of शिङ्गति ought to be सिघति and the Jātaka verses offer inflected forms and participles of its Parasmaipada and Ātmanepada. In the Jātakas, Vol. III. p. 308, l. 10 ff., we read the following story:—

बोधिसत्तो-----एकं पद्मसरं निस्साय उपवसन्तो एकदिवसं सरं ओतरित्वा सुपुष्पितपद्मं उपसिघमानो
अत्रासि । अथ नं एका देवधीता रुक्खक्खन्धाविवरे ठत्वा संवेज्जयमाना प्रथमं गाथमाह ।
यं एकं वारिजं पुष्पं अदिन्नं उपसिघसि ।
एकङ्गमेतं थेट्थानं गन्धत्थेनोसि मारिसा ॥ ति ॥ ११७ ॥
ततो बोधिसत्तो हुतियं गाथमाह ।
न हरामि न भञ्जामि आरा सिघामि वारिजं ।
अथ केन तु वण्णेन गन्धत्थेनोसि वुच्चती ॥ ति ॥ ११८ ॥
तस्मिं पन खणे एको पुरिसो तस्मिं सरं भिसानि च्चव खणति पुण्डरीकानि च भञ्जति । बोधिसत्तो तं दिस्वा ।
आरा ठत्वा उपसिघन्तं चोरोति वरसि एतं पुरिसं कस्मा न भणसीति ॥ २७

“The future Buddha who resided near a lotus-lake, one day went down to the bank and stood there inhaling the fragrance of a well flowered water-lily. Thereupon a daughter of the gods, who lived in the hollow of a tree, intending to frighten him, recited the first verse (of this story): ‘When thou inhaledst the fragrance of a lotus-flower that has not been given to thee, that is an attempt at theft; friend, thou art a thief of perfume.’

“Then the future Buddha answered her with the second verse: ‘I neither take away, nor do I pluck the lotus. I smell it from afar. On what grounds then doest thou call me a thief of perfume?’

“But at that moment a man dug in that lake for lotus-sprouts and plucked off the flowers. When the future Buddha saw him, he said (to the Dryad): ‘Thou callest a thief me, who smell (the flowers) from afar, why doest thou not apply (the same name) to this man?’”

Here we have the active present indicative of सिघ and of उपसिघ and the present participles of the Parasmaipada and the Ātmanepada, which latter is an *ārsha* form, as the Hindus would say. Childer's *Pali Dictionary* does not give the verb, but notes its derivative सिघाणिका ‘mucus from the nose,’ which in Saṅskṛit appears occasionally in the same form, but is usually and more correctly spelt शिङ्गाणिका. In B. W. it has been identified already with the synonymous शिङ्गाणिका, found in Āpastamba's Dharmasūtra i, 16, 14, with the variants शिखाणिका । सिघाणिका and सिघाणिका. The identification is unobjectionable, as the changes in the second form may be explained by the phonetic laws of the Prākṛits, where *ri* frequently becomes *i* and *kha* is softened to *gha*. It suggests the probability that the Saṅskṛit verb सिघति is likewise a Prakritic or secondary form of an older शिङ्गति, which had fallen into disuse when the Dhātupāṭha was composed. In support of this view it is possible to adduce (1) the noun of action निःशिङ्गण “throwing out mucus, blowing the nose,” which likewise has been preserved in Āpastamba's Dharmasūtra ii, 5, 9, (2) the lingual *ṇa* in the derivatives like शिघाण, which points to the former existence of a *nāmin* in the radical syllable, and (3) the Gujarātī शिघनुं ‘to smell.’ The radical vowel of the latter verb can only be derived from an older *ri*, not from *i*. For in the Prākṛits *a*, *i*, *u*, *e* are the regular representatives of Saṅskṛit *ri*. Accented Saṅskṛit *i* can become *u* only by assimilation, *i. e.*, if the following syllable has the same vowel as in सुसु for सिशु and so forth. These facts teach two valuable lessons. First, they prove that among the Saṅskṛit roots there are such as have been shaped according to

27 Dr. Morris has pointed out that the same story and the same verses occur in the Saṅyutta Nikāya IX. 14.

phonetic laws, regularly operative in the Prākṛits and sporadically active in the production even of Vedic forms and stems. Nearly one-half of the roots of the Dhātupāṭha, I should say, owe their forms to these laws. The difference between Saṅskṛit and Prākṛit is only one of degree. A definite boundary line does not exist between them, and the further one goes back, the smaller does the difference become. Secondly, it appears that, even in the tertiary Prākṛits, forms are reflected which are older than those commonly current in classical Saṅskṛit. No Sanskritist can afford to leave the modern Vernaculars out of the range of his studies, if he wishes really to understand the ancient language.

(2) मुण्डति, I. P., प्रमर्दने खण्डने मार्जने मुण्डने.

This verb is omitted in the *Supplement*. B. W. marks it with an asterisk, referring at the same time to the well known मुण्डयति. In the Jātakas, Vol. III. p. 368, l. 1, where an angry disputant says to the future Buddha: स्वं मं कुण्डसस्येन मुण्डन्तो विय अतिफरुसे कथेसि "You speak to me very roughly, as if you were shaving me with a blunt razor," its present participle Parasmaipada actually occurs. This verb, too, is Prakritic. It is clearly a corruption of *मृन्दति,²⁸ which bears to मृह्णाति the same relation as मृन्यति to मृध्नाति, मृन्यति, to मृध्नाति and so forth. And मृह्णाति actually has all the meanings attributed to मुण्डति in the Dhātupāṭha. The lingual ṇḍa of the latter is due to the influence of the original nāmīn of the root, which very commonly affects not only following dental nasals, but also dental *tenuēs* and *mediae*, compare e. g., Saṅskṛit कृत = किट्टे or किट्ट (Shāhbāzgarhī) = किट or कट (Pali); Saṅskṛit कट = crat-(es); Prākṛit गट 'a fort' = Teutonic *gard*, Saṅskṛit पाषण्ड = Shāhbāzgarhī प्रषण्ड or प्रषण्ड = Saṅskṛit पार्षद (according to Professor Kern).

(3) शटति I. P., रुजाविधारणगत्यवसादनेषु.

The passive past participle of the causative of this verb, which is omitted in the *Supplement* and marked with an asterisk in B. W., has in Pāli the representative साटित्त. According to the Kandagalaka Jātaka (Vol. II. p. 163, verse 118) the future Buddha, who had been born as a wood-pecker, once broke his beak and split his head in striking a Khadira tree. Sorely hurt, he exclaimed:

अभो को नामयं रुक्खो सीतपत्तो सकण्टको ।

यत्थ एकपहारेण उत्तमंगं विसाटित्तं ॥ ति ॥ ११८ ॥

"Ho, I say, what is then this thorny tree with pointed leaves,²⁹ where by one blow my head has been broken?" The Commentary explains उत्तमंगं विसाटित्तं by सीसं भिज्जं and in a parallel passage, verse 119 अभिहा appears instead. To the Saṅskṛit शटति belong the nouns शाटक and शाटी, their literal meaning being "a strip (of cloth or bark)."³⁰ The form is again Prakritic and corresponds to an older *शृत्, derived, as Professor Meringer suggests to me, from शृ or शृ, compare चि and चित्, हन् and घातयति and so forth.

(4) भण्डते I. Ā., परिभाषणे परिहासे.

I have found the absolutive of this verb, which the *Supplement* omits and B. W. marks with an asterisk, in the following passage, Jātakas, Vol. I. p. 239, l. 10: अथ सो माणवकेहि सद्धि भण्डित्वा भोवाइं अगण्हन्तो ततो पलायित्वा आहिण्डन्तो एकं पद्यन्तगामं गत्वा भित्तिं कत्वा जीवति ॥ The person referred to is quarrelsome Mittavindaka whose story is told in a number of Jātakas. In punishment of his greed he had in the end to carry a revolving wheel on his head; he is the wheel-carrier in Panchatantra V. Kathā 5. The verb भण्डति is given in Childer's *Pāli Dictionary* and the nominal derivatives भण्डन and so forth are common both in Saṅskṛit and in Pāli. The lingual ṇḍa of the root induces me to believe that it is, like the

²⁸ See also a similar opinion of Professor Fortunatov in *Per Person, Zur Lehre von der Wurzelweiterung und Wurzelvariation*, p. 87 (11).

²⁹ The Commentator explains सीतपत्तो by सुखुमपतो and takes it as equivalent to शितपत्त. He is probably right, as in Pāli an accented *i* is frequently lengthened.

³⁰ In the *Mahārāshṭri* there is विसट्टं an *Ādesa* for दलाते, and वोसट्ट.

preceding three verbs, a Prakritic form, but I cannot suggest what the older form may have been.

(5) कुडति vi. P. कौटिल्ये.

The perfect past participle of this verb, for which in B. R. W. passages are quoted, according to the *Radices*, from the Bhaṭṭikāvya occurs in a prose passage and in a verse, Jātakas, Vol. II. p. 225, l. 22 ff. and p. 226, verse 163, which latter runs as follows :—

पुरिसुसभं मञ्जमाना अहं लुञ्जमकामयि ।
सोयं संकुडितो सेति छिन्नतति यथा विणा ॥ ति ॥ १६३ ॥

“That hunchback, to whom I clave, considering him a bull among men, lies here doubled up (*by pains*) like a lute with broken strings.” It may be noted that the identical form संकुडित is used in the Bhaṭṭikāvya. Professor Edgren correctly enumerates कुड among the roots, “possibly connected with surrounding nouns.” कुडति is, of course, as the Greek *κrupt-ós* shews, a Prakritic corruption of an older form *कृत्ति, and as Professor Curtius suggests (*Grundzüge* I. p. 133, II. p. 127) finally goes back to an Indo-European root *kur-kul*.³¹

(6) अमति I. P. गत्यादिषु.

Professor Whitney's *Supplement* gives अमीति and अमते in the sense of ‘to hurt,’ for which meaning B. W. adduces various passages from Vedic texts. In the Vyagghajātaka (Vol. II. p. 358) it is narrated, how a foolish Dryad frightened the lions and tigers from the neighbourhood of her home. Consequently, the woodcutters, who saw that there was no longer any danger, began to cut down the trees. Perceiving her mistake, the Dryad tried to coax the carnivorous animals back to their old haunts with the following verse :—

एथ व्यग्या निवत्तहो पक्षमेथ महावनं ।
मा वनं छिन्दि निव्यग्धं व्यग्या मा हेसु निव्वना ॥ ति ॥ ६६ ॥

“Return hither, ye tigers, walk back into the great forest, lest the tigerless wood be cut down, lest the tigers lose their forest.”

Some MSS. offer for पक्षमेथ, in Pāli the regular second person plural of the optative, the variant पक्षुमेथ. Professor Fausböll has correctly chosen the *lectio doctior*.³²

(7) इरति ‘to move.’

This root, which is duly noted in B. W., occurs only in the Nirukta V. 26, and Professor Kern (*Bijdragen*, p. 55) has pointed out that the Pāli इरियति or इरीयति and various Saṅskṛit nouns belong to it. I will add its causative एरति = *एरयति, which occurs in a verse, Jātakas, Vol. IV. p. 478, 301 :—

अथापि नावं पुरिसोरकम्हि एरति चेनं उपनेति सीरं ।
एवंपि व्याधी सततं जरा च उपनेन्ति मर्षं वसं अन्त कस्ता ॥ ति ॥ ३०१ ॥

“As a man, if he rows a boat in the water, drives it to the further shore, even so diseases and old age constantly drive mortals into the power of Yama.”³³ The Commentary explains

एरति by अरित्तेन उप्पीळ्ळन्तो पियेन कड्डन्तो चालेति.

(8) कुञ्जाति I. P. अव्यक्ते शब्दे.

B. W. adduces one passage from Bāṇa's Harshacharita, in which this verb, given by Professor Westergaard on the authority of Chandragomin, occurs in the sense ‘to rustle.’ Professor Whitney remarks thereon in the *Supplement*, “If it is not a bad reading, it is

³¹ Compare also Benfey, *Wurzellexikon*, II. 289, 322.

³² The root is worthy of the attention of Professor Edgren, who is astonished that the Dhātupāṭha often marks roots गानौ हिंसायाम्. Another case of the same kind will be discussed below under No. 12.

³³ In this verse the verb has been chosen in order to bring out the Anuprāsa.

probably an artificial formation." In the Jātakas, Vol. V. p. 304, verses 50 and 52, I have found it used with the meaning 'to trumpet' and 'to whistle':—

यत्थस्सु थेरि नसति कुञ्जरो च निकुञ्जति ।

खत्तियानं कुले भदे किं नु सुखतरं ततो ॥ ति ॥ ५० ॥³⁴

In the second verse the past participle is found in the compound कोकिलभिनिकुञ्जित, which the Commentary explains by अभिनिकुञ्जित.³⁴ The verb कुञ्जति, very probably the etymon of कुञ्जर 'elephant,' literally 'the trumpeter,' is, of course, merely a variant of कूजति the short vowel plus the nasal doing duty for the long one, as is the case in numerous other Saṅskṛit roots. Sometimes, as many as three forms occur, e. g., *kuḍ*, *kūḍ* (*kūl*), *kuṇḍ* 'to burn.' The first form is vouched for, as Professor Meringer points out to me, by the Gothic *haúri* 'a coal, coal-fire,' the second occurs in Vedic works and in Pāli (e. g., Jātakas, Vol. I. p. 405, verse 97) and the third rests on the authority of the grammarians, who adduce various inflected forms, e. g., in the Mahābhāṣya, Vol. III. p. 337 (Kielhorn) the future कुण्डिता. Various modern Vernaculars, like the Gujarāṭi, allow in the case of almost every verb, with a short *u* or *i* followed by a double consonant, the substitution of a nasalised short or of a long vowel, followed by one consonant, e. g., मुक्के, मुंके or मूके = *मुक्तति.

(9) गन्धयति X. P. भर्द्देने.

This verb, regarding which hitherto nothing has been known, is clearly the parent of the noun गन्धन 'the destroyer,' preserved in the compound कुलगन्धनो, *Itivuttaka*, p. 64, verse, 5^a:—

अतिजातं अनुजातं पुत्तमिच्छन्ति पण्डिता

अवजातं न इच्छन्ति यो होति कुलगन्धनो ।³⁵

As Professor Windisch states in the note, *loc. cit.*, the MS. A explains कुलगन्धनोति कुलच्छेदको and mentions the *v. l.* कुलधंसनो. In my opinion गन्धयति is a denominative from गन्ध, which frequently means "a trace, something infinitesimally small." Everybody, who has attended an Indian Sabhā, or had intercourse with the Pandits, will remember the familiar phrase अमुष्य विद्यागन्धोपि नास्ति.

(10) मयते मन्यते, I. A. कौटिल्ये.

Prof. Westergaard gives the meanings 'curvum esse, scelestum esse, curvare.' According to B. W., *मयति means also 'verletzt, beschädigt.' Hemachandra, *Anekārthasaṅgraha*, III. 249 (Zachariae), says : मन्यितं हतवृद्धयोः। आक्रान्ते च and Mahendra (op. cit. p. 110) adduces त्रिष्वपि an unidentified fragment of a verse मन्यितं द्यितया नवमान्यम्. In the Shāhbāzgarhī version of Aśoka's Rock-Edict XIII. the noun अपमय occurs twice instead of उपयात 'hurt,' which the Girnār and Kālsī versions offer. In the Jātakas, Vol. V. p. 306, ll. 14 and 21, we have twice the compound कुलगन्धिनी, which is explained by, and certainly means कुलवृत्तिया, 'a female disgracing her family.' The noun गन्धिन् is apparently the representative of मन्यिन् 'curvans, scelestum faciens,' *ttha* being put, as in other cases, in place of *ntha* in order to save the quantity of the syllable. Though we have also in this case no proof, that the verb was inflected in the manner prescribed by the Dhātupāṭha, and though the task of verification has not been done completely, yet the former existence of a verb मय् or मय 'to disgrace, to hurt,' which in the Ātmanepada would mean 'to be disgraced, or hurt,' cannot be denied.

(11) नाधति I. P., याञ्छोपतापैश्वर्याशीषु.

The verb नाधति is given in the *Supplement* with the meaning 'to seek aid,' which corresponds to याञ्छा, and W. B. states that only the participles are found in literature. It is used in the sense of मिलायति, agreeing with Professor Westergaard's 'aegrotum esse,' in the Jātakas,

³⁴ The true black Koil, which is really reared by the crows, utters three whistling notes in succession, among which the second is the highest and as the stress-accent. They may be rendered by *pihihu*.

³⁵ Compare *Pañchatantra*, I. 441-2 (Kosegarten) and *Indische Sprüche*, 2378-9.

Vol. V. p. 90, verse 274, where a queen, who nurses her sick husband in the forest, begs her life from a Yaksha for the following reason:—

अहं च वनमुच्छ्राय मधु मंसं भिगाबिलं ।
यदा हरामि तं भक्ष्यो तस्स नूनज्ज नाधती ॥ ति २७४ ॥

“When, searching the forest like a gleaner, I bring honey and flesh, the leavings of carnivorous beasts, that is his food; his (body), I ween, fades to-day.”

The Commentary says, तस्स नूनज्जाति । तस्स मज्जे आहारं अलभमानस्स सरीरं आतपे पक्खित्तपडुमं विय नाधति उत्तपति मिलायति ॥

Professor Meringer points out to me that नाध् उपतापे is reflected by the Greek *νωθίς*, *νωθρός* ‘slow lazy,’ *νωθρεύω* ‘to be slow or lazy.’

(12) मद्घृते I. P., गत्याक्षेपे गती गत्यारम्भे निन्दारम्भजघेषु कृतवे च.

This verb, which Professor Whitney omits and B. W. marks with an asterisk, may either remain unchanged in Pāli or become मघति, just as, e. g., लम्भेति (लम्भयति) becomes लम्भेति, वज्झ becomes वज्झ and मज्जल becomes in Aśoka’s Edicts मंगल, i. e., मग्गल. In the latter form the verb is found in the *Gaṇḍatinduka Jātaka*. Pañchāla, the negligent king of Kāmpilya, the Jātaka narrates, allowed his kingdom to be misgoverned by bad servants, who oppressed and plundered the inhabitants. Once, in consequence of the exhortations of a Dryad, he went out incognito, together with his domestic priest, in order to see for himself how matters stood. Some miles from his capital he came upon an old man, who during the day had lain hidden in the jungles, and returned home in the evening after the royal officials had left the village. In accordance with the custom still in use, the man had scattered thorns before the door of his house in order to protect the entrance. In the darkness a thorn entered his foot and, while he plucked it out, he cursed the king as the cause of his mishap. The king and the Purohita heard his words, and the latter answered the accusation with the following Gāthā, Jātakas, Vol. V. p. 102, verse 317:

जिण्णो दुब्बलचकखूसि न रूपं साधु पस्ससि ।
किं अत्थ ब्रह्मदत्तस्स यं तं मग्घेद्य कण्टको ॥ति३१७॥

“Old art thou and weak of sight, thou doest not distinguish objects well. What is (*the fault*) of Brahmadatta in this, that a thorn has hurt thee?”

The Commentary explains मग्घेद्य by विउद्देद्य. The meaning ‘to hurt’ has apparently been developed from the meaning गती, given in the Dhātupāṭha, because the thorn or any other object *entering* the foot or any part of the body *hurts* it. We have here another case, where a “go-root” is used हिंसायाम्, just as the Dhātupāṭha asserts of many other verbs. The use of the Parasmaipada मग्घेद्य for the Ātmanepada मज्जेत required by the Dhātupāṭha, is accounted for by the circumstance that the latter occurs in Pāli less frequently than the former.

In conclusion I will give a case, where an inflexion, taught in the Dhātupāṭha, but not as yet found in a Saṅskṛit work, has been preserved in Pāli. रज्, it is stated there, makes रजति रजते and रजयति रजयते, which latter two inflexions have been verified.

In the Jātakas, Vol. V. p. 84, verse 248, a Suparṇa grants to the Nāga Paṇḍaraka his life, with the following words:—

हन्वज्ज त्वं मुखं वधा बुजिह्व तयो हि पुता नहि अज्जो अत्थि ।
अन्तेवासी विन्नको अन्नजो च रजस्सु पुत्रज्जतरो मे अहोसी ॥ति२४८॥

“Well, from death I free thee now, oh snake with double tongue! For, (*there are*) three (*kinds of*) sons, a pupil, an adopted child and the offspring of one’s own body — there is no

other. Rejoice, thou hast become a son (of mine) belonging to one (of these classes) ?”³⁶ Here we have *रजस्तु*, in Sanskrit *रजस्व*.

When a cursory inspection of five-sevenths of a single section yields such results, it is perhaps not too much to say that a search for roots, in other ancient portions of the Pāli canon of the Buddhists is at least desirable, and that probably it will not be bootless.

(To be continued.)

ON THE DATE OF THE RIG VEDA.

BY PROFESSOR H. JACOBI.

(Translated from the German by Dr. J. Morison.)

In the *Rig Veda* VII. 103, 9 it is said of the frogs :

*Dévāhitim jugupur dvādaśāsya ritim nārō nā prā minanty étē | samvatsarē prāvṛishy
ā'gatāyām taptā' gharmā' aśnuvatē visargām ||*

Kaegi and Geldner translate : “ Sie halten ein des Jahres heilige Ordnung, vergessen nie die rechte Zeit, die Männer, sobald im Jahr die Regenzeit gekommen die heisse Sonnenglut ein Ende findet.” “ They observe the sacred order of the year, they never forget the proper time, those men, as soon as in the year the raintime has come, the hot glow of the sun finds its end.” Similarly Grassmann.

Here I take objection to the rendering of *dvādaśā* with “year.” *Dvādaśā* is supposed to have this meaning, because it can also mean “with twelve parts,” and in fact has this meaning in the technical expression *dvādaśā strōtra* in the *Satapatha Brāhmaṇa* and the *Taittirīya Brāhmaṇa*. But I should be inclined to doubt if *dvādaśā* can have this meaning, standing alone without mention of the thing which has the twelve parts, for the ordinal will then always be understood in its proper sense. And so I take *dvādaśāsya* in our passage, understanding *māsaḥ* ; I translate accordingly : “ they observe the sacred order, never forget the proper time of the twelfth (month) these men.” We have hence for the *Rig-Veda* a year beginning with the rainy season, the most obvious and in general most regular division of time, from which the later Hindus called the year *varsha* or *abda* (rain-giving). The objection may be made, that if the year began with the rainy season, the beginning of the latter must fall in the first and not the last month of the year. But since the beginning of the rainy season, considering the variations of the lunar year, could not be determined with certainty, the simplest way was to count that month, whose former half was in the dry season, in with the old year and reckon the first markedly rainy month with the new year, also its beginning. Those sensible creatures (*naraḥ*) the frogs are therefore justly praised for never forgetting the right month, the twelfth, and with it the proper division of the seasons.

Since the Panjāb was the home of the earliest Vedic civilization we must keep its climatic conditions clearly before our eyes. Now in the northern part of the Panjāb, where alone a wind of the specific character of the monsoon blows, the first rains come at the end of June, or say about the summer-solstice. It is an obvious hypothesis that these marked out, so to say scientifically, the beginning of the *varshā* year. That this really was the case is probable from another passage of the *Rig-Veda*. In the *Sūryasūkta*, X. 85, 13, we read : *sūryā'yā vahatūḥ prā'gāt savitā yām avā'sṛjat | aghā'su hanyantē gāvō' rjonyō'h pāry uhyate ||* The *Ath. Ved.* XIV. 1, 13, has the following variant : *maghā'su hanyantē gāvāḥ phalgunīshu vyūhyatē*, “ in Maghā the kine are killed, in Phalgunī the marriage or procession — is held.” It is clear, I think, without further argument, that when the marriage of the sun, or its procession into

³⁶ *मुञ्च* stands, according to the commentary, for *मुञ्च*, as a final Anusvāra, can be optionally omitted or elided in Pāli. The *dinnaka putta* is the *dattaka putra* of the Smritis. The meaning of the last line is, as the commentary points out, that the Nāga has become the Suparna's *antevāsi*.

its new house, is spoken of, this point of time can be referred only to the beginning of a new revolution of the sun.¹ And, since the Vedic year, as we have seen, began about the summer solstice, this latter must be assumed in accordance with the passage above to have been in Phalgunî at that time.

The full moon in Bhādrapadâ² belongs to the summer solstice in Phalgunî; the first rainy month was therefore Bhādrapada or Praushthapada, since the summer solstice coincided, as we have seen, with the beginning of the rainy season. A trace of this has been preserved in later times in the directions in the *Grihyasûtras* as to the beginning of the study of the Veda, the *upâkaraṇa*. It is fixed in the *Sînkh. G. S.* 4, 5, for the beginning of the rainy season, *ôshadhîndm prâdurbhâvê*. The rainy season, in which all out-of-door employment is at an end, is the natural time for study, and the Buddhists, too, hold, during this period, their *vassa*, though this, indeed, is devoted more to preaching than study. *Pârâskara G. S.* 2, 10, transfers the *upâkaraṇa* to the day of the full moon in Śrāvāṇa, the first rainy month in Madhyadêsa, 2000 B. C., while the monsoon began as early as Āshâḍha³ in the east of India, and a part of the Deccan at that period.

Accordingly, when in the *Gôbhila G. S.* 3, 3, the *upâkaraṇa* is fixed for the day of the full moon in Praushthapada, though at the same time the opening of the schools on the day of the full moon in Śrāvāṇa is well known, the former must be a date hallowed by immemorial usage, which was not abandoned, even when it had long ceased to agree with the beginning of the rainy season. The same date is mentioned in *Râmâyana* III. 28, 54 : —

*mâsi Praushthapadê brahma brâhmaṇânâm vivakshatâm |
ayam adhyâyasamayaḥ sâmagânâm upasthitah ||*

It was current, as can be proved, among the followers of the *Sâma-vedâ*; but must have been still more generally spread. For it was probably founding on this ancient custom that the Jainas fixed the beginning of their *pajjusaṇâ*, which corresponds to the Buddhist *vassa*, on Bhādrapada su. di. 5.⁴

The opening of the schools, therefore, in Praushthapada, appears to go back to the earliest times of the *Rig-Veda*, for even then it is likely there was an official scholastic year, in which the sacred science was communicated orally, and for this as in later times the rainy period was probably chosen. In the hymn to the frogs the phrase *śâktâsyeva vadati śikshamânah* would contain a comparison, appropriate not only to the subject, but to the time of year.

As in the case we have just been discussing, an antiquated usage has been preserved down to times when the position of the heavenly bodies, and hence the division of the months among the seasons of the year, have undergone alteration, we shall expect to find similar traces of change in the more modern Vedic works. In these, as is well known, Kṛittikâ is always the first in order of the *nakshatras*. Here and there, however, we find indications, which are not in agreement with this arrangement, but which do agree with the position of the colours assumed by us. So, for example, the remark of the *Kaushîtaki Br.* V. 1, "that the *uttare phalgû* form the beginning (*mukham*), while the *pûrve phalgû* form the tail (*pucchham*) of the year,⁵ and the note of the *Taitt. Brâhm.* I. 1, 2, 8 in which in the same way "the *pûrve phâlgunî* is called the last night, *jaghanyâ râtrih*, the *uttare phâlgunî* on the other

¹ So also Weber, *Ind. Skizzen*, p. 76, note. But in the *Vedischen Nachrichten von den Nakshatra*, II. 365 ff., he has departed from this opinion. The most of the facts about the *nakshatras* are borrowed from the above classical dissertation, which I need not, therefore, quote in every single instance.

² A glance at the table of *Nakshatras* at the end of this article will shew this. The position of the colours I have assumed for the period of the *Rig-Veda* is made clear to the eye by this table. It has only to be noted that the full moon is exactly 180° further advanced than the sun at the same time.

³ The difference in fixing the rainy season in works which belong to the same epoch is a valuable criterion for determining the country of their authorship, which has not as yet been employed as it should have been.

⁴ Kâlakâcharya puts it on the previous day.

⁵ This same *Brâhmana* XIX. 3 places the winter solstice in the new moon of Mâgha, and puts, accordingly, the summer solstice in Maghâ, which corresponds to the Kṛittikâ order.

hand is called the first night of the year.⁶ Accordingly we can say, with more exactitude, that in the oldest period, from which we have here a tradition not a contemporary testimony, the colure went through Uttara Phālgunī.

Hitherto we have treated only of the *varshā* year. But it is probable that even then, as in India and Europe in the Middle Ages, various dates for the beginning of the year were current. Thus the counterpart of the *varshā* year, which began with the summer solstice, would be a *himā* year, beginning exactly six months earlier with the winter solstice, and its first month would accordingly be Phālguna. This can be proved by *Taitt. S.* 7, 4, 8, 1, 2: *mūkham vā etāt saṁvatsarasya yāt phalgunipūrṇamāsāḥ*, and *Panchaviṁśa Br.* 5, 9, 9, *mukham vā etāt saṁvatsarasya yat phālgunaḥ*.⁷

For this same period we may readily assume a *śarad* year, since even in the *Ṛig-Vēda* the year is often called simply *śarad* (along with *himā*), and in historical times the year beginning with Kārttika is the commonest in Northern India. Such a *śarad* year must begin with the autumnal equinox, or with the full moon closest to it. Now at the time in which the summer solstice was in Uttara Phalgunī, and the winter solstice was in Pūrva Bhādrapadā, the autumnal equinox was in Mūla, and the vernal equinox was in Mṛigaśiras. In this computation Mūla was accordingly the first *nakshatra*, and its very name *mūla*, *i. e.*, "root, beginning," seems to indicate this; just as its older name *vichṛitau*, "the dividers," seems to point to the beginning as the break in the series. The preceding *nakshatra*, which was therefore the last at that time is Jyēshthā. The meaning of this name, "the oldest," corresponds with the position we have assumed for it, and its older name Jyēshthagnī,⁸ *Taitt. Brahm.* 1, 5, 2, 8, seems to indicate the star, Antares, as that which "kills," that is, closes the "old" year.⁹

Our conjecture is still more clearly supported by the name of the first month of the *śarad* year, Āgrahāyaṇa, "belonging to the beginning of the year," which is the name of Mārgaśira, whose full moon occurs in Mṛigaśiras. As at that time Mṛigaśiras denoted the vernal equinox, it follows that the autumnal full moon must occur in conjunction with the same sign and that the first month must be Mārgaśiras.

The three years we have discussed yield the following initial months for the three divisions, *Chāturmāsyaṇi ṛitumukhāni* :—

Himā year.	Śarad year.	Varshā year.
I. Phālguna (12)	II. Chaitra (1)	III. Vaiśākha (2)
II. Āshāḍha (4)	III. Śrāvaṇa (5)	I. Pṛaushthapada (6)
III. Kārttika (8)	I. Mārgaśira (9)	II. Pausa (10)

This difference is reflected in the contradictory Vedic statements about the *Chāturmāsya* ceremony,¹⁰ inasmuch as all the above three lists are recorded as existing side by side. For at the first glance we see that these periods of four months cannot be derived from the actual seasons, since it is sheerly impossible that within a single period, even if we extend it to a thousand years or more, one season can have begun in three successive months, as in fact is prescribed for each sacrifice which occurs at intervals of four months. The contradiction, however, disappears if we assume that the division of the year current at the epoch of the *Ṛig-Vēda*, the three kinds of year which have been proved to exist before, were in later times

⁶ Weber, II. 329.

⁷ Weber, II. 339.

⁸ The spelling of *Ath.* V. 6. 110, 2, *Jyāishthagnī* seems to rest on a wrong tradition or intentional similarity with the month *Jyāishtha*.

⁹ *Taitt. S.* 4, 4, 10, 2, uses for *Jyēshthā* the name *Rōhiṇī*, which usually denotes Aldebaran; this name is explained by the fact that both stars, Aldebaran and Antares, have a red light, as even Ptolemy noticed. And I believe that the well-known story that *Sōma*, the moon, dwelt only with her, is to be explained from the existence of two *Rōhiṇīs*, the brightest stars among the *nakshatras*, which moreover marked the termination of both halves of the circuit of the moon.

¹⁰ Weber, 329 ff.

retained for liturgical purposes, as in other cases practices which have died out in daily life still survive in worship. Under this supposition the apparent confusion gives place to the most perfect order.

These combinations point in my opinion, without a possibility of error, to a position of the colures, such as we have given for the oldest period, that of the *R̥ig-Vēda*. The later Vedic period introduced a correction, consisting in the transference of the opening point of the year from Mṛigaśiras to Kṛittikā; and it is precisely this circumstance that gives a material significance to the determination, for it must have been approximately correct for the time of the correction. Now the vernal equinox was in Kṛittikā and the summer solstice was in Maghā about 2500 B. C., as may be seen from the following tables of Nakshatras, based on Whitney's *Sūrya-siddhānta*, p. 211. To allow for an error of observation on the part of these early astronomers, we may leave this date not exactly determined five centuries one way or the other. The statement of the *Jyōtisha*, as to the position of the colures, is much later; it corresponds to the fourteenth or fifteenth century B. C., and shews a repeated fixing of the colures. That, however, is less important for us now; the chief point is that the Vedic texts, properly so called, contain a determination of the colures, which was evidently correct for them, and was only corrected in the *Jyōtisha*, a determination that leads us to at least the beginning, of the three thousand years B. C. Considerably older than this, even, is the position of the colures, which we may infer for the *R̥ig-Vēda*, a position which, as our table shews, corresponded to reality about 4500 B. C. We can hardly venture, it is true, to place the *R̥ig-Vēda* so far back, but only the beginnings of the civilization, a mature, perhaps even late, product of which we possess in the hymns of the *R̥ig-Vēda*.

This period of civilization extended accordingly from about 4500 to 2500 B. C., and we shall perhaps not be far wrong, if we put the collection of hymns which has come down to us in the second half of this period.

Hitherto we have spoken only of one result of the precession of the equinox, namely the alteration of the colures. Another result is that, along with the gradual alteration of the celestial equator its north (and south) pole continued to move in a circle of $23\frac{1}{2}$ semidiameter in a period of about 26,000 years, round the fixed poles of the ecliptic. In this way one star after another draws nearer the north pole and becomes the north or pole star. We shall distinguish these two names, which are now synonymous, by calling the bright star which at any time stands nearest the pole, the north star; the star whose distance from the pole is so slight, that for all practical purposes it may be called fixed (*dhruva*) we shall call the pole star. The following table¹¹ contains the north stars from 5000 B. C. till 2000 A. D.; for each star there is given the magnitude, minimum distance from the north pole, and the date of this minimum distance,

γ	Draconis	3·0	magnitude	4° 38'	polar dist.	4700 B. C.
α	"	3·3	"	0° 6'	" "	2780 "
κ	"	3·3	"	4° 44'	" "	1290 "
β	Ursae minoris	2·0	"	6° 28'	" "	1060 "
α	" "	2·0	"	0° 28'	" "	2100 A. D.

The given polar distances shew that only two stars, α Draconis and α Ursae minoris (our pole star) deserve the name of pole star, since the rest at their minimum distance from the pole — spun round it in a circle of a diameter of at least 9 degrees — and hence could be easily recognized as movable by any observer, especially since the height of the pole was not great. All this harmonizes with the facts that the ancients did not commonly use the name pole star, and that navigators did not steer by one fixed star, but that the Greeks sailed by the

¹¹ My colleague, Dr. Küstner, Professor of Astronomy, has had the kindness to make the calculations for me and has taken into account the proper motion of each star.

Great Bear, and the Phoenicians by the Little Bear;¹² further that the Indian astronomers do not name a pole star, and lastly that European writers in the Middle Ages, though they do mention the north star, do not term it the polar star, since at that time our pole star was still distant some 5 degrees from the pole.

Now when, in the Indian ritual of marriage, the pole star (called expressly "the immovable" *dhruva*) finds a place, the usage, though first mentioned in the *Gṛihya Sūtras* only, must date back to a very ancient period, when there was a real pole star. After what has been said above, it can only be α Draconis. More than five centuries ago, this star stood nearer the pole than our pole star does now. It was therefore long enough a pole star, in the narrower sense of the word, to be recognized as such by the Hindus, and become closely bound up with their views and customs. In addition its position was such as must lead to its recognition as a steadfast pole, round which the other stars revolved, and was therefore easy to find. It is placed equally distant from the angles of a somewhat irregular four-sided figure formed by ϵ and κ Draconis, β Ursae Minoris (called according to the *Pet. Dict.* Uttānapāda) and ζ Ursae Majoris (near which star stands Alcor-Arundhati, which is likewise shewn to the bride).

Since therefore we must look upon α Draconis as the *dhruva* of the Vedic period, it follows from the table above, that this took place some centuries before and after 2800 B. C. This date coincides nearly exactly with that which we obtained above from the position of the colures in the Brāhmaṇa period, perhaps for its beginning. Thus both results, obtained in different ways, harmonize, and mutually confirm their correctness in the completest manner.

Many may be inclined to shake their heads at these conclusions, inasmuch as they stand in too decided opposition to the generally accepted views. But on what is the common view founded? Chiefly we think on the splitting up of the Vedic period into several successive divisions of literature, and a somewhat subjective guess at their duration. M. Müller assumes for the three last of his four strata of Vedic literature, in order to avoid a too extravagant estimate,¹³ a minimum of 200 years. But it is easy to see that this estimate is far below the minimum of the possible period, during which in India a department of literature could take its rise, reach perfection, become obsolete and die out, to give place finally to a thoroughly new departure. For a Brāhmaṇa, for example, could only be widely spread by being learned by heart by a gradually extending circle of Brahmans, and with the size of the country this would certainly demand a long time. Every man, who learned such a work, became, so to say, a copy of it, and to carry out the figure, a written copy, to which no new work could be added. But several of such works must successively take the place of their predecessors, before the entire class of works in question became obsolete. I maintain that a minimum of a thousand years must rather be taken for such a process, which in the conditions that prevailed in ancient India was of necessity a very slow one, especially when we take into consideration that in historical times the literature of the classical period remained for more than a thousand years nearly unaltered.

But I shall not continue these general arguments in order not to overstep the space allotted to me too greatly.

Concluding Note.

The previous investigation had been finished and communicated orally to others, when I got information of the work of Prof. Bal Gangadhar Tilak, which leads to the same results. These investigations were put on paper in their present form before I saw his summary of the principal facts and arguments in the *Orion*. Nevertheless, I have determined to publish my arguments, as, in spite of our agreement in the main result, our methods are different.

¹² Aratus (*Phoen.* 37-39) and Eratosthenes (*Catasterismi*) do mention, it is true, a star below the square of the Little Bear (probably a not α) as the poles, round which the vault of heaven revolved. In the rest of the ancient literature it does not seem to be noticed.

¹³ *MM. Rig-Vēda*, Vol. IV. p. vii. T. M.

Longitudes of the principal stars of the Nakshatras at various times.

No.	Name.	560 A. D.	0 B. C.	1000 B. C.	2000 B. C.	3000 B. C.	4000 B. C.	Name of Star.
27	Āśvinī	13°93	6°70	353°83	341°04	328°31	315°64	β Arietis
28	Bharaṇī	26·90	19·67	6·80	351·01	341·28	327·61	α Muscae
1	Kṛittikā	39·97	32·74	19·87	7·08	354·35	341·68	γ Tauri
2	Rōhiṇī	49·75	42·52	29·65	16·86	4·13	350·46	Aldebaran
3	Mṛigaśiras	63·67	56·44	43·57	30·78	18·05	5·38	λ Orionis
4	Ārdrā	68·71	61·48	48·61	35·82	22·09	9·42	Beteigeuze
5	Punarvasu	93·23	86·00	73·13	60·54	47·61	34·94	Pollux
6	Pushya	108·70	101·47	88·60	75·81	63·08	50·41	δ Cancri
7	Āślēshā	112·33	105·10	92·23	79·44	66·71	54·04	ε Hydrae
8	Maghā	129·81	122·58	109·71	96·92	84·19	71·52	Regulus
9	P. Phalgunī... ..	141·25	134·02	121·15	108·36	95·63	82·96	δ Leonis
10	U. Phalgunī	151·61	144·38	131·51	118·72	105·99	93·32	β Leonis
11	Hasta	173·45	166·22	153·35	140·56	127·83	115·16	δ Corvi
12	Chitrā	183·81	176·58	163·71	150·92	137·19	125·52	Spica
13	Svātī	184·20	176·97	164·10	151·31	133·58	125·91	Arcturus
14	Viśakhā	211·00	203·77	190·90	178·11	165·38	152·71	ε Librae
15	Anurādhā	222·57	215·34	202·47	189·68	176·95	164·28	δ Scorpionis
16	Jyēshthā	229·73	222·50	209·63	196·84	183·11	171·44	Antares
17	Mūla	244·55	237·32	224·45	211·66	198·93	186·26	λ Scorpionis
18	P. Ashāḍhā	254·53	247·30	234·43	221·64	208·91	196·24	δ Sagittarii
19	U. Ashāḍhā	262·35	255·12	242·25	229·46	216·73	203·06	σ Sagittarii
20	Abhijit... ..	265·25	258·02	245·15	232·36	219·63	206·96	Vega
21	Śravaṇa	281·68	274·45	261·58	248·79	236·06	223·39	Atair
22	Śravishthā	296·31	289·08	276·21	263·42	250·69	238·02	β Delphini
23	Satabhishaj... ..	321·55	314·32	301·45	288·66	275·93	263·26	λ Aquarii
24	P. Bhādrapadā	333·45	326·22	313·35	300·56	287·83	275·16	α Pegasi
25	U. Bhādrapadā	349·13	341·90	329·03	316·24	303·51	290·84	α Andromedae
26	Rēvatī	359·83	352·60	339·73	326·93	314·21	301·54	ζ Piscium

Supplementary Tables.

I.		II.	
Degrees.	Years.	Degrees.	Years.
1° =	78	7° =	547
2 =	156	8 =	625
3 =	234	9 =	703
4 =	312	10 =	781
5 =	390	11 =	859
6 =	469	12 =	937
		Years.	Degrees.
		100 =	1°28
		200 =	2·56
		300 =	3·84
		400 =	5·12
		500 =	6·40
		Years.	Degrees.
		600 =	7°68
		700 =	8·96
		800 =	10·24
		900 =	11·52
		1000 =	12·80

Note.—This table is based on that given by Professor Whitney in the *Sūrya Siddhānta*, for A. D. 560. The precession has been calculated according to Bessel. The Supplementary Tables serve to determine approximately (1) the longitude for the intervals between the dates mentioned in the large table, and (2) the periods for longitudes not mentioned.

FOLKLORE IN WESTERN INDIA.

BY PUTLIBAI D. H. WADIA.

No. 20. — *Dévki Rání.*

Once upon a time there lived a farmer, who was rich in all earthly possessions, but had the misfortune to lose his wife and to find his only daughter motherless at a very tender age. After the death of her mother, the whole burden of the household duties devolved upon the little girl, and among other things she had to cook the daily food for her father and herself. In the art of cookery, however, the poor little girl was very deficient, and had, therefore, now and then to seek the advice of a neighbour, a woman who, though sweet of tongue and fair of form, was cunning and false hearted. She would often come into the house under pretence of directing the girl in her household duties, though in reality she made every endeavour to involve her more and more in difficulties, and painted her before her father as a girl hopelessly inefficient in every respect.

In doing this, the crafty woman had a double object. She wanted to ruin the poor girl in the estimation of her father, and to impress upon the old man the advisability of marrying a second wife, and that wife her own worthy self. Unfortunately for the poor motherless child, the plan succeeded, and the farmer married his fair neighbour one fine day. The little girl in her innocence welcomed her with every manifestation of delight, and she was duly installed mistress of the house.

Things went on smoothly for some days, but by degrees the false woman threw off her mask and revealed herself in her true colours. She treated her step-daughter very cruelly, and subjected her to all sorts of indignities. Somehow or other, the poor thing was always in trouble. Continual dropping will wear away a stone, and the complaints of her alleged misdoings were so frequent, that her father grew sick and tired of it all, and came to look upon his poor little daughter as a being utterly unworthy of his regard. *She had, however, no one to whom she could tell her wrongs, and had, therefore, to bear her lot in silence.*

The lapse of a year or two saw the birth of another daughter to the farmer, but this event only served to fill the cup of the poor child's misery to the brim, for the cruel step-mother, who had up to this time barely tolerated her step-daughter as a dependant in the house, now wished to get rid of her altogether. So one day she found out a pretext for sending her to the woods in the hope that some wild animal might devour her. She deputed to the poor creature the task of taking out an old cow of her dead mother's to graze: "Take her out with you," she said, "for I cannot trust her with anyone else, she is your mother's cow, and" — she added sarcastically — "*she* perhaps might put up with your ill-nature and your stupid ways, and rid me for a time at least of your troublesome company."

These words brought tears to the unfortunate girl's eyes, but she meekly went to the stables, and throwing a halter round the cow's head, took her away with her to the fields,

A crust of dry bread was all that the hard-hearted woman had given her for her noon-day meal. She ate it, and took a cooling draught from a spring hard by, and wandered about in childish freedom through the fields with her charge,

Day after day was the girl thus sent out with the cow, a bit of dry bread for her food and little or no clothing to protect her from the sun and the rain. But the child was patient by nature, and complained not, nor had she any friend to whom she could turn for sympathy. The old cow, however, evinced great love for her and shed many a tear in pity for her sad lot. At last, one day, *Ísvara* miraculously endowed the dumb creature with the power of speech, and she said to the girl: "My dear child, how your good mother must be weeping in heaven to see you so miserable! She was kind to me as well as to all around her, and *Ísvara* has for her sake given me the power to help you; so, do as I bid you. Place your dry crust of bread into my mouth, and see what follows." The girl did so, and rather regretfully watched the cow

gulp down the bread, for she was very hungry. But a moment after, the cow opened her large mouth again, when lo! it was filled with the daintiest and most wholesome food! The delighted child ate heartily of it, and being greatly refreshed, lay down beside the cow as she would have done by the side of her own mother.

Things went on like this for many months, and the child thrived so well on the wholesome food thus strangely provided for her, that her shrewd step-mother noticed the change, and suspected some interference with her plans. So one day, she sent her own little girl after her half-sister to watch her movements, and the little spy came upon her just as she was removing the eatables from the cow's mouth and spreading them before her on some leaves on the ground prior to partaking of them.

Our heroine, suspecting nothing wrong in this unexpected visit of her younger sister, gave her a kind welcome, and invited her to a share of the tempting things spread on the ground. The crafty child readily sat down to the meal, and, when she had eaten her fill, rose to go. Before she left, however, the elder sister made her promise not to tell their mother what she had seen and done in the jungle that day. But the ungrateful little thing could not hold her tongue. She related to her mother all about the miraculous powers of the cow, at which the wicked woman flew into a terrible rage, and vowed to destroy the cow before she was a day older! Accordingly, when the farmer came home that evening, she complained of a severe headache, and said that a physician, who had visited her, had prescribed as a remedy the fresh hot blood of a cow to be applied to it. The farmer, thereupon, ran out to get a good cow, but she called him back, and suggested that they could not do better than use the tough old cow that had once belonged to his first wife, and had now grown utterly useless. It was all the same to the henpecked husband, and the poor cow's doom was sealed. The very next morning the butcher was asked to come round with his big sharp knife.

Now, the cow was as wise as any old woman, and when she saw her *protégé's* little sister trip into the fields, she knew what she was sent for, and felt sure that her end was near and inevitable. So she said to her little companion, as soon as the intruder's back was turned: "My child, it is all very well for you so long as I live, but something tells me that my end is approaching, and when I am gone, who will love you and tend you as I do?"

"Then, I, too, shall die," replied the child, weeping and throwing her arms round the old beast's neck, for certainly she was the only friend she had upon earth.

"No, no, it will not come to that," said the cow soothingly, "if you remember and follow my instructions. If ever I die or am killed, and my carcass thrown to the crows, do you take care, child, to collect some at least of my flesh, and bury it into the ground in some unfrequented corner of your father's land. Do not touch this spot for thirty-one days, but after that period is past, if you find yourself in any trouble, come and dig at the spot again, call on me by name, and I shall help you."

The next morning brought the butcher with his knife to the farmer's door, and before the girl could take the good motherly cow to the meadows, she was dragged out and slaughtered, and a pailful of her fresh warm blood was promptly carried to the mistress of the house, who had remained in bed nursing her headache. She immediately issued orders to the butcher to cut up the carcass of the dead beast into ever so many small fragments, and to scatter them to the four winds, so that **no one may make the least attempt to put them together and bring her to life again!** The butcher did as he was desired, but our little heroine, overwhelmed with grief and despair, stole quietly out of the house, possessed herself of a piece or two of the flesh and hurriedly buried it, as she had been instructed.

The poor cow had not been dead and gone many days, when the cruel stepmother again began to invent plans, by which to dispose of her husband's first-born. Among other things she would send her with a large basket into the jungle, and bid her bring it home with her in the evening filled with sticks for fuel.

One day, while going about on her errand, she placed her empty basket on a large stone, and went into a thicket in search of dry sticks, when a gust of wind suddenly swept the basket away. The poor thing beat her breast for fear lest she might lose it and incur her step-mother's displeasure, and ran eagerly in pursuit of it. But the wind was too strong for her, and it carried the basket further and further away, till at last she found herself in quite a strange place, and saw it roll up to the feet of a pious **Brāhmaṇ** engaged in his devotions. As the basket touched his feet, he took it up to the great dismay of our little heroine, who cried piteously and begged him to give it back to her.

Now the **Brāhmaṇ** was no other than **Īsvara** himself, who had come upon earth in this guise for some purpose of his own. He smiled graciously on the poor child, and said as he flung the basket back to her: "Here, **Dēvki Rāni**, take back thy basket. The sun and the moon shall adorn thy brow, and **Padam**¹ deck thy feet. Thou shalt cast thy radiance wherever thou goest, shed pearls for tears, and throw out rubies with thy laughter!"

The young creature hardly comprehended the meaning of these strange words. To recover her basket was all that she desired, and away she flew home with it. But when she went into the presence of her step-mother, what an ejaculation of surprise she was greeted with! What could have worked that transformation in her poor despised step daughter! Her beauty sparkled like lightning and almost blinded the eye of the beholder! What could have brought about such a change in her! Surely the poor girl herself could not tell. But by threats and coaxing administered by turns, her step-mother got out of her the whole story of her adventure in the jungle, and persuaded her to take her half-sister with her to the woods the next morning, and get the same wonderful change worked in her, for be it mentioned the half-sister was as plain as plain could be, greatly to the detriment of her mother's pride. So the next morning our heroine started forth with her basket, accompanied by the younger girl, and duly placed it on the same stone. Presently a high wind arose and carried away the basket, and the younger girl ran after it till it reached the same **Brāhmaṇ** impersonation of **Īsvara**. He caught hold of it as before, but when the girl cried and begged it back, he called her **Mutkuli Rāni**, and tossed the basket back towards her with a curse! The words had a terrible effect upon the girl, for there and then she was transformed into a disgustingly ugly creature, with a horrible squint in her eye, and a frightful hump on her back!

Her elder sister, when she saw this, wept both for pity at her sister's misfortune, and for fear of her mother's resentment, and went up to the **Brāhmaṇ** to entreat him to restore her to her original shape, but to her great dismay he had disappeared! So the two wended their way homewards, and what was the disappointment and chagrin of the mother to see her much-loved daughter many degrees uglier than she had been! She rushed upon our little heroine, and would have killed her on the spot, had she not run away and hid herself for the night.

The next morning she rose betimes, and went to the place where she had buried some of the cow's flesh, for the prescribed period of thirty-one days had now passed. Upon removing the earth that she had piled upon the flesh, she, to her great surprise, discovered a flight of steps leading downwards, and when she came to the end of them, she found herself dragged into the passage by some unseen hand. Lower down and still lower she went, till at last she saw around her a large palace very richly and handsomely furnished, the presiding divinity of which was a middle aged motherly lady, who introduced herself to her as her old friend the cow. This good creature rejoiced greatly to see our young heroine there, and welcoming her cordially, invited her to stay with her for the rest of her life, which she was only too glad to do.

After some days the fame of the marvellous beauty of the cow's *protégé* reached the ears of the **Rāja** of those subterranean regions, a handsome young man, and he sent messengers to ask the cow to give him her adopted daughter in marriage.

¹ The lotus.

The cow, for so we must still continue to call her, consented readily, for what man, short of a Rājā, could be fit mate for one so beautiful, but she stipulated that she must obtain the consent of the girl's father before she could give her in marriage to him. So the Rājā sent his men to invite the farmer into his presence that he might obtain his consent. The farmer's wife, however, felt so highly flattered at her husband being thus bidden into a Rājā's presence, that she too went underground with the messengers, accompanied by her own daughter.

The farmer was duly presented before the Rājā as the beautiful lady's father, and he humbly and most thankfully gave his consent to her marriage. Meanwhile his crafty wife remained with the cow, and, not knowing her in her transformed state, thanked her for befriending her step-daughter, and said that she had been very much grieved at the poor child's unaccountable absence from home, adding that she had always loved her, and had only chastised her occasionally for her own good. The cow, however, knew how much of this to believe, but she shook her head and said nothing, and even allowed her to do all the kind offices, which it is a mother's privilege to perform when her daughter is to be married.

And here the wicked woman saw her opportunity and seized it. On the day appointed for the wedding she herself elected to bathe and dress the bride, and, under pretence of applying some perfume to her head, she thrust a long sharp magic needle, that she had concealed about her person, deep into her head. The poor girl was speedily transformed into a bright little bird, and flew away into the air before any one could know what had happened, and her scheming step-mother at once installed her own daughter in her place, and quickly dressing her in the bridal clothes threw a *chhadar* round her as is the custom, and carried her in her own arms to the side of the bridegroom! The ceremony was then soon performed over them, and the princely bridegroom, without suspecting whom he had married, joyously bore his bride home.

In due course, however, the fraud was discovered, and poor Mutkulī Rānī soon found herself consigned to a dungeon, dark and dismal. But the Rājā's disappointment at the loss of his charmer was so great that he nearly wept his eyes out, and caused every search to be made for her, but in vain. He also threatened the farmer, as well as the cow, with death if they failed to reveal what had become of her, but they protested their entire ignorance of her whereabouts, and the Rājā had therefore to give her up for lost, and to bear his grief as best he could.

Some days after this it happened that a beggar came to the door of his palace and asked for alms, and his servants threw him a copper, as usual, for even a Rājā cannot give more than a copper to each beggar, since thousands come to his door every day. That day, however, the beggar would not go away with what he had got, but said: "What anomalies are to be met with in this world! Within a stone's throw of this place lives a Dhóbī, and at his door I have just got a handful of pearls — real rare pearls — for alms; while here in a king's palace I have been given only a copper coin! Why, judging from what an humble subject of his has given me, I should at least get a cart-load of pearls, if not more, at the Rājā's door! This must indeed be a strange country where a subject is richer or more generous than his sovereign!"

These words of the beggar fell upon the Rājā's ears, and both startled him and wounded his pride. What must be the meaning of them! "Surely, that man's gains must be ill-gotten, since he gave away so lavishly," thought the Rājā, and he forthwith sent his men and had the Dhóbī brought before him. And what a strange and romantic tale did this humble individual unfold to his sovereign! He said that he had long been doing the washing of the Royal household, and that it was not by robbing or killing any one that he had come by his wealth, but that it had pleased Ísvara to bestow his bounty upon him in a miraculous way. On being asked to explain himself, he proceeded in these words:—

"Of late, a little bird has taken to coming and perching on one of my hanging lines, each night exactly at the stroke of twelve, and every time it comes it puts this strange question to

me: 'Arê, Dhôbî, to whom belongs this Râj!' and with an involuntary impulse, for which I cannot account, my lips utter this reply, whether I be asleep or awake: 'To Dêvkî Râni!' At this the bird laughs a sweet ringing laugh like that of a young lady, and with it throws forth from its mouth the rarest rubies that ever were seen."

The Râjâ listened with wrapt attention and surprise, while the Dhôbî continued:—"As soon as it has done laughing, I again hear its voice asking me another question. 'Arê, Dhôbî, who occupies the *gadî* now?' To which I am again compelled to reply instinctively: 'Mutkulî Râni.' At this the little bird sobs and weeps and sheds numberless large bright pearls for tears. After this short dialogue it flies away and I sleep on, taking care to rise before day break and collect the jewels and pearls, for I believe that I have an exclusive right to them."

"Nobody dare dispute your right to them, Dhôbî," said the Râjâ re-assuringly after this frank avowal of the honest fellow, "but what I want is the little bird itself. So let me watch with you to-night, and see if I can contrive to get possession of the sweet prattler."

"O! that can easily be done, Mahârâj, by placing some bird-lime on the line, and throwing a handkerchief over the bird just as it has done speaking," suggested the Dhôbî readily.

That same night the Râjâ went to the Dhôbî's yard with a couple of his attendants, and laid himself down, covered from head to foot, in a sort of bower shaded over by a jessamine creeper, just underneath the very spot where the line on which the bird was wont to perch, was stretched. The Dhôbî had already smeared it with bird-lime, so that there was nothing for the Râjâ to do, but to lie in wait till the bird's arrival.

Exactly at the hour mentioned by the Dhôbî the bird came and perched itself on its favourite line just over the Râjâ's head, and at once began to ask the usual questions: "Arê, Dhôbî, to whom belongs this Râj!" And the Dhôbî, who had all the time been snoring regardless of the Râjâ's presence, replied as before: "To Dêvkî Râni." And, sure as the Dhôbî had said, she laughed a light silvery laugh that went straight to the heart of the young Râjâ, and brought him out of the recess in spite of himself! But the bird heeded him not, and went on: "Arê, Dhôbî, who is the present occupant of the *gadî*?" The answer as before was: "Mutkulî Râni!" And the bird began to sob and weep in a manner that very nearly broke the heart of her listener, and would have flown away, had it not found its tiny feet stuck to the line, and its body covered over with a large cloth thrown over it from behind!

In a twinkling it was a prisoner in the hands of the king, who pressed it to his heart, and walked away with it to his palace, leaving the Dhôbî to rise at his usual hour and collect the rubies and pearls that had dropped from the mouth of his nocturnal guest.

Never was the prince happier than on that morning, as he sat stroking the bird's head, for he felt an unaccountable regard and affection for it. All of a sudden, however, he discovered what looked like a needle stuck into the bird's head, and on pulling it out, what was his joy to find his feathered friend transformed into his own long lost bride!

Between her smiles and her tears — showers of rubies and pearls — Dêvkî Râni related to her lover the trick that had been played upon her by her step-mother. The Râjâ was so angry at this that he forthwith ordered Mutkulî Râni and her mother to be summoned before him, and having had their noses and ears cut off, banished them his kingdom.

He then took Dêvkî Râni into the presence of her kind friend and guardian, the cow, and with her consent, soon celebrated his nuptials with the beautiful lady with due pomp and *éclat*, and lived happily with her ever afterwards.

MISCELLANEA.

SANSKRIT WORDS IN THE BURMESE
LANGUAGE. A REJOINDER.

The first of the objections of Mr. Taw Sein-Ko to what was said under the above head *ante*, Vol. XXII. p. 162, is a reiterated assertion that the words in dispute are in common use. He wisely, however, only quotes in support of this a small number of them, and, even of these, there are but one or two, on which I do not still join issue with him. Surely, Mr. Taw Sein-Ko does not mean to assert that the ordinary Burman uses *chaṅkram* when he says he is going for a walk, or *drap* when he hints that his neighbour's ideas as to his position in society are not warranted by the facts of the case. In the first word (*adhvan*) taken *seriatim* Mr. Taw Sein-Ko practically gives his case away, for the only case he is able to adduce of this word in conversation is in a purely theological connection, and that too in one, which, unless the Burmese think a great deal more about their prospects after this life than strikes the ordinary non-Buddhist observer, is hardly likely to be of every-day occurrence. Moreover, there are plenty of more common equivalents for the meaning mentioned for *adhvan*.

There is, of course, a certain vagueness in the expression "common use," and words that may by one person be considered to fall under this head may by another be considered to be of but rare occurrence, the confusion arising from the exact meaning to be applied to "common." To take an example at random from the English language the word "eleemosynary" is one understood by persons possessing a good education and in certain circles (those connected with the administration of charities, as well as those taking an interest in the social problems of the day): it may even be said to be in 'common use.' At the same time it cannot be said to be so as regards the mass of the people generally, and as a matter of fact it would not be understood by the majority of those to whom the word 'educated' can fairly be applied. My contention is that the Sanskrit words under discussion occupy very much the same position, *i. e.*, they are understood and are, perhaps, in common use in a few small educated

¹ As regards *mōr* in Mrang? *mōr*, I rather doubt whether it is really an equivalent for *Mēru*. The *r* is probably added; *cf.* the spelling *mōgh* = the sky, where the *gh* is added on a false analogy to the Pali *mōgha*. [Mr. Houghton will find it difficult to persuade scholars of the truth of the last assertion: *e. g.*, Bur. Rājagrō = Skr. Rājagriha. — Ed.]

² [Does not this argument cut both ways? If the

circles, but that the great majority are truly "caviare to the general."

As regards the word *amraik*, Mr. Taw Sein-Ko has not given a tittle of evidence in support of his assertion that *amṛita* became *amrōk* in Northern India, nor has he in any way attempted to controvert my argument, based on philological grounds, as to its late introduction. Had he done so, it might have been worth while to discuss seriously the original sound in the Burmese language of that vowel, which is now sounded as *ō* when final and *ai* when penultimate. There are excellent grounds for supposing that neither of these two sounds represent the former pronunciation, but it is scarcely necessary to enter on the matter here.¹

Coming to the next word (*abhishēka*), Mr. Taw Sein-Ko's disparagement of my argument as being "based on the mere morphology of words," is not very clear, nor does he appear to have, in any way, controverted it. My position in reference to this, as well as to other words, is that the Burmese language has changed its pronunciation since it was reduced to writing, and that foreign words, transliterated according to the first pronunciation, were introduced before those transliterated according to the later one, and no amount of assertions as to the use of particular words avails, in any way, to controvert this argument. The only adequate reply to it possible would be the production of an old, extensive, and fairly popular literature, the approximate dates of the different works being known, proving the contrary, and there seems little possibility of such a literature ever being unearthed.²

Merely observing that the two examples quoted of the 'common use' of *chakrā* by Mr. Taw Sein-Ko shew evidently, as has been suggested above, that his ideas and mine as to what words can be legitimately so described are widely different, I would pause to inquire his objection to my expression "the old speakers of Pāli." Perhaps "those who spoke Pāli in former times" might be better turned, but is not this purely verbal quibbling?³

The authorities as to the supposed Sanskrit word *chaṅkram* seem to be divided. Perhaps some

literature which will disprove Mr. Houghton's argument is wanting, the proof of it must also be wanting. — Ed.]

³ [But did Mr. Taw Sein-Ko mean any verbal quibbling? Was he not poking fun at Mr. Houghton for supposing that there were "old speakers of Pāli," or "those who spoke Pāli in former times," in such a connection as the present? — Ed.]

of the readers of the *Antiquary*, who have made a speciality of the study of Saṅskṛit, may be able to enlighten us on the subject. Mr. Taw Sein-Ko has completely misstated my argument concerning the relative antiquity of Saṅskṛit and Pāli derivatives. It is briefly that where one is found to be in common use and the other is relatively rarely used, the former must be inferred to have been the first introduced into the language.* This argument is not, of course, a conclusive one, but its validity is in no wise impaired by the two or three isolated words quoted in this connection by him.

The allusion to Arakan is not very happy, as although it is not now a seat of learning' it is notorious that the Arakanese have, from their isolation, preserved better the older pronunciation of the language than the Burmese proper. The matter is, however, the more beside the point, as I went out of way to shew from cognate languages a legitimate example of the change of final *l* in *n*.

I cannot admit, except to a very limited degree, the argument from the employment of Saṅskṛit derivatives in certain Burmese translations of Indian works on religion, etc. It is notorious, in English and other languages, that learned people have a weakness for the most recondite words available, preferring Greek to Latin, and Latin to Anglo-Saxon, and there is no reason to suppose that the Burmese *literati* were or are exempt from this weakness.

The question as to whether the Saṅskṛit derivative *parissad* was first brought into common use by political rather than religious influences is one which it is impossible to decide without further evidence, and no useful purpose can, therefore, be served by a further discussion now of this word.

As regards the remarks under the word *Rishi* I must disclaim any intention to impute "pride or conceit" to Buddhist monks in particular, they being in my estimation a very estimable and well-conducted body of men according to their lights. At the same time they are only human, and the maxim, *homo sum, nihil humanum ab me puto*, applies to them as well as to other people. I admit that the use of the word "monk" in this connection in my former article was somewhat loose ("holy person" would have been better), but the argument is not affected thereby.

* [Then if Skr. deriv. *drap* is a synonym of the Pāli deriv. *ḍṇ* (*ante*, Vol. XXII, p. 162), it is a good instance to quote because their relative "common use" is a point capable of being tested. — Ed.]

The existence of Saṅskṛit and Pāli derivatives together is, of course, susceptible of the explanation given by Mr. Taw Sein-Ko, but it would seem much more probable that they are formed on the analogy of the linked words so common in the Burmese, Chinese and cognate languages, sometimes to express a new shade of meaning and sometimes merely to help out the "accentual rhythm" of the sentence. Anyway their existence does not help out the argument one way or the other.

As regards *samuddarā*, there are plenty of books in which the vernacular *pinlè* is used for "sea," and not this word. Further, I do not think that even Mr. Taw Sein-Ko will assert that it is in common use in conversation rather than *pinlè*. In granting that *samuddarā* is occasionally used in its literal sense instead of *pinlè* in books, there is no comparison as to the relative use of the two words in Burmese. Now, the latter people did not push their way down to the sea until comparatively recent times, long after the introduction of Buddhism (I speak subject to correction, not having a book of reference by me), so that, if the Saṅskṛit word in question had really been introduced at an early epoch, it is difficult to understand why it should not be the current word now for "sea" or "ocean." From the direction of the Burmese immigration, it is evident, indeed, that the word *pinlè* can only be a (comparatively) recently coined one, and, in the absence of direct testimony to the contrary, it must be presumed, under the circumstances, that there was no word previous to it to express the same idea.

As regards *sattvā* I still affirm the probability of my previous argument, and fail to see what the occurrence of this word, in a by-no-means particularly ancient⁵ inscription, has to do with the case.

In assuming that Mr. Taw Sein-Ko was the first to entitle *Sakra* the "Recording Angel of Buddhism," it appears that I was in error, but two blacks do not make a white, and the fact remains that the said "Recording Angel," if he can be called such, is simply the old Hindu god *Indra* metamorphosed.⁶

The reply of Mr. Taw Sein-Ko is interesting on two grounds, the first being the theories put forward by him on the source of Burmese Buddhism. The possible truth of these theories I

⁵ [That depends upon what is called "ancient:" in Burma the date quoted, 1223 A. D., is important. — Ed.]

⁶ [But did not this occur before Buddhism came into Burma at all — whether from the North or the South? — Ed.]

have no intention of controverting, but it certainly seems to me that the linguistic evidence on which they rest is of the flimsiest description, and points, so far as it goes, directly the other way. It is quite possible that further research may modify, if not altogether change, the complexion of that evidence as at present known to us, or, again, that the theories mentioned may represent what actually happened, and yet the prior use of the Sanskrit books have left no trustworthy traces in the language. It is a common-place fact that in analytical reasoning we must be very careful of our facts and of the inferences legitimately deducible from them before we can safely found any general hypothesis on them, and in no department is this caution more necessary than in the science of language. Bearing this in mind, it certainly seems to me that the linguistic arguments in favour of a prior use of Sanskrit are neither sufficiently numerous nor trustworthy at present to support any inferences whatever in that direction; but this, of course, does not refer to other evidence, such as that relating to the form of pagodas, etc.

The second point of interest in Mr. Taw Sein-Ko's paper is the somewhat startling light it throws on the proceedings of the Text-Book Committee. The facts related under the heading of *parissad* might well have been inserted elsewhere under the heading of "Folk Etymology," but, joking apart, it is certainly preposterous that the future spelling of Burmese should be laid down by a majority of *sayás*, whose ideas in philology were of the kind mentioned. There are grave grounds for doubt as to whether the scientific study of the Burmese language had reached that point when an authoritative statement on the spelling of doubtful words might advantageously have been made, or, at any rate, care might have been taken to form the committee of a majority of persons with some training in philology. Perhaps even now, if Mr. Taw Sein-Ko, or other member of the committee, will favour the public with further disclosures as to the arguments used by the native *sayás* in cases where their opinion over-ruled the more

intelligent part of the committee, it may not be too late by means of a free discussion to get the spelling altered.⁷

BERNARD HOUGHTON.

A CUMULATIVE RHYME ON THE TIGER.

Text.

Talia maliã wâgô mânzã pâniã dêvalã gê,
Pânië piuni wâgô mânzã santôsã zhãilã gê,
Santôsã hôuni wâgô mânzã dhôlië baisalã gê,
Dhôlië baisûni wâgô mânzã gazrân lãgalã gê,
Gazrâtãin gazrâtãin wâgô mânzã pânerñin dêkhlilã
gê,
Pânerñin dêkhûni wâgô mânzã pâradiã sânkilã gê,
Pâradiã sânghûni wâgô mânzã bandûkhê nêmilã gê,
Bandûkhê nêmunî wâgô mânzã gôlië mârîlã gê,
Gôlië mârûni wâgô mânzã dharnië pârilã gê,
Dharnië pârunî wâgô mânzã rasië bândilã gê,
Rasië bândûni wâgô mânzã ârië ghâtalã gê,
Ârië ghâlûni wâgô mânzã khândië ùchlilã gê,
Khândië ùchlûni wâgô mânzã darbârântu nêlã gê.

Translation.

To the tank my tiger for water descended;
Drinking water, my tiger felt happy;
Feeling happy, my tiger in the cave sat;
Sitting in the cave, my tiger began to play,
Playing, playing, my tiger the water-woman saw;
The water-woman seeing my tiger, the hunter was
informed;
The hunter being informed, my tiger with the
gun was aimed at;
Aimed at with the gun, my tiger with a bullet was
killed;
Killed with the bullet, my tiger on the ground
was thrown;
Thrown on the ground, my tiger with a rope was
bound;
Bound with a rope, my tiger on a pole was slung;
Slung on a pole, my tiger on the shoulders was
lifted;
Lifted on the shoulders, my tiger to the *darbâr*
was carried.

This is a popular song among the East Indians in Salsette, and is sung on festive occasions, including marriages and christenings.

Bombay.

GEO. FR. D'PENHA.

CORRESPONDENCE.

VADDAVARA.

In connection with the discussion (*ante*. Vol. XXII. pp. 111 and 251) as to what day of the week is indicated by the term *Vaddavara*, and

⁷ [It may help the present controversy for me to state here that by far — by very far — the two oldest inscriptions yet unearched at Pagan are: (1) in North Indian 7th or 8th Century characters; this is filled with Sanskrit words and expressions mixed with those in

the meaning of *vaddã*, I would draw attention to the following interesting passage from Kamada literature, which has been brought to my notice by B. Śrīnivās Ayyangār, one of my assistants.

another language not yet determined: (2) in Gupta characters and dated in the second Gupta Century, = 400-500 A. D.; this is in Sanskrit. I hope in due course to have the publishing of both inscriptions in this *Journal*. — Ed.]

It occurs in Ranna's poem called *Sāhasa-Bhīma-Vijaya*, or *Gadā-yuddha*, written at the end of the tenth century, the hero of which is the Chālukya prince Satyāśraya. The quotation forms the 26th *padya* of the 3rd *āvāsa*.

Kalaśajan intum kolisida |
khalane gaḍam Dharmma-nandanam krūra-
dinam- ||
gaḷa pesaram mareyisi Mañ- |
gaḷavāram Vaḍḍavāram embante valam ||

'Having so caused Kalaśaja to be slain, is not the son of Dharma base? Even as disguising the name of evil (or unlucky) days in calling them Mañgaḷavāra and Vaḍḍavāra.'

The reference is doubtless to a common saying that Tuesday, which is *amañgala* or inauspicious, is called Mañgaḷavāra, and that Yudhishtīra, who was (in this instance) *adharmā* or unjust, is called Dharma-rāja. But as far as the meaning of Vaḍḍavāra is concerned, the passage demands that it

should be a name of auspicious import applied to a day which is really inauspicious. Now these conditions are exactly fulfilled in the case of **Saturday** (not **Friday**), provided we can interpret *vaḍḍa* as a word of good omen. On the analogy, therefore, of *baḍḍi* (interest on money) from *vṛiddhi*, we may derive *vaḍḍa* from *vṛiddha*, which signifies 'old, full-grown, large, augmented,' &c. This is sufficient for our purpose, for growth and increase are recognized signs of prosperity and good fortune. The idea of maturity is also not inappropriate as applied to the last day of the week. We seem, therefore, justified in concluding that **Vaḍḍavāra** means **Saturday**.

The terms *vaḍḍa* thus explained will equally apply to a great merchant, to the principal taxes or to a famous village, — the various connections in which it appears in inscriptions.

LEWIS RICE.

Bangalore, 10th January 1894.

NOTES AND QUERIES.

BUDDHIST CAVES IN MERGUI.

Referring to my "Notes on Ramannadesa," *ante*, Vol. XXII. p. 327 ff., I have lately been sent, through the kindness of Mr. H. G. Batten, Deputy Commissioner of Mergui, three ancient images of the Buddha found in that District. One is of wood, very much eaten away; one of iron or bell metal, so eaten away as just to prove by its appearance that it was an image of the Buddha; and one of some such mixture as the "tutenague,"¹ or white copper, of the old travellers. This last is still in good preservation, and had been either cast or stamped. All three bear a strong family likeness in general shape to those found by myself in the Caves about Maulmain.

These three images were found in the extreme south of Burma on the banks of the Lēnyā River and in a Cave, and so are valuable to prove the spread of the cult of the Buddha in Caves.

The finder was Maung Maung, a Township Officer of the Mergui District, who writes of the find thus:—

"In the Pratān Caves on the left tributary of the Lēnyā River I found these remains. Tradition asserts the existence in this neighbourhood of the site of an ancient City, called Kosambi,² which was destroyed about the middle of the 14th Century A. D. by the Great Thai (Shān) Race, who invaded the country from the north-east. I found vestiges of cultivation, but no remains beyond those now sent."

R. C. TEMPLE.

¹ See Yule, *Hobson-Jobson*, s. v. Tootnague.

² [There are "Kosambis" all over Burma. They merely refer to the habit of giving classical names to old

SANSKRIT WORDS IN THE BURMESE LANGUAGE.

Rājagrīha — *Yazājō*.

The Burmese word for the famous Buddhist site is written **Rājagrō** and pronounced **Yazājō**. The Sanskrit name of the place is, of course, **Rājagrīha** and the true Pāli name is **Rājagaha**. The Burmese *grō* cannot be got out of *gaha*, though it is the natural representative of *grīha*.

Here then seems to be a clear instance of a famous name in constant use, connected with religion in Burmese, the Sanskrit form of which is preferred to the Pāli, pointing almost certainly to a Sanskrit usage anterior to Pāli usage in Burmese.

Bigandet, *Life and Legend of Gaudama*, Or. Ser. Ed., Vol. II., p. 181, practically admits the Sanskrit form when he writes:— "**Radzagio** or **Radzagihra**, was the capital of Magadha or South Behar." Compare with the above statement the following from Fausböll's *Jātaka*, Vol. I. p. 143, *Lakkhañāṭaka*:—"Atitē Magadharatthē **Rājagahanagarē** ēko Magadharājā rajjam kārēsi," which Rhys Davids, *Buddhist Birth Stories*, p. 195, paraphrases:—"Long ago, in the city **Rājagaha**, in the land of Magadha, there ruled a certain king of Magadha."

This instance seems dead against Mr. Houghton's argument, *ante*, p. 165, and *J. R. A. S.*, 1894, p. 411 f., that *Mōr* does not, in Burmese, represent *Mēru* and that *mōgh* does not represent *mēgha*, for there we have *grō* representing *grīha*.

R. C. TEMPLE.

sites in order to give a home to classical stories in their own land, which is so strong in the Burmese.—R. C. T.]

THE SAMACHARI-SATAKAM OF SAMAYASUNDARA AND PATTAVALIS
OF THE ANCHALA-GACHCHHA AND OTHER GACHCHHAS.

BY JOHANNES KLATT.

(Revised with Additions¹ by Ernst Leumann.)²

1. The Sāmāchāri-satakam.

THE Sāmāchāri-satakam was composed in Sāmvat dvi-muni-ṣaṭ-prāleyarochis 1672 (A. D. 1616) in the city of Meḍatā by Samayasundara-gaṇi. The author was a pupil of Sakalachandra of the Rīhaḍa-gotra, whose preceptor was Jinachandra-sūri, from Sāmvat 1612 to 1670 sūri of the Bṛihat-kharatara-gachchha. The work was begun in Siddha-purī (Mūlatrāṇapura) in Sindhu-deśa and was finished three years later in Meḍatā (Sukhakara) under Jinasiṅha-sūri, from Sāmvat 1670 to 1674 sūri of the same gachchha. It contains 5 prakāśas and 100 chapters (252 leaves). The date of the MS. is "vidhu-vasu-rasa-śaśin" 1681 (A. D. 1625) and it was written in the reign of rāula-Kalyāṇadāsa by Thāharū, son of Śrīmalla.

The text begins with the śloka :

Śrī-Vīraṃ cha gurum natvā smṛitvā gachchha-paramparām |
Praśnottara-śata-granthaṃ vakshye śāstrānusārataḥ || 1.

This verse proves that the work has also the title of Prasnottara-śata.

A number of the chapters have special names, viz. : — 11, dvidalagrahaṇādḥikāra. 12, saṅgarapha-pramukhāṇām dvidalatvādḥikāra. 13, śrāvakaṇām pānakākāra-nishedha. 15, śrāvakaṇām ekādaśa-pratimā-vahana-nishedhādḥikāra. 21, jāta-mṛitaka-sūtaka-piṇḍa-nishedhādḥikāra. 22, tassa dhammassa kevali-paṇnattassa nishedhādḥikāra. 36, sāmāyika-vaśaṇādḥikāra. 38, 45-āgama-sthāpāna. 39, jina-pratimā-pūjādḥikāra. 40, jina-pratimā-sthāpanādḥikāra. 41, jina-pratimā-pūjā-phala. 44, deva-sthiter api puṇyatvādḥikāra. 45, yogopadhāna-vahanādḥikāra. 48, pūrvāchārya-grantha-saṃmati. 49, śrāvakaṇām mukha-vastrikā. 50, dvitīya-

¹ Chiefly derived from the newly acquired Berlin MSS. which I examined in the Autumn of 1893. I have also arranged alphabetically the list of quotations from the *Sāmāchāri-sataka* (see *post*, p. 170, l. 4 from bottom to p. 174), which Klatt had prepared in the order of the leaves (1b, 2b, etc.)

² I cannot publish this paper of my friend, Johannes Klatt, without noting that it is, with the 'Note' attached to it, and published *post*, p. 183, the last contribution that can come from his pen. Besides these he has left behind him the *Jaina-Onomasticon*, a huge composition, for which, I am sorry to say, I have as yet not been able to do more than to arrange the parts and have them bound into eight stately volumes. Klatt himself was never able to do more towards the publication of this great work than to prepare finally for press a sample of work, which (prefaced by our common master, Prof. Weber) appeared under the title :—'Specimen of a literary-bibliographical Jaina-Onomasticon, by Dr. Johannes Klatt, Leipzig, 1892, printed by O. Harrassowitz.'

In thus taking leave of the eminent Indianistic Chronicler and Bibliographer, we are the more sensible of the irreparable loss caused by his disappearance from Literature, as a year or two more of work would have allowed him to complete what has been slowly growing into shape in his study during the past ten years. Meanwhile it is some satisfaction to point to the other results of Klatt's Librarianship and scholarship, and to be able to state that, short as his career was, his unwearied zeal has resulted in work of capital importance to the Indian Department of the Royal Library at Berlin, to Indian Bibliography, and particularly to Jain Studies.

The chronology of his life, presented by way of one of the *Pattāvalis* so happily brought to light by his researches, is as follows :—Johannes Klatt : born 1852 A. D. as the son of the postmaster of Filehne (in the Prussian province of Posen); *dikshā* (matriculation) at the Berlin University 1868; after four years' study there, he took his Doctor's degree by presenting (see Boehtlingk's *Indische Sprache*, 2nd ed., Part III. Preface) a paper on 'Chāṇakya's Sentences' to the University of Halle; 1873 'Volunteer' at the Berlin Royal Library (still earning his living for a couple of years as official stenographer in the Prussian House of Commons), 1880 'Custos,' 1888-92 (nominally also 1893) 'Librarian.'

He contributed papers to the following periodicals: *Journal of the German Oriental Society*, *Vienna Oriental Journal*, *Indian Antiquary*, *Transactions of the Royal Academy of Berlin*, *Centralblatt für Bibliothekswesen*. For the German Oriental Society he also wrote, in its *Yearly Reports* for 1880 and 1881, the article 'Vorderindien' (Upper India), and for the same Society he compiled, with Prof. Ernst Kuhn, the 'Oriental Bibliography' from 1883 to 1886 (one volume per annum). The eminent services of Klatt to the Royal Library at Berlin can only be fully appreciated by one who has for some time worked in its rich stores of Indian prints and manuscripts. For the acknowledgment of Klatt's contributions to Prof. Weber's *Second Catalogue* the reader is referred to the Preface of its Third Part, p. viii.

vandana-pradāna. 51, kulāni. 52, maṅgala. 54, śṛiṅgūṭakā. 55, prāsuka-vichāra. 56, sachittāchūrṇa-vichāra. 59, daivasika-rātrika-pratikramaṇam kiyat-kālam yāvach chhudhyati vichārah. 60, pañchamyāḥ parvatva. 62, Jinavallabha-sūri-sāmāchārī (40 v.). 63, Jinadatta-sūri-sāmāchārī (30 v.). 64, Jinapatti-sūri-sāmāchārī (69 v.). 65, vyavasthā-patra. 69, pada-sthāna-vyavasthā-vidhi. 70, anuyoga-dāna-visarjana-vidhi. 71, bhavana-devatā-kāyotsarga. 73, locha-kārāṇa-vidhi. 79, asvādhyāya-vichāra. 80, chaitra-pūrṇimā-deva-vandana-vidhi. 81, guru-stūpa-pratishṭhā-vidhi. 82, śrāvākāṇam devatāvasara-sthāpanā-pūjā-vidhi. 83, kalpa-trepottāraṇa-vidhi. 84, pratikramaṇānukrama. 85, paushadha-karaṇānukrama. 86, dikshā-lāna-vidhi. 87, vāchanā-vidhi. 88, utkshepa-vidhi. 89, nikshepa-vidhi. 90, nitya-kartavyatā. 100, śānti-vidhi.

One of the most interesting chapters (f. 356-376) is that detailing the **dispute between Jinachandra-sūri** (Samvat 1612-70, Kharatara) and **Dharmasāgara** (Tapā) in Samvat 1617, kārttika sudi 7 śukra-vāre, in Anahilla-pattana, where the preceptors of the 84 gachchhas assembled, as to whether **Abhayadēva**, the author of commentaries on the 9 āngas, belonged to the Kharatara-gachchha. The chapter names the following gachchhas and preceptors: sāsha-bhāṭṭāraka-Karmasundara-sūri 1. Siddhāntiyā-vaḍa-gachchhāthī śrī-Thirachandra-sūri 5 (!). śrī-Kalyāṇaratna-sūri 6. Siddhāntiyā-vaḍa-gachchhā śrī-Makṣasāgara-sūri 8 (!). Pimpaliyā-gachchhe Vimalachandra-sūri 9. Traṅgaḍiyā-pūnamiyā-gachchhe śrī-Udayaratna-sūri 10. Dhandheriyā-pūnamiyā-gachchhe śrī-Saṁnyamasāgara-sūri 11. Katabapurā-tapā-gachchhe Vidyāprabhasūri 12. Bokāḍiyā-gachchhe Devānanda-sūri 13. Siddhāntiyā-gachchhe puṇyāsa-Pramodahaṁsa 14. Pālhaṇapurā-gachchhe śākhā Tapā-gachchhe vā Raṅganidhāna 15. Āñchala-gachchhe Bhāvaratna 17 (!). Chhāpariyā-pūnamiyā-gachchhe paṁ° Udayaratna-rāja 18. Sādhu-punamiyā-gachchhe vā° Nāgā 19. Maladhārā-gachchhe paṁ° Guṇatilaka 20. Osavālā-gachchhe paṁ° Ratnaharsha 21. Dhavalīparva-āñchaliyā-gachchhe puṇyāsa-Raṅgā 22. Chitrāvāla-tapā-gachchhe vā° Kshamā 23. Chintāmaṇiyā-pāḍā vā° Guṇamāṇikya 24. Āgamiyā upādhyāya-Sumatiśekhara 25. Vegaḍā-kharatara paṁ° Padmamāṇikya 26. Vṛihat-kharatara vā° Muniratna 27. Chitrāvāla-jāṅgīvāḍai paṁ° Rājā 28. Korāṇavāla-tapā-gachchhe chelā-Hāmsā 29. Vichāmvandanīkashi Rāluḍyā 30. Āgamiyā Mokala 31. Kharatara upādhyāya-Jayalābha 32. Sāshi-osavālā-gachchhe paṁ° Śihā 1. Āñchala-gachchhe śrī-Lakshminidhāna 2. Vṛihach-chhālīya-tapā-gachchhe śrī-Saubhāgyaratna-sūri 3. Vaḍa-gachchhe upādhyāya-śrī-Vinayakuśala 4. Korāṇavāla-gachchhe paṁ° Padmaśekhara 5. Pūrṇimā-pakshe paṁ° Ratnadhīra-gaṇi 6. Bharuyachchhā-gachchhe paṁ° śrī-Ratnasāgara 7. Maladhārā-gachchhe Kshamāsundara 8. Āñchaliyā Pūrṇachandra 9.

The names of 17 paṭṭāvalis are also quoted, viz.:—1. śrī-Tapā-gachchhīya-śrī-Hemahaṁsa-sūri-kṛita-Kalpāntarvāchya. 2. Bhāvahāḍā-kṛita-Guru-parva-prabhāvaka-grantha. 3. Tapā-laghu-śākhā Laghu-śākhā-paṭṭāvalī. 4. Tapā-kṛita-Āchāra-pradīpa (by Ratnaśekhara-sūri). 5. Saṁdeha-dolāvalī Kharatara-grantha. 6. Kumāragiri-sthita-Tapā-sāmagrī-sādhu-paṭṭāvalī. 7. śrī-Jinavallabha-sūri-kṛita-Sārdha-śataka-karmagrantha. 8. śrī-Chitrāvāla-gachchhīya-śrī-Dhaneśvara-kṛita-vṛitti-paramparā-sādha (composed Samvat 1171). 9. Kalyāṇakarātana-sūri-chirantana-ṭippanaka-dvaya. 10. Chhāparishā-pūnamiyā-paṭṭāvalī. 11. Sādhu-punamiyā-paṭṭāvalī. 12. Guru-parvāvalī-grantha. 13. Prabhāvaka-charitra (śloka 15). 14. śrī-Abhayadēva-sūri-charitra (55 thī 95 śīma). 15. Pallīvāla-gachchhīya-bha°-Āmadēva-sūri-Prabhāvaka-charitra. 16. Pimpaliyā-Udayaratna prārambheṇa Jivānusāsana. 17. Tapā-śrī-Soma-sūri-rājye kṛitopadēsa-sattarī-grantha (composed Samvat 1412 by Somadharmagaṇi).

In the remaining chapters of the compilation the following works, authors and dates (presented here in alphabetical order) are quoted:—

20a, Ajita-sūri, 90a, Ajitadēva-sūri, of the Chandra-gachchha, composed Yoga-vidhi-prakaraṇa, s. 1273, tri-saptaty-adhika-dvādaśa-śata-varshe.

30a, Abhaya(dēva)-sūri's of the Rudrapaliya-gachchha Vijayanta-vijaya-kāvya (122 ślokas), composed Samvat 1278, ashṭa-saptaty-adhika-dvādaśa-śata-varshe.

- 23b, Ambaḍa-muni's Ārūdhya-vena-stuti, under the name of Shaṭ-kalyāṇaka.
- 92a, Rishabhadēva-śishya's Aṣṭāpada-pratishṭhā.
- 67a, Ānanda-sūri's vṛitti on Pravachana-sāroddhāra-gāthārdham.
- 242b, Ārādhana-patākā.
- 3a, Āvaśyaka-laghu-vṛitti and pūrvāchārya-vinirmita-śrī-Āvaśyaka-chūrṇi.
- 35b, Upadeśa-taraṅgiṇi.
- 72b, Upāsaka-pratimā-prakarāṇa.
- 91a, Umāsvāti-vāchaka's Pratishṭhā-kalpa. 197b, U.'s Pūjā-prakarāṇa.
- 22a, Kalpādhyayana-nirukta, composed Saṁvat 1325, tattva-guṇendu-varshe by śrī-Vinayendu (*i. e.*, Vinayachandra). This notice is exact as may be seen from the Poona MS. of the gloss (Kielhorn's *Report*, 1880-81, p. 76, No. 371). It is a short commentary (of 418 Granthas only) on the so-called Kalpasūtra, *viz.*, on the Paryuṣaṇā-kalpa (published by Jacobi); its full title (at the end of the Poona MS.) is *Paryuṣaṇākālpādhyayanasya katichid-durgapada-nirukta*.
- 58a, Kālakāchārya-kathā atijirṇā, 369 ślokas.
- 58b, Kālakāchārya-kathā, Aṇahilla-pattane Pimpaliyā-kharatara-bhāṇḍagārāntarvartini, tat-prati-prānte cha punar idam api likhitam asti, yathā śrī-Kharatara-gachchhe śrī-Jinachandra-sūri-patṭe śrī-Abhayadēva-sūri-hetan sādhu-Jayasinhena śrī-Kalpa-pustikā likhāpitā.
- 52b, 62a, 88b, Tapā-gachchhādhirāja-bhaṭṭāraka-śrī-Hiravijaya-sūri-prasādīkṛita-Praśnot-tarasamuchchaya, tach-chhishya-paṇḍita-Kirtivijaya-gaṇi-samuchchita, paṁ° Vishṇarshi-gaṇi-kṛita-prathama-praśna, paṁ° Guṇavijaya-gaṇi-kṛita-navama-praśna, paṁ° Jagamāla-gaṇi-kṛita-trayodaśa-praśna.
- 24b, Avachūri on the Kalpa-sūtra, by Kulamaṇḍana-sūri of the Tapā-gachchha, and
- 59a, K.'s Vichārāmṛita-saṁgraha.
- 25a, Guṇachandra-gaṇi's Vira-charitra (22b, Hira-charitra, prak.), pañcha-viṁśaty-adhika-dvādaśa-sahasra 12025-pramāṇa, composed Saṁvat 1139, ekona-chatvāriṁśad-adhikaikādaśa-śata-varshe. 25b, Guṇachandra, pupil of Sumati-vāchaka, pupil of Prasannachandra-sūri, pupil of Abhayadēva-sūri navāṅga-vṛitti-kāra. (Peterson, III. *Rep.* p. 17, App. p. 305-6, has Guruchandra, which is a mistake).
- 91b, Gautama-pṛichchhā-ṭikā.
- 14a, Chandra-sūri's vṛitti on Shaṭ-āvaśyaka. 167ab, Ch.'s Yoga-vidhi. 18a, śrī-Śrīchandra-sūri's vṛitti on Pratikramaṇa-sūtra (chapter sāmāyikādhikāra).
- 69b, Charcharī-grantha.
- 70a, Chaitya-vandanaka-vṛitti; see also Dharmakīrti.
- 23a, Sulasā-charitra (sarga 6 with the name Samyaktva-parīkshaṇa), 700 ślokas, by Jayatilaka-sūr of the Āgamika-gachchha.
- 72a, Jina-kalpa-vyavachchheda.
- 5b-6a, "Jinagutto Navakāra-purassaraṁ kāṇa Nisīham."
- 67ab, Jinadatta-sūri's Utsūtra-padodghaṭṭana-kulaka.
- 69b, Jinadatta-sūri's Prabodhodaya-grantha.
- 69b, Jinapatti-sūri's Prabodhodaya-grantha.
- 20b, Jinapatti-sūri (died Saṁvat 1277) of the Khar.-gachchha, Dvādaśa-kulaka-vṛitti (v. 1-12 communicated). 63b, J.'s Sāmāchāri.
- 92b, Jinaprabha-sūri's Yoga-vidhi, composed Saṁvat 1273, tri-saptaty-adhika-dvādaśa-śata-varshe.
- 99a, Jinaprabha-sūri's (Saṁvat 1349-69) Siddhānta-stava.
- 15a, Jinavallabha-sūri's Paushadha-vidhi-prakarāṇa.

- 79*b*, Vallabhajina(= Jinavallabha)-sûri's Paushadha-vidhi-prakarana.
- 85*a*, Jinavallabha-sûri's bṛihad-vṛitti on Saṅgha-paṭṭaka. 166*b*, J.'s Śrâddha-kulaka.
- 64*a*, śrî-Jesalameru-bhâṇḍâgâre sam° 1215 likhita-pustikâ.
- 105*a*, âchârya-Valabhya's (!) Jyotiḥ-karaṇḍaka-sûtra. 104*b*, -vṛitti.
- 58*a*, śrî-Kâlikâchâryair âchîrṇatvât yad uktaṁ Ṭhâṇâ-vṛittau śrî-Hemâchârya-guru-śrî-Dêvendrachandra-sûribhiḥ.³
- 71*b*, Taruṇaprabha-sûri's bâlâvabodha on Shaḍ-âvaśyaka.
- 72*a*, śrî-Tilakâchârya's Sâmachâri-grantha. 187*b*, śrî-Til.'s Âvaśyaka-vṛitti.
- 35*b*, granthân śrî-Tilakaś chakâra vividhâś Chandraprabhâchâryavat.
- 40*b*, Dêva-sûri's Sâdhu-dina-charyâ. 60*a*, -vṛitti; see also s. v. Sthânânga.
- 4*b*, Devagupta-sûri's chirantana-vṛitti on Nava-pada, composed Saṁvat 1070, saptaty-adhika-sahasra-varshe.
- Dêvachandra-sûri, see s. v. Ṭhâṇâ-vṛitti and Sthânânga.
- 31*a**b*, Dêvabhadrâchârya's Pârsvanâtha-charitra, 11167 śloka, composed Saṁvat 1168, vasu-rasa-rudra-varshe, first copy written by Amalachandra-gaṇi. Succession list: Chandra-kule Vardhamâna, etc., up to Prasannachandra-sûri, pupil of Abhayadêva-sûri. P.'s pupil Sumaty-upâdhyâya, author of Saṁvega-raṅga-śâlâ (Peterson, III. Rep. App. p. 64, l. 4 fr. b., has mâlâ instead of śâlâ), Vîra-charita, Kathâ-ratna-kośa. Dêvabhadrâ, Saṁvat 1168.
- 47*b*, Dêvendra-sûri and Vijayachandra-sûri, pupils of Jagachchandra-sûri, Tapâ, Saṁvat 1285 in Vijâ-pura.
- 7*a*, Devendra-sûri (of the Tapâ-gachchha), vṛitti on Śrâvaka-dinakṛitya-sûtra, and Viśesha-vishaya, and 9*b*, vṛihad-vṛitti on Dharmaratna-prakarana.
- 30*b*, Dêvendra-sûri (of the Rudrapalliya-gachchha), vṛitti on Praśnottara-ratna-mâlâ, composed Saṁvat 1429, ekona-triṅśad-adhika-chaturdaśa-śata-varshe.
- 119*b*, Dêvendra-stava.
- 236*b*, Dhanapâla-panḍita-râja-paramârhatâ's Śrâvaka-vidhi.
- 34*b*, Dhaneśvara-sûri of the Chitrâvâla-gachchha, composed a vṛitti on Sârdha-śata, Saṁvat 1171, eka-saptaty-adhikaikâdaśa-śata-varshe.
- 7*a*, Dharmakîrti-mahopâdhyâya, pupil of Dêvendra-sûri, composed Chaitya-vandanaka-bhâshya-vṛitti under the name of Saṅghâchâra.
- 78*b*, Dharmakîrti-upâdhyâya's (Tapâ) vṛitti on Saṅghâchâra.
- 31*b*, Dharmaghosha-sûri, Abhayadêva-sûri-saṁtâniya, erected Saṁvat 1293 a statue of Śântinâtha.
- 35*a*, vâdi-Dharmadêva-sûri of the Chitrâvâla-gachchha.
- 58*a*, Dharmaprabha-sûri's Kâlakâchârya-kathâ, 56 gâthâs, composed Saṁvat 1389, aikâshṭayaksha-varshe.
- 9*b*, Dharmabindu-vṛitti.
- 12*b*, Dharmavidhi-prakarana-vṛitti (chapter Kâmadêvâdhikâra).
- 64*b*, Nami-sâdhu, pupil of Śâlîbhadrâ-sûri, composed a vṛitti on Śrâvaka-dharma-prajñapti Saṁvat 1122, dvâ-viṅśaty-adhikaikâdaśa-śata-varshe, and a vṛitti on Shaḍ-âvaśyaka. Saṁvat 1112.
- 86*b*, Nârachandrîya-dvitiya-prakarana.
- 20*b*, Pañchâśaka-chûrṇi-vṛitti. 90*b*, Pañchâśaka-chûrṇi; see also Yaśodêva.
- 39*a**b*, A complete Paṭṭâvali of the Tapâ-gachchha.

³ Plur. : A Prakrit passage from the *Thâṇâ-vṛitti* is quoted by Dharmasâgara in his commentary on *Kupa-kshakausi*. III. 59; see also below s. v. Sthânânga.

26b-27a, Padmaprabha-sûri's Munisuvrata-svâmi-charitra, composed Saṁvat 1294, vêda-graha-ravi, chatur-navaty-adhika-dvâdaśa-śata-varshe. Chândra-kule Vardhamâna-sûri, pupil Jineśvara-sûri and bandhu Buddhisâgara-sûri, Jineśvara's 3 pupils Jinachandra, Abhayadêva (9 vṛitti) and Jinabbadra; chakre śrî-Jinachandra-sûri-gurubhir dhuryaḥ Prasannâbhidas, tena granthachatushtayî-sphuṭa-matihśrî-Dêvabhadrâ-prabhur Dêvânanda-muniśvaro, Dêva-prabhu, Vibudhaprabha-sûri Chhatrâpalliyî, his pupil Padmaprabha-sûri Saṁvat 1294.

90a, Paramânanda, pupil of Abhayadêva-sûri, composed Yoga-vidhi, Saṁvat 1240, chat-vârîṁśad-adhika-dvâdaśa-śata-varshe likhita.

173a, Paryuṣaṇâ-chûrṇi.

91b, Pâdaliptâchârya's Pratishṭhâ-kalpa.

174b, Paryuṣaṇâ-parvan.

208b, Pârśvanâtha-laghu-stavana.

167ab, Pûrṇabhadrâ, pupil of Jinapati-sûri (+ Saṁvat 1277), composed śrî-Kṛitapunya-charitra.

22a, Pṛithvichandra-sûri's tippanaka on Paryuṣaṇâ-kalpa. P., pupil of Dêvasena-gaṇi, pupil of Yaśobhadra-sûri, pupil of Dharmaghosha-sûri who converted the king of Śâkambharî, pupil of Śîlabhadra-sûri of the Chandra-kula.

123a, 127a, Pratimothâpaka-mataṁ triṁśad-adhika-pâñchadaśa-śata 1530 varshe prâdur bhûtam.

81b, Dêvendra-sûri's Pratyâkhyâna-bhâshya.

68a, Vṛitti on Pratyâkhyâna-bhâshya, composed Saṁvat 1183, try-aśīty-adhikaikâdaśa-śata-varshe.

165b, Nâgapuriya-gachchha-

20b, Bṛihad-gachchhîya-Sâmâchârî; see also Sâmâchârî.

Pratyâkhyâna-bhâshya.

57b, Bhâvadêva-sûri's Kâlakâchârya-kathâ, 100 gâthâs.

83a, Praśama-sûtra-vṛitti.

108b, 110b, 136b, Manomati-śishya.

71a, Prasaha-sûri.

20b, Mânadêva-sûri's Kulaka (v. 5-15 communicated).

55a, Vinayachandropâdhyâya-Munichandra, pupil of Sarvajñadêva-sûri of the Bṛihad-gachchha, composed a vṛitti on Upadêśa-pada, Saṁvat 1174, abdhi-muni-rudra-varshe.

52b, 171b, Munisundara-sûri, pupil of Somasundara-sûri (Tapâ), composed Shaḍ-âvaśyaka, bâlâvabodha, Śrâddha-pratikramaṇa-sûtra.

97b, Mêrusundaropâdhyâya's Sâdhika-śata-prâśnottara-grantha, composed under Jinachandra-sûri (Saṁvat 1514-30), successor of Jinabbadra-sûri (Saṁvat 1475-1514). 162a, M.'s Shaḍ-âvaśyaka-bâlâvabodha. 171b, M.'s Vârttika-prâśnottara-śataka.

5a, Yaśodêva-sûri's chûrṇi on Pañchâśaka.

157a, Yaśodêva-sûri's Vandanaka-chûrṇi.

17a, 4a, Yaśodêvopâdhyâya in the succession (saṁtâna) of Kekudâchârya of the Ukeśa-gachchha, composed a vṛitti on Nava-pada, Saṁvat 1165, pañcha-shashty-adhikaikâdaśa-śata-varshe

94a, Yoga-niryukti-bhâshya.

35a, Ratnaprabha-sûri of the Ukeśa-vañśa.

52a, Ratnaśekhara-sûri's (Tapâ-gachchha) vṛitti (Vidhi-kaumudî) on Śrâddha-pratikramaṇa. 79a, R.'s Śrâddha-vidhi-viniśchaya.

95a, Lalita-vistarâ-vṛitti.

95a, Laukika-tippanaka.

5b, Vardhamâna-sûri, pupil of the navânga-vṛitti-kâra Abhayadêva-sûri, composed Kathâkośa (chapter pañcha-aṅu-vrata-phala-varṇanâdhikâra), Saṁvat 1141, and 26ab, Âdinâtha-charitra, ekâdaśa-sahasra 11000-pramita, Saṁvat 1160, shashty-adhikaikâdaśa-śata-varshe, under Jayasînha-narendra.

- 216a, 234b, Vardhamâna-sûri of the Rudrapallîya-gachchha, in the saṁtâna of Abhaya-dêva (9 vṛitti), composed Âchâra-dinakara. | 70a, Vidhi-vichâra-sâra-kulaka.
- 216b, Vardhamâna-stuti-traya. | 152a, Vivâha-chûlikâ.
- 19b, Vasuhinḍa (ekonaviṁśati-lambha). | 47a, Vibâra-nishedha-sûtra.
- 152a, Vichâra-sâra-grantha. | 182b-183b, Vyavasthâ-pattra, 33 v.
- 156b, Vichârâmṛita-grantha. | 208b, Śakra-stava.
- 157b, Vichârâmṛita-saṁgraha. | 7a, Shaḍ-âvaśyaka-vṛitti and Dinakṛitya-vṛitti.
- 27b-28ab, Saṁghatilakâchârya's (Rudrapallîya-kharatara) vṛitti (Tattva-kaumudî) on Samyaktva-saptatikâ, composed Saṁvat 1427, adri-nayanâmbhodhi-kshapâkṛit (Peterson, I. *Rep.* p. 53, gives, by mistake, 1422, dvi instead of adri), sapta-viṁśaty-adhika-chaturdaśa-śata-varshe in Sârasvata-pattana, dîpotsave, at the request of Dêvendra-muni; Somakalaśa-vâchaka was his sahâya, and Yaśahkalaśopâdhyâya wrote the first copy. The succession list is: Chandra-gachchhe Vardhamâna (Dharaṇendra-vandya-charaṇah), Jinêśvara, Abhayadêva (9 vṛitti), Jinavallabha, Jinaśekhara gaṇadhara, Padmachandra-sûri, Vijayachandra-sûri, a second Abhayadêva-sûri, founder of the Rudrapallîya-gachchha, Dêvabhadrâ-sûri, Prabhânaṇda-sûri, tat-paṭṭe śrîmat Śrîchandra-sûri and Vimalachandra, tach-chhishya Guṇaśekhara-sûri, whose pupil was Saṁghatilaka, Saṁvat 1427. In a Rudrapallîya-kharatara-kṛita-prabandha is the succession: Chândra-kule Abhayadêva (9 vṛitti), Jinavallabha, Bhavadêva-sûri, Dêvabhadrâ, Prabhânaṇda, author of Vitarâga-stavana, the first copy written by Harshachandra-gaṇi.
- 22b, Saṁgha-paṭṭaka-bṛihad-vṛittau Chaitrakûṭīya-praśasti.
- 244a, Dêvendra-sûri's bṛihad-vṛitti on Saṁghâchâra.
- 90b, Vaḍa-gachchhîya-jîrṇa-Sâmâchârî; see also Bṛihadg.
- 67a, Siddhasêna-sûri's vṛitti on Pravachana-sâroddhâra.
- 35a, Somadharmâ-gaṇi, pupil of Châritraratna-gaṇi-mahopâdhyâya, pupil of Somadêvasundara-sûri (38a, Somasundara-śishya) of the Tapâ-gachchha, composed Upadeśa-saptatikâ, Saṁvat 1412, dvâdaśâdhika-chaturdaśa-śata-varshe.
- 66ab, Somasundara-sûri, pupil of Dêvasundara-gaṇi (Tapâ), bâlâvabodha on Yoga-śâstra.
- 59a, Dêva-sûri's vṛitti on Sthânânga, corrected (śodhitâ) by Nêmichandra-sûri.
- 59a, Dêvachandra-sûri's vṛitti on Sthânânga.
- 1b, Haribhadra-sûri's Âvaśyaka-vṛihad-vṛitti. | 95a, Jayachandra-sûri's (Tapâ) Hetugarbha-grantha.
- 2b, H.'s Śrâvaka-dharma-prajñapti-vṛitti. | 23a, Hema-nyâya-sûtra.
- 71b, H.'s Daśama-śrâvaka-vidhi-pañchâśaka. | 35a, Hemarâja and Guṇachandra (digambara).
- 241b, H.'s Pañchaka-vastuka-vṛitti.
- 79a, 89b, Hemahaṇsa-gaṇi, his succession list: Tapâ-gachchhe Somasundara-sûri (+ Saṁvat 1499), Jayachandra-sûri, Ratnaśekhara-sûri, Udayananda-sûri, whose pupil Hemahaṇsa-gaṇi composed a bâlâvabodha on Shaḍ-âvaśyaka śrâddha-varâbhyarthanayâ.
- 35a, Hemahaṇsa-sûri (of the Tapâ-gachchha), Kalpântarvâchya (?), (chapter gachchha-prabhâvakâdhikâra).

2. Paṭṭâvali of the Añchala-gachchha.

The Paṭṭâvali of the Añchala-gachchha⁴ is printed in "Śrîmad-Vidhipaksha-gachchhîya śrâvakânâm daivasâdika pañche pratikramaṇa sûtra," Bombay, Nirṇayasâgara Press, Saṁvat 1945, 1889, pp. 478-519.

The names of the sûris agree, up to the 35th (or 38th) Uddyotana-sûri with those given in the Tapâ- and Kharatara-Paṭṭâvalis. Also in the Añchala-Paṭṭâvali Uddyotana's date is 1464 after

⁴ See W. Miles, on the Jainas of Gujerat, in *Transactions of the Royal Asiatic Soc. of Great Britain and Ireland*, Vol. 3 (London, 1835) pp. 365-7. Bhîṇḍârkar, *Report*, 1883-84, pp. 14-5, 319-23. Merutuṅga's *Prabandha-chintâmani* (ed. Bombay, 1888), preface, pp. 10-13.

Mahāvira, or Vikrama-saṁvat 994 (see *ante*, XI. 253a, n. 35), in which year Sarvadēva-sūri, one of Uddyotana's 84 pupils, was installed as the 36th sūri of the A. The latter's successor was the 37th Padmadēva-sūri, likewise one of Uddyotana's 84 pupils and the first peculiar to the A. After his conversion of the Sāṁkhya-darśaninas, he received a second name, Sāṁkhya-sūri. The new gachchha obtained the name of Saṅkheśvara-gachchha from Saṅkheśvara-grāma,⁵ a place consecrated to Saṅkheśvara-Pārśvanātha.

38. Udayaprabha-sūri.

39. Prabhānanda-sūri. Under him arose the name Nāṇaka-gachchha,⁶ called so either because the śrāvakas of Nāṇaka-grāma⁷ celebrated his visit, or because much money (nāṇaka) was expended.

40. Dharmachandra-sūri.

43. Vijayaprabha-sūri.

46. Jayasiṁha-sūri.

41. Suvinayachandra-sūri.

44. Narachandra-sūri.

47. Āryarakshita-sūri.

42. Guṇasamudra-sūri.

45. Virachandra-sūri.

Bhāṇḍārkar, *Report*, 1883-4, p. 321, has the following succession:—Uddyotana, Sarvadēva, Padmadēva, Udayaprabha, Prabhānanda, Dharmachandra, Sumaṇachandra, Guṇachandra, Vijayaprabha, Narachandra, Virachandra, Munitilaka, Jayasiṁha, Āryarakshita.

Mêrutuṅga, preface, p. 10, has:—Uddyotana, Sarvadēva (note: Dhanapāḷa Vi° 1029) Padmadēva, Udayaprabha, Narachandra, Śrīguṇa-sūri, Vijayaprabha, Narachandra, Virachandra, Āryarakshita.

Ātmārāmji's list, communicated to me in a letter from Dr. Hoernle, makes the following statement:—"In the time of Sarvadēva-sūri there arose eight śākhās — Sarvadēva, Padmadēva, Udayaprabha, Prabhānanda, Dharmachandra, śrī-Vinayachandra, Guṇasamudra, Vijayaprabha, Jayasiṁha, Narachandra, Vijayachandra, Āryarakshita."

47. Āryarakshita-sūri, born Saṁvat 1136 in Dantrāṇa-grāma (Mêrut. p. 11: Dantāṇi-), mūla-nāman Godu (Mêrut. Godaü), son of the vyavahārin Droṇa of the Prāgvāṭajñāti, dīkshā Saṁvat 1146 (Mer. 1141, Śatapadi-samuddhāra 1142), obtained from the guru the name Vijayachandropādhyāya,⁸ sūri Saṁvat 1202 under the name Āryarakshita-sūri, + Saṁvat 1236 at the age of 100 (Mêr. and Sat. 1226 and 91). Under him the gachchha, having a vision of Chakreśvari devī, received Saṁvat 1169 the name Vidhipaksha-gachchha (see Bhāṇḍ. *Rep.* 1883-4, p. 130, 442, v. 1). Ā. gave the dīkshā to 2100 sādhus and 1130 sādhis, the āchārya-padam to 12 sādhus, the upādhyāya-padam to 20, the paṇḍita-padam to 70, the mahattarā-padam to 103 sādhis (Samayaśrī and others), the pravartini-padam⁹ to 82 sādhis, the total number of sādhus and sādhis being 3517.

48. Jayasiṁha-sūri, son of koṭi-dravya-dhanin Dāhaḍa-śeṭha and Neḍhī, born Saṁvat 1179 Kuṅkaṇa-dēse Sopārā-pura-pāṭaṇe, dīkshā 1193 (Mer. and Sat. 1197), sūri 1202, āchārya 1236. + 1258, 79 years old. Bhāṇḍ. 1883-4, p. 323, gives, in reference to him, the date Saṁvat 1249, and v. 2 of the praśasti at the end of the Upadēsa-chintāmaṇi (*ib.* p. 442) reads:

maulim dhunoti sma vilokya yasya niḥsaṅgatām vismita-chitta-vṛittih |

śrī-Siddharājaḥ (Saṁvat 1150-99) sva-samāja-madhye so 'bhūttataḥśrī-Jayasiṁha-sūriḥ || 2

49. Dharmaghosha-sūri, son of Chandra vyavahārin in Māhava-pura-nagara (Maru-dēse) and of Rājalade, born Saṁvat 1208, dīkshā 1216, āchārya 1234, composed Śatapadi (ashtādaśa-praśnottara-rūpā) Saṁvat 1263 (see Peterson, I. *Rep.* p. 63, App. p. 12); + 1268 at the age of 59.

50. Mahendrasīṁha-sūri, son of śreshṭhin Dēvaprasāda (Mêr. sāṇa Dēvaprasāda) in Saranagara and of Khīradēvī (Śat. Sthiradēvī), born Saṁvat 1228 (Mêr. 1220), dīkshā 1237, āchārya

⁵ Place of pilgrimage, near Radhanpur (Bombay Presidency), see J. F. Baness, *Indæ Geogr. Indicus*, alph. ind.

⁶ See Weber, *Verz.* II. p. 926, ll. 8-9.

⁷ Nāna Bira in Godewar, see Miles, *loc cit.* p. 365.

⁸ This explains the last error in Ātmārāmji's list (Vijayachandra instead of Virachandra). So it might be that also Bhāṇḍārkar's 'Munitilaka' is simply a juvenile name of 46. Jayasiṁha.

⁹ See Weber, *Verz.* II. p. 837, l. and p. 938 on v. 59.

1263, gachchha-nâyaka 1269, + 1309, at the age of 82. He composed, Saṃvat 1294, a commentary on his preceptor's Śatapadī (see *ib.*), and the Tīrtha-mālā-stavana in 111 prakṛit verses, which is printed in Vidhipaksha-Pratīkr. Bombay, 1889, pp. 229-77.

51. Siṃhaprabha-sūri, son of śreṣṭhin Arisiṃha in Vijā-pura and of Prītimatī, born Saṃvat 1283, dikshā 1291, āchārya and gachchha-nâyaka 1309 (Mér. 1308); + 1313, 30 years old.

52. Ajitasīṃha-sūri, son of Jinadēva-śeṭha and Jinadēvī in Doda-grāma (Mér. and Śat. Koka-grāma), born Saṃvat 1283, dikshā 1291, āchārya 1314 in Aṇahila-pura, gachchha-nâyaka 1316 in Jālorā, converted the king Samarasiṃha of Suvarṇa-nagarī (inser. Saṃvat 1342 and 44, Kielhorn, *ante*, Vol. XVI. pp. 345-55; Vol. XX. p. 137; Jaina inser., J. A. S. B. Vol. 55, Part I. p. 47) and gave the āchārya-padam to 15 pupils; + 1339, 56 years old.

53. Dēvendrasīṃha-sūri, son of Sāntū-śeṭha of the Śrīmāli-jūāti in Pāḷaṇa-pura, mother Saṃtoshāśrī (Śat. sa° Toshāśrī); born Saṃvat 1299, dikshā 1306 in Thirādra-grāma, āchārya 1323 in Timira-pura, gachchha-nâyaka 1339, + 1371 in Aṇahila-pura, 72 years old.

54. Dharmaprabha-sūri, son of Limbā-śeṭha in Bhinnamāla and of Vijalade, born Saṃvat 1331, dikshā 1341 in Jālorā, āchārya 1359, gachchha-nâyaka 1371 in Aṇahila-pura. The Bhuvanatuṅga-sūri-sākhā arose at his time. He had intercourse with rāula Kheṅgāra in Junā-gaḍh, (Kh. IV. reigned Saṃvat 1336-90 in J., see *Arch. Surv. W. Ind.* II. pp. 164-5), and with pātasāha Mañjūriyāta. He received the other name Prajñātilaka-sūri and died Saṃvat 1393 in Āsoṭī-grāma, at the age of 63. He composed a Kālikāchārya-kathā in the year aṅkāśhta-yaksha 1389, see Jayasoma's Vichāra-ratna-saṅgraha (Jacobi's MS. f. 57a) and Samayasundara's Sāmāchārisat. (my own MS. f. 58a, l. 1, see above p. 172, *s. v.* Dharmaprabha). The tale has been edited from the India Office MS. by Leumann, *Journal Germ. Or. Soc.* XXXVII. 505-9. Meanwhile a second MS. has reached Europe: No. 1737 of the Berlin Collection, it omits the last four Āryās which were also unknown to Samayasundara.

55. Siṃhatilaka-sūri, son of Āsādharma śeṭha in Aica-pura Maru-dēse (Mér. and Śat. Ādityavāṭaka), and of Chāmpalade; born Saṃvat 1345, dikshā 1352, āchārya 1371 in Ānanda-pura, gachchha-nâyaka 1393 in Pāṭaṇa, + 1395 in Stambhatīrtha, at the age of 50.

56. Mahēndraprabha-sūri (Śat. °prabhu), son of Āsā śeṭha (Mér. parīkha Ābbā) in Vada-grāma, and of Jīvanādē, born Saṃvat 1363, dikshā 1375 (Mér. 1369, Śat. 1365) in Vijā-pura, āchārya 1393 (Mér. 1389) in Aṇahila-pura, gachchha-nâyaka 1398 in Khambhāta-bandara (Stambhatīrtha). Under him the sākhāchārya Abhayasiṃha-sūri erected Saṃvat 1432 an image of Pārśvanātha (see Bhāṇḍārkar, *Rep.* 1883-4, p. 323). M. died Saṃvat 1444 (Mér. and Śat. 1443), at the age of 81.

57. Mērutuṅga-sūri, son of vorā Vairasiṃha in Nāṇī-grāma, and of Nāhūnadē, born Saṃvat 1403, dikshā 1418, āchārya 1426 in Śāla, gachchha-nâyaka 1446 in the same place, + 1471, at the age of 68. He composed in Lolāḍa-grāma, in defence of a snake, the Jīrikāpallī-Pārśvanātha-stavana (printed in Vidhip. Pratīkr. pp. 348-53, 14 v. Sansk.) Imitating Kālidāsa and Māgha, he composed some kāvyas, *viz.*: (1) Nābhi-vaṅśa-sambhava-kāvya, (2) Yadu-vaṅśa-sambhava-kāvya, (3) Nemidūta-kāvya; besides he wrote navīna-vyākaraṇa, Sūri-mantra-kalpa (see Peterson, III. *Rep.* pp. 364-5) and other works. He, moreover, composed Mēghadūta-kāvya, see *ib.* p. 248, Śatapadī-samuddhāra composed in the 53rd year (of his age = Saṃvat 1456, or of the century = Saṃvat 1453), a commentary on Śrī-kaṅkālāya-rasādhyāya (see Weber, *Verz.* I. p. 297, n. 964). — Prabandha-chintāmaṇi, Upadeśa-śata and Kātantra-vyākhyāna have been composed by the older Mērutuṅga of the Nāgēndra-gachchha.

In M.'s time lived Jayasekhara-sūri sākhāchārya, who composed (in Śēkadā-grāma) Upadeśa-chintāmaṇi in 12000 ślokas (date of the work Saṃvat 1436, see Bhāṇḍ. *Rep.* 1883-4, p. 130 442-3), Prabodha-chintāmaṇi (see Kielhorn, *Rep.* p. 95), Sambodha-sattarī (see Peterson, I. *Rep.* p. 125, n. 275), Ātmāvabodha-kulaka and other works (altogether twelve in number) along with

some smaller compositions, such as the *Bṛihad-atichâra*, printed in *Vidhip. Pratikr.* pp. 88-228, and the *Ajita-sânti-stavana*, 17 v. sansk., *ib.* pp. 357-66.

M.'s pupil, the *śâklhâchârya* *Mânikyasundara-sûri*, composed *Guṇavarma-charitra*, see *Bendall, Journ.* p. 64, *Sattara-bhêdî-pûjâ-kathâ*, *Prithvîchanda-charitra* (see *Weber, Verz.* II. p. 175), *Chatuḥ-parvî-kathâ*. He also wrote *Śuka-râja-kathâ* (see *Rep.* 1880-1, p. 27), *Malayasundarî-kathâ* (*Peterson, I. Rep.* p. 123, n. 262), *Samvibhâga-vrata-kathâ* (*Mitra, Not.* VIII. pp. 237-8).

58. *Jayakîrti-sûri*, son of *Bhûpâla śeṭha* in *Timira-pura*, and of *Bhramarâde*, born *Samvat* 1433, *dîkshâ* 1444, *sûri-pada* 1467 in *Khambâyata-bandara*, *gachchha-nâyaka* 1473 in *Pâṭaṇa*, + 1500 at the age of 67.

His pupil *Śîlaratna-sûri* composed *Samvat* 1491 a commentary on *Mêrutuṅga's Mêghadûta-kâvya* (see *Peterson, III. Rep.* pp. 249-50. Also *ante*, Vol. XIX. p. 366).

59. *Jayakêsari-sûri*, son of *Devasiṅha śeṭha* in *Śrî-thâma-nagara* (*Pâñchâla-dêse*), and of *Lâkhanade*, born *Samvat* 1461, *mûla-nâman Dhanarâja*, *dîkshâ* 1475, *âchârya* 1494, *gachchha-nâyaka* 1501 in *Châmpâner*, + 1542 at the age of 81.

60. *Siddhântasâgara-sûri*, son of *Sôñi(gotra)-Jâvaḍa* in *Pâṭaṇa*, and of *Pûralade*, *mûla-nâman Sonapâla*, born *Samvat* 1506 in *Sâla*, *dîkshâ* 1512, *âchârya* 1541, *gachchha-nâyaka* 1542, + 1560 at the age of 54.

61. *Bhâvasâgara-sûri*, son of *vorâ Sâṅgâ* in *Narasâñi-grâma* (*Mâravâḍa-dêse*), and of *Siṅgarâde*, *mûla-nâman Bhâvaḍa*, born *Samvat* 1510, *dîkshâ* 1520 in *Khambâyata-bandara* by *Jayakêsari-sûri*, *âchârya* and *gachchheśa* 1560 in *Mâṇḍala-grâma*, + 1583 at the age of 73.

Under him *Vinayahaṅsa* composed *Samvat* 1572 a *vṛitti* on *Daśavaikâlîka*, see *Mitra, Not.* VIII. pp. 168-9.

62. *Guṇanidhâna-sûri*, son of *Śrîmâlî-jñâti-muguta-maṇi Nagarâja śeṭha* in *Pâṭaṇa*, and of *Lîlâde*, *mûla-nâman Sonapâla*, born *Samvat* 1548, *dîkshâ* 1552 by *Siddhântasâgara-sûri*, *sûri* and *gachchheśa* 1584 in *Stambhatîrtha*, + 1602 at the age of 54.

63. *Dharmamûrti-sûri*, son of *śâ-Hânsarâja vaṇik* in *Trâmbavati*, and of *Hânsalade*, *mûla-nâman Dharmadâsa*, born *Samvat* 1585, *dîkshâ* 1599, *âchârya* and *gachchha-nâyaka* 1602 in *Amadâvâda*, + 1670 in *Pâṭaṇa* at the age of 85. He is called *tyâgî*. Under him a MS. of the *Uttarâdhyayana-dîpikâ* was written *Samvat* 1643-4, see *Weber, Verz.* II. p. 718, and a MS. of the *Vyavahâra-sûtra*, *Samvat* 1665, *ib.* p. 638. He composed the *Vṛiddha-chaitya-vandana* (which is printed in *Śrâvaka-pratikramaṇâdi-sûtra*, Bombay, 1886, pp. 48-55) and the *Pradyumna-charita*, see *Kunte, Rep.* 1881, p. 44, n. 205.

64. *Kalyâṇasâgara-sûri*, son of *Koṭhâri-Nâniga* in *Lolâḍâ-grâma*, and of *Nâmilade*, *mûla-nâman Koḍaṇa*, born *Samvat* 1633, *dîkshâ* 1642 in *Dhavala-pura*, *âchârya* 1649 in *Amadâvâda*, *gachchheśa* 1670 in *Pâṭaṇa*, converted the king of *Kachchh*, + 1718 in *Bhuja-nagara*, at the age of 85.

Under him *Jâtaka-paddhati-vṛitti* was composed *Samvat* 1673 (*Jacobi's Collection of MSS.*), and a commentary on *Abhidhâna-chintâmaṇi*, *Samvat* 1686 (see *Weber, Verz.* II. p. 257). *Inscriptions Samvat* 1675 and 1683 (*Epigr. Ind.* II. 39).

His pupil *Vinayasâgara* composed *Bhoja-vyâkaraṇa* (see *Weber, Verz.* II. pp. 203-4, cf. p. 1206).

65. *Amarasâgara-sûri*, son of *Śrîmâlî-jñâti Śodharî-Yodhâ* in *Udaya-pura* (*Mevâḍa-dêse*), and of *Sonâ*, *mûla-nâman Amarachandra*, born *Samvat* 1694, *dîkshâ* 1705, *âchârya* 1715 in *Khambâyata*, *gachchheśa* 1718 in *Bhuja-nagara* (*Kachchha-dêse*), + 1762 in *Dholaka*, at the age of 68.

During his spiritual reign a MS. of *Upadêsa-chintâmaṇi* was written *Samvat* 1739, see *Bhânḍârkar, Rep.* 1883-4, p. 443.

66. Vidyāsāgara-sūri, son of śā° Karmasiṅha in Khīrasarā-bandara (Kachchha-dēse), and of Kamalāde, mūla-nāman Vidyādharma, born Saṁvat 1747 āso vadi 3, dīkshā 1756 phālguna śudi 2, āchārya 1762 śrāvāṇa śukla 10 in Dholaka, bhāṭṭāraka 1762 kārttika vadi 4 budha-vāre in Mātara-grāma, + 1797 kārttika śudi 5, at the age of 50.

A Vidyāsāgara-sūri-stavana (6 v.), composed by Nityalābha, is printed in Vidhip. Pratikr. Bombay, 1889, p. 451.

V.'s pupil Jñānasāgara-gaṇi composed Guṇavarma-charitra (see Mitra, *Not.* VIII. pp. 145-6) and Chotrīsa atīśayano chhanda, printed in Jaina-kāvya-prakāśa, I. Bombay, 1883, pp. 74-5.

For Satyasāgara-gaṇi see No. 69.

67. Udayasāgara-sūri, son of śā° Kalyāṇajī in Navā-nagara, and of Jayavanti-bāi, mūla-nāman Udayachanda, born Saṁvat 1763, dīkshā 1777, āchārya 1797, gachchheśa in the same year, mārgaśira śudi 13, + 1826 āśvina śukla 2 in Surata-bandara, at the age of 63.

He composed Snātri-pañchāśikā (see Peterson, III. *Rep.* App. pp. 236-9); in the date, v. 6, read varshe 'bdhi-khāhīndu-mite = 1804, instead of abdhi-khāguīndu = 1304.

For Kshamāsāgara-gaṇi see No. 69.

68. Kirtisāgara-sūri, son of Osa-vaṅśa-jñātiya-sāha-Mālasīṅha in Dēsala-pura (Kachchha-dēse), and of Āsa-bāi, mūla-nāman Kumārājī, born Saṁvat 1796, became 1804 śishya of Udayasāgara-sūri, dīkshā 1809 in Māṇḍavī-bandara, āchārya-pada 1823 in Surata, at which occasion śā° Khuśālachand and Bhūkhanadās spent 6,000 rupees, on the preparation of a mahotsava, gachchheśa 1826 in Añjāra, + 1843 bhādravā śudi 6 in Surata-bandara, at the age of 48.

69. Punyasāgara-sūri, son of gāma-srī-Vaḍoda-rāna-Poravāḍa-jñātiya-śā° Rāmasī in Gujārāta, and of Mīthī-bāi, mūla-nāman Pānachanda, born Saṁvat 1817, became 1824 pupil of Kirtisāgara-sūri, dīkshā 1833 in Bhuja-pura, āchārya and gachchheśa 1843 in Sūrata, the mahotsava being prepared by śā° Lālachand. He died 1870 kārttika śudi 13 in Pāṭaṇa, at the age of 53. Inscr. Saṁvat 1861 (*Epigr. Ind.* II. 39).

Tejasāgara wrote, in Sūrati-bandira, the MS. or. fol. 2013 of the Berlin collection Saṁvat 1844 varshe Śāke 1709 pravartamāne āshāḍha śudi 5 budhe. This Tejasāgara was a pupil of Kshamāsāgara-gaṇi (who was a pupil of Satyasāgara-gaṇi) who was a pupil of (No. 65) Amarasāgara-sūri.

70. Rājēndrasāgara-sūri, born in Sūrāt, + Saṁvat 1892 in Māṇḍavī. Inscr. Saṁvat 1886 (*op. cit.* 39, n. 21).

71. Muktisāgara-sūri, son of Osavūla-jñātiya-śā° Khīmachanda in Ujjayaṇī, and of Umēda-bāi, mūla-nāman Motīchanda, born Saṁvat 1857, dīkshā 1867 vaiśākha śudi 3, āchārya- and gachchheśa-pada 1892 vaiśākha śudi 12 in Pāṭaṇa, the mahotsava being arranged by the śeṭhanathu-Gokalajī. In the jina-chaitya, established in Nalina-pura by śeṭha Narasiṅha-nātha (Laghujñātiya Nāgaḍā-gotriya), M. made Saṁvat 1897 mähā śudi 5 the pratishṭhā of Chandra-prabhū, and Saṁvat 1905 mähā śudi 5 he consecrated the Mahāvīra-chaitya, established by śā° Jīvarāja-Ratnasīṅha; + Saṁvat 1914 at the age of 57. Inscr. Saṁvat 1905 (*Epigr. Ind.* II. 39).

72. Ratnasāgara-sūri, son of śā° Lāḍanapachāṇa in Mothārā-grāma (Kachchha-dēse), and of Jhūmā-bāi, born Saṁvat 1892, dīkshā 1905, āchārya and gachchheśa 1914. Under him the Laghu-Ośa-vaṅśīya-śeṭha Narasiṅha-nātha became an Añchala-gachchha-śrāvaka. R. died Saṁvat 1928 śrāvāṇa śudi 2 in Sutharī-grāma, at the age of 36. Inscr. Saṁvat 1918 (see D. P. Khakhar, *Report*, province of Kachh, p. 75): Saṁvat 1921 (*Epigr. Ind.* II. 39).

73. Vivēkasāgara-sūri, the present sūri. Inscr. Saṁvat 1940, *ib.*, his portrait in the beginning of Vidhipaksha Pratikr., Bombay, Saṁvat 1945, 1889.

3. Paṭṭāvali of the Goyaraksha-sākhā.

In the Poona MS. Collection of 1884-86, No. 609, f. 26. (Paṭṭāvali of the Añchala-gachchha) the 61st (62.) sūri Bhāvasāgara (Saṁvat 1560-83) is followed by **Sumatisāgarai-sūri**, with the remark: atah śrī-Goyaraksha-sthāpanā (see Miles, *Trans.* III. p. 366: Gowraca). To Sumatisāgara (63.) succeed: 64. Gajasāgara, 65. Puṅyaratna, 66. Guṇaratna, 67. Kshamāratna, 68. Lalitasāgara, 69. Māṅikyasāgara (his pupil Jñānasāgara Saṁvat 1737), 70. Pritisāgara, 71. Lakshmisāgara, 72. Dhanasāgara, 73. Harshasāgara, 74. Nyāyasāgara, 75. Gulābasāgara.

4. Paṭṭāvali of the Tapā-gachchha.

The **Gurvāvali of Dharmasāgara-gaṇi** (Saṁvat 1629) is printed in Weber, *Verz.* II. p. 997-1015. This is the original edition of Dh. All the Poona MSS. contain the revised edition, made Saṁvat 1648 by the order of Hīravijaya-sūri. Preceding works are the **Gurvāvali of Munisundara-sūri**, composed Saṁvat 1466, and the last chapter, called śrī-guru-parva-kramavarṇanādhikāra, of Guṇaratna-sūri's **Kriyā-ratna-samuchchaya** was composed likewise Saṁvat 1466 (Jacobi's MS. f. 91b-93b, 66 verses).

Later works are:—

The **Paṭṭāvali** contained in **Sarga IV.** of Devavimala's **Hīravijaya-charitra**, see *Journ. Germ. Or. Soc.* Vol. 47, p. 315.

The **Paṭṭāvali-sāroddhāra** (Deccan C. p. 147, n. 409), composed by **Ravivardhana-gaṇi** under **Vijayaprabha-sūri** between Saṁvat 1739 and 1749, gives many new informations and continues the list up to **Vijayaprabha-sūri** (last date Saṁvat 1739).

The **Gurvāvali** (sūriṇaṁ parivāḍi) of **Jayavijaya-gaṇi**, pupil of **Vimalaharsha-gaṇi**, composed Saṁvat 1680 (Deccan C. p. 39, n. 392 and p. 147, n. 402, erroneously: Dharmasāgara) does not yield any further information. The same author J. composed Saṁvat 1677 a commentary (called **Kalpadīpikā**) on the **Kalpa-sūtra** (Gött. *Orient. MS.* 213¹⁰). The **Gurvāvali** (27 āryās with sansk. commentary) begins:

paṇamia Vira-jīṇidam guṇa-nilayam paṇaya-vāsava-narindam |
tassā 'ham śisāṇam thuṇemi bhattī parivāḍim || 1.

5. Paṭṭāvali of the Vijayānanda-sūri-gachchha.

The V. is a sub-division of the Tapā-gachchha (see Miles, *Trans. R. As. Soc.* III. 360: founded about Saṁvat 1656, but according to **Ātmārāmji** Saṁvat 1699). **Vijayasena** (+ Saṁvat 1671) is succeeded, not by **Vijayadēva**, but by **Vijayatilaka-sūri**,¹⁰ under whom 3 gachchhas arose, the **Poravāḍa-gachchha**, the **Osavāla-gachchha** and Saṁvat 1671 the **Sāgara-matam**. The following Sūris belong to the **Poravāḍa-gachchha**.

61 (62). **Vijayānanda-sūri**¹¹ (Ānanda-sūri), **Rosalotarā-vāsī Poravāḍa-jñātiya Śrīvanta pitā**, **Saṇagāradēvī mātā**, śrī-Hīravijaya-sūriṇa gṛihīta-dīkshah, saṁ 1717 divaṁ gataḥ.

62 (63). **Vijayarāja-sūri**¹² (the other MS. **Virājavijaya-sūri**), **Kaḍī-vāsī Śrīmālī-jñātiya sū** **Shīmoyilā pitā**, **Gamalāde mātā**, Saṁvat 1742 nirvāṇa.

63 (64). **Vijayamāna-sūri**, **Poravāḍa-jñātiya sū Vāghajī pitā**, **Vīramade mātā**, Saṁvat 1707 janma, 1717 dīkshā, 1736 āchārya Śirohyām, sū Dharmadāsenotsavaḥ kṛitaḥ, 1742 paṭṭa, **Ghaṇājīva-pratibodhaka**, 1770 phālguna vadi 4 divaṁ gataḥ.

¹⁰ Vijayatilaka composed the *Ādinātha-stavana* (see Kunte, *Rep.* 1881, pp. 42, 46, n. 185, 216). At the beginning of the commentary of **Bhānuchandra** on the *Kādambari* (ed. Bomb. 1890) **Sūrachandra** is named as pupil of **Vijayatilaka**, and **Bhānuchandra** as pupil of **Sūrachandra**.

¹¹ **Vijayānanda's** pupil **Vijaya-gaṇi** composed *Sabdārtha-chandrikoddhāra* (Mitra, *Not.* VIII. pp. 186-7). In the English text the mistake **Kānsavijaya-gaṇi** for **Vijaya-gaṇi** is repeated in *Aufrecht's Catalogus Catalogorum*.

¹² Under **Vijayarāja** (and **Vijayamāna** as designated successor) *Dharma-saṅgraha* was composed Saṁvat 1738, (Bhāṇḍ. *Rep.* 1883-4, pp. 114, 453, v. 2-6). **Vijayarāja's** pupil **Dēnavijaya** composed *Sabda-bhāṣana* (Bhāṇḍ. 1882-3, p. 226).

- 64 (65). Vijaya-ṛidhi-sūri.
 65 (66). Vijayasaubhāgya-sūri and (67) Vijayapratāpa-sūri.
 66 (68). Vijayodaya-sūri.
 69. Vijayalakshmi-sūri, author of Pañcha-jñāna-stutayas (5 v. guj.), printed in Jaina-kāvya-prakāśa I. p. 44-5.
 70. Dēvachandra-sūri. Inscr. Saṃvat 1860 śrī-Vijaya-Ānanda-sūri-gachchhe śrī-Vijaya-Dēvachandra-sūri-rājye (Bühler, *Epigr. Ind.* I. 377).
 71. Mahendra-sūri.
 72. Surendra-sūri, Saṃvat 1908.

In Merutuṅga's Prab.-chint., ed. Bombay, 1888, preface, p. 3, l. 7, Guṇaratna-sūri is mentioned as the present sūri of the Ānanda-sūri-gachchha. The Poona MS. Coll. of 1869-70, No. 47 (Decc. C. p. 8), contains the preceding names.

6. Paṭṭāvali of the Vijaya-sākhā.

In the Poona MS. Coll. of 1875-6, No. 743 (Decc. C. p. 116), Vijayaratna-sūri comes in as 61. paṭṭadhara after 60. Vijayadēva-sūri, under whom also Vijayasīnha-sūri and Vijayaprabha-sūri (+ Saṃvat 1749) are named. Under Vijayaratna-sūri, Keśaravimala composed Saṃvat 1754 Sūktamuktāvalī, printed in Prakaraṇa-ratnākara II. pp. 110-24, Nyāya-sāgara Saṃvat 1766 and Samyaktvavichāra, printed *op. cit.* pp. 737-89.

62. Vijayakshimā-sūri (*sic*) (in Jaina-tattvādarśa, Bombay, 1884, p. 594 : Vijayakshamā). Under him (here Vijayakshema) Mohanavijaya composed Saṃvat 1783 in Rāja-nagara (Ahmedabad) Chanda rājāno rās (print Bombay, 1888).

63. Vijayadayā-sūri. Under him Uttamavijaya composed Saṃvat 1799 in Sūrat Saṃyama-śreṇī-stavana, printed in Prak.-ratnāk. II. pp. 699-719.

64. Vijayadharmā-sūri, + Saṃvat 1841 kārttika vadi, see Samarāditya-kevali-rās, Bombay, 1882, p. 462, v. 8. Under him Labdhivijaya composed Saṃvat 1810 Haribala-machchhīno rās (print Bombay, 1889), and Padmavijaya, Saṃvat 1814, Siddha-daṇḍikā-stavana, printed in Jaina-kāvya-prakāśa, I. Bombay, 1883, pp. 363-5. The MS. ends here, but in Jaina-tattvādarśa, p. 594, Vijayadharmā is succeeded by 65. (here 67.) (Vijaya-)Jinendra-sūri, installed as sūri Saṃvat 1841. Under him Padmavijaya composed Saṃvat 1842 Samarāditya-kevali-rās, Bombay, 1882, and Saṃvat 1858 Jayānanda-kevali-rās, *ib.* 1886, Yaśovijaya Saṃvat 1849 Vīra-jina-vichāra-stavana, printed in Prak.-ratnāk. III. pp. 569-696. Inscr. Saṃvat 1845 (see *Arch. Surv. West. Ind.* No. XI. Burgess Lists, p. 127).

66. (68). (Vijaya-)Dēvendra-sūri. Under him Vīravijaya composed Saṃvat 1896 in Rāja-nagara Dhammila-kumāra-rās, Bombay, 1886, and Dīpavijaya Rohiṇī-tapaḥ-stavana, printed in Jaina-kāvya-prakāśa, I. 1883, pp. 133-7.

67. (69). Vijaya dharāṇendra-sūri, at the time of the edition of Prakaraṇa-ratnākara, Saṃvat 1933-37, and of Jaina-tattvādarśa, Saṃvat 1940.

68. (70). Vijayarāja-sūri, the present paṭṭadhara (see Hoernle, *ante*, XIX. p. 234). Also named Rājendra-sūri, he composed Saṃvat 1940 a bālāvabodha on Kalpa-sūtra, Bombay, 1888, Rasika-stavanāvalī, Ahmedabad, 1886, and Tattva-viveka, *ib.* 1889.

7. Paṭṭāvali of the Vimala-gachchha.

In the Poona MS. Coll. of 1871-72, No. 388 (Decc. C. p. 38), the 55. paṭṭa-dhara, Hemavimala-sūri, is succeeded not by Ānandavimala-sūri (Saṃvat 1570-96), but by Saubhāgyaharsha-sūri, Saṃvat 1583 sūri-pada. His successors are Somavimala-sūri, Hemavimala-sūri, Vimalasoma-sūri, Viśālasoma-sūri, Udayavimala-sūri, Gajasoma-sūri.

Ātmārāmji (in Dr. Hoernle's letter) says :—" With the sūri śrī Hemavimala (Tapā No. 55) arose the Vimala Śākhā. In the time of Vijayadēva-sūri (Tapā No. 60, Saṁvat 1656-1713) the Sūri Jñānavimala lived in the Vimala-gachchha."

From colophons we draw the following information: Under Somavimala-sūri a MS. of Ogha-niryukti was written Saṁvat 1598 (see Weber, *Verz.* II. p. 817). The same sūri composed Daśa-dṛiṣṭānta-gītā (Decc. C. p. 34, n. 290), and Śreṇika-rāja-rāsa (Bhau Daji *Mem.* p. 91). His pupil Pramoda-sīla composed Vaitāla-pañchāsikā (Peterson, I. *Rep.* p. 130, n. 337). Under Hemasoma-sūri (= Hemavimala), the successor of the Tapā-gachchha-nāyaka Somavimala-sūri, a MS. of Śrāddha-pratikramaṇa-sūtra-vṛitti was written Saṁvat 1646 (Peterson, III. *Rep.* App. p. 227).

8. Paṭṭāvali of the Pārsvachandra-gachchha.

In the Poona MS. Coll. of 1871-72, No. 392 (Decc. C. p. 39) a leaf contains the succession list of the sūris of the **Nāgapuriya-Tapā-(afterwards Pārsvachandra-sūri-)gachchha**. The list agrees up to the 43. paṭṭa-dhara Munichandra-sūri (Tapā No. 40) with that of the Tapā-gachchha. As 44. not Ajitadēva-sūri succeeds, but vādi-Dēva-sūri (born Saṁvat 1143, sūri 1174, + 1226), the other pupil of Munichandra-sūri, who is also named in the Tapā-paṭṭ. (see Weber, *Verz.* II. pp. 207-8).

45. Padmaprabha-sūri Bhuvana-dīpaka-grautha-kartā (a jyotiḥ-śāstra, printed Bombay, 1885; 1887, here the author does not name his teacher).

46. Prasannachandra-sūri, under whom the Nāgorā(Nāgapuriya)-tapāḥ arose.

47. Jayaśekhara-sūri.

48. Guṇachandra-sūri. In the colophon of Chandrakīrti's Sārasvata-dīpikā: Guṇasamudra-sūri (Weber, *Verz.* II. p. 207, b. 3 fr. b).

49. Jayaśekhara-sūri, saṁ° 1301 varshe gotra 12 pratibodhaka. He was honoured (archita) by the king Hammīra (Bhāṇḍārkar, *Rep.* 1882-3, p. 43, 227, v. 1). An Ajita-śānti-stotra, Jainakumāra-sambhava, Tribhuvana-dīpaka, Saṁbodha-saptatikā are attributed to a Jayaśekhara (?).

50. Vajrasena-sūri, saṁ° 1342 āchārya, 1000 grīha-pratibodhyā (?), Loḍhā-gotra. Honoured (sad-vāsaḥ-phuramāna-dāna-mahitaḥ) by 'Alāu'ddīn Khiljī (A. D. 1295-1316), (*op. cit.* p. 43, 227, v. 1).

51. Hematilaka-sūri.

52. Ratnaśekhara-sūri, saṁ° 1399 varshe Pīroja-sāha-pāsa pra° Dhīlīm. Honoured by Peroja-sāhi (Fīrōz Shāh who reigned in Dehlī A. D. 1351-88), *ib.* p. 43, 227, v. 2. Jayaśekhara, Vajrasena and Hematilaka are named in Ratnaśekhara's Laghu-kshetra-samāsa (Weber, *Verz.* II. p. 859), Bṛihad-gachchhiya-Vajrasena and Hematilaka in Ratnaśekhara's Guṇa-sthāna-prakaraṇa (Aufrecht, *Bodl.* p. 397a). In both places Ratnaśekhara calls Vajrasena and Hematilaka his teachers. Śrīpāla-kathā is also a work of Ratnaśekhara's whose pupil Hemachandra wrote the MS. Saṁvat 1428 (Weber, *Verz.* II. pp. 1022-3). R. composed also a Chhandah-kośa (Peterson, III. *Rep.* App. p. 404, n. 591).

53. Hemachandra-sūri.

54. Pūrṇachandra-sūri, saṁvat 1424 varshe Hīgaḍa-gotre.

55. Hemahaṁsa-sūri, saṁvat 1453 varshe Khaṇḍeravāla-jñātiya. (Hoernle: Hemachandra.)

56. tat-śishya Lakshminivāsa-sūri.

57. Puṇyaratna-pannyāsa.

58. Sādhuratna-pannyāsa.

59. Pāsachandra-sūri, Hamīra-pura-vāsi-Poravāḍa (Jacobi's MS. of Sthānānga-dīpikā f. 237a, Prāgvāṭiya)-jñāti Vimalā sā pitā, Vimalāde mātā, saṁ 1565 varshe kriyoddhāri-yuga-pradhāna-biruda, + 1612. According to the Tapā-gurv. he founded Saṁvat 1572 the matam,

called after him (see *ante*, Vol. XI. p. 256b, n. 55; Weber, *Verz.* II. p. 1014, ll. 1-3; Bhāṇḍārkar, *Rep.* 1883-4, pp. 155, 456, l. 4 fr. b.), but Saṁvat 1565 in Sirohī (Miles, *Trans. R. As. Soc.* III. p. 367). He composed

Saṁvat 1597 a vārttika on Chatuḥ-saraṇa (Peterson, III. *Rep.* App. pp. 214-5),
 a bālāvabodha on Āchārāṅga, ed. Calc. Saṁvat 1936,
 a bālāvabodha on Sūtrakṛitāṅga, ed. Bombay, Saṁvat 1936,
 a commentary on Sthānāṅga, MS. Saṁvat 1575, Bik. p. 702,
 a vārttika in bhāshā on Aupapātika (Weber, *Verz.* II. pp. 533, 542),
 a bhāshā-commentary on Taṇḍula-veyāliya (Peterson, II. *Rep.* App. p. 15, n. 292),
 a bālāvabodha on Ratnaśekhara's Kshetrasamāsa (Brit. Mus. MS. 2118a and Add. 26374; Berlin MS. or. fol. 1748).

(P.-gaṇi) a bhāshā-commentary on Chaitya-vandana (Peterson, I. *Rep.* p. 124, n. 264),

Sthāpanā-dvipañchāsikā,

Sura-dīpikā-prabandha (Bhau Daji *Mem.* p. 31),

Hasta-kāṇḍa (*op. cit.* p. 35),

Keśi-Pradēśi-prabandha (*op. cit.* p. 46).

His pupil Brahma-muni composed (apparently between Saṁvat 1600 and 1620) in Anahila-pura, a commentary on Jambūdvīpa-prajñapti; correct accordingly the date given in Bhāṇḍ. *Rep.* 1883-4, p. 143, 448-9. A good MS. also in Berlin: MS. or. fol. 1779 (dated Saṁvat 1624). The commentary, together with the original text, measures 17,280 *granthas*.

60. Samarachandra-sūri, ābāla-brahmachāri Śrīmālī-jñātī Pāṭana-nagara-vāsi, saṁ 1626 varshe śrī-Shambhā (Stambhatīrthe)-madhye svargaḥ.

61. Rāyachandra-sūri, saṁ 1626 vaisākha vadi 1 dine ravi-vāre sâ° Somaji pada (-stbāpanā) śrī-Stambhatīrthe dosi-Jāvaḍa (pitā), mātā Kamalāde.

Rājachandra composed a vārttika in bhāshā on Aupapātika, ed. Calc. Saṁvat 1936, 1880, v. 1, different from that of his predecessor Pārsvachandra. Vāchaka-Megharāja, pupil of rishi-Śravaṇa, composed under R. a ṭabā on Rājaprasūnyā (ed. Calc.), and Saṁvat 1659 a dīpikā on Sthānāṅga, Jacobi's MS. (his predecessor is here named Ājichandra, synonym of Samarachandra). Muni-Premachandra, pupil of Hīrānandachandra, pupil of R., composed a ṭabā on Jīātādharma-kathā, ed. Calc. Saṁvat 1933, 1876, pp. 1476-7.

62. Vimalachandra-sūri, Saṅghavī (-gotre) Ahamadāvāda-vāsi.

63. Jayachandra-sūri, Usavāla-jñātī Rīṇī-g(r)āma-vāsi. J. in the succession of P, sâ-chandra-sūri (Brihat-tapā-gachchha) and preceptor of Pramodachandra, colophon of Upamitabhava prapañchā, Poona MS.

64. Padmachandra-sūri, śrī-Śrīmālī-jñātī Ahamadāvāda-vāsi.

65. Munichandra-sūri, Sonī-gotra Jodha-pura-vāsi, saṁ 1744 śrī-Stam(bha)tīrthe āchārya-padaṁ, saṁ 1750 svargaḥ.

66. Nemichandra-sūri, Nāhara (Nāhatā)-gotrī Sūrapura-vāsi Usavāla-jñātī.

67. Kanakachandra-sūri, Mahaṇota-gotre.

68. Śivachandra-sūri, Śrīmālī-jñātīya Māṇḍala-grāma-vāsi.

69. Bhānuchandra-sūri, Ośavāla-jñātīya Bhaṇḍasālī-gotre.

70. Vivekachandra-sūri, Ośavāla-jñātīya Saṅghavī (above Sa°)-gotre.

Hoernle: Labdhichandra, Harshachandra, Hemachandra.

9. Note on an inscribed Statue of Pārsvanātha.

There is a statue of **Pārsvanātha**, which came to my knowledge through Dr. M. Buchner, in the Ethnographical Museum in Munich. It is of bronze and is 189 millimeters in height. It belongs to a large collection brought from India by the French traveller N. Lamare-Picquot (born about 1785, see *Nowv. Biographie Générale*, t. 29, 1859, col. 65-7). The statue is, on the back, inscribed as follows :—

Text.

Sa° 1503 varshe māgha vadi 4 śukre u° gosṭhika Āhlā bhā° (bhāryā) Siṅgārade suta Sūd(?)ākena bhā° (bhāryā) Sūh(?)avade sa° (sahitena) ātma-śreyase śrī-Pārsvanātha-bimbam kārī° pra° (kārītam pratishṭhāpitam) Jā(i)rāpallīya-śrī-Sālibhadra-sūri-paṭṭe śrī-Udayachandra-sūribhi(h) || śubham bhavatu ||

Translation.

In Saṁvat 1503 māgha vadi 4 śukre (= A. D. 1447, 6th January, Friday, as Jacobi and Kielhorn have calculated) Sūd(?)āka, son of u° gosṭh(h)ika Āhlā and his wife Siṅgārade, together with his (Sūdāka's) wife Sūh(?)avade, has erected to their salvation the statue of Pārsvanātha. Consecrated by śrī-Udayachandra-sūri, successor of śrī-Sālibhadra-sūri, of the **Jirāpallī(-gachchha)**. May there be prosperity !

Similar Jaina inscriptions are published in *Arch. Survey of West. India*, No. XI.; J. Burgess, *Lists of the Antiquarian Remains in the Bombay Pres.* Bombay, 1885, p. 186. The names of the two sūris mentioned in this inscription are not known from any other sources.

The **Jirāulā** (= **Jirāpallī**) is called the 12th of the 84 śākhās of the **Bṛihad-gachchha**, founded by Sarvadēva-sūri (S. 994), see Poona MS. of Bṛihad-gachchha-gurvāvalī, Coll. of 1873-4, No. 245, f. 15 = Decc. C. p. 66. In the MS. Gachchha-nāmānukramaṇi, Poona Coll. of 1873-4, No. 145 = Decc. C. p. 61, the Jirāulā-gachchha is the 3rd among the 84 gachchhas. Tod, *Ann. of Rāj.* I. p. 121 has Jeerunwal. Miles, *Trans. R. As. Soc.* III. p. 370, has Jerāwāli (No. 2). Wilson, *Works*, I. p. 345, has Jolura. *J. B. B. R. A. S.* X. p. 114, has Jiranwāl, No. 32.

Jirāpallī-tīrtha (Jārā°) founded Saṁvat 1109, see Bhāṇḍārkar. *Rep.* 1883-4, p. 322, l. 3 fr. b. Jirīkāpallī-Pārsvanāthastotra, 14 v. sansk., by Merntuṅga-sūri (S. 1446-71), printed in Vidhipaksha-Pratīkr., Bombay, 1889, pp. 348-53. Jirāpallī-Pārsva-stavana, 15 v. sansk., by Jinaprabha-sūri (Saṁvat 1363), printed in Prakaraṇa-ratnākara, II. p. 268-9, beg. Jirīkā-purapatim. Jirāpallī-maṇḍana-Pārsvanāthastava, Peterson, I. *Rep.* p. 128, n. 316. Jirāpallī-stha-Pārsva-stuti by śrī-Karṇa, Peterson, III. *Rep.* App. p. 213, n. 34. Other stavanas Bhāṇḍārkar, *Rep.* 1883-4, p. 180b, n. 136, p. 187a, n. 94, p. 243b, n. 5.

THE DEVIL WORSHIP OF THE TULUVAS.

FROM THE PAPERS OF THE LATE A. C. BURNELL.

(Continued from page 99.)

BURNELL MSS. — No. 12.

SARALA JUMADI.

Original, in the Kanarese character, occupies, text and translation, leaves 143 to 148 inclusive of the Burnell MSS. Translation according to the Burnell MSS.

Translation.

There is a village called **Sara-Beliyūr**,¹ in which there was a shed. In this shed **Sarala Jumadi** washed his feet in water from a pot made of bell-metal; he washed his face in water

¹ A village of a thousand people, i. e., houses.

from a silver pot; he chewed betel from nuts placed at the door. A feast is performed to him at the shed, which was built at the cost of a thousand people!

Sarala Jumâdi left Sara-Beliyûr and came to Brahmâ's abode, and passed it by. Soon afterwards he came to the abode of a god at **Kariya**, and passing on he visited the **Bhûta Sittisvari**, residing in a *gudi* at **Kandel**. He then passed by a temple, built by Brâhmaṇs, and by the plain at **Adda**, and went on to **Mugêrnâç**, where he visited six Bhûtas and two gods. He passed by the *biḍu* at **Bardala**, and the banian tree at **Mantame**, and the rock at **Adda**, and came to the *châvaḍi* at **Yirandabettu**. He took possession of a *matham* at **Alaṅgar**, and passed on by the *tîrtha* of **Yill Bhavo**, near the *matham* there. He came to the sand-bank at **Panimugêr**, and visited a god at **Panumbûr** in the west. He also visited a god at **Nandar** in the east, and three Brahmâ Bhûtas at **Urimanel**. He crossed over the sand-bank at **Panimugêr**, and passed by a *basti* (temple) built by a **Şeṭṭi**, and a temple built by a Brâhmaṇ, and by the **Kaŋchikar Keri**. He passed along the cobbler's street, and came to the garden called **Nandana Vaṇa**, where he spread disease among the houses of **Kujumba Dêre** and **Taṅkara Baidya**. They caused a man to refer to the *praśna*-book, and in it was found the words:—

“It is the **Bhûta Jumâdi** who has spread disease.”

Also it was found:—“If a festival be performed to him in this village, the disease will be cured.”

The people of three quarters in the village gathered together, and under the jack-tree, where the cock-fights are held, they offered a sacrifice to Jumâdi in a shed.

“It is sufficient for me, is this feast; but I want a *sânam* also,” said Jumâdi.

The people of the three quarters had a committee and built a *sânam* for Jumâdi at **Nandana Vaṇa**. A flag was raised, a car was made, and a feast was performed at **Nandana Vaṇa**.

Sarala Jumâdi left that *sânam* and came to **Sara-Puliṅkadimâra**, where there are a thousand houses. He passed by **Kalla-Botti-Kayeri**, by the stream **Ummana-Botti-Târa**, and by the old fort at **Ambadâḍi**, and came to a banian tree at **Mantame**. He had with him his servant **Baṅṭa**, and went on to the *biḍu* at **Nandar-Bettu**, where lives **Kochaḷva Ballâl**. Jumâdi spread disease in that house. Then the **Ballâl** made a reference to the *praśna*-book, from which it was known that Jumâdi had arrived and had made the people sick.

“If the disease is to be healed, food must be given to Jumâdi, and a *pûja* with flowers must be performed,” said the *praśna*-reader.

The **Ballâl** promised all to the **Bhûta**, and soon afterwards the disease was cured. After this **Kochaḷva Ballâl** regularly performed the feast of Jumâdi.

In the next year Jumâdi said to **Kochaḷva**:—“It is not proper for you to perform the feast alone. It will be better for you and the people of **Ambadâḍi Mâgne** to build me a *sânam* together.”

Kochaḷva Ballâl and the people of **Ambadâḍi Mâgne** built a *sânam* together on a rock at a place called **Lâker**, where a feast is performed once a year.

In the year following Jumâdi said:—“This place is not fit for a *sânam*, therefore I want another one.”

So the people of **Ambadâḍi Mâgne** and the **Ballâl** built a *sânam* at another place called **Maṅgalimâra**, and a feast was performed there.

In the year after that Jumâdi left that village and came to **Kodigrâma Mâgne**, and going to a place called **Parari-guttu**, he made the people sick. They referred to the *praśna*-book, and it was found that it was Jumâdi, who had made them all sick.

They at once asked of the *praśna*-reader:—“What is to be done now?”

Said the *praśna*-reader:—"A *sānam* in your village is wanted: this is his desire!"

Upon this an appropriate gathering was held by the householders.

"Sickness is spread in our houses, because Jumâdi wants a *sānam*. So is it found in the *praśna*-book," said they to the villagers.

Then the villagers folded their hands and besought the Bhûta, and said to the householders:—"This sickness is now in your houses, tomorrow it will be spread over the whole village. Therefore you of Parari-guttu and we of Kodigrâma Mâgne must build a *sānam* together."

On the hill at Parari a *sānam* was built, and a festival was performed there.

In the next year Jumâdi left Kodigrâma Mâgne and passed by Jumbê. There is a place called Kolla-Botti-Sānam, where there was a woman named Dêvi Baidiyati, a toddy-drawer by caste. Jumâdi made the people of her house sick. She referred to the *praśna*-book, and it was found in it that the evil was due to Jumâdi. She cried out to the villagers, and they all came to her house and saluted the Bhûta. The sickness in her house was healed, and accordingly the villagers promised the Bhûta a *sānam* on her land. Thus was that sickness cured! A *sānam* was built on Dêvi's land by Dêvi herself with the assistance of the villagers, and a feast was made.

Jumâdi left that *sānam*. There is a temple to the god Varadêswara at Parañgi-Petta. He passed by that temple. There is a place called Somanâth Katte. He passed by that, too, and came to Adyan-guttu, where there was a Baṅṅ named Dugga Baṅṅari. Jumâdi made all his household sick. The Baṅṅ referred to the *praśna*-book, and it was known that the evil was the deed of Jumâdi. The Baṅṅ called the villagers together, and then spake Dugga Baṅṅari to the villagers:—"My household became sick, and when I referred to the *praśna*-book I came to know that it was Jumâdi's doing. He wants a *sānam*. What is to be done for this? I cannot do anything without your permission."

"The sickness came to-day to your house; tomorrow it will come to ours. Therefore let us build a *sānam* together," said the villagers.

All of them together built a *sānam* at a place called Sara-Bari on the banks of a water-course, where a feast was performed. Jumâdi left that *sānam* in the following year and came to the *bîḍu* at Kannûr, where he spread disease. The people there are Ballakulu by caste, and, they referred to the *praśna*-book, and from it they came to know that it was Jumâdi's doing; and moreover, it was found that if the sickness was to be cured Jumâdi wanted a swing to swing on at the *bîḍu*. Then the Ballâl of the place promised the Bhûta that he would get him a swing at his house when the disease was cured. The sickness ceased, and a swing was hung up. The Ballâl began to make *pûja* there with only flowers.

Jumâdi left the *bîḍu* and reached Jappu, near Mangalore, where there is a ferry called Kanê-Kariya, but which was then called Nuppamâra-guttu. The ferry was managed by two brothers named Kocharal and Syâmparal. When Jumâdi arrived, he went to their house and made all the people sick. They referred to the *praśna*-book, and it was known that Jumâdi had done the evil, for which the remedy was to build a *sānam* for him.

They called the villagers and said:—"Our household is sick and it is known from the *praśna*-book that it is Jumâdi who has made them sick, because he wants a *sānam*. Therefore we inform you."

"Whether the sickness, which is in your house, will come to us or not, we cannot say: therefore let us build a *sānam* together," said the villagers.

All of them together built a *sānam* for Jumâdi at the place called Kanê-Kariya, and gave a feast to him.

In the next year he left that place and came to **Attavar**, where he entered a *sūnam* at **Pergadē-bettu**, and then went into the treasury, and made the people there sick. They referred to the *praśna*-book, and came to know that it was due to **Jumādi**.

Then the head of the house asked :—“ What is to be done ? ”

“ If you want to let your people get better, you should build a separate *sūnam* of your own,” said the *praśna*-reader.

Then the treasurer sent for his neighbours, and when they had all come he said to them :—

“ In my house the people are all sick, and it is known to be **Jumādi**'s work, because he wants a *sūnam*. What are you going to propose ? ”

“ We cannot say whether the sickness which is spread abroad in your house will come to us or not. Therefore let us build a *sūnam* together,” said the villagers.

They all prayed the **Bhūta** to heal the sickness, in return for which they built a *sūnam*. Then the sickness was cured, and they all built a *sūnam* together, where a feast was performed. And a feast is performed there once a year to this day !

BURNELL MSS. — No. 13.

MUDADER (KALA-BHAIRAVA).

Original in the Kanarese character. Original, text and translation, occupies leaves 149 to 158 inclusive in Burnell's MSS. Translation according to the Burnell MSS.

Translation.

There were four **Bairāgīs**, who said to each other :—

“ We have seen the ocean in the East, and now we want to see the ocean in the West.”

So they put on ashes, took a bag and went a-begging. Their family **Bhūta** was **Kāla-Bhairava**.

They went to **Mugērnāḍ**, and passed by the **Bardala-bīḍu**. They passed by the rock at **Addala**, and the *chāvadhā* at **Yirauda-bettu**, where they saw the sun set, and where there is a tank called **Dindu-kirē**. There they stopped that night. They built up three stones for a fire-place, and cooked, and took a meal there. Early in the morning they rose and bathed in the tank, and put on ashes.

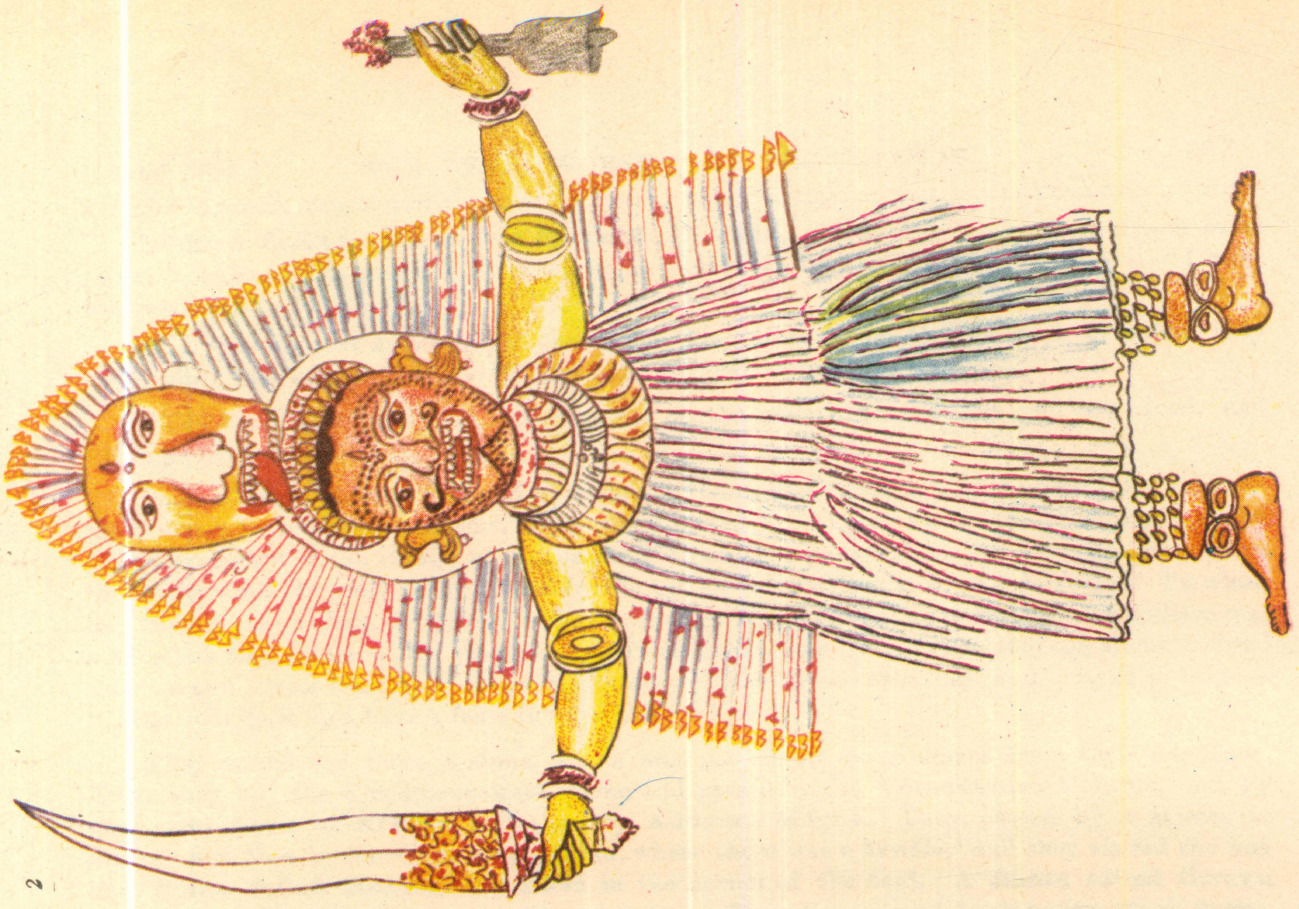
The **Bhūta Kāla-Bhairava**, who had followed them, became a reddish cow, and they met her grazing. When the four **Bairāgīs** saw her, they said they would milk her, and so they took a rope and tied her up. Then they brought a vessel, and milked the cow. While they were milking her, they saw water coming from one of her teats, from a second came milk, from a third blood, and from the last nothing.

They referred to the *Sāstras*, in which they found, that the **Bhūta Kāla-Bhairava** had followed them, and that the cow was the **Bhūta**. They thought awhile, and brought one of the three stones, of which they had made a fire-place and established it as a place of prayer. And they prayed to the **Bhūta** :—

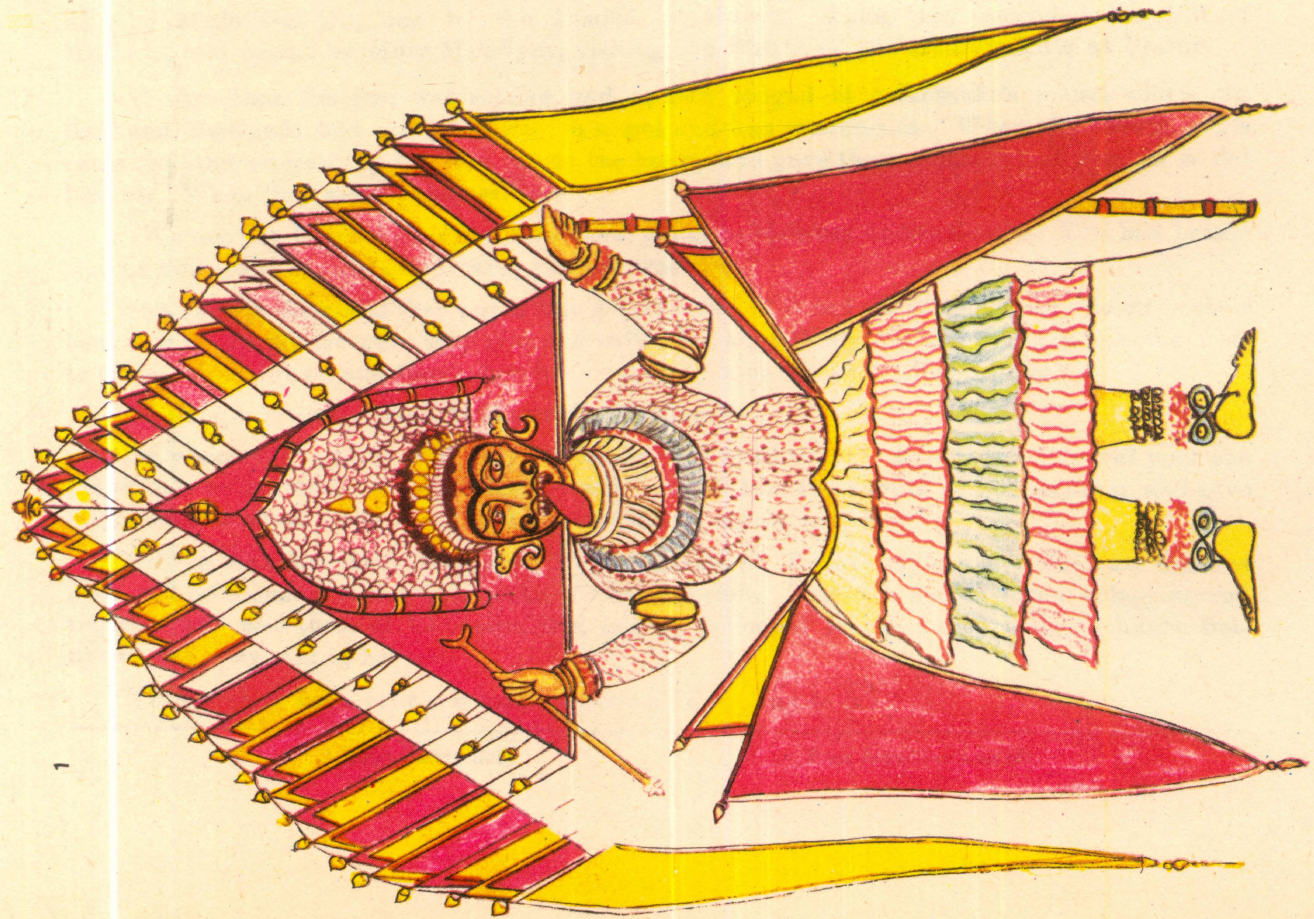
“ You had better make the acquaintance of the neighbouring villagers and get your food, and living from them.”

They also told the **Bhūta** to remain in the stone ; and then they left the place, and passing by **Dindu-kirē** went to **Pangūr**. They passed by a *basti* (temple) built by the **Sēttis**, and by a temple built by **Brāhmans**, and they passed by the **Kañchigar-keri**, and the cobbler's street.²

² A street occupied by workers in bell-metal.



2



1

III.—The Devil Worship of the Tuluvas.
Fig. 1. Todakinar. Fig. 2. Mudader (Kāla Bhairava).

Saṅkara Baidya's house was at Nandana Vana, where they put up. A dream came to the Bairāgīs, while they slept that night, in which the Bhūta Kāla-Bhairava said :—"I want a *sānam* here."

They got up next day, brought one of the three stones from the fire-place in which they had cooked, and established that Bhūta in the stone and prayed to him :—

"You had better make the acquaintance of the villagers here and get your food, and offerings from them."

They left that place and passed by Nandana Vana, and came to a place called **Puliṅkedi-mār**, where there was an old fort, which they passed by. There was a *bīḍu* at a place called **Nandere-bettu** in the village of **Ambadāḍi**, which they passed through, and then they came to **Kudigrāma Māgne**. They passed by the temple at **Perivedi**, by the village of **Tumbai**, and came to the village of **Tujer**. They passed by **Kiroḍibannakutē Barke**, where there was a nameless tree, under which they put up. That night they had a dream that the Bhūta wanted a *sānam* and that a feast was to be performed. They arose next day and prayed to him :—
"Take your food and have a feast in your honour here."

They established there a stone, which was one of the three stones from their fire-place. Then they left the **Kiroḍibannakutē Barke** and passed by the **Varadēsvara Temple**, and by the water-course at **Arkula**, and then by **Addyara Māgne**. They passed by a stream at **Maikal**, and then by **Sarakula Janana Bīḍu**, where there was a *kambla*,³ and they visited the hut of a **Bhūta called Maḥjagabbe Dēva** in the corner of the field. A **Bhūta called Giravu** met them at **Ganada-bettu**, and they saw him. Then they passed by **Nantūr Kari Bettu**, and came to a tank called **Kattalē Puvēdi Keḍu**, which is at **Bazāl**, where they took a bath, washed away their ashes, and left as soon as they had bathed. They saw some girls at **Bajāl** [(?) **Bazāl**], and they stood awhile at the ferry of **Bajāl**. Then they sat down in the boat which came first, and crossed the **Bajāl** ferry. They went to **Pariyāla Māgne**, and leaving it passed by a stone which was used for putting flowers on. They passed by **Bolma Yerandale Patta**, and by **Mulara-guṭṭu**, and by the *kamblā* at **Mulara**. Then they ascended the hill of **Kallada**, and passed by **Mair Mendyar**, visiting the **Bhūta of the Badamakula at Badūr**.

At that time the sun was setting, and so they lodged at a **Kotakūr's** house, where one **Saṅkaru Baidyadi** had put some rice in a pot and was washing it. When the four Bairāgīs came she stopped washing the rice, ran to the house, and gave them a handful of rice in a flat basket. When they saw it, they said :—

"We are not beggars; we are travellers going to Malabar in the South. You had better give us five *kondē* of rice⁴ out of what you are washing."

She gave it them and they put it into a vessel, boiled it and ate it up. They also made their beds there. In the morning they rose and called **Saṅkaru Baidyadi**, and told her to come near to them. She did so, and they asked her how many sons she had. She replied :—

"I have only one, named **Siddamarda Baidya**."

On which they said :—"We go to Malabar and shall return, and in the interval your son should not be married. On our return, we will teach him the details of our *śāstram*, and give him a *mantra* about a Bhūta. Until then he should not be married."

Having said thus, they went away in the morning. When they came to **Saṅkaru** she was poor, but no sooner had they gone than she became rich. Then the people of her village agreed together and also those of her caste, and having collected together they called **Saṅkaru Baidyadi**, and they said to her :—

"We wish to have your son married: what do you say to it?"

³ A large paddy field.

⁴ Four *kondēs* = one *śēr*.

Then she replied :—"Four Bairâgîs have gone to Malabar in the South, and before they return the marriage cannot be performed."

"You accept the advice of boys begging in four houses, but not that of your own caste," said they. "The advice of the beggars cannot be accepted."

So the people of the caste married him by force. In the year after the marriage the Bairâgîs, who had gone to Malabar, returned, and they reached her house, Saṅkaru's daughter-in-law, the wife of Siddamarda, was washing rice. They came up to her and stood in the yard, and said to her :—

"You were not here last year, but you are here now. What family do you belong to? Whose wife are you?"

"I am Saṅkaru Baidyati's daughter-in-law and the wife of Siddamarda Baidya," said she.

They became angry, and just then the sun set. They descended the steps of the yard, and went to **Maṅgar (Bober) Ferry at Ullal**.

They stood awhile by the ferry. In the meanwhile the wife of Siddamarda, having washed the rice, went inside, and informed her mother-in-law that four beggars had come.

"They inquired who I was, and I answered that I was the daughter-in-law of Saṅkaru Baidyati and the wife of Siddamarda Baidya. When they heard this, they went away and descended the steps of the yard."

Then Saṅkaru Baidyati came to understand that the mendicants were the Bairâgîs who had come the year before.

"They advised me not to marry my son when they came last year, but my caste people have him married by force. And now they have come again, and, having heard of this, they have gone away." Thus thought she.

It was evening, and the Bairâgîs sat awhile at the Bangar ferry, because there was no boat in which to cross the river. Then by their enchantments the waters separated and left them a way for passing over. Thus they crossed the river. Then came Saṅkaru running and crossed the river, in which the water was as high as a man's neck, and went to the Bairâgîs, bowed down to their feet and their hands, touched their chins and heads and prayed to them :—

"Do not heed the faults which I have committed. Every mistake is mine!"

The Bairâgîs, who had set their faces to the North, did not turn them to the South, but as they could not bear her persistence, they tore off a *japâsara*⁵ of Vignêśvara, and, taking it in the left hand, gave it to her behind their backs. She took it home and put it on her son's neck. As the *saram* (rosary) had been presented with blessings, his mother gave him the name of **Upadêsi-Marda Baidya**, and she made the people build a *sânam* called the Kotêkâr's Sânam, and appointed her son to do the *pûja* there and made him perform it.

In the following year she called all the villagers together and said :—

"Four Bairâgîs were travelling to Malabar in the South, and passed by here. When they first came to me, I was poor, as is known to the whole village. They came to me while I was washing rice. I thought over the matter to myself awhile, and as they had come in the evening, I offered them as much rice as I could give, according to my ability. But they did not take it, and said :— 'We are not Bairâgîs who beg in four houses, but we are going to Malabar in the South,' and moreover they said :— 'It is better that you give us five *kondês* of rice out of that which you have been washing.' I gave it them, and that day they put up in my house. They rose early in the morning next day and said to me :—

" 'How many sons have you ?' "

⁵ = *japmâlâ*, a rosary necklace.

“ ‘ Only one, named Siddamarda Baidya,’ I replied.

“ They said : —

“ ‘ Your son should not be married until we return from the Southern parts. As soon as we return we will teach him the details of our *śāstram*, and after that he may be married.’

“ They went on to Malabar, and after their departure I became somewhat rich. The matter was inquired into by my caste people, the Kotêkârs, and they gathered together in my house, and made me marry my son by force. In the following year the same Bairâgîs came back to my house, and when they arrived, the wife of Siddamarda Baidya was washing rice on the brink of the well. While she was still washing it, they came up to her and said : —

“ ‘ When we came here last year you were not here, and now you are here.’

“ They also asked her whose wife she was. She replied that she was the daughter-in-law of Saikaru Baidyati and the wife of Siddamarda. Having heard this the Bairâgîs went away angry. They started to cross the ferry at Jappu, and I went after them running, and took hold of their feet and hands, asking pardon for every mistake I might have made. They did not turn their faces to the South, having set them to the North. A *japûsara* of the god Vignêsvâra was torn off one of their necks and given me behind their backs and also the Bhûta Mudatâya.⁶ They told me to take them, give them to my son, and set him to worship according to my own ideas. I did as I was told and put the *saram* round my son’s neck and gave him the name of Upadêsi Marda Baidya.

“ Acting under their orders, I had to build a *gunda*⁷ for the god (Vignêsvâra) and a *sânam* for the Bhûta (Mudatâya), and I now wish to hold a feast in honour of the Bhûta. I cannot do this without you villagers. In your presence and according to your ideas the festival must be held.”

Thus said she to the villagers, and having heard her they all held a feast together. From that day to this the feast is held in honour of the Bhûta Mudatâya at Kotâra near Sômêsvâra.

A feast was held at Kotâra, and the Bhûta went to visit the god at Sômêsvâra, circumambulated the god at noon, and then he became a cock and crowed on the top of the temple.

Then the god said : — “ This Bhûta, eating flesh and drinking liquor, does not leave me room to turn round.”

The Bhûta replied to the god : — “ I live by taking flesh and liquor, and I live without them too.”

He descended from the temple of Sômanâtha [Sômêsvâra], and passed by nine tanks. There were two places on the way, called Karmarkaṣṭ and Uñghermath, and he passed by them, too. He passed by Posa Añgaṣṭi, and came to a palace at Ullâl. Here he saw one Chanta, who had two riding elephants to ride, and he made the elephants sick. They neither drank water nor ate the grass given them. Then Chanta referred to the *praśna*-book, and found that the evil had been caused by Mudatheye [Mudader]. Then Chanta asked his servants who was the proper man to exorcise the Bhûta.

“ There is one Siddamarda Baidya at Ullâl. He should be sent for,” said the servants.

Chanta sent for him, and the messenger said : — “ Siddamarda, your Bhûta has made Chanta’s elephants sick, and we have found from the *praśna*-book that you can exorcise him.”

The Baidya came with the messenger, and Chanta said to him : — “ Your Bhûta has made my elephants sick, and you must pray to the Bhûta.”

Then the Baidya took a pot of water to the elephants’ stable, and Chanta said : — “ If the elephants get better I will hold a feast in honour of your Bhûta at the elephants’ stable.”

⁶ = Mudader.

⁷ A small temple.

Then the Baidya took the water in his hand and sprinkled it on the elephants and prayed to his Bhûta to stop the elephants' sickness at once. Then the elephants, which were lying down, stood up immediately, drank the water poured out for them, and ate up the food that was prepared for them. Then Chanta held a feast at the elephants' stable.

One **Saka Kôchal of Ullâl-guttu** came to this feast, and said to Chanta after it :—“ It is not proper at all to hold a feast to a toddy-drawer's Bhûta with all the musical instruments. One horn and a drum are enough! I will not take even a flower and any *sandal* from a toddy-drawer's Bhûta. It is not proper at all to make music with all the instruments.”

He returned home and when he reached Ullâl-guttu, Mudadêyê made his sister-in-law sick with small-pox! Then he referred to the *prâśna*-book, in which it was found that the evil had been caused by Mudadêyê.

“ To atone for the mistake I have made, I offer a single horn to that Bhûta to be placed in his *sânam*,” said Kôchal.

The sickness departed and the horn was offered.

After this the Bhûta crossed by the ferry at Ullâl, and also by the ferry at **Maṅgar**, and went to the **Temple of Maṅgala Dêvi**, and visited her. Then he went to **Pandêsvar**, where he found the god **Mahalingêsvara** walking round the temple at noon. He became a cock and crowed on the top of the temple.

Then the god said :— “ This Bhûta, eating flesh and drinking liquor, does not let me take a turn round my temple in peace.”

Mudadêyê replied :— “ I can live both with, and without, flesh and liquor.”

There was a **Brahmaṇa** called **Kêsava Bhaṭṭâ** at that temple and he became possessed by Mudadêyê.

Some Bhaṭṭas said to him :— “ If you are a powerful Bhûta get back a piece of land for us at **Pachanaḍi Niru Barke**, where our home is, and then we will build a *sânam* there and hold a feast in your honour.”

Then the man possessed by the Bhûta was released and the piece of land was obtained back by them. A feast, even to this day, is accordingly held in his honour.

The Bhûta went to **Attavar** after that, where dwelt **Manadiya and Karnika**, who had twelve milch-buffaloes. He made the buffaloes disappear, as they were out grazing, with his enchantments. For seven whole days the buffaloes were not to be found, though they were searched for everywhere. Then the people referred to the *prâśna*-book and it was known to be Mudadêyê's doing, so they said that they would build a *sânam* in the village, if they found their buffaloes. On the eighth day all the twelve buffaloes were found swimming in a tank. So a *sânam* was built on the banks of the tank.

After the *sânam* was built, the Bhûta killed the whole family of **Pergade Bannakulu** at **Attavar**, and it was known by the *prâśna*-book that it was Mudadêyê's doing.

Said Pergade :— “ Though the persons subject to death are dead, I shall build a *sânam* at **Pergade-bettu** if you will protect those that are still alive.” They were protected and a *sânam* was built there. A feast even to this day is performed there.

BURNELL MSS. — No. 14.

ATTAVAR DAIYONGULU.

Original in the Kanarese character. Original, text and translation, occupies leaves 159 to 167 inclusive in Burnell's MSS. Translation according to the Burnell MSS.

Translation.

There is an ocean of water, an ocean of milk, an ocean of dirty water, an ocean of blood, and an ocean full of lotus. There is a palace built in the midst of seven oceans.

In the palace in **Nāgalōka**, a son was born as beautiful as a *nāgakannikē*. In **Dēvālōka** another son was also born as beautiful as a daughter of the gods. They were produced, one by a heap of *mallika* flowers piled up as high as a man's neck, and the other by a heap of *sampika* flowers piled up as high as a man's middle.

About seven, or seven and a half, years passed over them that were so produced, and beards grew on their beautiful faces!

"Who is the barber that should shave us and make smooth our faces?" asked they.

"In the town of **Ejanagar** [(?) **Bijanagar**], on the **Ghâṭṣ**, there is such a barber," said their attendants.

They sent a man to **Udda-bettu**, and made him bring short and good palm-leaves, which were spread in the morning sun and were heaped together in the evening sun. Then both the top and the bottom were cut off, and a letter was written to the barber. The letter was given to a servant to take, who was paid for his trouble. The bearer of the letter took it and left the palace in **Nāgalōka**, and went to the town of **Ejanagar**, on the **Ghâṭṣ**, and to the barber's house, and gave the letter to the barber.

The bearer read it, and found there was written in it:—"You must start at once without taking a meal or attending to your dress."

He opened his box of razors, put a looking glass, round scissors, an European razor, and a water cup in it, and followed the bearer. He saw the boy born at the palace in **Nāgalōka**, and saluted him.

Then the boy said:—"It is well that you have come. You had better do your duty."

An English chair with four legs was placed in the middle of the *chāvadi*, two *jagana jōti* lamps were placed at the left and the right of him, and a *sēr* of rice and a cocoanut were placed before him. A *chaṅk*-shell was blown, and fly brushes were waved on both sides of him. The two boys sat there in undress, while pearls were sprinkled over them and a light adorned with corals was turned towards their faces. So all the ceremony was performed.

Then the barber came, and, placing a cup of water ready, he stood on the left side, and shaved the right side, and then he went to the right side, and shaved the left side, and also cut off the ends of the moustaches. He made a line for the eyebrows, and put the sign of the sun and the moon on their hearts, and of **Bhima Rakkasa** on their backs. He polished their toe-nails and cut their finger-nails. In this way did he shave them correctly from head to foot.

Then asked the servants:—"What is to be done for putting away the sin of touching a barber?"

"Oil should be rubbed on and washed off again with water," said the boys.

A **Jatti**⁸ was sent for and oil was rubbed on them. A large pan, four hands in breadth, was placed under a white *kadika* tree near a tank built by one of the boys. A thousand pots of water were poured in and were warmed with twelve bundles of firewood, and a thousand pots of warm water were poured on their heads, and then a thousand pots of cold water. Thus were they rubbed with oil and washed in water.

Then their hair had to be rubbed with cloth made of silk, of the following kinds:—*kaber*, black silk; *bober*, white silk; *sopu kambati*; *yīr maduré*; the silk which is so light that it flies off three hundreds *gavuds*⁹ at a breath; the silk that is soaked by a tear; and the silk which may be concealed between the finger and the nail. All these silks were brought out, and their hair was rubbed with them.

⁸ A person employed to rub on oil.

⁹ 1 *gavud* = 12 miles.

Then the boys asked to be dressed. Dresses were brought out of seven boxes. Jewels were also brought out of seven boxes, and bottles of scents as well. Neck-ornaments round their necks, waist-jewels round their waists, *chankalis* in their ears, a *chakkrasarams* on their necks, pearls lustrous as the sun on their fingers, and a signet ring, and large rings round their arms. Thus they were adorned from head to foot.

Soon after this the boys wished to descend to the **Tuḷu Country**, through the *ghāts*, and to see the Tuḷu people.

For the elder boy a white elephant, like one of Airavat's, was brought out, and the elephant's keeper was sent for. The elephant was washed at the watering place called **Ane-gundi**, and was tied up in the elephant's stable. Then it was saddled. The elder boy sat on the elephant and spoke in the **Ārya Language**.

A white horse was brought out for the younger boy, and a groom was sent for. Then the people made the groom wash the horse at the water channel called **Kuduregundi**. The horse was fastened in the stable, and was saddled. The younger boy mounted the horse, and spoke in the **Gujjara Language**.

The elder boy's elephant and all his following started and the younger boy's horse and his following, too. They asked the way down the *ghāts* to the Tuḷu country.

Said the boys:—"The god **Chikkarāya** at **Shiraḍi** will not let us descend, nor will the god of **Mala**, nor will the god **Nārāyana** at **Rēsōl**."

By tricks and cunning they descended to the abode of the god **Kukke Subbarāya**, who saw them descending, and said:—

"Whose umbrella and palanquin are coming? Are they Bhūtas, or gods, or Nāgas, or Brahmās?"

Then he made his servants build a fort of *addana* shields around his temple, and place crossed swords on the fort. But the boys destroyed the fort and swords, and came down. The younger and the elder stood awhile at the abode of the god Subbarāya, and walked three times round the temple. Then the elder arranged with the younger for a battle between them and the god.

For the first day's battle the elder brother went forth and shot an arrow, which broke Subbarāyas flagstaff in the front of his temple into three pieces. For the next day's battle the younger went, and shot an arrow which broke the top of Subbarāya's temple into three pieces. After this they left the abode of Subbarāya, and passed by the rivers **Kumardarē** and the **Matsya Tirtha**. They passed by the fort at **Inglika**, and the place named **Mugger** in the village **Balagaṇḍ**. Then, passing by the abode of the god of **Kodipāḍi**, they came to the **Kapāḍi Ghāṭ**. In the meantime they saw the army of **Bil Sultān** and **Virappa Naikar**, and met it, and killed the whole army of Virappa Naikar!

Soon after this they went to a place called **Baretimāra** in **Yēnūr**, where the elder youth with his elephant and the younger with his horse, and their following, stayed the day. They spread a blanket under a white *āsvattha*-tree, and the elder and the younger sat down on the blanket. Here the younger lay down, resting his head on the elder's leg, and slept in peace.

The elder said:—"I will test the virtue of my brother."

So he made his servants build a ship, with a silken sail and a mast of pearl, and it was loaded with cargo. He caused his following and his elephant to embark in the ship, and left his brother at Baretimāra, in the village of Yēnūr, and started on a voyage. Then he went to the Eastern Mountain, **Tirupati**, where he was invited by the god **Timmappa** on to the mountain.

This god's servant's name was **Kāla Bhairava**, whom the elder brother saw. Passing by that mountain, he went to the Eastern Ocean, and then reached the Southern Ocean through the Eastern Ocean, and then the Western Ocean through the Southern. The ship was anchored

in the **Gulf of Kambalé**, whence the elder brother went to the *bīḍu* at **Aḍka Janana**. All his people remained in the ship, and he went on alone.

In this place were **Udda Kottari**, **Ballaya Pergade** and **Nattuṇḍa Maranayagē**. They had a nephew, one **Kaṅjambu Kulyar**. **Kaṅjambu Kulyar** went early in the morning to the plain of **Sīre** to fetch some leaves for preparing cakes. The elder brother followed him, and while **Kaṅjambu Kulyar** was cutting the leaves in the plain of **Sīre**, the elder brother became a white cock and crowed !

Kaṅjambu Kulyar said : — “ This may be useful for a cock for fighting.”

He tried to seize the cock, but it was not to be caught. It looked near, while it was far from the hand. In the plain **Sīre** his fate was unfortunate and his cunning vain, so **Kaṅjambu Kulyar** fell to the ground, and he who had gone out in the morning had not returned at sunset. Then a man was sent to search for him, and found him lying on the plain of **Sīre**, whence he was carried to the *bīḍu* of **Aḍka**. When this matter was sought for in the *prāśna*-book, it was found to be the elder brother's doing ! Then **Kaṅjambu Kulyar's** uncles asked what was the matter with the **Bhūta**, and the astrologer said that a *matham* ought to be built. As the elder brother had come to the *bīḍu* at **Aḍka**, he was named **Aḍka Chakrapāḍi Bira Marla**.

Soon after that he pushed the ship onward from the bay of **Kambalé**, and anchored the ship in the **Bay of Maṅjēsvar**, so as to be able to land all his following. **Bobbaria** was in front of **Maṅjēsvar**. He broke a palm tree and put it on his shoulder, and broke another and was turning round, when he saw the elder brother and his following, and said : — “ Whose people are these ? ”

He caused the bay to be inundated, and when the elder brother saw this he said : — “ Do not do so, **Bobbaria**.”

Then his people landed on the shore, and a *matham* was built for him in this place.

“ At the time of performing a feast in your honour in your *sānam*, I shall come one day to visit you, **Bobbaria**,” said the elder brother, and it was when **Bobbaria** heard this, that he decreased the water in the bay. So the elder brother and his people crossed the bay of **Maṅjēsvar**, and came to the shore. He sat on a verandah at **Kanne Sirta**.

In the meantime the younger brother, who had been sleeping at **Baretimār** in **Yēnūr**, arose, and when he looked for the elder he was not to be found. He became very angry and said : — “ Ah ! my brother left me in the forest and went away. I will go and search for him.”

He and his people started and passed by **Yēnūr Baretimār**, and came to the village of **Kottari**, where he was called **Bobbaria**. He passed by **Mugērnāḍ**, and crossed the river at **Panyūr**, and then he passed by the *paṭṭa* at **Baṅṭwāl** and by the *magnē* of **Kannūr** and went to **Mangalore**. He sat in **Alake**, where he was called the **Brahmā of Alake**.

From that place he and all his people started and stayed at the ferry of **Maṅgar**, and afterwards crossed it and passed by **Sarlapaṭṭa (Ullā)** and went to the temple of the god **Sōmanātha** at **Sōmēsvar** and visited him. He then sat on a rock at **Uddu**, while the **Bhūta Mudadēya** from **Kotarsāna** was on a visit to **Sōmanāth**, and while the youth was sitting down, **Mudadēya** asked him : —

“ Where do you come from ? ” Whither are you going ? ”

(To be continued.)

NOTES AND QUERIES.

A TELUGU SUPERSTITION.

In every *garhā* of water, which the Telugu women carry to and fro from wells, is to be seen a stalk of grass dancing close to the brim. Enquiry will elicit a smile intimating that the custom is based on a superstition. Further enquiry will

lead to the information that the stalk is used to prevent the water from spilling over the brim of the *garhā*. But the state of the carrier's *chōḷi* (a portion of the *sārī*), and of her hair, will usually testify to the baselessness of the superstition.

Samastipur.

M. N. VENKESWAMY.

BOOK-NOTICE.

THE BURMA CENSUS REPORT, 1892; CHAPTER VIII, "Languages."

Perhaps in no part of the *Burma Census Report* is that thoroughness and minute attention to detail, which is so conspicuous a feature of it as a whole, more clearly displayed than in the Chapter devoted to the **Languages of Burma**. *De minimis non est disputandum* is certainly not a maxim, which has commended itself to Mr. Eales in any part of his work, and the result is that, while the proportions of the latter are perhaps somewhat larger than was necessary for it, viewed merely as a *Report*, its value as a work of reference, which, after all, is one of the chief uses of a *Census Report*, has been much enhanced. To philologists this is especially advantageous, since the relative importance of languages and dialects is by no means measured by the numbers of those speaking them, and the tongue of a few obscure hill-men may not infrequently supply the key to puzzles, which the most careful study of more civilised and widely extended languages has failed to elucidate. The absence of written records of any great antiquity, together with the extraordinarily rapid ebb and flow, — evolution and decay, — which are marked characteristics of the Tibeto-Burman family, have contributed to render the exact relationships of its languages and dialects obscure; and, although progress is being made in this branch of philology, it is very far indeed as yet from approaching finality. Mr. Eales has, however, taken great pains to bring the subject up to date, and the present chapter may be taken as a very fair *résumé* of the facts, so far as they are known, and should certainly be studied by all who wish to be 'up to date' in the languages of Burma proper. It would have been well indeed if Mr. Eales had confined himself solely to facts, but of this more hereafter.

One of the first points, which is noticeable in the results now set forth, is the marked increase in the numbers of those speaking many of the non-Burman languages, — an increase which Mr. Eales has very rightly ascribed to better enumeration. The Burman language possesses a great power of superseding others, and it is certain that, had the previous censuses been as accurate as is the present one as regards the wilder parts of the country, the percentages of increase now shewn, would have been very different. Even now it is more than probable that in some

cases a large percentage of the people living in these parts escaped enumeration. At least this is the only inference that can be drawn from the very peculiar figures in the present *Report* for the Arakan Hill Tracts, where the population is shewn as almost stationary instead of increasing, as it must have done in the past ten years, according to the normal ratio.

To turn to the grouping of the various languages and dialects. As regards the six which have been grouped as dialects of the Burmese, besides objecting to the inclusion in this group Kudó,¹ I would also object to the inclusion of Danú in the absence of further evidence² as regards this tongue. At any rate it should only be grouped provisionally under Burmese. I may add here that, from inquiries lately made as to Yaw, it would appear to be merely a slightly archaic form of Burmese; and no evidence is forthcoming to support the assertion of Maung Bâ Tû as to its relationship to the Palaung.

Putting aside Mr. Eales' theory of tones for the present, it is to be observed that he has classified the languages of Burma under four main heads:—(1) the Mon-Khmer or Mon-Annam, — the latter is Capt. Forbes' designation, and I think, the better one; (2) the Taic-Shan, (so does de la Couperie, but is not "Taic" sufficient?); (3) the Karen; and (4) the Tibeto-Burman. The three languages under the first head are declared to have tones, mainly on the assertion of Maung Bâ Tû that Talaing, the principal one, possesses these adjuncts. Capt. Forbes, however, as well a missionary, Mr. Haswell, who has written a Talaing Grammar and Vocabulary, deny that tones exist in Talaing, and it is at least possible, even if any such now exist, that their introduction may have been due to Burman influence, and that they are only now in process of establishing themselves. A good grammar and vocabulary of Palaung are much wanted for purposes of comparison, and the need is the more urgent, as these people are being fast obliterated by the flowing wave of the Kachins.

Much new information is given for the first time as regards the Taic family in Burma, mainly from the pen of Dr. Cushing, with whose theory as to the connection of the Chinese, Shân and Karen languages I cannot, however, agree. The inferences to be drawn from a study of the languages of Burma, so far, support the classification

¹ See *ante*, Vol. XXII. p. 129 ff. "The Kudos of Katha and their Vocabulary."

² Mr. Eales has kindly forwarded me some words

quoted by Maung Bâ Tû in support of his assertion, but these differ very much from those in this vocabulary. They are apparently corrupted.

of the languages of the Far East adopted by de la Couperie, who has studied them, however, from the Chinese point of view.³

The Karens, who are closely allied to the Tibeto-Burmans, are, as usual, divided into the Sgaw, Pwo, and Bghai, which are undoubtedly the main tribes, though other and smaller ones exist in Karenni. It would, by-the-by, be better to write Sgau, Sgaw and Bghai, Bgè or Bwè. The latter is on the analogy of Pwo, which is really written Pgò. The minute sub-divisions urged by certain missionaries have been rightly discarded.

In the languages classified under the Tibeto-Burman group, "Thet" (as the Burmese pronounce 'Sak'), has been accidentally included under the Chin-Lushai sub-division, though Sak is rightly included under that of the Kachin-Nagas.

Besides classifying the various languages of Burma, which have been returned in the Census Schedules, Mr. Eales has given many interesting facts concerning each, a large portion of this information being now for the first time made public. The slight decrease amongst those returned as speaking Arakanese, is, it appears, due to the fact that "no return of dialects was enforced," though, nevertheless, "enumerators were not ordered to enter those who returned Arakanese as their parent-tongue as speaking Burmese, as this might hurt the susceptibilities of the Arakanese needlessly." The anti-Burman feeling, which is thus noted as prevailing amongst the Arakanese, is undoubtedly still strong in some parts of the Western province, and is due to the memories of the conquest of Arakan over a century ago, which conquest was carried out in a characteristically Burmese manner.

With regard to the Yaws, a legend of their descent from a clan (Parawga) of the Palaungs is mentioned. It is easy, however, to shew that relationships of tribes of the Tibeto-Burman stock, founded merely on resemblances of their names, rest on the flimsiest foundation, the names by which they call themselves and those by which they are known to the different neighbouring tribes varying in the most arbitrary manner.

Under the heading of the Chin-Lushai group Mr. Eales has been good enough to print a note of mine on the language of the Southern Chins (in which, however, several errors have occurred in the printing⁴), whilst a classification of the chief Kachin tribes has, together with much other

³ See "The Kudos of Katha and their Vocabulary," which was written in ignorance of what de la Couperie had already done in this matter.

⁴ The Burman words have been transliterated in the note as they are spelt and not as they are pronounced.

interesting and important information regarding them, been furnished by Mr. George, Deputy Commissioner of Bhamo. Mr. Eales rightly states that there is no evidence of a special connection between the Karens and Kachins; but it seems probable, nevertheless, that both came from North Tibet, the Burman nation coming from further south.

Coming to the Mòns, or Talaings, we have a most remarkable increase of 32 per cent. since the last census, instead of the slight increase or even diminution, which might have been expected from the present circumstances of this people. This abnormal percentage is probably correctly accounted for partly by more careful enumeration, but chiefly by the fact "that, since the kingdom of Ava has been finally conquered by the British, the fear of being ground down by their Burman masters has been for ever dispelled." This is a significant commentary on the treatment the Mòns received after the first Burmese war, when they had performed the part of "friendlies," and had suffered the usual fate of these, when the "scuttle" policy happens to be in the ascendant in British councils. In spite, however, of their nominal increase in the present census, it seems pretty clear that their language is doomed, and that the final supplanting of it by Burmese is only a question of time. It is interesting to learn that, as stated by Mr. Blagden of the Straits Civil Service, the Mòn kingdom once extended far south of Burma, its influence being still traceable in some of the languages of the Malay peninsular.

A careful classification of the Shàn race by Dr. Cushing in a note on the Selons or Selungs (from which it appears that this most northern of the Malay tribes possesses many now Malay words in its vocabulary), close the Chapter on the Languages of Burma, which might truly be called a model one, but for the unfortunate theory concerning the primitive nature of tones.

As stated above, it would have been better if Mr. Eales had contented himself with a clear and detailed summary of the facts regarding the inter-relationship of the languages of Burma, so far as is at present known; but he has unfortunately gone beyond this, and attempted a new theory regarding primitive language. It is briefly that the sounds of human speech were originally few and simple, and thus the differences of shades of meaning had

The particular word noted by Mr. Eales as not being in accordance with the Government system was unfortunately incorrectly written. This word, which is now pronounced *pitpin*, should have been transliterated "sach-pang."

to be eked out by tones; that all languages had tones originally,⁵ those apparently in which they now exist being the better preserved; and that thus a division of languages into **Polytonic and Monotonic** is a useful and real one. It need only be said concerning this theory (which might, with advantage, have been broached elsewhere than in an official publication) that it affords an interesting example — firstly of the danger of *à priori* reasoning, and secondly of the tendency, which has been frequently noted before, of so many amateurs in the science of language to dogmatise regarding it in a manner, which could only be justified on the supposition that it is a mere sport for children rather than a complicated and exact science. The modern origin of tones and its cause, namely, the elision and coalescence of consonants and vowels formerly possessing a distinct existence, are now so well known and admitted by all, who have studied the subject, that it is unnecessary for me here to set forth the grounds for this belief *seriatim*; though the names of Sayce, Edkins and de la Couperie may be mentioned as authorities.⁶

It may, however, be not out of place to notice here the different arguments brought forward by Mr. Eales in support of his theory. The first of these, namely, the 'admission' by Prof. Max Müller 'that languages may have passed from the radical, through the agglutinative, into the inflectional stage' rests on rather a rotten basis, as this theory of the different 'stages' of languages is now quite discredited. The example of Chinese, as the earliest language which became "stereotyped," is almost equally unfortunate. Whatever may be the case formerly, it is certain that the sounds and tones of the Chinese language have suffered considerably from evolution or decay, whichever we like to call it, in historic times, so that Chinese has no better claim to be the best preserved example of the primitive languages than Sanskrit has to be the best preserved of the old Aryan language or dialect, in spite of the specious arguments which have been advanced to the contrary. No further example of ancient tone-using languages is adduced, probably for the very sufficient reason of there not being any, and we are at once invited to swallow the dictum that the primeval savage possessed very few sounds, and was, therefore, forced to the use of tones.

We have no means as yet of knowing the sounds most favoured by the cave-men (at least

⁵ Languages of China before the Chinese.

⁶ The theory is stated most clearly and unequivocally by the latter, though the truth of his assertion, that

the Ainos of Japan are not yet generally accepted as survivals of these), but the cumulative evidence at present available all supports the theory that the more savage a language, the harsher and more numerous its sounds. This is particularly the case amongst the Mongoloids of South-Western Asia, and rather upsets the theory of the primitive use of tones. No authority is given for the statement that tones are dying out in the older languages of the Malay Peninsular, and I should be very sceptical as to the possibility of adducing any satisfactory proof thereof, in view of our very recent acquaintance with them. There is, moreover, no proof whatever that such a state of affairs prevails in the Talaing or Môn language, where, as already pointed out, the existence of tones at any epoch is very doubtful, and where, in fact, it seems probable that tones, if they do now exist, are merely a new growth.

The use of synonyms, which is a marked feature, not only of Chinese and Burmese, but also of many allied languages, and which prevails to a far greater extent in the book language than in that used by the common people, does not, I think, evince any tendency towards the disuse of tones. It is rather the clumsy make-shift of the Mongoloids, so wanting in ideality themselves, and the genius of whose language absolutely forbids the inflection of words, to express thoughts of a more abstract and delicate nature than those which alone occur in the savage infancy of races. The chief use of synonyms is, in fact, to express new ideas, and that of tones to prevent confusion, owing to coalescence of word or sound, between old ones. It is strange that Mr. Eales, who is, as already noted, well aware of the existence of these synonyms, should quote with approval the incorrect statement of Dr. Cushing with regard to these languages, that "on a new object being presented to the mind a new name was wanted and the possibility of uniting two words to form a new word never occurred."

I do not wish to deny that tones may possibly have existed in ancient Egyptian, as well as possibly in other languages now no longer existing, but it seems evident that the facts everywhere, so far as they are known to us, point to tones as being merely one of the last resources of a decaying language, and to be as unknown as they would be unnecessary in those still possessing their primitive vigour and harshness.

BERNARD HOUGHTON.

he was the first to announce it, cannot certainly be admitted.

DEMONOLATRY IN SIKHIM LAMAISM.

BY L. A. WADDELL, M.B., F. R. G. S.

1. Personal Demons.

LIKE most mountaineers, the people of Sikhim and the Tibetans are thoroughgoing demon-worshippers. In every nook, path, big tree, rock, spring, waterfall and lake there lurks a devil; for which reason few individuals will venture out alone after dark. The sky, the ground, the house, the field, the country, have each their special demons, and sickness is always attributed to malign demoniacal influence.

The body also of each individual is weighed down by a burden of spirits, named the *hgo-wa-lha*, or the chief personal gods, who are, in a sense, the guardians of his body. These are not only worshipped by the laity, but the lamas also regularly invoke them in their oblations during the 'Ser-khyem' and 'Nê-sal' worship.

These personal gods, some of whom are of an ancestral nature, are five in number, and are usually enumerated as follows:—

1. **The Male-ancestral god (Phô-lha).** This god sits under the armpits. Worship of him procures long life, and preservation from harm.

2. **The Mother god (Mo-lha), or Maternal-uncle god (Zhang-lha).** The latter synonym is said to have arisen out of a custom, by which a child, shortly after birth, is taken to the mother's house, which is usually 'the maternal uncle's house.' I doubt, however, this being the true interpretation, and think that the expression is more likely to mean **Uterine god.** Worship of this god secures strength.

3. **The Life god (Srog-lha),** who resides over the heart. Instead of this god is frequently enumerated the *Nor-lha*, who sits in the left armpit, and whose worship brings wealth.

4. **The Birth-place god (Yul-lha, literally Country god),** who resides on the crown of the head, and whose worship secures dominion and fame.

5. **The Enemy god (dGra-lha),** pronounced vulgarly *Dab-lha*, who sits on the right shoulder. In this connection it is notable that no one will willingly allow any object to rest on the right shoulder, for the reason that it injures the *Dab-lha*, and no friend will familiarly lay a hand on a friend's right shoulder for the same reason. *Dab-lha* is especially worshipped by soldiers as a defender against the enemy. But he is also worshipped by all the laity, once at least during the year, to enable them to overcome their individual enemies. Usually the whole village in concert celebrates this worship, the men carrying swords and shields, dancing and leaping about, and concluding with a great shout of victory.¹

In addition to the above, are the good and bad spirits who sit on the individual's shoulders and prompt to good and evil deeds respectively, and leaving their host only on arrival before the Great Judge of the Dead. These are practically identical with the good and evil genii of the Romans, the *genius albus et niger* of Horace.²

There are also demons, who are worshipped when the individual is happy and in health. These are called the **pleasing spirits.** But they may also be worshipped in sickness or other affliction.

Each class of spirits or gods has a particular season for worship. Thus:—

The Earth gods (*Sa-gzhi mi-rig-gi-lha*) in the Spring.

The Ancestral gods (*sMra zhang chhung-gi-lha*) in the Summer.

¹ The story of his acquiring from the sea the banner of victory is suggestive of Indra's victorious banner, also procured from the sea: *Brihat-Saṁhitā*, translated by Dr. Kern, J. R. A. S. (new series), Vol. VI. p. 44.

² 2. *Epist.*

The Three Upper Gods (*s*Tod sum paùhla) in the Autumn.

The Royal Ancestor³ of the Sikhim King, the divine Mi-nyak King (*s*Tong mi-nyag-gi-lha) in the Winter.

2. Country Gods.

The Country gods, or Yul-lha, are, like the Penates of the Romans, innumerable: but the two chief are the Mountain-god (Kang-chhen-dsö-nga, Mt. Kanchinjanga), who is of a mild, inactive disposition, and styled a protector of religion, and his subordinate Yab-bdud, or Black Father Devil.

This last is of an actively malignant disposition and rides on the south wind. His especial shrine is in the Tistâ valley, near Sivök, where he is worshipped with bloody sacrifices. His respectful name, as given by Hlatsün Chhembo, who composed for both him and Khangchhen-dsönga special manuals of service, is Ma-mgon lcham-bras, and for him is prescribed actual sacrifice of life: *e. g.*, a black ox is to be killed, and its entrails, brain, heart, etc., are ordered to be set upon the skinned hide, while the flesh is to be consumed by the votaries. For very poor people the sacrifice of a cock, as with the ancient Greeks to the destructive Nox and his counterpart Erebus, is considered sufficient.⁴ The offering of the sacrifice is in the nature of a bargain, and is indeed actually termed such, *viz.*, *ngo-len*; the demon being asked to accept an offering of flesh, etc., and, in return for the gift, not to trouble the donors.

In worshipping Kang-chhen-dsö-nga fresh meat must be used, and, although the flesh of cows and other cattle is now offered on such occasions, there is a tradition that formerly human flesh was offered. The most acceptable flesh was said to have been the flesh of 'the infidel destroyers of the religion.' Kangchhendsönga was never the tutor of 'Säkya Muni, as has been alleged. He is only a zhi-däk demon. One of his titles is "Head Tiger," and each of the five peaks is believed to be crowned by an animal, the highest peak by a tiger, and the other peaks by a lion, elephant, horse and a *garuda*.⁵

In every village there is a recognized zhi-däk,⁶ or Fundamental-owner demon, who is ordinarily either a black devil (*bdud*), a red devil (*tsan*), or a Nâgâ (*kLu*), or some one or other of the following forms:—

Thus, if a man's sins are insufficient to procure re-birth even in the hells, he is re-born as a zhi-däk. So say the Sikhim Lâmas. The zhi-däk may be one or other of the following eight classes, *viz.*:—

- (1) lha, or spirits, all male and of a white colour and fairly good disposition, who must suffer many indignities in order to procure a higher re-birth.
- (2) *kLu*, or Nâgâs, mostly green in colour and frequenting lakes or springs.
- (3) *gnad-sbyan*, or disease-givers, red in colour.
- (4) *bdud*, or black devils, all male and extremely wicked. These are the spirits of those who opposed in life the true religion. They eat flesh and are not to be appeased without a pig, the most luscious of all morsels to a hillman's palate. Their wives are called *bdud-mo*.
- (5) *tsan*, or red demons, all male, and usually the spirits of deceased novices. They are therefore especially associated with Gompas (shrines).
- (6) *rgyal-po*, or victors, white in colour, and the spirits of kings and deceased Lâmas who have failed to reach Nirvâna.

³ The Sikhim king is descended from the Mi-nyak dynasty of Kham in Eastern Tibet, a dynasty which once held sway over Western China and is regarded as semi-divine by the Tibetans.

⁴ Most of the peasantry of Sikhim, before sowing a field, sacrifice a cock to the demons.

⁵ A bird like the fabled 'roc' in the eyes of the inhabitants of Sikhim.

⁶ *gzhi-bdag*, literally fundamental-owner.

- (7) ma-mo, all female and black in colour. This class includes Mak-sor rgyal ma, called also Mahârâni, or the Great Queen, the disease-producing form of the Hindu Durgâ.
 (8) gzah, or planets, Rahula, etc.

3. Local Gods.

The zhi-dâk demons of the monasteries and temples are always *tsên* (*tsan*), or red, demons, and are usually the spirits of deceased novices or ill-natured Lâmas. They are specially worshipped with bloody sacrifice and red coloured substances:

‘Rowan tree and red threid
 Gars the witches tyne their speid.’

The Pemiongchi *tsên* is named Da-wa sengze (Zla-ba sengze), or the Moon Lion. The Yangong Gompa *tsên* is named Lha tsên-pa, or the Tsên God. The Darjeeling *tsên* is named Chho-leg nam-gyal, or the Victorious Good Religion. The shrine of this last is on Observatory Hill, and is worshipped under the name of Mahâkâla by the professing Hindu hillmen, with the same bloody rites as the Bhôtias and Lepchas use. For the worship of each of the monastery or temple *tsêns* there exist special manuals of ritual.

It is to the *zhi-dâk* that travellers offer a rag, torn from their clothes and tied to a stick, on gaining the summit of a hill or pass. While planting this offering on a cairn (*lap-che*), the traveller in a meek voice calls the demon by uttering the mystic ‘*kî-kî! kî-kî!*,’ to which he adds ‘*sô-sô! sô-sô!*,’ by which he means ‘presentation’ or ‘offering.’ After saying this he exclaims in a loud triumphant strain ‘*Lhâ-gyal-ô! Lhâ-gyal-ô!* God has won! God has won!’

Exorcising devils in cases of sickness and misfortune is performed by regular devil-dancers, *pâ-wo* and *nyênjorma*. Oracular deliverances are most extensively made by professional *lha-pa*. But imminent machinations of most of the devils are only to be foreseen, discerned, and counteracted by the Lâmas, who especially lay themselves out for this sort of work, and provide certain remedies for the pacification or coercion of the demons of the air, the earth, the locality, the house, of death, etc. Indeed, the Lâmas are themselves the prescribers of most of the demon-worship, and derive their chief means of livelihood from their conduct thereof on account of, and at the expense of, the laity. Each member of each family is annually prescribed not only a large amount of worship, to be performed by the Lâmas, to counteract the current year’s demoniacal influences, but there is also special worship according to the horoscope taken at birth. In the case of husband and wife, a burden of additional worship is added, as having accrued to the joint horoscopes on marriage, in consequence of a set of conflicts introduced by the conjunction of their respective years and the noxious influences of these! The occurrence of actual sickness, notwithstanding the performance of all this costly worship, necessitates the further employment of Lâmas, and the recourse by the more wealthy to a devil-dancer, or to a special additional horoscope by the Tsi-pa Lâma! So that one family alone is prescribed a number of sacerdotal tasks sufficient to engage a couple of Lâmas fairly fully for several months of the year, and to get through the reading of the several bulky scriptures prescribed on various occasions as a consequence of such ideas as those above mentioned within a reasonable time, it is the practice to call in several Lâmas, who all, together, at the same time, read each a different book for the benefit of the lay individual concerned!

4. The House Demon.

The House Demon is called the Nang-lha⁸ or Inside god, and is of the nature of a Sa-dag, or Earth-owner-demon. As he is of a roving disposition, occupying during the several seasons quite different parts of the house, his presence is a constant source of anxiety to the householder, because no objects can be deposited in the place where he has taken up his position for the time

⁷ This exclamation ‘*gso!-gso!*’ may also mean ‘worship’ or ‘entreaty.’

⁸ In Chinese he is said to be named Zug-je. The ‘House-god’ of the Hindus appears to be a totally different personage: *Brihat-Saṁhitâ*. liii., translated by Dr. Kern in *J. R. A. S.* New series, VI. page 279.

being! Nor can it be even swept or disturbed in any way without incurring his deadly wrath! It is somewhat satisfactory, however, that all the house-gods of the country regulate their movements in a definite and known order!

In the 1st and 2nd months he occupies the centre of the house, and is then called Khyim-lha-gelthung.

In the 3rd and 4th months he stands in the doorway, and is called Sgo-lha-rta-gyag, the door god of the horse and yak.

In the 5th month he stands under the eaves, and is called yNgas-pa.

In the 6th month he stands at the south-west corner of the house.

In the 7th and 8th months he stands under the eaves.

In the 9th and 10th months he stands in the portable fire-tripod or grate.

In the 11th and 12th months he stands at the kitchen fireside, where a place is reserved for him, and the name given him is Thab-lha or Kitchen God.

His movements thus bear a certain relation to the season, as he is outside in the hottest weather, and at the fire in the coldest.

Formerly his movements were somewhat different. According to the ancient tradition he used to circulate much more extensively and frequently, thus:—

In the 1st month he dwelt on the roof for the first half of the month and for latter half on the floor. To repair the roof at such a time meant the death of the head of the family.

In the 2nd, at the top of the stairway. The stair during this month could not be mended, otherwise one of the family would die.

In the 3rd, in the granary. No alterations could be made there during this month, otherwise all the grain would be bewitched and spoiled.

In the 4th, on the doorway. The doorway could not be mended, otherwise any member of the family absent on a journey would die.

In the 5th, in the hand corn-mill and the water-mill. So these could not be mended, otherwise all luck would depart.

In the 6th, in any foxes' or rats' holes that might be near the house. These could not be interfered with, otherwise a child would die.

In the 7th, on the roof. It could not be repaired, otherwise the husband would die.

In the 8th, in the wall foundation. It could not be repaired, otherwise a child would die.

In the 9th, up the chimney. It must not be repaired, otherwise the house would be transferred to a new owner.

In the 10th, in the beams or standard posts. It must not be repaired, otherwise the house would collapse.

In the 11th, underneath the fire-place. It must not be repaired, otherwise the house-wife would die of hiccough or vomiting.

In the 12th, in the stable. It must not be repaired or disturbed, otherwise the cattle would die or be lost.

Other precautions in regard to the House Demon's presence and penalties for disturbing him are as follow:—

In the 1st and 2nd months when the god is in the middle of the house, the fire-grate must not be placed there, but in a corner of the house, and no dead body must be placed there.

When he is at the door, no bride or bridegroom can come or go, nor any corpse be carried across it. Should there, however, be no other means of exit, by a window or otherwise, and

there be urgency in the matter of the passage of a bride, bridegroom or corpse, then must be made with wheaten flour the images of a horse and a yak, on each image must be placed respectively some part of the skin and hair of each of these animals. At such a time tea and beer are also offered to the spirit, who is invited to sit on the images. After this the door must be removed from its hinges and carried outside, and the bride, bridegroom or corpse taken out or in. The door may then be again restored to its place.

When he is at the kitchen fire, no part of the fire-place can be removed, or mended, no corpse can be placed near it, and no marriage can then take place. Should any visitor arrive, he must be screened off from the fire-place by a blanket, and the Chhös-mge-khri scripture must be read.

When he is in the verandah, there is but little trouble. Only the outside of the house must not be whitewashed, nor repaired, nor disturbed in any way.

Should it be thought that he has been slightly offended, in every case, so as to err on safe side, it is recommended that the worship called (Sa-bdag-po, Sab-dak) Pang-kong-s nang-brgyad-chhab-gtor-bcho, or Water Sacrifice of the Eight Injurers should be performed.

5. The Demons of the Earth.

The local earth demons are named Sab-dak, or Sa-dak-pos, or Earth-owners. The most malignant are the *gNyan*. These infest certain trees and rocks, which are always studiously shunned and respected, and usually daubed with paint in adoration. The earth demons are very numerous, but they are all under the authority of Old Mother Khönma, who rides upon a ram, and is dressed in golden yellow robes. Her personal attendant is Sa-thel-ngag-po. In her hand she holds a golden noose, and her face contains eighty wrinkles.

The ceremony of sa-gô, so frequently referred to in the lamaic prescriptions, is addressed to her. It signifies 'the closing of the open doors of the earth' to the earth spirits, and is very similar to the worship of the Lares by the Romans.⁹

In this rite is prepared a magical emblem, which consists of an elaborate arrangement of masts and strings and a variety of mystic objects; most prominent among which is a ram's skull with horns attached and pointed downwards towards the earth. Inside the skull is put some gold leaf, silver, turquoise, and portions of every precious object available, as well as portions of dry eatables, rice, wheat, pulses, etc.

On the forehead is painted in ochre¹⁰ the mystic celestial (*parkha*) sign of Khön, on the right jaw the sun, and on the left jaw the moon. On the crown it is adorned with:—(1) *namka* masts, i. e., masts to which are attached diamond-shaped and square figures, made by winding coloured threads into geometric patterns; (2) *tar-zab*, or pieces of silk rag; and (3) *tong-tse*, or Chinese pice ('cash'), and several wool-knobbed sticks of *phang-kehra*.

■■■■ ■■■■
■■■■ ■■■■
■■■■ ■■■■
Parkha
of Khön.

Along the base of the skull are inserted, on separate slips of wood, the following images, etc.:—

1. Picture of a man (*pho-dong*):
2. Of a woman (*mo-dong*) with a spindle in her hand:
3. Of a house:

⁹ "The images of men and women made of wool were hung in the streets, and so many balls made of wool as there were servants in the family, and so many complete images as there were children (*Festus apud Lilgyr*). The meaning of which custom was this:—These feasts were dedicated to the Lares, who were esteemed Infernal gods; the people desiring hereby that these gods would be contented with these woollen images and spare the persons represented by them. These Lares sometimes were clothed in the skins of dogs (*Plutarch in prob.*) and were sometimes fashioned in the shape of dogs (*Plautus*), whence that creature was consecrated to them."—Tooke's *Pantheon*, p. 280.

¹⁰ The symbolic colour of the earth.

4. Of a tree [*tam-shing* (*khram-shing*)].
5. Figures of the mystic Eight Parkha and the Nine Mewa.

The whole arrangement is fixed to the outside of the house above the door; the object of the figures of a man, wife and house being to deceive the demons, should they still come in spite of this offering, and to mislead them into the belief that the foregoing pictures are the inmates of the house, so that they may wreak their wrath on the bits of wood and so save the real human occupants!¹¹

When all is ready and fixed, the Lâma turns to the south-west and chants:—

“O! O! *kî! kî!* Through the nine series of earths you are known as Old Mother Khôn-ma, the mother of all the Sa-dak-po. You are the guardian of the earth's doors. The dainty things which you especially desire we herewith offer, *viz.*, a conch-white skull of a ram, on whose right cheek the sun is shining like burnished gold, and on whose left cheek the moon gleams dimly like a conch-shell. Whose forehead bears the sign of Khôn, and the whole of which is adorned with every sort of silk, wool and colour and precious substances. To which is also given the spell of Khôn (here the Lâma breathes upon it). All these good things are here offered to you, so please close the open doors of the earth to the family which here has offered you these things, and do not let your servant Sa-thel-ngag-po and the rest of the earth spirits do harm to this family. By this offering let all the doors of the earth be shut. O! O! *kî! kî!* Do not let your servants injure us when we build a house or repair this one, nor when we are engaged in marriage matters, and let everything happen to this family according to their wishes. Do not be angry with us, but do us the favours we ask.

*Om kharal dok!*¹²
Om khamrhil dok!
Ben-neu swdhâ!”

6. The Demons of the Sky.

The local demons of the sky are under the control of ‘the grandfather of the three worlds,’ Old Father Khen-pa, who is an old man with snow-white hair, dressed in white, riding on the white dog of the sky, and carrying in his hand a crystal wand. He is the owner of the sky.

The ceremony called *nam-gô*, or ‘the closing of the doors of the sky,’ so frequently prescribed by the Tsi-pa Lâmas, is addressed to him. An arrangement of masts, threads, images, etc., exactly similar to that used in the *sa-gô* ceremony above-noted, is constructed, the only differences being that a dog's skull is used,¹³ which is directed upwards towards the sky, and that the sign of the *parkha* painted on the forehead is that of Khen in blue. The ceremony is the same as before, except in its introduction and in the names of the chief servants:—

Parkha
of Khen.

“O! O! we turn towards the Western sun, to the celestial mansion where the sky is of turquoise, to the grandfather of the three worlds, Old Khen-pa, the owner of the sky. Pray cause your servant, the white *Nam-tel*, to work for our benefit, and send the great planet *Pemba* (Saturn) as a friendly messenger, etc., etc.”

7. Prevention of injury by the Eight Classes of Demons.

Om-swa-ti is the ceremony of warding off the injuries of the eight classes of demons.

First of all offerings of blood, milk, curdled milk, tea, beer, and clean water, are prepared

¹¹ [May not this ceremony, however, be merely an instance of sympathetic magic?—ED.]

¹² The meaning of the ‘*dok*’ is ‘let all evils be annihilated!’ As the first two lines are repeated, the hands are clapped.

¹³ The dog was especially associated with the analogous *Lares* worship of the Romans.

and arranged in a certain order, and the *mantras* or spells of 'The Vast Sky-like Treasury,' or *Om-â-hung-bajra-sparnakham* are repeated. Then is chanted the following prayer:—

"I beg you, O, all guardians and evil spirits (of the under-noted places), to attend to this invitation, *viz.*, ye dwellers in the far extending ocean of the Upper-Ngari Khorsum (*stöd-mngah-ri-skor-gsum*), the Intermediate, the Central-Western, the Four Divisions of Tibet (*bar-dbus gtsang-ru-bzhi*), Amdo Kham and Gango of Eastern Tibet and Bhôtân (*smad-mdo-khams-gsang-drug*),¹⁴ India (the white plain), China (the black plain), Li-bal,¹⁵ Mongolia (the yellow plain), Upper and Lower Turkistan, and all the kingdoms of this continent (*hJambu-gling*), the other three great continents and the eight islands. Also ye spirits of all retired nooks, deserts, rocky places, caves, cemeteries, fire-hearths, fortresses, streams, oceans, ponds, fountains, forests, roads, empty and uninhabited places, farms and other important places! Also all ye who always attend the congregation of priests, parties of women, festivals of births, singing parties and the learners of arts! Also all ye dwellers in hell, from the highest to the lowest region!

I beg you, O, ye guardians of the different kinds of *rgyüd*, to attend this invitation.

I beg you, O, Pho-lha, Mo-lha, Zhang-lha, Srog-lha, and Yul-lha, to attend this invitation.

I beg you, O, *dGra-lha* of noble and ancient generations, to attend this invitation.

I beg you, O, all ye gods of the white party which gives refuge, to attend this invitation.

I beg you, O, all ye demons of the black party which is averse to the true path, to attend this invitation.

I beg you, O, all ye goblins and demons, from the highest order to the lowest, counting from *btan-dehn* to *Shin-âdre* (life-taking demon), *gSön-âdre* (the demon-eater of living animals), and all ye inferior classes of divinities, to attend this invitation; *viz.*, *lha* (gods), *nâga*, *bdüd*, *btan*, *yamantaka* (*gshin-rje*), *mamo*, *gzah* (planets), *rgyal-po dmu*, *the-u-rang*, *sa-bdag*, *gnyan*, *srin-po*, and all ye injurers of the regions.

O! I give to you all these offerings of red blood, of sweet tea, of clean water, of intoxicating drink, and of white butter. I make these offerings to you all. Pray accept them.

Those who prefer beer, please take beer!

Those who prefer tea, please take tea!

Those who prefer blood, please take blood!

Those who prefer water, please take water!

Those who prefer milk, please take milk!

Pray accept these food offerings and do us no further injury!

Pray do not injure the human beings of the upper regions!

Pray do not injure the lower animals of the lower regions!

Pray do not injure the crops of the fields!

Pray do not injure the moisture of the plants!

Pray do not injure the essence of wealth!

Pray do not injure the good qualities of the kingdom!

Pray do not injure wealth and riches!

Pray do not injure good repute and influence!

Pray do not injure the life and soul!

¹⁴ *I. e.*, the Lower Dô (or Amdô), Kham, and 'The Six Ridges.' These are provinces of Eastern Tibet.

¹⁵ Li-yul, or Khoten.

Pray do not injure the breath and prosperity !

O ! may we all be possessed of perfect minds !

O ! may we all be happy and useful to each other !

O ! may we all obtain the highest power of Tathâgatas !

O ! may we all obtain the sphere of piety, and, having obtained it, may all our wishes be fulfilled and reach the supreme end !

Bajra mu ! Now I beg you all to depart to your respective dwellings.

Let glory come ! *Tashi-shak !*
Virtue ! *dge-o !*"

8. Exorcising the She, or Disease-producing, Demons.

The demons, who produce disease short of actual death, are called *gShed* (pronounced **She**). They are exorcised by an elaborate ceremony, in which a variety of images and offerings are made. In this ceremony the officiating Lâma, invoking his tutelary demon, assumes spiritually his dread guise, and orders out the disease-demon, under threat of being himself eaten up by the awful tutelary demon which now possesses the Lâma.

The directions for this exorcism are the following :—

On the five terraces of the magic circle of Rirab make the image of a yellow frog with a *nam-kha*, having its belly and face yellow. On the east of it make a two-headed figure with the heads of a tiger and a vulture, riding on an ass and holding the eight *parkhas*. On the south make a two-headed figure with the heads of a horse and a snake, riding on a red horse and holding a lamp. On the west make a two-headed figure with the heads of a bird and a monkey, holding a sword and riding on a goat. On the north make a two-headed youth with the heads of a rat and a pig, riding on a blue pig and holding a water-bag. On the south-east make a dragon-headed woman riding on a *mdsô* (half-breed yak). On the south-west make a sheep-headed woman riding on a bull. On the north-west make a dog-headed woman riding on a wolf. On the north-east make a bull-headed woman riding on a buffalo. Place thirteen *hphang*¹⁶ *mdah*, *rgyang-bu*, and *nam-kha*. Place iron on the east, water on the south, fire on the west, and gold on the north with a *slüd*¹⁷ in front of them, and a lamp and a piece of a flesh at each corner. Then bless the whole with the six *mantras* and the six *mudras*.

Then assuming the guise of your own tutelary deity, or *yidam*, chant the following :—

“ Salutation to (the Chinese King) *Kong-rtse-hphrul-rgyal*, incarnation of *Mañjûsrî* !

Hung ! Hear me, O, collection of *gShed* demons ! Hear me, O, all you *gShed* that cause injury ! Listen to my orders, and come to receive my presents with great reverence !

I am the representative of the King of the Angry Demons (*Khro-rgyal*) !

I am a great demon-eater !

I am The All-terrifying and Injuring One ! There is none that dare disobey my commands !

There is nothing which is not composed of the five elements, and there is nothing to obstruct the communication of my words to your ear. So then, come to receive this ransom !

O, all ye evil spirits and the ghosts of the dead, listen to me and come to receive this present. Through the power of the element of iron, O, eating-demons, ghosts and evil spirits—come to receive this present with mild hearts. O, ye *gShed* of the four directions, eating demons, ghosts and evil spirits, come and receive it with mild hearts. *Ja-hung-bi-hô !*

Hung ! The *gShed* of the eastern direction is the woman with the heads of a tiger and a vulture, riding on a red ass. She is surrounded by a thousand attendant *gShed*. O, ye

¹⁶ See *ante*, under *namgô*, p. 202.

¹⁷ Literally “ransom” of dough-cake of wheaten flour.

that receive this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts and evil spirits of the east. I hereby drive away all the *gShed*, by this burning thunderbolt through the force of truth. O, eating-demons, life-cutters, breath-takers, death-causers, and all evil spirits, I drive you all away. If ye remain here any longer, I, Yeshes-khro-wo-chhen-po, 'the Great Angry One of Fore-knowledge,' will break your heads into a hundred bits and cut up your bodies into a thousand pieces. Therefore, without disobeying my commands, begone instantly. *Om ma ma kham kham chhu ye swahah!*

Hung! The *gShed* of the southern direction has the heads of a horse and a snake, rides on a red horse, and is surrounded by a thousand attendant *gShed*. O, ye that receive this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts and evil spirits of the south. I hereby drive away all ye *gShed*, by this burning brand through the force of truth. O, ye injurers of me and the dispenser of these gifts, ye eating-demons, life-cutters, breath-takers, death-causers, and all ye evil spirits, I drive you all away. If ye do not depart instantly, I, the Great Angry One of Fore-knowledge, will smash your heads into a hundred bits and cut up your bodies into a thousand pieces. Begone immediately and disobey not my commands. *Om ma ma ram ramye hung phat!*

Hung! The *gShed* of the western direction has the heads of a bird and a monkey, rides on a grey goat, and is surrounded by a thousand attendant *gShed*. O, ye that receive this ransom, do not approach the dispenser of these gifts, and expel all the eating-demons, ghosts and the evil spirits of the west. I hereby drive away all ye *gShed*, by the burning sword through the force of truth. O, ye injurers of me and the dispenser of these gifts, ye eating-demons, life-cutters, breath-takers, death-causers, and all ye evil spirits, I drive you all away. If ye stay without, I, the Great Angry One of Fore-knowledge, will smash your heads into a hundred bits and cut up your bodies into a thousand pieces. Begone immediately and obey my commands. *Om ma ma kara karaye hung phat!*

Hung! The *gShed* of the northern direction has the heads of a rat and a pig, rides on a blue pig, and is surrounded by a thousand attendant *gShed*. O, ye that receive this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts and the evil spirits of the north. I hereby drive away all ye *gShed*, by the golden rod through the force of truth. O, ye injurers of me and this dispenser of gifts, ye eating-demons, life-cutters, breath-takers, death-causers, and all ye evil spirits, I drive you all away. If ye remain here, I, the Great Angry One of Fore-knowledge, will smash your heads into a hundred bits and cut up your bodies into a thousand pieces. So depart instantly and obey my commands. *Om ma ma kham kham chhuye swahah!*

Hung! The *gShed* of the south-east is the dragon-headed woman riding on a *mdsô-yak*, surrounded by thousands of *gShed* as attendants. O, ye that receive this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts of the dead, and all the evil spirits towards the boundary of the south-east.

Hung! The *gShed* of the south-west is the sheep-headed woman, riding on a bull, surrounded by thousands of *gShed* as attendants. O, ye that receive this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts and the evil spirits towards the boundary of the south-west.

Hung! The *gShed* of the north-west is the dog-headed woman, riding on a pig, surrounded by thousands of attendants. O, ye that receive this ransom, do not injure the dispenser of these gifts, and expel all the eating-demons, ghosts and all the evil spirits towards the boundary of the north-west.

Hung! The *gShed* of the north-east is the bull-headed woman, riding on a buffalo, surrounded by thousands of attendants. O, ye that receive this ransom, do not injure the dispenser of these gifts, and expel the eating-demons, ghosts and all the evil spirits towards the boundary of the north-east.

O, ye flesh-eating demons, ghosts of the dead, life-cutting demons, breath-taking demons, death-causing demons, and all kinds of evil spirits, I hereby drive you all away. If ye do not go instantly, I, the Great One of Fore-knowledge, will smash your heads into a hundred bits and cut up your bodies into a thousand pieces. Ye had better, therefore, go away instantly and not disobey my commands. *Om ma ma kham kham chhuye swahah!*

Now are they all driven away to the extreme boundaries of the four directions! *Om su su ta ta ye swahah!* (Here the people shout joyously, 'God has won! The demons are defeated'!)

Kye! Kye! O, thou frog of precious gold, made from the thunderbolt of Byam-mgön (pronounced Cham-gön), The Loving Protector, be pleased to remain in the south and there become the king of all the evil spirits. We pray thee remain also in the vast ocean, where the rains are deposited and the clouds originate, and there become the emperor and over-lord of the land-owning demons and of the kings (of demons). Overthrow also all the *gShed* of the bad planets, of the stars, *mewa*, time, day, month and year. Overthrow all the *gShed* of bad luck. I give thee from the depths of my heart the offerings of the five sublime nam-khamasts, the *rgyang-bu*, etc.

Overthrow the inimical *gShed!* *Bhyo!!*

Overthrow the inimical *gShed!!! Bhyo!!!!* Let glory come! *Tashi-shok!*

Let virtue increase! *Ge-leg-phel!"*

9. Demonolatry in Death Ceremonies.

As the rites in connection with a death include a considerable amount of devil worship, I notice the subject in this place.

On the occurrence of a death the body is not disturbed in any way, until the *hPho-bo* (pronounced **Pho-o**) **Lâma** has extracted the soul in the orthodox manner. For it is believed that any movement of the corpse might eject the soul, which would then wander about in an irregular manner and get seized by some demon. Immediately on death, therefore, a white cloth is thrown over the face of the corpse, and the *hPho-bo*, or **Soul-extracting, Lâma**, is sent for. On the arrival of this Lâma all weeping relatives are excluded from the death chamber, so as to secure solemn silence, and the doors and windows are closed. The Lâma sits down on a mat near the head of the corpse, and commences to chant the *hPho-bo* service, which contains directions to the soul for finding its way to the Western Paradise (*Dewa-chên*) of the mythical Buddha, *Amitâbha*. After advising the spirit to quit the body and its old associations and attachment to property, the Lâma seizes, with the forefinger and thumb, a few hairs of the crown of deceased's head, and by plucking them forcibly is supposed to give vent to the spirit through their roots. It is generally believed that if the *hPho-bo* is, as he should be, a Lâma of exceptional virtue, an actual perforation of the skull occurs at this instant through which passes the liberated spirit. The spirit is then directed how to avoid the dangers which beset the road to the Western Paradise, and instructed as to the appearance of the demons and other personages to be met with *en route*, and is then bidden god-speed. This ceremony lasts about an hour.

In cases where, through accident or otherwise, the body of deceased is not forthcoming, the operation for the extraction of the soul is done by the Lâma spiritually, while engaged in deep meditation.

10. Death-horoscope.

Meanwhile the **Tsi-pa**, or **Astrologer-Lâma**, has been requisitioned for a death-horoscope, in order to ascertain the age and birth-year of those persons who may approach and touch the corpse, the necessary particulars as to the date and mode of burial, and the necessary worship to be done for the welfare of the surviving relatives. The nature of this horoscope will best be understood by an actual example, which I here give, of the death-horoscope

of a little girl of two years of age, who died at Darjeeling in 1890. Its contents are as follows :—

“ Hail to Lâma Mañjûsrî ! The year of birth of this female was the Bull-year, with which the Snake and the Sheep are in conflict : therefore those individuals born in the Snake and the Sheep-year cannot approach the corpse. The death-demon was hiding in the house inside certain coloured articles, and he now has gone to a neighbouring house, where there is a family of five with cattle and dogs.¹⁸ The death-demon will return to the house of the deceased within three months : therefore must be performed before that time the Za-de-kha-gyur Service.

Her Parkha being Dvâ in relation to her death, it is found that her spirit, on quitting her body, entered her loin girdle and a sword.¹⁹ Her life was taken to the east by Tsân and King (Gyalpo) Demons, and her body died in the west : therefore small girls, cousins, sisters and brothers in the house will be harmed. The deceased's death was due to iron, and the death-demon came from the south, and has gone to the east.

Her Mewa gives the third indigo blue. Therefore it was the death-demon of the deceased's paternal grandfather and grandmother that caused her death. Therefore also take a sats-tsha (a miniature earthen *chaitya*), a sheep's head, and earth from a variety of sites, and place them upon the body of the deceased, and this danger will be averted (from other members of the family).

The Day of her Death was Friday. Take a leather bag, or earthen pot, in which have been placed four or five coloured articles, and throw it away to the north-west, because the death-demon has gone in that direction. From the way in which this death has happened it is very unlucky for old men and women. On this account take a horse's skull,²⁰ or a serpent's skull,²¹ and place it upon the corpse.

Her Death Star is Gre. Her brother and sister, who went near to her, are threatened by the Death-messenger (Shin-je). Therefore an ass's skull and a goat's skull must be placed on the corpse.

Her Death Hour was soon after sunset, and in the twelfth month her life was cut. The death-demon arrived in the earthen cooking-pot and bowl of a man and woman visitor dressed in red, who came from the south. Thus the deceased's father and mother are threatened, and especially so if either was born in the Sheep-year.

Precautions to secure a fortunate re-birth. It is necessary to prepare an image of Vajrapâni and Vajra-sattva, and before these to have prayer²² offered for the fortunate re-birth of the girl's spirit. If this be done, then she will be re-born in the house of a rich man in the west.

For the benefit of the deceased's Spirit, it is necessary to get the Lâmas to read the service (smon-lam), praying for re-birth in the Paradise of Deva-chhên.

For the benefit of the survivors of the family, it is necessary to have read the prayers for long life, *viz.*, tshe-mdo and tshe-gzungs.

Directions for removal of the Corpse. Those who remove the corpse must have been born in the Dog or in the Dragon year. The body must be taken outside the house on the morning of the third day following the death, and it must be carried to the south-west, and be buried (not burned, or given to birds or dogs).”

¹⁸ Therefore that other family should perform the necessary worship !

¹⁹ In this case the affected girdle was cast away and the sword was handed over to the Lâma.

²⁰ A fragment of such a skull, or its image made of dough, is usually all that is used.

²¹ Dough also will do.

²² It has frequently been asserted that no prayer is practised in lamaism. This is not true. Real prayer is frequently offered. The word used here is *gsol-wa-gtab*.

11. Ceremonies following on the Death Horoscope.

When the Death Horoscope has been made out, the body is tied up in a sitting posture by the auspicious person indicated by the horoscope, and placed in a corner of the room not occupied by the house-demon. Notice is sent to all relatives and friends within reach, who collect within two or three days and are entertained with rice, vegetables, etc., and with a copious supply of *murwa* beer and tea. This company of visitors remains loitering in and around the house, doing great execution with hand-prayer-wheels and muttering the sacred formula, '*Om-mani-padme-hung*,' until the expulsion of the *shén*, or death-demon, who follows the removal of the body. In this last ceremony the whole company must join. The expense of the entertaining the visitors is considerable.

During the whole of the death-feast the deceased is always, at every meal, offered a share of what is going, including tobacco, etc. The deceased's own bowl is kept filled with beer and tea, and set down beside the corpse, and a portion of all the other eatables is always offered to the corpse at meal times. After each meal is over the deceased's portion is thrown away, as the spirit is supposed to have extracted all the essence of the food, which then no longer contains nutriment, and is fit only for destruction. Long after the corpse has been removed, the deceased's cup is regularly filled with tea or beer even up till the forty-ninth day after death, as the spirit is free to roam about for a maximum period of forty-nine days subsequent to death.

12. The Litanies.

The Lâmas chant by relays all night and day the *De-wa-chan-kyi-mon-lam*, or Service for sending the soul direct to The Western Paradise of the mythic Dhyâni Buddha, Amitâbha. According to the means of the deceased, two or more Lâmas are entertained to read this service in chorus, as the more frequently it is repeated the better for the deceased. A special reading also of this service by the assembled monks in the Gompa is also arranged for by those who can afford the expense.

One or more Lâmas also read at the house of the deceased the *Thos-grol* (pronounced *Thô-dol*), or Guide for the spirit's passage through the valley of horrors intervening between death and a new re-birth. This passage is somewhat suggestive of Bunyan's *Pilgrim's Progress*, but the demons and dangers, which beset the way, are much more numerous and awful. Full directions are read out for the benefit of the deceased, shewing how to avoid pitfalls and ogres, and how to find the proper white path, which will lead to a fortunate re-birth. It is, however, rather incongruous that while the Lâma, reading this service, is urging the spirit to bestir itself for the necessary exertions for a fortunate re-birth, another Lâma by his side is reading the *De-wa-chan* Service for sending the spirit direct to the Western Paradise, a non-Buddhist invention, which is outside the region of re-birth.

Though it is scarcely considered orthodox, many of the Lâmas find, by consulting their astrological books, that the spirit of the deceased has been sent to hell, and the exact compartment in hell to which it has gone. When this happens a most expensive service must be performed by a very large number of Lâmas. This commences with *dge-ba*, or act of virtue, on behalf of the deceased, which consists of offerings to The Three Collections, *viz.* :—

- 1st. — Offerings to the Gods of sacred food, lamps, etc.
- 2nd. — Offerings to the Lâmas of food and presents.
- 3rd. — Offerings to the Poor of food, clothes, beer, etc.

This is a good work supposed to tell in favour of the spirit in hell. After this many more expensive services must be performed, and especially the propitiation of *Thuk-je-chhen-po*, or The Great Pitier, for his intercession with the king of hell (an offshoot of his own self) for the release of this particular spirit. Even the most learned and orthodox Lâmas believe that by such a service may be secured the release of a few of the spirits actually in hell, and in practice

every spirit in hell, for whom relatives pay sufficiently, may be released by the aid of the Lâmas. Sometimes a full course of the prescribed service is declared insufficient, as the spirit has only got a short way out of hell (very suggestive of the story of the priest and his client in Lever's story), and then additional expense must be incurred to secure its complete extraction.

13. Funeral Ceremonies.

Before removing the corpse from the house, an especial feast of delicacies, including cooked pork and drink of sorts, are set before the body of the deceased, and a Lâma, presenting a scarf of honour to the corpse, thus addresses it :—" You (here the deceased's name is stated) have now received from your relatives all this good food and drink, partake freely of its essence, as you will not have any more chances ! For you must understand that you have died, and your spirit must begone from here, never to come back again to trouble or injure your relatives. Remember the name of your spiritual Lâma-teacher (*rtsa-wa-ôlama*), which is (name in full), and by his aid take the right path, the white one. Come this way !"

Then the Lâma, with a thigh-bone trumpet in the one hand and a hand-drum in the other, and taking the end of a long white scarf, the other end of which has been tied to the corpse, precedes the carrier of the corpse, blowing his trumpet and beating the drum and chanting a liturgy. He frequently looks back to invite the spirit to accompany the body, which, he assures it, is being led in the right direction. Behind the corpse-bearer follow the rest of the procession, some bearing refreshments, and last of all come the weeping relatives. The ceremony of guiding the deceased's spirit is only done for the laity, as the spirits of deceased Lâmas are credited with a knowledge of the proper path, and need no such instruction. The body is usually carried to the top of a hillock for burial or cremation. The scarf used in the funeral procession may probably represent the Chinese *hurin-fan*, or soul-banner, which is carried before the coffin in China.

14. Expelling the Death-Demon.

The exorcising of the death-demon is one of the most common of the lamaic ceremonies. It is entitled *Za-de-khá-gyur*,²³ or turning away of the face of the eating devil, *i. e.*, expulsion of the **Eating-demon**, or Death-demon. It is always performed after a death and within two days after the removal of the corpse, in order to expel from the house and locality the demon who caused the death.

This ceremony, which requires the presence of four or five Lâmas, is conducted as follows :—

On a small wooden platform is placed the image of a tiger made of grass and plastered over with mud. The animal is walking with its mouth wide open. The mouth and teeth are made of dough, and the body is coloured with yellow and brown stripes, in imitation of the tiger's markings, and around its neck is tied a string of threads of five colours.

A small image of a man is made of kneaded dough, in which are incorporated filings of an alloy, known as the *Rin-chhen sna-nga rdar*, or the Five Precious Things, *viz.*, gold, silver, copper, iron, and tin. Into the belly of this image, which is called the Eating-demon, is inserted a piece of paper, on which is written the following banishing spell²⁴ :— 'Go, thou Eating Devil, having thy face turned to the enemy !'²⁵ The image is clad in pieces of silk, and is placed astride the tiger's back.

Another figure is made of human form, but with the head of a bird. Its face is painted red and in its belly is inserted paper on which is written :— 'Thou Eating Devil, do not remain in this village, but go to the enemy's country.' This is placed in front of the tiger, and is made to hold the free end of the rope attached to the tiger's neck, as it were a groom.

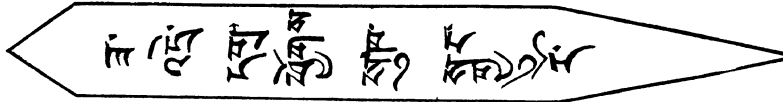
²³ *Z-hdre-kha-sgyur*.

²⁴ *gzlog-pa-hi snags*.

²⁵ *za-hdre-kha sgyur dgra phyogs*.

A second figure of human shape, but with an ape's head, is placed behind the tiger, as a driver.

Out of a piece of 'father' tree²⁶ is shaped a label:—



This is inscribed with an order to take away the Eating Demon, and planted in the shoulder of the bird-faced²⁷ figure. A similar label made out of a 'son' tree²⁸ is inscribed with another spell,²⁹ and planted in the shoulder of the tiger-riding figure, *i. e.*, of the death-demon himself. A geometrical figure called *nam-jang nak-po*, and four arrows of wood with red painted shafts, called *mdah khra*, are placed on each shoulder of the tiger riding demon and of the bird-faced figure.

Round these figures are strewn morsels of every kind of eatable,—grains, fruits, spices, including raw meat and spirits. Also a few small coins of silver and copper.

Weapons are then enchanted for the coming conflict with the Death-Demon — pieces of iron, copper, small stones preferably white and black in colour, grains, and *rampu*³⁰ roots, for the use of the Lâmas. And for the lay army of the household and neighbours, a sword, knives, a reaping hook, a yak's tail, a rope of yak's hair with a hook at end of it.

When all the preparations are completed and the sun has set — for demons can only move in the darkness — the ceremony begins. The head Lâma invokes his tutelary deity to assist in the expulsion of the death-demon, chanting the following spell, which is locally supposed to be in Saṅskṛit:—

'Om ! dudtri mârayâ sroglâ bhyo ! bhyo !
Raja dudtri mârayâ sroglâ bhyo ! bhyo !
Nagpo dudtri mârayâ sroglâ bhyo ! bhyo !
Yama dudtri mârayâ sroglâ bhyo ! bhyo !'

Immediately on concluding this spell, the Lâma with an imprecatory gesture blows his breath, spiritualized by his tutelary deity, upon the images, while the other Lâmas loudly beat a large drum and cymbals and (a pair of) *kang-ling* thigh-bone trumpets, whereupon the laymen present, armed with the aforementioned weapons, loudly shout and wildly beat the air with their weapons.

When silence is restored the Lâma chants the following:—

“*Hung!* Hear ye eighty thousand demons!³¹ In olden time, in the country of India, King Chakra³² was taken ill, being attacked by all the host of gods, devils, eating-demons, and accident-causing³³ demons. But learned and revered Mañjûsrî, by performing the following worship, defeated the devils and cured the king. With the five precious things he made a shapely image of the eating-demon, and on it planted *nam-mkha rgyang-bu*, *mdah-khra* and *phang-khra*, and, writing on slips of wood the *gyur-yik* spells, he stuck them into the demon's image, and he heaped round it the nine sorts of eatables, as a ransom from the house-holder, the dispenser of the gifts, and he said:—‘Now O devil, the sun has gone. Your time, too, for going has arrived in the black darkness, and the road is good. Begone! Begone to the country of our enemies and work your wicked will there! Quickly begone! Jump! Turn about!’ And thus the devil was turned away and the king was cured. Again, in the Indra

²⁶ pho shing might possibly be intended for ‘bamboo.’

²⁸ pu shing.

³¹ bgags.

²⁹ za hdre kha sgyur ro.

³² Ikhor lo-tuk-pa = ‘the noisy wheel.’

²⁷ Za hdre dgra phyogs su-kha sgyur ro.

³⁰ Sweet calamus.

³³ Sri.

country, in the south of India, there was a king named Dana-aso, — and so on. (Here are cited several additional examples of the efficacy of this rite.)

“*Hung!* O Yamantaka! Thou greatest of the gods, Destroyer, King of the dead! Let the Death-demon be sent off to our enemy!

“O Ekajati! Thou chief of the Ma-mo (female) fiends, let the Death-demon be sent off to our enemy!

“O one-eyed white devil! Let the Death-demon be sent off to our enemy!

“O Hanubhati, flesh-eating demon, chief of all the demons! Let the Death-demon be sent off to our enemy!

“O Nanda and Takshaka, chiefs of the Nâgâs! Let the Death-demon be sent off to our angry enemy!

“O Red Father Shû,³⁴ chief of all the Tsén! Let the Death-demon be sent off to our enemy!

“O well-filled one,³⁵ chief of all the Yakshas!³⁶ Let the Death-demon be sent off to our enemy!

“O Eastern king,³⁷ chief of all the Gandharvas! Let the Death-demon be sent off to our enemy!

“O Western King, chief of all the powerful Nâgâs! Let the Death-demon be sent off to our enemy!

“O Northern King, chief of all the givers! Let the Death-demon be sent off to our enemy!

“O Guardians of the ten directions and your retinue! Let the Death-demon be sent off to our enemy!

“O all you Tsen, Ma-mo from the grassy valleys, and all Men-mo! Let the Death-demon be sent off to our enemy!

“O all male and female Gong-po, who abstract the essence of food, and your retinue! Let the Death-demon be sent off to our enemy!

“O Death-demon, do thou now leave this house, and go and oppress our enemies. We have given thee food, fine clothes, and money. Now be off far from here! Begone to the country of our enemies! Begone!!!”

When this is ended the Lâma smites his palms together, and all the Lâmas beat their drums, etc., clamourously, and the laymen wield their weapons, shouting: — ‘Begone! Begone!’ Amid all this uproar the platform containing the image and its attendants is lifted up by a layman, one of the relatives, selected according to the astrologer’s indications. He holds it breast high, and at arm’s length, and carries it outside, attended by the Lâmas and laity, shouting ‘Begone!’ and flourishing their weapons. The platform is carried for about an eighth of a mile in the direction prescribed by the astrologer, supposed to be that of the enemy of the people. Finally it is deposited, if possible, at a site where four roads meet.

15. Post-funeral Ceremonies.

While the funeral is going on, to make sure that the demon is not still lurking in some corner of the room, the Sorcerer-lâma³⁸ remains behind, with a *dorje* in his right hand and a bell in his left. With the *dorje* he makes frantic passes in all directions, muttering spells, and with the forefinger and thumb of the right hand, without relinquishing the *dorje* he throws in all

³⁴ Shud = ‘active.’

³⁵ kang-wa bzang-po.

³⁶ gnod-sbyin.

³⁷ rgyal-po.

³⁸ Ngag-pa.

directions hot pebbles which have been toasted in the fire, muttering charms, which conclude thus:—

“Dispel from this family all the magic injury of Pandits and Bons !!

“Dispel all strife. Dispel all the mischief of inauspicious planets, and the conjunction of the red and black Mewa. Dispel all the evil of the eight Parkhas.

“Turn over to the enemy all the misfortune.

“Turn over to the enemy all plagues, losses, accidents, bad dreams, the 81 bad omens, unlucky years, months, and days, the 424 diseases, the 360 causes of plagues, the 720 causes of sudden death, the 80,000 most malignant demons.³⁹

“Turn all these over to our enemy ! *Bhyo ! Bhyo ! Bhyo !* Begone !”

To this the Lâma adds:—“Now by these angry spells the demon is expelled ! Oh ! Happiness !”

Upon which all the people shout triumphantly:—

Lhagyal-ô-ô ! Lhagyal-ô-ô !!

God has won !!

Dü pam-bo !! Dü pam-bo !!!

The demons are defeated !!!!

The interment ‘or cremation’ of the corpse does not terminate the rites in connection with the disposal of the soul and body of the deceased. After the removal of the corpse, and on the same day a lay figure of the deceased is made, by dressing a stool, or block of wood, in the clothes of the deceased, and for the face is substituted a piece of printed paper, called *mtshan spyang*, or *spyang-pu* (pronounced *chang-bu*).⁴⁰ Before this figure are set all sorts of food and drink, as in the case of the actual corpse.

This is essentially a Bon rite, and is referred to in the histories of Gurû Padma Sambhava as being practised by the Bon in his time, and as having incurred the displeasure of the Gurû, who was the founder of Lamaism.

The printed inscription on the face usually runs:—

“I, the world-departing one (here is inserted the name of the deceased), adore and take refuge in my Lâma-confessor, and all the deities, both mild and wrathful,⁴¹ May the Great Pitier⁴² forgive my accumulated sins and the impurities of my former lives, and shew me the right way to another good world !”

In the margin, or down the middle, of the paper are inscribed, in symbolic form, the six states of re-birth, viz., **A** = god, **Su** = a *sura*, **Ni** = man,⁴³ **Tri** = beast, **Pre** = *prêta* **Hung** = hell.⁴⁴

On the paper are also depicted “the five excellent sensuous things,” viz., (1) body (as a mirror), (2) sound (as cymbals, a conch, and sometimes a lyre), (3) smell (a vase of flowers), (4) essence or nutriment (holy cake), (5) dress (silk clothes, etc.)

³⁹ *bgegs*.

⁴⁰ Schlagintweit gives a specimen of one form of this paper, but he has quite mistaken its meaning. The figure in the centre is not ‘the Lord of the Genii of Fire,’ but is merely intended to represent the spirit of the deceased person who sits or kneels, sometimes with the legs bound, in an attitude of adoration. See *op. cit.* p. 252.

⁴¹ Of the hundred superior deities, 42 are supposed to be mild, and 58 of an angry nature.

⁴² An aboriginal, or Chinese, deity, now identified with Avalôkita, with whom he has much in common. Other deities are sometimes also addressed.

⁴³ This is a mystical interpretation of the third syllable of Avalôkita’s formula *Om-mani*, etc., which symbolizes the third region of re-birth, viz., the human.

⁴⁴ This also is a mystic interpretation of Avalôkita’s *mantra*, the 6th syllable of which is made to mean hell.

Before the lay-figure the Lâmas then go through the **Service of the Eight Highest Buddhas of Medicine** (*Sangs-ryas sman-bla*), and also continue the service of the Western Paradise.

Next day the Lâmas depart, to return once a week for the repetition of this service, until the forty-nine days of *bar-do* have expired. But it is usual to intermit one day of the first week, and a day more of each with the succeeding week, so as to get the worship over within a shorter time! Thus the Lâmas return after 6, 5, 4, 3, 2 and 1 days respectively, and thus conclude this service in about three weeks instead of the full term of 49 days, or seven weeks.

Meanwhile the lay figure of the deceased remains in the house in a sitting posture, and is given a share of each meal until the death service is concluded by the **burning of the face-paper** (*chang-bu*). This, on the conclusion of the full series of services, is ceremoniously burned in the flame of a butter-lamp, and the spirit is thus given its final *cong  *. According to the colour and quality of the flame and manner of burning, is determined the fate of the spirit of deceased. This process usually discovers the necessity for further courses of worship.

The directions for noting and interpreting the signs given by the burning paper are contained in a small pamphlet, which I here translate, entitled, *The Mode of Divining the Signs of the Flames during the Burning of the Chang Paper*.

“Salutation to *Chhe-mchhog*, *Heruka*, or Most Supreme *Heruka*! The meaning of the five colours of the flame is as follows :—

If the flames be white and shining, then has the deceased become perfect, and born in the highest region of *Ok-in* (*i. e.*, the Supreme).

If the flames be white and burn actively with round tops, then has the deceased become pious, and born in the Eastern *mG  n-dgab*, or Paradise of Real Happiness.

If the flames burn in an expanded form, resembling a lotus (*padma*), then the deceased has finished the highest deeds and become religious.

If the flames be yellow in colour and burn in the shape of *rGyal-mtshan* or Banner of Victory, then has the deceased become nobly religious.

If the flames be red in colour and in form like a lotus, then the deceased has become religious and born in *bDe-wa-chan*, or Paradise of Happiness.

If the flames be yellow in colour and burn actively with great masses of smoke, then the deceased is born in the region of the lower animals, for counteracting which a *gTsug-lag-khang*, or Academy, and an image of the powerful and able *Dhy  ni Buddha* (*sNang-par-s nang-mdsad*), should be made. Then will the deceased be born to high estate in the Middle Country (*i. e.*, the Buddhist Holy Land in India).

If the fire burns with masses of dense smoke, then he has gone to hell, for counteracting which, images of *Dorje-rnam-hjoms* and *Vajrap  ni* should be made. Then will the deceased be born as a second daughter of a wealthy parent near our country and, after death in that existence, in fairy land.

If the fire burns fiercely, with great noise and crackling, then will the deceased be born in hell, for preventing which, images of *Mi-bkhng-pa* and *Vajra-Sattva* and *Aval  kita* should be made, and the Hell-confession of the Hundred Letters (*Yig-rgyana-ragskang-bshags*) should be repeated. Then will the deceased be born as a son of a wealthy parent towards the east.

If the flames be blue in colour and burn furiously, the deceased is born in hell, for preventing which the *Yige-brgya-pa-kika-nidri-med-bshags-rgy  d*, *mdo-thar-chhen-tshe-hbar*, *sdig-bshags*, *ltung-bshags*, *mani-bkah-hbum*, and *spyan-hbyed* must be repeated. Then will the deceased either be born as a son of a carpenter towards the east, or again in his, or her, late

mother's womb. But if this is not done, then will the deceased be born as a dog, who will become mad and harm everybody, and then in the *nGa-lböd* compartment of Hell.

If the flames be yellow, without any mixture of other colours, the deceased will be born in the region of the Yidags, for preventing which images of the Dhyâni Buddha, Ratna Sambhava, surrounded by Nye-sras, and also images of Mañjûsri and of Śākya Muni surrounded by his disciples must be made. Then will the deceased be born as a Lâma towards the south and will devote himself to religious purposes.

If the flames be yellow in colour and burn furiously, then *gTorma-brgya-tsa* must be made, and charity extensively offered to the poor. Then the deceased will be born again in his own family. Failing this the deceased will be born in the region of the Yidags.

If the flames be white and burn furiously, the deceased will be born as a Lha-ma-yin, and images of Mahâmâya (Yum-chhen-mo) and Amitâyas should be made. Then the deceased will be born in the Happy Paradise of Dewa-chan. If only Tshogs-rgya be performed, then the deceased will be born as a son of wealthy parents.

If the fire burns furiously red, emitting sparks, the deceased will be born as a Lha-ma-yin, for preventing which *dkön-brtsegs* must be performed, and the Thōs-grol must be read, and then the deceased will be born as a son of a blacksmith.

If the fire burns furiously without any colour, then the deceased will be born as a Garuḍa towards the north, for preventing which images of Dōn-yōd-grub-pa (Dhyâni Buddha Amôgha-siddhi), *rNam-hjoms*, *sgrolma hjigs-pa brgyad-skyobs sMan-lha* (Dohna, the Defender from the Eight Dreads),⁴⁵ *sMan-lha* (the God of Medicine) must be made, and the worship of Maitrêya must be repeated. Then the deceased will be born as a son of a famous chief, or again in his, or her, own family.

If the fire burns of a bluish-black colour, then *gZun-ghdüs* (*i. e.*, the Dô-Mang) *mtshan-brjod*, *Sangs-rgyas-mtshan-hum* (The Hundred Thousand Holy Names of Buddha). Then will the deceased be born as a chief.

By doing these services here prescribed re-birth will be good in every case.

O glorious result! *Sarba-manga-lam!* All happiness!"

The ashes of the paper are carefully collected in a plate, and are then mixed with clay to form one or more miniature chaityas, called *sa-tsehha*. One of these is retained for the household altar, and the rest are carried to any hill near and there deposited under a projecting ledge of a rock, where they will not be directly exposed to the disintegrating rain.

After the burning of this paper the lay-figure of the deceased is dismantled, and the clothes are presented to the Lâmas, who carry them off and sell them to any purchasers available, and appropriate the proceeds.

After the lapse of one year from a death it is usual to give a feast in honour of the deceased, and to have repeated the *sMan-lha* service of the Medical Buddhas. On the conclusion of this a widow, or widower, is free to re-marry.

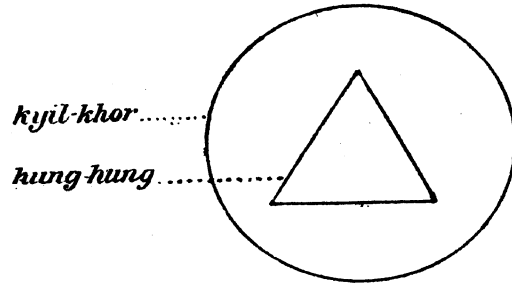
16. Exorcism of Ghosts.

A ghost returns and gives trouble, either on account of its inherent wickedness, or if the ghost be that of a rich man, it may come to see how his property is being disposed of. In either case its presence is noxious. It makes its presence felt in dreams, or by making some individual delirious, or temporarily insane.

A ghost is disposed of by being burned. For this purpose a very large gathering of Lâmas is necessary, not less than eight, and the service of *byin sregs*, or burnt offering, is

⁴⁵ The Eight Dreads are: — Dread of Fire, Prison, Plunder, Water, Enemy, Elephant, Lion, and Snake.

performed. On a platform of mud and stone outside the house is made, with the usual rites, a magic circle, or *kyil-khor*, and inside this is drawn a triangle named *hung-hung*, as in the diagram here annexed. Small sticks are then laid along the outline of the triangle, one piled above the other, so as to make a hollow three-sided pyramid, and around this are piled up fragments of every available kind of food, stone, tree-twigs, leaves, poison, bits of dress, money, etc., to the number of over a hundred sorts. Then oil is poured over the mass, and the pile set on fire. During its combustion additional fragments of the miscellaneous ingredients reserved for the purpose are thrown in, from time to time, by the Lamas, accompanied by a muttering of spells. And ultimately is thrown into the flames a piece of paper, on which is written the name of the deceased person — always a relative —, whose ghost is to be suppressed. When this paper is consumed the ghost has received its quietus, and never gives trouble again. Any further trouble is due to another ghost, or to some demon or other.



THE BHASHA-BHUSHANA OF JAS'WANT SINGH.

EDITED AND TRANSLATED BY G. A. GRIERSON, PH.D., C.I.E.

Few Sanskrit scholars are aware of the mass of literature directly connected with their favourite subject, which exists in the Hindi language. The diligent searcher will find numerous commentaries on difficult Sanskrit books and many original works published in the vernacular. There is a true, unbroken current of tradition connecting the literature of classical Sanskrit with that of Hindi, and the latter may often be used to explain the former.

In the subject of Rhetoric, the treatment and terminology of Hindi is the same as that of Sanskrit, and as there is no English work, so far as I am aware, at present conveniently accessible, which deals with that subject,¹ I venture to put forward this little treatise with a two-fold intention: — firstly, to shew Sanskrit scholars that Hindi literature is a mine which may be advantageously explored by them, and secondly, to provide a convenient handbook of Indian Rhetoric. A reference to the index, which forms part of this edition, will shew how wanting even the best and most modern Sanskrit dictionaries are in this branch of knowledge.

Since the time of *Késava-dása* (fl. 1580 A. D.), who first brought Hindi literature into line with the best Sanskrit models, rhetoric has always been a favourite subject with vernacular writers in Northern India. *Késava-dása's* two great works on Composition are the *Kavi-priyá* and the *Rasika-priyá*, the former of which was written for the famous *hetaira* Praviṇa Ráú, celebrated alike for her learning and for her beauty. He had numerous imitators and followers, amongst whom may be mentioned *Chintámani Tripáthi* (fl. 1675 A. D.), author of the *Kávyá-vivéka* and the *Kávyá-prakáśa*, and his brothers *Bhúshana Tripáthi* and *Matiráma Tripáthi*. The principal work of the last was the *Lalita-laláma*, which was written at the court of Rájá Bháva Simha of Búndi (1658-82 A. D.). Passing over a number of other writers, we find *Jas'want Singh*, the author of the *Bháša-bhúshana*, flourishing at the end of the eighteenth century.² He belonged to a family of Baghél Rájput, who came to Kannauj from Rêwá about the year 1190 A. D. They settled at Kólápur in that country, and gradually spread over the neighbouring villages, till, about the end of the seventeenth century, their leader, *Dharma-dása*, took up his abode at Tir'wá, some seven or eight miles south of Kannauj in the present Farrukhábád district. His grandson, *Pratápa Simha*, obtained the title of Ráo from the Nawáb Vazír of Oudh. *Pratápa's* son, *Sumérn Simha*, acquired considerable distinction by his connexion with the Nawáb Vazír *Shujá'u'd-daula*,

¹ The translation of the *Sáhitya-darpana* is out of print.

² He died 1815 A. D.

whom he assisted in the battle of Buxar. He obtained from the emperor Shâh 'Âlam, the title of Râjâ Bahâdur, and the dignity of *mansabdâr* of 3,000. Sumêru Simha was succeeded by his brother Damara Simha, who was succeeded by his son Aurada(?) Simha. Jas'want Singh was son of this last, but did not succeed to the title, which was secured by his brother Pîtam Singh.³ His name is still well known locally, as the builder of a large stone temple to Annapûrṇâ Dêvî, and of other memorials still existing. He died in the year 1815. He is said to have been learned both in Sanskrît and Persian. He wrote a *Nâyaka-bhêda*, or Classification of Heroes, entitled the *Sringâra-sirômani*, and a treatise on Veterinary Surgery called *Sâlihôtra*. The work, however, on which his reputation rests, is the *Bhâshâ-bhûshana*, which has great authority. It has had numerous commentators, the best known of whom is Mahârâja Raṇadhîra Simha, Sir'maur, of Siing'râ Maû, who wrote the *Bhûshana-Kaumudî*; which I have referred to throughout in editing the text. The *Bhâshâ-bhûshana* deserves its reputation. It is a miracle of compactness. Its author contrives, generally most successfully, to contain the definition of each rhetorical figure, together with an example, within the limits of a single *dôhâ*. At the same time, the language is usually remarkably simple, and the style pleasing. Now and then, the necessity of compactness has made him obscure, and the available commentaries have, as is frequent in such cases, eluded the difficulty. I have therefore consulted the *Sâhitya-darpaṇa* throughout, giving references in every instance to the corresponding verse in the English translation of that work. I have, moreover, as a rule, adopted the renderings of technical terms given in that translation, and have followed its language as much as possible. I have also consulted other modern works on Rhetoric, more especially, the *Rasika-môhana* of Raghunâtha-bhaṭṭa (fl. 1745 A. D.), the *Bhârati-bhûshana* of the celebrated Giridhara-dâsa (fl. 1875 A. D.), and the *Padmâbharana* of the equally celebrated Padmâkara-bhaṭṭa (fl. 1815 A. D.). It will be seen that I have quoted these authors frequently, especially when the *Bhâshâ-bhûshana* deals with subjects not touched upon by the *Sâhitya-darpaṇa*.

In preparing the text, I have had in mind the requirements of European Sanskrît scholars, and when a word admitted of several spellings, I have given the form which nearest approaches the Sanskrît original. I do not anticipate that, with the aid of the translation, any difficulty will be found in understanding the text by any person who knows Sanskrît and Prâkrît.

The work is divided into five lectures. The first is merely introductory. The second deals with Heroes and Heroines. Their classification is carried out to a minuteness even greater than that of the *Daśarûpa*, or its follower the *Sâhitya-darpaṇa*. The third deals with the various essentials of a poem, — the flavours, the emotions and the various modes of their expression, the essential and enhancing excitants, their accessories and ensuants. Then follows the fourth lecture, the main portion of the work, in which the various rhetorical ornaments of sense, the simile, metaphôr, and so forth are defined and illustrated. The fifth lecture deals with verbal ornaments, — alliteration and the like.

Where the text was wanting, I have, so far as my knowledge extends, supplied omissions, printing them within square brackets. So also all annotations and remarks, for which I am responsible, and which do not form part of the text, are enclosed between these signs.

In transliterating, I have followed the system used by the *Indian Antiquary*, except that I represent *anunâsika* by a dot (an inverted period) after the vowel nasalized; thus भँति *bhâ'ti*.

ATHA MAṄGALÂCHARAṆA-NÂMA PRATHAMAḤ PRAKÂSAḤ ॥

LECTURE I.

Introductory Invocation.

Text.

*Vighna-harana tuma hau sadd
Binatî, kara jôrî, harau*

*Gaṇapati hôhu sahâi |
dîjai grantha bandî ॥ 1 ॥*

³ These names being partially Prâkrît, I spell the tribe name Siingh and not Simha.

Jin̄ha k̄in̄hyau parapañcha saba
 Tā kō hau vandana karau
 Karunā kari pōshata sadā
 Aisē īsvara kō hiai
 Mēré mana mē tū basau
 Yā tē yaha manu āpu sō
 Rāgī manu mili śyāma mē
 Yaha acharaja, vjvala bhayau

apanī ichchhā pūi |
 hātha jōri, śira n̄di || 2 ||
 sakala śṛishṭi kau pr̄ṇa |
 rahau raini dina dhyāna || 3 ||
 aisi kyau kahi jāi |
 lījai kyau na lagāi || 4 ||
 bhayau na gahirau lāla |
 tajyau maila tihī kāla || 5 ||

Iti māṅgāīācharaṇa-nāma prathamah prakāśah || 1 ||

Translation.

O Ganēsa, thou art ever a remover of obstacles ; be thou my help. With folded hands do I supplicate thee ; complete thou this book.

(The Lord) who by his mere will did create all that seemeth to exist ; Him do I adore, with folded hands and head humbly bowed before him.

In thy mercy dost thou ever cherish the life-breath of all creation. On such a Lord may I meditate in my heart night and day.

Why do I say such (words) as 'dwell thou in my soul' ? For why dost thou not take this soul, and join it to thyself (for ever) ?

The worldly (or scarlet) mind when absorbed in Kṛishṇa (or black colour), doth not become more worldly (or darker red), but, O wondrous miracle, it at once becometh white, and loseth all its foulness.

[It is impossible to translate this verse literally, which depends on a series of *paronomasias*. *Rāgī* means both 'devoted to things of the senses' and 'scarlet.' *Śyāma* means both 'Kṛishṇa,' and 'black.' The verse is an example of the second variety of the ornament called *Vishama*, or *Incongruity* (see below vv. 122, 123.)

End of the First Lecture, entitled the Introductory Invocation.

[LECTURE I. A.]

On the Nature of Words.

[The *Bhāshā-bhūshana* does not deal with the nature of words, but the subject is handled at considerable length in the various commentaries. As the technical terms employed in this connexion are frequently met with in Hindi literature, the following extract is given from the *Bhūshana-kaumudī*. It closely follows *Sāhitya-darpana*, 10 and ff. Cf. also Regnaud, *Rhétorique Sanskrite*, pp. 15 and ff.]

Text.

[Athā vāchyādi śakti kathanam : —

Vāchaka lakshaka vyañjaka-i	trividha śabda pahichāni |
Vāchya lakshya aru vyañgya-ē	tīni artha sukha-dāni || 5a ||
Yā tē bhinna na hōta kahu	śabda 'ru artha jiteka |
Tā tē kachhu prathamahi kahata	lakshana lakshya viveka || 5b ||

Atha abhidhā śakti lakshanaṃ : —

Nīschita ēkai artha jaha.	nahi bhāsai kachhu aura |
Abhidhā-śakti pramāṇa sō	bhanyau su-kavi siramaura || 5c ||

Yathā : —

Sisa mukuṭa, kara mē lakṣṇa	ura vana-māla rasāla |
Yamunā-tīra tamāla dhiga	mai dēkhyau Na-da-lāla || 5d ||

<i>Atha lakshaka śabda lakṣaṇam : —</i>	
<i>Mukhya artha mē bādha tē</i>	<i>śabda lakṣaṇika jāni |</i>
<i>Rūḍhi prayōjana bhēda kari</i>	<i>hōta dvividha sukha-dāni || 5e ||</i>
<i>Atha rūḍhi-lakṣaṇā lakṣaṇam : —</i>	
<i>Bādha hōi mukhyārtha mē</i>	<i>vidita sōi jaga māhi |</i>
<i>Rūḍhi-lakṣaṇā hōta sō</i>	<i>pramita kavīcāhi pūhi || 5f ||</i>
<i>Yathā : —</i>	
<i>Phalyau manōratha rūwarī</i>	<i>mōhi parata pahichāni |</i>
<i>Praphulita nayana vilōkiyata</i>	<i>aṅga aṅga muda khāni || 5g ||</i>
<i>Atha prayōjana-lakṣaṇā lakṣaṇam : —</i>	
<i>Prayōjanavati lakṣaṇā</i>	<i>dvai vidhi tāsū prakāra |</i>
<i>Suddhā aru gauṇi dutiya</i>	<i>yuddha-dhīra śubha-dhāra || 5h |</i>
<i>Atha suddhā prayōjana-lakṣaṇā lakṣaṇam : —</i>	
<i>Upādāna aru lakṣaṇa-i</i>	<i>sārōpā avadhāri |</i>
<i>Sādhyavasāna samēta kiya</i>	<i>śuddhā mē vidhi chāri || 5i ||</i>
<i>Upādāna-lakṣaṇā, yathā : —</i>	
<i>Para guṇa kō ākshēpa kari</i>	<i>upādāna śhaharāta |</i>
<i>Vāṇa chalata saba kou kahai</i>	<i>nara binu kyō kari jāta || 5j ||</i>
<i>Lakṣaṇa lakṣaṇā, yathā : —</i>	
<i>Nīja lakṣaṇa aurahi daś</i>	<i>lakṣaṇa lakṣaṇā tanta |</i>
<i>Gaṅgā-tāṭa-ghōshani sabai</i>	<i>gaṅgā-ghōsha kahanta || 5k ||</i>
<i>Sārōpā lakṣaṇā, yathā : —</i>	
<i>Kyō-hū samatā pūi kai</i>	<i>aurahi aura arōpa |</i>
<i>Bākē tērē nayana, ē</i>	<i>vara khañjara kē ōpa || 5l ||</i>
<i>Sādhyavasāna lakṣaṇā, yathā : —</i>	
<i>Sama taji samatā-hi kahai</i>	<i>wahi mukhya nirabāhi |</i>
<i>Āju mōhi pyāi sudhā</i>	<i>dhani tō sama kō dhi || 5m ||</i>
<i>Atha gauṇi prayōjana lakṣaṇā lakṣaṇam : —</i>	
<i>Sādriśa guṇa sambandha jaha</i>	<i>gauṇi tāhi bakhāni |</i>
<i>Sārōpā pahilī dutiya</i>	<i>sādhyavasāna nidhāni || 5n ||</i>
<i>Sārōpā lakṣaṇā, yathā : —</i>	
<i>Sādriśa guṇa arōpa sō</i>	<i>sārōpā sukha-daina |</i>
<i>Mṛiga-nayani vēṇi phaṇi</i>	<i>dasyō su visu utarai na || 5o ||</i>
<i>Sādhyavasāna lakṣaṇā, yathā : —</i>	
<i>Gauṇi sādhyavasāna sō</i>	<i>jaha kēvala upamāna |</i>
<i>Śaśi mē dvai khañjana chayala</i>	<i>tā ūpara dhanu tāna || 5p ||</i>
<i>Atha vyañjanā śakti lakṣaṇam : —</i>	
<i>Vāchaka lakshaka mūla kari</i>	<i>artha chamatkṛita anya |</i>
<i>Tāhi vyañjanā kahata hai</i>	<i>jō kavita mē ganya || 5q ||</i>
<i>Atha vāchaka-mūla vyaṅgya artha : —</i>	
<i>Anēkārathī śabda mē</i>	<i>chamatkāra sarasūi |</i>
<i>Tāpa harai mō kari kṛipā</i>	<i>vana-māli vana lyāi || 5r ||</i>
<i>Atha lakshaka-mūla vyaṅgya artha : —</i>	
<i>Mukhya artha kō bādha kari</i>	<i>artha vyaṅgya kari āni |</i>
<i>Tērō rūpa vilōki kai</i>	<i>chhavi nīja kō dhika māni || 5s ||</i>

Translation.

[The sense of a word, or the connexion of a word with the object (*artha*) which it connotes, is called *vyāpāra*, **function**, or *śakti*, **power**. It thus appears that the word *artha* may itself frequently be translated by "meaning."

There are three meanings (*artha*) of a word : —

1. The **expressed** meaning (*vāchya artha* or *mukhya artha*): that conveyed to the understanding by the word's proper power (*abhidhā śakti*).

2. The **indicated** or **metaphorical** meaning (*lakshya artha*): that conveyed to the understanding by the word's metaphorical power (*lakṣhaṇā śakti*).

3. The **suggested** meaning (*vyāṅgya artha*): that conveyed to the understanding by the word's suggested power (*vyāñjanā śakti*).

[There are thus : —

A. Three functions or powers : —

- (1) the proper, *abhidhā* ;
- (2) the metaphorical, *lakṣhaṇā* ;
- (3) the suggested, *vyāñjanā*.

B. Three meanings : —

- (1) the expressed, *vāchya* ;
- (2) the metaphorical, *lakshya* ;
- (3) the suggested, *vyāṅgya*.

C. Three uses of a word : —

- (1) a word employed with its proper power, *vāchaka* or *vāchika* ;
- (2) a word employed with its metaphorical power, *lakshaka* or *lakṣhaṇika* ;
- (3) a word employed with its suggested power, *vyāñjaka*.]

On the proper power of a word.

[*Sāhitya-darpaṇa*, 11].

[The proper power (*abhidhā śakti*) of a word [is that which conveys to the understanding the meaning which belongs to the word by the convention which primarily made it a word at all, and] is that in which only the one simple original meaning appears, and no other, as for example : —

'I saw Kṛiṣṇa, the darling of Nanda, by the *tamāla* tree on the banks of the Yamunā, with diadem on head, staff in hand, and a woodland garland upon his chest.'

Here all the words are used each in its proper original sense.]

On a word employed with its metaphorical power.

[*Sāhitya-darpaṇa*, 13 and ff.]

[When there is incompatibility of the expressed meaning of a word [with the rest of the sentence], the word becomes employed with its metaphorical power (*lakṣhaṇā śakti*), and is classified under two heads, according as [the metaphorical power is conveyed by] (1) conventional acceptance or by (2) a motive.

(1) According to the best authorities the metaphorical power depends on **conventional acceptance** (*rūḍhi*), when the expressed meaning is incompatible [with the rest of the sentence, and the metaphorical meaning] is familiarly accepted by general convention. As for example : —

'I recognise thy wishes as bearing fruit. Thine eyes rejoice (*lit.*, blossom), and every limb is a mine of joy.' [Here wishes are said to bear fruit, and eyes to blossom. But these words

of bearing fruit and blossoming, are in their proper sense incompatible with the meaning of the rest of the passage; for trees, and not wishes or eyes, bear fruit and blossom. The words are therefore not used in their expressed meaning, but with a metaphorical sense familiarly accepted by general convention.]

(2) The metaphorical power depending on a motive (*prayôjana*) is of two kinds, according as it is (a) simple (*śuddhā*) or (b) qualified (*gaunī*).

(a) The simple metaphorical power depending on a motive (*śuddhā prayôjanavatī lakṣhaṇā śakti*) is of four kinds, viz., as it depends upon (a) comprehension (*upādāna*), (β) exclusion (*lakṣhaṇa*), (γ) apposition (*sāropa*), or (δ) introsusception (*sādhyavasāna*).

(a) It depends upon comprehension (*upādāna*) when there is a hinting of some other quality [in addition to the proper power of the word. That is to say when the proper power is not abandoned, but there is a co-existence in the same word, both of the metaphorical and of the proper power: as for instance], when people say 'the arrows are coming,' where we all know that arrows (being inanimate) cannot alone have logical connection with the action of coming, and so, with a view to the establishing of this logical connexion in the expression, the use of the word arrows hints, in addition to its proper power, that there are men employed in propelling them. [Thus the word 'arrows,' in the sense of 'men propelling arrows,' takes a figurative acceptance, without absolutely abandoning its proper sense. Moreover, the word is used in this figurative sense in virtue of the motive of the author of the phrase in which it occurs, to cause the hearer to understand that there are not merely a few men shooting at random, but a troop of archers shooting in concert.]

(β) It depends upon exclusion (*lakṣhaṇa-lakṣhaṇā*, or *jāhatsvārthā lakṣhaṇā*) when there is absolute abandonment of the proper power, as, for instance, when we use the expression 'a herd station on the Ganges,' for 'a herd station on the banks of the Ganges.' [Here the proper power of the words 'on the Ganges' is incompatible with that of 'hut,' for a hut cannot be imagined as situated on a river. It is, therefore, replaced by the figurative power of 'on the banks of the Ganges,' and the proper power of the words 'on the Ganges' disappears completely before this figurative power. The figurative use, moreover, results from the motive of the author of the phrase, to cause the hearer to think of the extreme coolness and purity pertaining to the Ganges itself, which would not have been suggested by the exposition of the same matter in the shape of the expression 'a herd station on the bank of the Ganges.']

(γ) It depends upon apposition (*sāropā*), when one word (in its figurative power) is put in apposition, with the same signification, to another word (in its proper power); as for example,— 'These — thy curved eyes — have the brilliancy of a dagger.' [Here the word 'these' denotes the glances of the curved eyes, which are also denoted by the words 'curved eyes,' by means of a figurative meaning with comprehension (*upādāna*), and the two are in apposition.]

(δ) It depends on introsusception (*sādhyavasānā*) when the identity [of one word in its metaphorical power, and of another word in its proper power] is asserted, but when the word in its proper power [with which the other word in its figurative power is identified] is not given [in apposition], as for example, — 'To-day thou gavest me nectar to drink; O Lady, who is equal to thee,' in which the word in its proper power [with which the figurative word 'nectar' is identified], viz., 'the embraces of the lady,' is omitted. [It will be seen that the use of a word in its introsuscepted metaphorical power is the same as the use of a word in its comprehensive metaphorical power or in its exclusive metaphorical power: and that it is only another way of considering these metaphorical powers of a word, in contrast with its appositional metaphorical power.]

[The instances above quoted have been examples of simple (*śuddhā*) metaphorical power depending upon motive, that is to say, the connexion between the expressed meaning and the metaphorical meaning has not been that of resemblance (*sādṛśya*), i. e., has not been founded

on a quality which is common to the different objects expressed by the two meanings of the same word. In other words, when the connexion depends upon the resemblance of two objects, it is meant the two objects agree in certain points, and that the points of disagreement are put to one side for the moment. When it does not depend upon the resemblance, the points of agreement are also not considered. Thus, when, as above, the word 'arrows' is used for 'archers,' there is no suggestion of resemblance between arrows and archers; so also there is no resemblance between 'the Ganges,' and 'the banks of the Ganges,' between 'eyes' and 'glances of eyes,' or between 'nectar' and 'the embraces of a lady.'

(b) On the other hand when the connexion [between the expressed meaning of a word and its metaphorical meaning] is founded on resemblance, the **metaphorical power depending upon motive** is called **qualified** (*gauṇī*), and is of two sorts, according as it depends on (γ) **apposition** (*sārōpā*) or on (δ) **introsusception** (*sādhyavasūnā*).

(γ) It depends on **apposition** (*sārōpā gauṇī lakṣhaṇā*) when there is apposition with similarity of attributes. [That is to say, when one word (in its metaphorical meaning) is put in apposition to another word (in its expressed meaning) with the same signification, the connexion depending on points of similarity.] As for example, 'the locks — the snakes — of the deer-eyed lady, have bitten me, and (the effects of) their poison has not disappeared.' [Here the lady's hair is put in apposition to snakes, owing to the resemblance of the one to the other.]

(δ) It depends on (α) **introsusception** (*sādhyavasūnā gauṇī lakṣhaṇā*) when only the thing with which comparison is made [*i. e.*, only the word in its metaphorical meaning with no word in its proper sense in apposition], is mentioned, as for example:—

Two *khañjana* birds (*i. e.*, eyes) were hovering in the moon (*i. e.*, the lady's face), and over them is a strung bow (*i. e.*, her brow). [Here the words in their expressed meaning (the eyes, the face, and the brow) are not mentioned, and hence there is no apposition.]

On the suggested power of a word.

[*Sāhitya-darpaṇa*, 23 and ff.]

[[When a word's proper power (*abhidhā śakti*), and its metaphorical power, repose after having done their duty, that power by which a further meaning is caused to be thought of is called the **suggested power** (*vyañjanā śakti*).]

That power of a word which gives an unexpected meaning [*i. e.*, not the expressed or metaphorical], and which depends (a) upon the **expressed meaning** (*vāchaka artha*), or (b) upon the **metaphorical meaning** (*lakṣhaka artha*) of a word, is called its **suggested power** (*vyañjanā śakti*).

(a) It depends upon the **expressed meaning** when a special meaning is to be understood (from the context, or otherwise) in a word whose expressed meaning is ambiguous (or which has several expressed meanings), as for example,

'Vanamāli conducts me to the forest, and, taking pity on me, soothes the pangs of my passionate love.'

[The actions of conducting the lady to the forest, and soothing the pangs of her love, being characteristic of Vanamāli, or the god Kṛiṣṇa, shew that it is only he that is meant, and not any person wearing a garland of wild flowers, which is one of the expressed meanings of the word.]

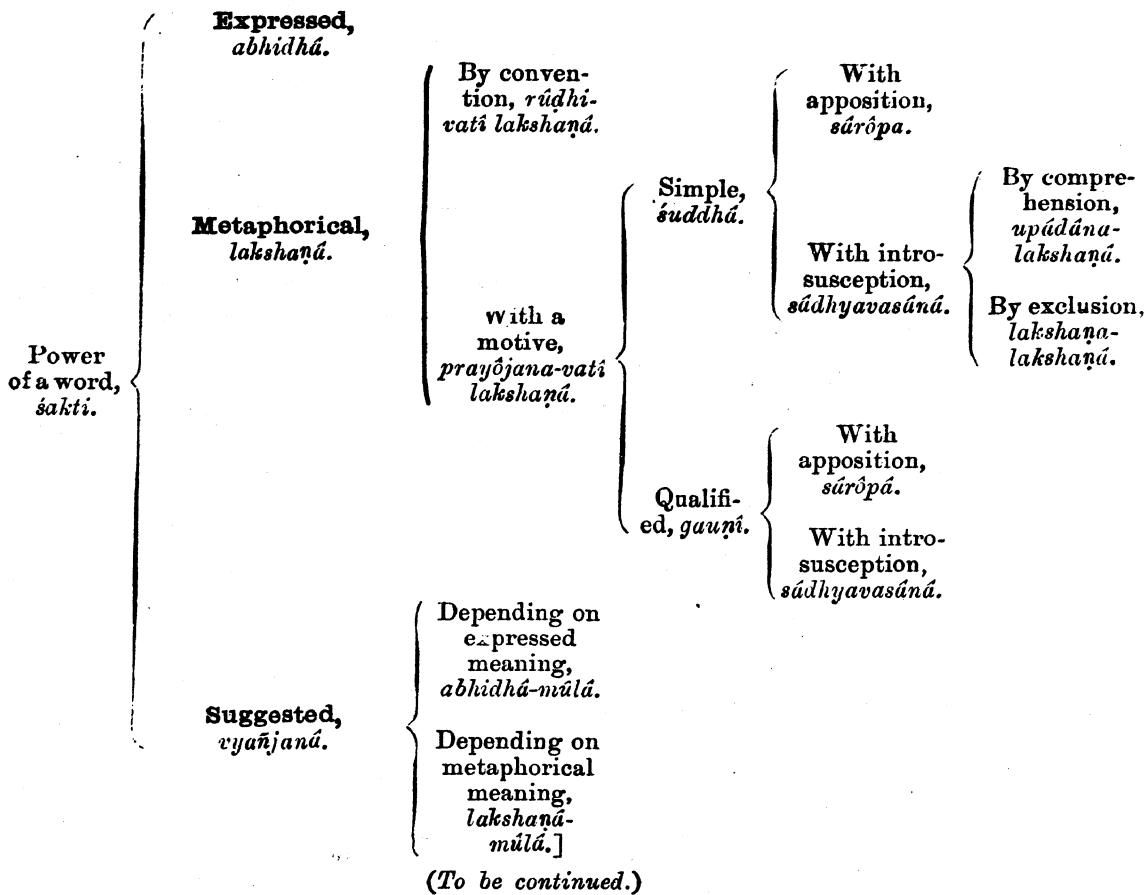
(b) It depends upon the **metaphorical meaning** of a word, when a meaning is suggested, the expressed meaning of a word being incompatible (with the rest of the sentence). [That is to say, — we have seen that the metaphorical power of a word may be conveyed by a motive, and depends on the incompatibility of the expressed meaning of a word with the rest of the sentence. The power by which the motive is caused to be thought of, is called the **suggested power**:] as for example,

'When I saw thy (charming) form, I cried shame to my own beauty.'

[Here the speaker's beauty is an incorporeal thing, and it is absurd to take the expressed meaning of the words 'cried shame.' These words are therefore taken in their metaphorical power, the motive (*prayôjana*) being to extol the beauty of the person addressed. The suggested meaning is that the latter is surpassingly beautiful.]

[The following scheme shows the connexion of the various powers of a word, according to the *Bhúshana-kaumudî*, in a tabular form.

The *Bhúshana-kaumudî* follows the *Sáhitya-darpaṇa* in its divisions, except that the latter subdivides the metaphorical powers depending on convention (*rúḍhi*), exactly as it subdivides those depending on motive (*prayôjana*). This, the *Bhúshana-kaumudî*, for no valid reason, abstains from doing.



MISCELLANEA.

SOME REMARKS ON THE KALYANI INSCRIPTIONS.

(Continued from page 103.)

(4) *Suvannabhūmi*.

(a)

"The Golden Khersonese denotes usually the Malay Peninsula, but more specially the Delta of the Iráwadi, which forms the province of Pegu, the *Suvannabhūmi* (Páli form — *Suvannabhūmi*) of ancient times. The Golden Re-

gion, which lies beyond in the interior, is Burma, the oldest province of which, above Avà, is still, as Yule informs us, formally styled in State documents *Sónaparanta*, i. e., Golden Frontier." — McCrindle's *Ancient India described by Ptolemy*, p. 198.

(b)

"Why these lands should have been termed the lands of silver and gold (*Argentea Regio*, *Aurea Regio*, *Chersonesus Aurea*) may appear obscure, as they are not now remarkably pro-

ductive of those metals. There are, however, gold washings on a small scale in many of the rivulets both of Pegu and of the valley of the Upper Iráwadi and of the Kyendwen [Chindwin], which may have been more productive in ancient times. And the *Argentea Regio* may probably (as suggested by Col. Hannay) have been the territory including the *Bau Dwen* [Bödwin, really a part of the Shán States], or great silver mine on the Chinese frontier, which is believed to supply a large part of the currency of Burma. Indeed *Aurea Regio* may be only a translation of the name *Sônaparánta*, which is the classic or sacred appellation of the central region of Burma, near the junction of the Iráwadi and the Kyendwen, always used to this day in the enumeration of the king's titles. These regions may, moreover, have been the channels by which the precious metals were brought from China, and the mountains near the sources of the Iráwadi, which are said to be very productive of gold; and possibly, even at that remote period, the profuse use of gilding in edifices may have characterized the people, as it does now.

"It seems, however, most probable that this practice was introduced with Buddhism. Yet even at the period of the first Buddhist mission to this region, at the conclusion of the third great Synod, B. C. 241, it was known in India as *Suvarabhúmi*, the Golden Land.

"According to Mr. Mason, the ancient capital of the Talains (of the Toung-thoos [see *ante*, Vol. XXI. p. 379f.], according to the tradition of the latter) was *Thadung*, or *Satung*, a city whose traces still exist between the mouths of the Salwen and the Sitang. 'Suvanna-bumme,' he adds, but unfortunately stating no authority, is still the classic Páli name of *Satung* [meaning thereby? *Thatôn*]."—Yule's *Mission to Ava*, page 206.

(c)

"*Sónó* and *Uttaró* were deputed to *Suvarabhúmi*, or Golden Land. As this country was on the sea-coast, it may be identified either with *Avà*, the *Aurea Regio*, or with *Siam*, the *Aurea Chersonesus*. Six millions of people are said to have been converted, of whom twenty-five thousand men became monks, and fifteen hundred women became nuns."—Cunningham's *Bhilsa Topes*, page 118.

(d)

"The identity of the *Khrysé* of Ptolemy, of the *Suvarabhúmi* of the Buddhist legends, and of the city of *Thahtun* [*Thatôn*] in Pegu, all having the same signification, appears nearly certain."—Phayre's *History of Burma*, page 26.

(e)

"*Suvarabhúmi* is the only geographical name

which occurs in the *Dípavamsa*, the *Mahāvamsa*, and the *Samantapásádiká* in connection with the Buddhist mission to that country. Lassen identifies *Suvarabhúmi* with the present Pegu, or the Delta of the Irrawaddy; Col. Yule applies the name to a promontory or place on the coast of the Gulf of Martaban; and other writers hold that it means Burma in general or the large islands off the Straits (Settlements). In modern Burmese works *Suvarabhúmi* is used as the classical designation of British and Upper Burma. Captain Forbes, in his *Indo-Chinese Languages*, has already forcibly pointed out, and his statement is corroborated by geological evidences and the Native records, that the extensive plains south of the Pegu Yóma and what are now the Irrawaddy and Sittang valleys were covered by the sea till a few centuries after Christ. Even Hien Tsiang, who visited India in the 7th century A. D., places Prome near a sea harbour. Burmese historians date the retreating of the ocean from Prome from a terrible earthquake, which took place in the fifth century after Christ. The corrosion of the sea water is still clearly traceable on the numerous boulders which line the base of the hills stretching, now far inland, from *Shwègyin* to *Martaban*. Cables and ropes of sea-going vessels have been dug up near *Ayethemà*, the ancient *Takkala*, now distant 12 miles from the sea-shore, and but lately remains of foreign ships have been found near *Twanté* buried eight feet beneath the surface of the earth."—Forchhammer's *Notes on the Early History and Geography of British Burmah*. II.—*The First Buddhist Mission to Suvarabhúmi*, page 3.

(f)

The following extract from the preface to Colquhoun's *Across Chrysé* is from the pen of the late Sir Henry Yule:

"*Chrysé* is a literal version of the Sanskrit *Suvarabhúmi*, or Golden Land, applied in ancient India to the Indo-Chinese regions. Of course, where there is no accurate knowledge, the application of terms must be vague.

"It would be difficult to define where Ptolemy's *Chrysé* (*Chrysé Chóra* aut *Chrysé Chersonesus*) terminated eastward, though he appears to give the names a special application to what we call Burma and Pegu. But Ptolemy, from the nature of his work, which consisted in drawing such maps as he could, and then tabulating the positions from those maps, as if he possessed the most accurate data for all, necessarily defined things far beyond what his real materials justified. If we look to the author of the *Periplus*, who has no call to affect impossible precision, we find

that Chryse is 'the last continental region towards the East.' North of it indeed, and farther off, is Thina, *i. e.*, China.

"Chryse then, in the vague apprehension of the ancients, — the only appropriate apprehension, where knowledge was so indefinite,—was the region coasted between India and China. It is most correctly rendered by 'Indo-China.'"

(g)

The above extracts shew that the precise identification of the country known as *Suvannabhūmi* to the ancients is one of the vexed questions of the early geography of the Far East. All Burmese and Talaing writers, however, agree in applying the designation to *Thatôn*, which was formerly a sea-port town, and they assert that the *raison d'être* of the name is that auriferous ore was found in the tract of the country in which *Thatôn* is situated.

Like the term *Rāmaññadēsa*, the appellation *Suvannabhūmi* appears to have been originally applied to the basin of the Sittang and the Salween rivers, which are noted for gold washings on their upper reaches. "Gold is certainly found in most of the affluents of the *Shwēgyin* (Gold-washing) river, and has been more than once worked, but the quantity obtained is so small as not to repay the labour. This river and the mountains at its source have been examined by Mr. Theobald of the Geological Survey and by a practical miner, and the reports of both point generally to the same conclusions. Mr. Theobald stated that 'the section of the auriferous beds corresponds very closely with that given by Sir R. Murchison, in his *Siluria*, of the Russian gold deposits From the occurrence of coarse

grains in the *Shuaygheen* (*Shwēgyin*) gravels, I should infer the occurrence of the metal *in situ* in some of the rocks towards the sources of the streams falling into the Sittang (*Sittaung*), especially the *Matuma* (*Muttama*) From the marked scarcity of quartz pebbles at the gold washings, I am inclined to believe that quartz is not the matrix, or not the sole matrix, certainly of the *Shuaygheen* gold."¹

Gold-washing in the Sittang valley was a remunerative industry in ancient times; but as, in course of time, gold could not be worked in paying quantities, the energies of the people were directed to other channels, and evidently to commerce. Still the glamour of the name remained, and its currency was maintained by the fact of the Sittang valley containing seaport towns, namely, *Gōlamattikā* or *Takkala*, and subsequently *Thatôn* itself, which were great emporia of trade between India and the Far East till the Middle Ages.

In the *Kalyāni* Inscriptions, *Suvannabhūmi* is identified with *Rāmaññadēsa*. This identification appears to rest on plausible grounds, as gold-washing is still carried on in most of the districts comprising the ancient Talaing kingdom of *Rāmaññadēsa*. Gold is still worked at *Dēsampā* in the Pegu district, on the banks of most of the streams in the *Shwēgyin* district, at *Mēwaing* in the *Bilin* township, and at the head-waters of the *Tenasserim* river. At *Thatôn*, auriferous sands occur in the *Shwēgyaung San* close to the site of the Palace of *Manuhā*, the Talaing king, who was conquered and led away captive to *Pagan* by *Anōrat'āzō* in the 11th century.²

TAW SEIN-KO.

NOTES AND QUERIES.

SRAHI.

Ante, Vol. XXII. p. 222, Dr. Fleet has given another instance of the use of the word *srāhe*, which he had previously found in some dates of Old-Kanarese inscriptions. I may perhaps draw attention to the fact that apparently the same word, only spelt *srāhi*, is regularly employed in the dates of the Orissa inscriptions, edited by *Bābū Man Mohan Chakravarti* in the *Jour. Beng. As. Soc.* Vol. LXII. Part i. pp. 90ff. Thus we read in Mr. Chakravarti's inscriptions:—

No. I. l. 2: . . . vijērājyē samasta 3 aṅka *srāhī* Magusira kṛi trayōdasi Bhūmivārē;

No. II. l. 1: . . . Purushōttamadēva mahārājāṅka samasta 2 *srāhī* Mēsa su 12 Gṛivārē;

¹ *British Burma Gazetteer*, Vol. II. page 649.

² [One plausible derivation for *Argentea Regio* is that it is merely a translation of *Ἀργύρη* = a Greek rendering of *Arkang*, the Indian pronunciation of *Rak'aing*,

No. III. l. 1: . . . vijayarājyē samasta 4 aṅka *srāhī* Dhanu amāvai Saurivārē;

No. IV. l. 1: . . . vijērājyē samasta 41 *srāhī* Dhanu sukala saptami Ravivārē;

No. V. l. 1: . . . vijērājyē samasta 35 *srāhī* Mēsa kṛi 4 Vudhavārē;

No. VI. l. 2: . . . mahārājāṅkara samasta 4 aṅka *srāhī* Kakaḍā su 10 Vudhavārē.

The editor of these inscriptions considers *srāhī* to be a technical word, which has no particular meaning in the context. I myself am unable to offer any explanation of it.

F. KIELHORN.

Göttingen.

the usual local name for the country now known as *Arakan*. *Argentea Regio* was *Arakan* apparently beyond all doubt.—ED.]

THE BHASHA-BHUSHANA OF JAS'WANT SINGH.

EDITED AND TRANSLATED BY G. A. GRIERSON, PH. D., C.I.E.

(Continued from page 222.)

ATHA NĀYAKA-NĀYIKĀDI-BHĒDA-VARṆANA-NĀMA-DVITĪYAH PRAKĀSAH.

LECTURE II.

THE CLASSIFICATION OF HEROES AND HEROINES.

Text.

Chaturvidha-nāyaka-varṇana.

<i>Eka nārī sō hita karai</i>	<i>sō anukūla bakhāni |</i>
<i>Bahu nārini sō prīti sama</i>	<i>tā kō dakshina jāni || 6 ||</i>
<i>Mīhī bātai saṭha karai</i>	<i>kari kai mahā bigāra |</i>
<i>Āwai lāja na dhṛishṭa kō</i>	<i>kiyai kōṭi dhikāra || 7 ||</i>

Translation.

The Four-fold Classification of Heroes.

[*Sāhitya-darpaṇa*, 70-74.]

- (1) *Anukūla*, the Faithful. He is devoted only to one beloved.
- (2) *Dakshina*, the Impartial. He is equally attached to several.
- (3) *Saṭha*, the Sly. He uses soft words to one for whom he has absolutely no affection.
- (4) *Dhṛishṭa*, the Saucy. He is not ashamed, however much he may be abused.

Text.

Trividha nāyaka-varṇana.

<i>Svakiyā-pati kō pati kahai</i>	<i>para-nārī upapatti |</i>
<i>Vaisika nāyaka kī sadā</i>	<i>gaṇikā-hī sō ratti || 8 ||</i>

Translation.

The Three-fold Classification of Heroes.

[Not in *Sāhitya-darpaṇa*. The classes correspond to each class of the three-fold classification of heroines, given below (v. 10).]

- (1) *Pati*. The Husband. He is the devoted husband of a faithful wife.
- (2) *Upapati*. The Lover. He has an amour with a woman who is another's, i. e., not his wife.
- (3) *Vaisika*. The Loose. He continually spends his time amid strumpets.

Text.

Chaturvidha nāyikā-jāti-varṇana.

<i>Padmini chitriṇi saṅkhini</i>	<i>aru hastini bakhāni |</i>
<i>Vividha nāyikā-bhēda té</i>	<i>chāri jāti tiya jāni || 9 ||</i>

Translation.

The Four Races of Heroines.

[Not in *Sāhitya-darpaṇa*.]

Women are of four races or kinds, viz., the *Padminī*, the *Chitriṇī*, the *Saṅkhinī*, and the *Hastinī*.

[This classification is not mentioned in the *Sāhitya-darpaṇa*. It depends not on the inner but on the outer nature of a woman, and is frequently enlarged on by later writers. The *Tantras* are full of this classification, women of a particular external nature being necessary for certain of the obscener rites. The *Bhāṣha-bhūṣhaṇa* does not give the distinguishing marks of each class, and those usually given are more or less ludicrous, and are manifestly incomplete as definitions. Mallik Muḥammad sums up the classification in a few lines in his *Padumāvati*, and the following abstract of what he says (vv. 501 and ff.) may be given for the sake of completeness.

(1) The *Padmīnī*. The best kind of woman. She has the odour of lotus, thus attracting bees. She is not very tall or very short, very lean or very stout. She has four things long (hair, fingers, eyes and neck), four light (teeth, breasts, forehead and navel), four thin (nose, loins, waist and lips), and four smooth (cheeks, pyge, wrists and thighs). Her face is like the moon. Her gait that of the swan. Her food is milk, and she is fond of betel and flowers. She has sixteen-sixteenths of all graces.

(2) The *Chitrīnī*. The next best kind. She is clever and amorous, and beautiful as a fairy (*apsaras*). Never angry, always smiling. Her husband is happy with her, and she is faithful to him. Her face is like the moon. Her complexion fair as a waterlily. Her gait that of a swan. She eats milk and sugar, and of them she eats but little. She is fond of betel and flowers. She has fourteen-sixteenths of all graces.

(3) The *Saṅkhīnī*. She eats little but is strong. Her bosom is smooth, her loins are thin, and her heart is full of pride. When she is very angry, she will go so far as to kill her beloved, and never looks forward to the consequences of her actions. She is fond of wearing ornaments herself, but cannot bear to see them on another woman. She walks with a loose gait and her body is covered with down. She loves to eat fat flesh, and hence her breath is evil smelling. Her embraces are fiercely passionate.

(4) The *Hastīnī*. Her nature is that of an elephant. Her head and feet smooth and her neck is short. Her bosom is lean and her loins large. Her gait is that of an elephant. She cares not for her own husband, but is always longing for other women's men. She is greedy and wanton, nor cares for purity. She perspires freely drops viscid as honey. She has neither fear nor modesty in her heart, and must be driven with a goad.]

[*Note*. — In the *Bhāṣhā-bhūṣhaṇa*, the word for 'heroine' is correctly spelled *nāyikā*, in the Sanskrit fashion. In Hindī the word is often spelled *nāyakā*, which looks like bad Sanskrit. The case is, however, not so. It is a good Hindī word. The word *nāyikā* became first, quite regularly, *nāikā*. The *i* after a long vowel may be written in Hindī, as *ya*. Hence an optional form of *nāikā* is *nāyakā*.]

Text.

Trividha nāyikā-varṇana.

Svakiyā vyāhī nāyikā
Sō sāmānyā nāyikā

parakiyā para-vāma |
jā kō dhan sō kāma || 10 ||

Translation.

The Three-fold Classification of Heroines.

[*Sāhitya-darpaṇa*, 96-111. The classes correspond to each of the three-fold classification of Heroes given above (v. 8).]

(1) *Svakiyā*, **One's Own**. She is the faithful wife of the Hero.

(2) *Parakiyā*, **Another's**. [She is either the wife of another man, or an unmarried girl under her parents' guardianship. She is subdivided into six species to be subsequently described (vv. 13-15).]

- (3) *Sāmānyā* [or *Sadhāraṇā*]. **Anybody's**. (She sells her) love for money (to the first comer.) [She is, however, capable of disinterested attachment.]

Text.

Mugdhāli tīni avasthā kē bhēda.

<i>Binu jānai' ajñāta hai</i>	<i>jānē yauvana-jñāta |</i>
Mugdhā <i>kē dvai bhēda kavi</i>	<i>ihi vidhi varanata jāta || 11 ||</i>
[<i>Jā kau chita rati kōdarai</i>	<i>kahiya navōḍhā sōi |</i>
<i>Nēku hiē rati māna jō</i>	visrabdhā <i>taha' hōi || 11a || ]</i>
Madhyā <i>sō jā mē' doū</i>	<i>lajjā madana samāna |</i>
<i>Ati pravīna prauḍhā wakai</i>	<i>jā kau piya mē' dhyāna || 12 ||</i>

Translation.

The Three-fold Classification of Heroines based on Maturity.

[*Sāhitya-darpaṇa*, 98-101, where they are considered as sub-divisions of the heroine who is *svakīyā*, 'one's own' (v. 10).]

(1) *Mugdhā*, the **Artless**, or **Youthful**. She is of two kinds, either (a) *ajñātayauvana* or (b) *jñātayauvana*, according as she is not or is conscious of the first arrival of the period of adolescence. [Another sub-division is (c) *navōḍhā*, the **Bride**, who fears the marriage couch, of which a further sub-division is the *visrabdhā-navōḍhā*, the **Bride without fear**, who in her heart looks forward to the same. These are mentioned in the *Bhūshana-kaumudī*, but not in the *Bhāshā-bhūshana*.]

(2) *Madhyā*, the **Adolescent**. (She struggles between) an equal amount of modesty and of passion.

(3) *Prauḍhā* [or *Pragalbhā*], the **Mature**. She is very skilled in the arts of love, and all her thoughts are bound up with her beloved.

Text.

Parakīyā-bhēda-lakṣhaṇa.

Kriyā vachana <i>sō' chāturi</i>	<i>yahai vidagdhā rīti |</i>
<i>Bahuta durāē-hū sakhī</i>	<i>lakhai lakshitā prīti || 13 ||</i>
Guptā <i>rati gōpita karai</i>	<i>tripti na kulaṭa dhī |</i>
<i>Nīschaya jānati piya-milana</i>	muditā <i>kahiya' tāhi || 14 ||</i>
<i>Vinaśyan thaura sahēṭa kau</i>	<i>āgē hōi na hōi |</i>
<i>Jāi na sakai sahēṭa mē'</i>	anūsayānā¹ <i>sōi || 15 ||</i>
[<i>Milipiya sō' ēkānta hwai</i>	<i>nija hita karai uchāri |</i>
<i>Parakīyā mē' sō kahai</i>	svayamūtikā <i>nāri || 15a ||</i>
<i>Para-nāyaka sō' prīti rasa</i>	<i>varanata ūḍha anūḍha |</i>
<i>Kahai anūdhā byāha binu</i>	<i>byāhē hōi so ūḍha || 15b || ]</i>

Translation.

The six divisions of She who is Another's.

- (1) *Vidagdhā*, the **Clever**. She is either —
 (a) *Kriyā-vidagdhā*, **clever in action**, or
 (b) *Vachana-vidagdhā*, **clever in her language**.
- (2) *Lakshitā*, the **Detected**. Though she conceals them carefully, her amours are detected by her confidential friend.

¹ For *anūsayānā* (m. c.)

(3) *Guptá*, the **Concealed**. She successfully conceals her amour. [She has three subdivisions—

- (a) *Bhúta-guptá*, who conceals what has occurred.
- (b) *Bhavishyat-guptá*, who conceals what is to occur.
- (c) *Vartamána-guptá*, who conceals what is occurring.]

(4) *Kulaṭá*, the **Unchaste**. She is not satisfied (with a single amour).

(5) *Muditá*, the **Joyful**. She is certain that her beloved will keep his assignation.

(6) *Anusayáná*, the **Disappointed**. Of three kinds, either —

- (a) The place of assignation exists no longer,
- (b) Or she is in doubt whether her beloved will be there or not,
- (c) Or she is prevented from going there.

[(7) *Svayamódútiká*, The **Direct**, is she who meets her beloved in a quiet spot, and tells him of her love.

(8) When she who is another's is a **Married Woman** she is called *údhá*, and when not a **Married Woman**, *anúdhá*. From the *Lókókti-rasa-kaumudí* of Ráya Śiva Dása.]

Text.

Dása-náyiká-bhēda-varṇana.

<i>Próshita-patiká virahinī</i>	<i>ati risa pati só· hōi |</i>
<i>Puni píchhē pachhitái mana</i>	<i>kalahántaritá sói || 16 ||</i>
<i>Pati úvai kahu· raini basi</i>	<i>práta khaṇḍitá geha |</i>
<i>Játi milana abhisáriká</i>	<i>kari si·gára saba déha || 17 ||</i>
[<i>Suklá aru kṛishṇá ganyau</i>	<i>apara divá abhisára |</i>
<i>Tíni bhēda abhisáriká</i>	<i>karyau su·kabi saradára || 17a ||</i>
<i>Piya sahēta páwai nahí·</i>	<i>chintá mana mé· áni |</i>
<i>Sóchu karai santápa só·</i>	<i>utkhanthitá bakháni || 18 ||</i>
<i>Binu pdai· sañkēta piya</i>	<i>vipralabdhá tana tápa |</i>
Vasakasajjá tana sajai	<i>piya úwana jia thápa || 19 ||</i>
<i>Já ké pati údhína kahi</i>	śvādhinapatiká táhi |
<i>Bhóra sunai piya kau gamana</i>	pravasyatpatiká² áhi || 20 ||
[<i>Piya vidēsa té· úwató</i>	<i>sunai badhai sukha váma |</i>
Āgamapatiká táhi kó·	<i>varanata hai guṇa·dháma || 20a ||</i>
<i>Já kau piya úvai milana</i>	<i>apaná tiya kau hōi |</i>
<i>Lakshana kavi·jana kahata hai</i>	āgatapatiká sói || 21 ||

Translation.

The Ten-fold Classification of Heroines with reference to their Lovers.

[*Sáhitya-darpaṇa*, 112, where, however, only the first eight classes are mentioned.]

(1) *Próshitapatiká*, **She whose husband is abroad**. She is pining in his absence.

(2) *Kalahántaritá*, the **Separated by a quarrel**. She has been angry with her lord (and is separated from him). She is subsequently filled with remorse.

(3) *Khaṇḍitá*, the **Sinned against**. Her lover approaches her room in the morning after spending the night with some other (woman).

(4) *Abhisáriká*, the **Forward**. She adorns her whole person, and goes to see her lover. [According to the poet Sar'dár, she is of three kinds —

- (a) *Suklábhisháriká*, who visits her beloved on bright moonlit nights.

² Should be *pravatsyat*, the *t* is omitted (*m. c.*)

(b) *Krishṇābhisārikā*, who does so on dark nights.

(c) *Divābhisārikā*, who does so by day.

Other authors add —

(d) *Sandhyābhisārikā*, who does so in the evening twilight.

(e) *Nisābhisārikā*, who does so by night.]

(5) *Utkanṭhitā*, **She who longs in absence.** She is afflicted at the (unintentional) absence of her beloved from the place of assignation.

(6) *Vipralabdā*, **the Neglected.** She is afflicted because her lover neglects to keep an assignation.

(7) *Vāsakasujā*, **She who is ready in her chamber.** She adorns herself, and waits the coming of her beloved.

(8) *Svādhīnapatikā*, **She who is sincerely loved.** She has an obsequious lover.

(9) *Pravatsyatpatikā*, **She who anticipates separation.** She learns at dawn that her husband is about to go away (on a journey).]

[(9a) *Āgamapatikā*, **She whose husband is on the way home.** Her happiness is increased by the news that her husband is on his way back from a far country. From the *Lōkōkti-rasa-kaumudī* of Rāya Siva Dāsa.]

(10) *Āgatapatikā*, **She whose husband is returned.** He comes back from a journey, and immediately seeks his wife.³

[Text.

Jyēshṭhā-kanishṭhā-lakṣhaṇa.

*Jā kō piya ati hita karai
Jā pai ghaṭi hita tāsū kō.*

*sōi jyēshṭhā vāma |
kahai kanishṭhā nāma || 21a ||*

Translation.

The Preferred and the Old Love.

The Preferred is she whose beloved's affection is excessive. She whose beloved's affection is waning is called the Old Love. From the *Lōkōkti-rasa-kaumudī*, of Rāya Siva Dāsa.]

Text.

Garvitā-anyasambhōgaduḥkhitā-lakṣhaṇa.

*Rūpa-prēma-abhimāna sō
Anyā-bhōga-duḥkhitā⁴ ganyau*

*duvidhi garvitā jāni |
anata milana piā māni || 22 ||*

Translation.

The Vain and the Disillusionised.

[Not in *Sāhitya-darpaṇa*.]

(1) A Vain Heroine is of two kinds, according as she is proud (a) of her own beauty, or (b) of the love borne her by the Hero.

(2) The *anyā-bhōga-duḥkhitā*, or *anyā-sambhōga-duḥkhitā*, Disillusionised Heroine, is she who, ascertaining that her beloved has been with some other flame, is grieved at his unfaithfulness.

Text.

Dhīrādhīrā-bhēda.

*Gōpa kōpa dhīrā karai
Lakṣhaṇa dhīrādhīra kau*

*pragaṭa adhirā kōpa |
kōpa pragaṭa aru gōpa || 23 ||*

³ This verse is omitted in some texts.

⁴ *Dukhitā* for *duḥkhitā*, m. c.

Translation.

Classification of Heroines according to Powers of Self-command.

[*Sāhitya-darpaṇa*, 102-106, where only the Adolescent (*madhyā*) and Mature (*praudhā*) heroines (vv. 11, 12) are so classified.]

(1) *Dhīrā*, She who possesses self-command. She is able to conceal her anger (when her lover is unfaithful).

(2) *Adhīrā*, She who does not possess self-command. She is unable to conceal her anger.

(3) *Dhīrādadhīrā*, She who partly possesses, and partly does not possess self-command. She can sometimes conceal her anger, and sometimes cannot.

Text.

Trividha māna.

<i>Sahajai hā'si khēli tē</i>	<i>vinaya-vachana musikyāna |</i>
<i>Pā'i parai piya kē miṭai</i>	<i>laghu, madhyama, guru māna || 24 ||</i>

Iti Nāyaka-nāyikādi-bhēda-varṇana-nāma dvitīyaḥ prakāśaḥ || 2 ||

Translation.

The three kinds of Indignation.

[Not in *Sāhitya-darpaṇa*.]

Indignation (*māna*) is of three kinds, viz., *laghu* or light; *madhyama* or moderate; and *guru* or severe. The first is easily dissipated by a smile or dalliance; the second is reduced to a smile by humble words; and the third by the beloved falling (in abasement) at the lady's feet.

End of the Second Lecture, entitled the Classification of Heroes and Heroines.

ATHA BHĀVA-HĀVĀDI-VARṆANA-NĀMA TRITĪYAH PRĀKASAḤ.

LECTURE III.

THE EMOTIONS AND OTHER CONSTITUENTS OF FLAVOUR.

Text.

Sāttvika-bhāva.

<i>Stambha kampa svāra-bhaṅga kahi</i>	<i>vivarṇa āsrū svēda |</i>
<i>Bahuri pulaka aru pralaya gaṇi</i>	<i>āḥa-u sāttvika bhēda || 25 ||</i>

Translation.

The Eight Involuntary Expressions of Emotion.

[*Sāhitya-darpaṇa*, 166. These all fall under the head of ensuants (*anubhāva*), vide v. 39, post.]

These are—

- (1) *Stambha*, arrest of motion.
- (2) *Kampa* [or *vēpathu*], trembling.
- (3) *Svāra-bhaṅga*, disturbance of speech.
- (4) *Vaivarṇya*, change of colour.
- (5) *Āsrū*, tears.
- (6) *Svēda*, perspiration.
- (7) *Pulaka* [or *rōmāñcha*], horripilation or thrill.
- (8) *Pralaya*, fainting.

Text.

Háva-bhēda-varṇana.

<i>Hōhi sa'yōga-si'gāra mē'</i>	<i>dampati lé tana áva |</i>
<i>Chéshṭú jó bahu bhá'ti lé,</i>	<i>tē kahiyai' dása háva || 26 ||</i>
<i>Piya pyári rati sukha karai'</i>	<i>lilá-háva so jáni |</i>
<i>Bōli sakai nahi lája só'</i>	<i>vikṛita so háva bakháni || 27 ||</i>
<i>Chitawani bōlani chalani mē'</i>	<i>rasa kí ríti vilása |</i>
<i>Sōhata a'ga a'ga bhúshañani</i>	<i>lalita so háva prakása || 28 ||</i>
<i>Vichchhiti káhú bēri mē'</i>	<i>bhúshañā alpa suháva |</i>
<i>Rasa só' bhúshañā bhūli kai</i>	<i>pahirai vibhrama-háva || 29 ||</i>
<i>Krōdha harsha abhilásha bhaya</i>	<i>kilakiñchita mē' hōi |</i>
<i>Pragaṭa karai dukha sukha-samai</i>	<i>háva kuṭṭamita sōi || 30 ||</i>
<i>Pragaṭa karai risa piya só'</i>	<i>bāta na bhāvati kána |</i>
<i>Áē ádaru ná karai</i>	<i>dhari vivvōka gumána || 31 ||</i>
<i>Piya kí bátani kai chalai</i>	<i>tiya igárai ja'bhái |</i>
<i>Mōṭṭáyita só jániyai'</i>	<i>kahē mahá kavi-rái || 32 ||</i>

Translation.

The External Indications of Emotion (of Love in Union).

The many kinds of bodily actions on the part of a hero and heroine, on (the occasion of) **Love in Union** (*vide* translation of v. 33), are (of ten kinds), and are called the ten **External Indications of Emotion** (*háva*).

[Not in *Sáhitya-darpana*. Cf., however, No. 125. The ten *hávas* here described all fall within the last eighteen of the twenty-eight *alankára*, or ornaments of a heroine. According to Nos. 126-128 of the same work, *bháva* is the first alteration in a mind previously unaltered. Where the alteration is slightly modified — so as to shew by alterations of the eye-brows or eyes, etc., the desire for mutual enjoyment, — *bháva* is called *háva*. When the change is very great, it is called *hēlá*.]

The ten External Indications of Emotion are the following: —

(1) *Lilá-háva*, **Sport**, — when the hero and the heroine happily enjoy amorous caresses. [In the *Sáhitya-darpana* this is translated 'fun,' and is defined as the sportive mimicking of a beloved's voice, dress, or manners.]

(2) *Vikṛita-háva*, **Bashfulness**, — not being able to speak (even when one ought to speak) through bashfulness. [According to F. E. Hall (*Daśarūpa*, preface, p. 20) *vikṛita* in the *Sáhitya-darpana* is incorrect for *vihṛita*. The *Bhāshá-bhúshañā* has *vikṛita*. The *Rasika-priyá* (*vide post*, No. 13) has *vihita*.]

(3) *Vilása-háva*, **Flutter of delight**, — that peculiarity in the action of the eyes, in speaking, or in motion, which is caused by love.

(4) *Lalita-háva*, **Voluptuous gracefulness**, — the graceful disposition of the ornaments upon the limbs.

(5) *Vichchhitti-háva*, **Simplicity in dress**, — the employment of few ornaments on any particular occasion.

(6) *Vibhrama-háva*, **Fluster**, — the application of ornaments to the wrong places, through hurry arising from delight.

(7) *Kilakiñchita-háva*, **Hysterical delight**, — the commingling of anger, joy, desire and alarm.

(8) *Kuṭṭamita-háva*, **Affected repulse of endearments**, — where, though enraptured by caresses, she displays the reverse.

(9) *Móḥāyita-hāva*, **Mute involuntary expressions of affection**,— as when a heroine involuntarily stretches herself or yawns at hearing her loved one talked about.

(10) *Vivvōka-hāva*, **Affectation of indifference**,— when, through haughtiness, respect is not shewn to the beloved on his arrival, but, on the contrary, anger is displayed, and words displeasing to his ears are expressed.

[Some authors add other *hāvas*, e. g., *Késava-dāsa* (*Rasika-priyā*, VI. 15) gives the following :—

Hēlā 111ā lalita mada	vibhrama vihita vilāsa |
Kilakiñchita vikshipti aru	kahi vivvōka prakāsa || 32a ||
Moṭṭāyita sunu kuṭṭamita	bōdhādhika bahu hāva |
<i>Apani</i> apānī buddhi bala	varṇata kavi kavi-rāva || 32b ||

The following are those not already mentioned :—

(11) *Hēlā-hāva*, **Wantonness**, when the heroine, under the influence of love, forgets her modesty.

(12) *Mada-hāva*, **Arrogance**, arising from love. [The *Rasika-priyā* gives, as an example, a girl who was *rūpa-mada māna-mada chhakī*, drunk with the arrogance of her beauty and her pride.]

(13) *Vihita-hāva*, **Bashfulness**, the suppression of the sentiments of the heart through modesty. The *Sāhitya-darpana* (125) calls this *vikrita*. See note, ante, No. 2.

(14) *Vikshipti*, this is an imaginary Sanskrit form of the presumed Prakrit word *vichchhitti*. The St. Petersburg dictionary derives *vichchhitti* from \sqrt{chhid} .

(15) The *Bōdha-hāva* or **bōdhaka-hāva**, **Indicating**, when a hero or heroine makes communications by private signs or by a riddle, as when the gift of a withered lotus signifies the condition of the giver's heart.

(16) The *Lāla-chandrikā* (249) adds a *tapana-hāva*, a *mugdha-hāva* and a *vikshēpa-hāva*.]

Text.

Dāsa viraha kī dāsā varṇana.

<i>Naina</i> milē mana-hū mīlyau	<i>milibē</i> kau abhilāsha |
Chintā jāti na binu milē	yatna kiyē-hū lākha || 33 ||
Sumirana rasa saṁyōga kau	kari kari lēti usāsa |
<i>Karati</i> rahati piya-guṇa-kathana	mana-udvēga udāsa || 34 ||
<i>Binu</i> samujhai kachhu baki ūthai	kahiyai tāhi pralāpa |
<i>Dēha</i> ghaṭati, tana mē badhati	viraha vyādhi santāpa || 35 ||
<i>Tiya</i> -sūrati mūrati bhāi	hai jaḍatā saba gāta |
<i>Sō</i> kahiyai unmāda jaha	sudhi budhi binu niśi jāta || 36 ||
[<i>Lakshana</i> kari, nava-hī kahyau	dhāshā-bhūshana māhi |
Marāṇa sahita dāsa kari ganyau	apara kavīsana chāhi || 36a || ]

Translation.

The (nine or) ten conditions of Love in Separation.

[Cf. *Sāhitya-darpana*, 211 and ff. *Śṛīngāra*, Love, is of two kinds, **Love in Union** (*saṁbhōga* or *saṁyōga*) and **Love in Separation** (*viraha* or *vīpralambha*). The former (*S.-d.* 225) is when two lovers, mutually enamoured, are engaged in looking on one another, touching one another, etc. The latter is of four kinds, according as the Love in Separation consists in (1) Affection arising before the parties actually meet, through having heard of or seen one another (**pūrva-rāga**), (2) Indignation or Lovers' quarrels (**māna**), (3) the Separation of the Lovers in different countries (**pravāsa**), the Death of one of the Lovers (**karuṇā**). The ten conditions of love in

separation (*kāma-duśā*, or *viraha-daśā*) are those mentioned below. The *Sāhitya-darpaṇa* confines them, for no very valid reason, to the case of affection arising before the parties actually meet. but the *Bhāshā-bhūṣhaṇa*, more reasonably, makes them applicable to all kinds of separation. As will be seen, the *Bhāshā-bhūṣhaṇa* omits the tenth condition usually given by other authors. *viz.*, Death. In this it is right. The *Sāhitya-darpaṇa* itself admits (215) that it is not properly described as a condition of unhappy love as it causes the destruction of flavour (*rasa*). But it may be described as having nearly taken place or as being mentally wished for. It may also be described, if there is to be, at no distant date, a restoration to life.]

(1) *Abhilāsha*, **Longing**, — when, the eyes having met, the souls have also acquired a longing for a (bodily) meeting.

(2) *Chintā*, **Anxiety**, — it departs not, though a hundred thousand efforts are made, till a meeting is effected.

(3) *Smaraṇa* or *smṛiti*, **Reminiscence**, — as she remembers the joy of Love in Union, she heaves continual sighs.

(4) *Guṇa-kathana*, or *guṇa-varṇana*, — the Mentioning of the qualities of the beloved one.

(5) *Udvēga*, **Agitation**, — which fills her soul with dejection.

(6) *Pralāpa*, **Delirium**, — when she prattles without meaning.

(7) *Vyādhi*, **Sickness**, — when the form wastes away, while in the body the fever of Love in separation increases.

(8) *Jadatā*, **Stupefaction**, — when the whole form (of the hero or heroine) becomes rigid like a statue.

(9) *Unmāda*, **Derangement**, — when night passes without memory or intelligence.

[10] (From the *Bhūṣhaṇa-kaumudī*.) *Marāṇa* or *mṛiti*, **Death**. Only nine conditions are mentioned in the *Bhāshā-bhūṣhaṇa*, but other authors add this, as a tenth; — see above.]

Text.

Rasa aur Sthāyī Bhāva varṇana.

Rasa, śṛṅgāra so hāsyā puni
Vira bhaya 'ru bibhatsa kahi
Rati hāsi aru śōka puni
Nindā vismaya āṭha yaha
[Āṭha kahē ēkai rasani
Sthāyī bhāva jo śānta kī

karuṇā raudrahi jāni |
adbhuta śānta bakhāni || 37 ||
krōdha uchhāha 'ru bhīti |
sthāyī bhāva pratīti || 38 ||
ēkai nava sukha khāni |
nirvēdahi sō jāni || 38a ||

Translation.

The Flavours and their relative Underlying Emotions.

[Cf. *Sāhitya-darpaṇa*, 205-209 and ff. An Underlying Emotion or underlying sentiment (*sthāyī bhāva*) may be described as the ultimate ground-basis of a poetic work. It is 'The permanent condition, which, running through the other conditions like the thread of a garland, is not overpowered by them but only reinforced. Thus, in the play of *Mālatī and Mādhava*, the Underlying Emotion is Love; in the *Nāṭaka Mēlaka* it is Mirth; in the *Rāmāyaṇa*, Sorrow; and in the *Mahābhārata*, Quietism.' There are eight (some say nine) of these Underlying Emotions; and each occasions the existence of a corresponding Taste or Flavour (*rasa*), excited in the mind of the person who reads or hears the poem. A Flavour bears much the same relation to its Underlying Emotion that an effect does to a cause. It is the psychic condition produced in the mind of the hearer by the Underlying Emotion aided by the excitants, the ensuants and the accessories (see below). *Rasa* is frequently rendered by the word 'style,' a translation which without being accurate is convenient. The following are the eight (or nine) Underlying Emotions, with their respective Flavours.]

[Each Flavour has a fancied colour attributed to it, and has also a presiding deity. These are given in the 3rd and 4th columns of the accompanying table.]

Underlying Emotion (<i>sthāyī bhāva</i>).	Corresponding Flavour or Style (<i>rāsa</i>).	[Colour.]	[Presiding Deity.]
(1) <i>Rati</i> , Love, or De- sire.	<i>Śṛīṅāra-rāsa</i> , The Erotic Flavour.	[<i>Śyāma</i> , Dark-coloured.]	[<i>Vishṇu</i> .
(2) <i>Hāsa</i> , Mirth ...	<i>Hāsyā-rāsa</i> , The Comic Flavour.	<i>Svēta</i> , White ...	<i>Pramatha</i> , the At- tendants of <i>Śiva</i> .
(3) <i>Sōka</i> , Sorrow ..	<i>Karuṇā-rāsa</i> , The Pathetic Flavour.	<i>Kapōta-varṇa</i> , Dove- coloured.	<i>Yama</i> , the God of Death.
(4) <i>Krōdha</i> , Resent- ment.	<i>Raudra-rāsa</i> , The Furious Flavour.	<i>Rakta</i> , Red ...	<i>Rudra</i> .
(5) <i>Utsāha</i> , Magnani- mity.	<i>Vīra-rāsa</i> , The Heroic Flavour.	<i>Hēma-varṇa</i> , Gold- coloured.	<i>Mahēndra</i> .
(6) <i>Bhīti</i> or <i>bhaya</i> , Fear.	<i>Bhayānaka-rāsa</i> , The Terrible Flavour.	<i>Kṛishṇa</i> , Black ...	<i>Kāla</i> , Death.
(7) <i>Nindā</i> or <i>jugupsā</i> , Disgust.	<i>Bībhatsā-rāsa</i> , The Disgustful Flavour.	<i>Nīla</i> , Dark blue ...	<i>Mahākāla</i> , a form of <i>Śiva</i> .
(8) <i>Vismaya</i> , Surprise.	<i>Adbhuta-rāsa</i> , The Marvellous Flavour.	<i>Pīta</i> , Yellow ...	A <i>Gandharva</i> .
(9) [Some authors, as indicated in the verse in brackets, add a 9th <i>sama</i> or <i>nirvāda</i> , Quiet- ism.]	<i>Sānta-rāsa</i> , The Quietistic Flavour.	.....]	<i>Nārāyaṇa</i> .]

[The nature of most of these Flavours is explained by their names. As explained above, the Erotic Flavour is of two kinds, Love in Separation (*viraha* or *vipralambha*), and Love in Union (*sambhōga* or *sanyōga*). For further sub-divisions, see note to vv. 33 and ff. With regard to the Heroic Style, it may be noted that there are four kinds of Heroes: (1) *dāna-vīra*, the hero of liberality, (2) *dharma-vīra*, the hero of duty, (3) *daya-vīra*, the hero of benevolence, and (4) *yuddha-vīra*, the hero of war. Examples of these four are (1) *Paraśu-rāma*, who gave away the whole world without affectation, (2) *Yudhishtīra*, (3) *Jīmūtavāhana*,⁵ and (4) *Rāma-chandra*. Quietism is the knowledge of the vanity of all things, by reason of their being but temporary manifestations of the Supreme Spirit.]

Text.

Vibhāva-anubhāva-vyabhichārībhāva-varṇana.

<i>Jō rasa kō-dīpati karai</i>	<i>uddipana kahi sōi |</i>
<i>Sō anubhāva jō upajai</i>	<i>rasa kau anubhava hōi || 39 ||</i>
<i>Ālambana ōlambi rasa</i>	<i>jā mē rahai banū |</i>
<i>Nau-hū rasa mē sancharai</i>	<i>tē vibhichārī-bhū || 40 ||</i>
<i>Nirvāda-i, saṅkā, garva,</i>	<i>chintā, mōha, vishāda |</i>
<i>Dainya, astya, mṛityu, mada,</i>	<i>ālasya, śrama, unmāda || 41 ||</i>
<i>Ākriti-gōpana, chapalatā,</i>	<i>apasmāra, bhaya, glāni |</i>
<i>Vridā, jadatā, harsha, dhṛiti</i>	<i>mati, avēga bakhāni || 42 ||</i>
<i>Utkanthā, nidrā, svapana,</i>	<i>bōdha, ugratā bhāi |</i>
<i>Vyādhi, amarsha, vitarka, smṛiti,</i>	<i>ē tai-tāsa gināi || 43 ||</i>
<i>Iti Bhāva-hāvādi-varṇana-nāma tṛitīyaḥ prakāśaḥ || 3 ||</i>	

⁵ He outshone Prometheus, in asking a hungry vulture who had stopped eating, not to desist on his account.

Translation.

Excitants, Ensuanis, and Accessories.

[That which awakens any one of the nine flavours (*rasa*), as its exciting cause, is called an **Excitant** (*vibhāva*). (*Sāhitya-darpaṇa*, 61 and ff.)]

[This is of two kinds, according as it is **Essential** or **Enhancing**.] [In the following translation the order of the original is slightly altered.]

An **Essential Excitant** (*ālambana-vibhāva*) is one on which the flavour is absolutely dependent. [That is to say, it is such a material and necessary ingredient of the flavour as the hero or the heroine, without which the flavour would not be excited.] [*Sāhitya-darpaṇa*, 63.]

The **Enhancing Excitants** (*uddīpana-vibhāva*) are those which enhance the flavour. [Such as the gestures, beauty, decorations and the like of one of the principal characters (or Essential Excitants, *ālambana-vibhāva*), or places, times, the moon, sandal-ointment, the voice of the cuckoo, the hum of bees, and the like.] [*Sāhitya-darpaṇa*, 160, 161.]

That which is produced, on the perception of a flavour occurring, is called an **Ensuant** (*anubhāva*). [*Sāhitya-darpaṇa*, 162. 'That which, displaying an external condition occasioned by its appropriate causes, in ordinary life ranks as an effect (*kārya*), is called, in Poetry and the Drama, an Ensuant.'] [The most important Ensuanis are the eight Involuntary Expressions of Emotion (*sāttvika bhāva*), already described (v. 25). Other Ensuanis may be such as fluster, or pining. Again, Rāma seeing Sītā in the moonlight fell in love with her, and in consequence made an involuntary motion. Here Sītā is the Essential Excitant of the flavour of love, the moonlight is its Enhancing Excitant, and the involuntary motion is the Ensuant or effect of the love so excited.]

An **Accessory Emotion** (*vyabhichārī-bhāva*) is that which goes along with (or co-operates with) (any one of the Underlying Emotions, *sthāyī-bhāva*), which form the foundations of the nine flavours (*rasa*).

[The word used for 'goes along with,' *sañcharai*, gives rise to another name for this kind of emotion, *viz.*, *sañchārī-bhāva*, which is very often met in commentaries.]

[Cf. *Sāhitya-darpaṇa*, 168 and ff. Take, for example, Love as the Underlying Emotion, and Self-disparagement (*nīrvēda*), as an Accessory, inasmuch as it tends in the same direction as love, whether obviously or not, while it is quite distinct from it.]

These Accessory Emotions are thirty-three in number, *viz.* :—

- (1) *Nīrvēda*, **Self-disparagement**.
- (2) *Śaṅkā*, **Apprehension or Anticipation of Evil**.
- (3) *Garva*, **Arrogance**. [Arising from valour, beauty, learning, greatness of family or the like, and leading to acts of disrespect, coquettish displays of the person, immodesty, etc.]
- (4) *Chintā*, **Painful Reflection**. [Meditation arising from the non-possession of a beloved object.]
- (5) *Mōha*, **Distraction**. [Perplexity arising from fear, grief, impetuosity or painful recollection.]
- (6) *Vishāda*, **Despondency**. [Loss of vigour arising from absence of expedients to meet impending calamity.]
- (7) *Dainya*, **Depression**. [Arising from misfortune.]
- (8) *Asūyā*, **Envy**. [Impatience of another's merits, arising from pride.]
- (9) *Mrityu*, **Death**.
- (10) *Mada*, **Intoxication**. [A combination of confusion and delight produced by wine.]
- (11) *Ālasya*, **Indolence**. [Aversion from movement, caused by fatigue, pregnancy, etc.]

- (12) *Śrama*, **Weariness**. [Fatigue arising from indulgence, travel, etc.]
- (13) *Unmāda*, **Derangement**. [A confusion of thought, arising from love, grief, fear or the like.]
- (14) *Ākrīti-gōpana*, **Dissembling**. [The hiding of appearances of joy, etc., caused by fear, dignified importance, modesty or the like. The *Sāhitya-darpaṇa* calls this **avahit-thā**.]
- (15) *Chapalatā*, **Unsteadiness**. [Instability arising from envy, aversion, desire or the like.]
- (16) *Apasmāra*, **Dementedness**. [A disturbance of the mind occasioned by the influence of one of the planets or the like.]
- (17) *Bhaya*, **Alarm**. [The *Sāhitya-darpaṇa* calls this **trāsa**.]
- (18) *Glāni*, **Debility**. [Resulting from enjoyment, fatigue, hunger and the like.]
- (19) *Vrāḍā*, **Shame**.
- (20) *Jaḍatā*, **Stupefaction**. [Incapacity for action, occasioned, for example, by seeing or hearing anything extremely agreeable or disagreeable, which produces unwinking eyes, silence and the like.]
- (21) *Harsha*, **Joy**. [Mental complacency on the attainment of a desired object.]
- (22) *Dhṛiti*, **Equanimity**. [Complete contentment.]
- (23) *Mati*, **Resolve**. [Making up one's mind.]
- (24) *Āvēga*, **Flurry**.
- (25) *Utkanṭhā*, **Longing**. [Impatience of the lapse of time, caused by the non-attainment of a desired object. The *Sāhitya-darpaṇa* calls this **autsukya**.]
- (26) *Nidrā*, **Drowsiness**.
- (27) *Svapna*, **Dreaming**.
- (28) *Bōdha*, **Awaking**. [The *Sāhitya-darpaṇa* calls this **vibōdha**.]
- (29) *Ugratā*, **Sternness**. [The harshness which arises from rude valour, or from another's offences.]
- (30) *Vyādhi*, **Sickness**.
- (31) *Amarsha*, **Impatience of Opposition**. [A determination or purpose occasioned by censure, abuse, disrespect or the like.]
- (32) *Vitarka*, **Debate**. [Discussion arising from doubt.]
- (33) *Smṛiti*, **Recollection**.

[Concluding Remarks.]

[*Vākyaṅ rasātmakam kāvyaṅ*, 'Poetry is a sentence, the soul whereof is flavour.' Such is the definition of poetry given by the *Sāhitya-darpaṇa*, and the present lecture deals with this question of flavour and its concomitants. As the arrangement in the *Bhāshā-bhūṣaṇa* is not very regular, a brief *resumé* of the contents will not be amiss. The foundation of all poetical **Flavour** (*rasa*) is **Emotion** (*bhāva*). A poetical work has one of the so-called **Underlying Emotions** (*sthāyī-bhāva*) as its basis, and this forms the foundation of the Flavour (or Psychic condition produced in the hearer) which forms its distinguishing feature. One poem may be distinguished by the Erotic Flavour, and the Emotion on which it is founded will be Love. Another may be distinguished by the Heroic Flavour, and its motive Emotion will be Magnanimity. So also for other flavours.

Each flavour must have one or more **Excitants** (*vibhāva* = *dlambana* + *uddiṣṇa*, vv. 39, 40). and may have one or more **Ensuaunts** (*anubhāva*, v. 39), including **Involuntary Expressions of Emotion**, *sāttvika-bhāva*, v. 25), and **Accessory Emotions** (*vyabhichārī-bhāva*, vv. 40 and ff.).

The *Sāhitya-darpana* gives examples of each of these for each flavour, and the following table is an abstract of them, which will make the matter clear:—

Flavour.	Examples of Excitants.		Examples of Accessory Emotions (<i>vyabhichāri bhāva</i>).	Examples of Ensuaunts (<i>anubhāva</i>).
	Essential (<i>dlambana</i>).	Enhancing (<i>uddīpana</i>).		
1. Erotic (<i>śrīṅ-gāra</i>).	The heroes and heroines.	The moon, sandal-ointment, hum of bees, etc.	Such as self-disparagement, etc. Any of those mentioned in 41 ff., except death (9), indolence (11), sternness (29).	Motions of the eye-brows, sideglances, etc.
2. Comic (<i>hāsya</i>).	The thing laughed at.	The gestures, form, speech, etc., of the thing laughed at.	Indolence (11), dissembling (14), drowsiness (25), etc.	Closing of the eyes, smiling, laughter, etc.
3. Pathetic (<i>karuṇā</i>).	The object sorrowed for.	<i>E. g.</i> , when the dead body of the loved one is being burned.	Self-disparagement (1), distraction (5), dementedness (16), debility (18), sickness (30), and the like.	Cursing of one's destiny, falling on the ground, wailing, changes of colour, sighs, sobs, stupefaction, raving, and the like.
4. Furious (<i>raudra</i>).	An enemy.	The behaviour of the enemy and description of the combats.	Distraction (5), intoxication (10), flurry (24), impatience (31), and the like.	Knitting of the brows, biting of the lips, swelling of the arms, threatening gestures, reviling, angry looks, etc.
5. Heroic (<i>vīra</i>).	Persons that are to be conquered, etc.	The behaviour of the persons to be conquered, etc.	Equanimity (22), resolve (23), debate (32), recollection (33), and the like.	The seeking of allies, etc.
6. Terrible (<i>bhayanaka</i>).	That by which fear is produced.	The fierce gestures, etc., of that which produces fear.	Apprehension (2), depression (7), death (9), dementedness (16), debility (18), flurry (24), and the like.	Changes of colour and speaking with a stammering tone, faintings, perspiration, horripilation, trembling, looking in every direction, etc.

Flavour.	Examples of Excitants.		Examples of Accessory Emotions (<i>vyabhichāri bhāva</i>).	Examples of Ensnants (<i>anubhāva</i>).
	Essential (<i>ālabhāna</i>).	Enhancing (<i>uddīpana</i>).		
7. Disgustful (<i>bībhatsa</i>).	Stinking flesh fibre and fat, and the like.	Presence of worms, etc.	Distraction(5), death (9), dementedness (16), flurry (24), sickness (30), etc.	Spitting, averting of the face, closing of the eyes, etc.
8. Marvellous (<i>adbhūta</i>).	Any supernatural thing.	The greatness of the qualities of the supernatural thing.	Joy (21), flurry (24), debate (32), and the like.	Stupefaction, perspiration, horripilation; stammering speech, agitation, wide opening of the eyes, etc.
9. Quietistic (<i>śānta</i>).	Either the emptiness and vanity of all things by reason of their not being lasting, or God (the only entity in the opinion of the quietist).	Holy hermitages, sacred places, places of pilgrimage, pleasant groves, and the like.	Self-disparagement (1), joy (21), resolve (23), recollection (33), etc.	Horripilation, etc.

[The translation of the word *bhāva* has presented some difficulty. It occurs in the phrases *vi-bhāva*, *sthāyī bhāva*, *vyabhichāri bhāva*, *anu-bhāva*, and *sāttvika bhāva*. A perfect translation would render it in each case by the same English word, but this is impossible, for the Sanskrit word comprehends not only feelings and mental states, but also conditions of the body. I have followed the translation of the *Sāhitya-darpaṇa* in translating *vi-bhāva* by 'excitant.' Literally, it means that by which the mental or bodily states (*bhāva*) of the heroes or spectators are altered (*vi-bhāvayantē*). So also I have translated *anu-bhāva* by 'ensnant.' In the remaining three phrases I have adopted the word 'emotion' as the nearest equivalent. It suits well the meaning of *sthāyī bhāva*, and *vyabhichāri bhāva* being the converse, the same English word must necessarily be used in each case. The translation of the *Sāhitya-darpaṇa* sometimes renders the former by 'permanent condition' and sometimes by 'permanent mood.' *Sthāyī* certainly does mean 'constant,' or 'permanent,' in opposition to *vyabhichāri*, 'changeable,' but the use of the word 'permanent' seems to me to be awkward, and I have adopted the word 'underlying' which, while not being a literal translation, accords well with the definition. In *sāttvika bhāva*, *bhāva* does not mean 'emotion,' but 'expression of emotion.']

End of the Third Lecture, entitled the Emotions and other Constituents of Flavour.

(To be continued.)

NOTE ON PROFESSOR JACOBI'S AGE OF THE VEDA AND ON PROFESSOR TILAK'S ORION.

BY G. BÜHLER, Ph.D., LL.D., C.I.E.

As peculiar circumstances have made me acquainted with the genesis of the important chronological publications of Profs. Jacobi and Bal G. Tilak, who both, and partly with the help of the same arguments, claim a high antiquity for the beginning of the Indo-Aryan

civilization, I consider it desirable that I should state publicly what I know of the matter. The news that there were statements in Vedic works, calculated to upset the prevailing theories regarding the age of the Veda, first came to me through Prof. Jacobi. When, at the end of our summer term of 1892, I started on a journey to England, I stopped on July 23rd for a few hours at Bonn in order to call on the former companion of my travels, who had so materially lightened the tediousness of my Tour in the Rajputana Desert during the winter of 1873-4 and had so efficiently assisted me in exploring the libraries of Jêsalmîr and Bikanîr. In the course of our conversation Prof. Jacobi mentioned his explanation of *Rigveda* VII. 103, 9, and called my attention to the significance of the statements in the *Brâhmanas* regarding the beginning and the end of the year as well as regarding the beginning of the three seasons. The last point interested me greatly, as I had shortly before treated of the *châturmâsyas*, or three seasons of four months each, in connexion with the Pillar Edicts of Asôka, and had again studied Prof. A. Weber's truly "classical treatise" on the Nakshatras. We had a long talk on the importance of the indications that the so-called Kṛittikâ-series was not the oldest arrangement of the Nakshatras, known to the Hindus, and I congratulated Prof. Jacobi on his discoveries which, he told me, would be made public in the *Festschrift* on the occasion of Prof. von Roth's jubilee.

Six weeks later the Committee of the Ninth International Oriental Congress sent to me the MS. of Prof. Tilak's *Orion* with the request that I would give my opinion on the advisability of its being printed in the *Transactions*. To my surprise I found that his views very closely agreed with those expressed to me by Prof. Jacobi, and that he quoted some of those very passages to which Prof. Jacobi had called my attention. Though it was impossible for me to agree with Prof. Tilak about all his details, I nevertheless recommended that his work should be printed in its entirety, as I believed that he had made an **important discovery**, which had also been made independently by Prof. Jacobi. Want of funds prevented the Committee from carrying out my recommendation, and the *Transactions* of the Congress contain only an abstract of the volume. Some time after my return to Vienna in October, I received from Prof. Tilak two copies of the printed abstracts. One of them I sent to Prof. Jacobi towards the end of December, and it was then only that I acquainted him with Prof. Tilak's discoveries and the submission of his large work to the Oriental Congress. Under the circumstances the honour of having found this new method of utilising the astronomical facts, mentioned in Vedic literature, belongs to Profs. Jacobi and Tilak conjointly, though the latter has published his results earlier, and though, as I have learned from a private letter of his, he has been gradually working out his theories for several years. The character of the two publications shows also clearly that the two gentlemen have worked independently of each other.

With respect to their new theory I can only say that **in my opinion they have made good their main proposition**, viz., that the Kṛittikâ-series is not the oldest arrangement of the Nakshatras known to the Hindus, but that the latter once had an older one, which placed Mṛigaśiras at the vernal equinox. If this proposition has not been proved mathematically, it has at least been made probable:— so probable that it may be used as the foundation for a future chronology of the so-called Vedic period of India. **The chief arguments**, contained both in Prof. Jacobi's paper and in Prof. Tilak's *Orion*, appear to me the following:—

While the arrangement of the Nakshatras according to the Kṛittikâ-series places the winter solstice in the month of Mâgha, the vernal equinox in Vaiśākha, the summer solstice in Śrâvaṇa and the autumnal equinox in Kârttika, there are a number of passages in Vedic works which contain contradictory statements. The well-known passages from the *Taittirîya Saṁhitâ*, as well as from the *Kaushâtaki* and *Pañchaviṁśa Brâhmanas*, to which Prof. Tilak, *Orion*, p. 67, adds one from the *Gôpatha Brâhmana*, and to which others might be added from the *Srauta Sûtras*,¹ declares

¹ See e. g., *Āpastamba Śrauta Sūtra*, v. 3, 16, यत्काल्गुनीपूर्णमास आदभ्यास्तं वत्तरस्येन मासन्ध्यात् इद्यहे पुरैकाहे वा ॥ "If one kindles (the sacred fire) on the fullmoon day of Phâlguna, one places it in the mouth of the year; (hence one should do it) two days or one day earlier." The reason is, as Rudradatta states, that the year will swallow the sacred fire and that it will be lost, in case it is kindled on the first day of the year.

the fullmoon night of Phālguna to be "the mouth of the year." Moreover, another passage of the *Taittirīya Samhitā* asserts that Uttara Phalgunī is the first night of the year and Pūrva Phalgunī is the last, which assertions are repeated in figurative language by the author of the Kaushītaki Brāhmaṇa. From the first set of utterances both Prof. Jacobi and Prof. Tilak infer, as has been done by others before them, that in the Vedic times a year, beginning with the full moon of Phālguna, was used, and Prof. Jacobi alone points out that the second set of statements permits the inference that there was also a second year, beginning exactly six months later in Praushthapada or Bhādrapada.²

The same scholar shews further that a third reckoning began with the month of Mārgaśīrsha, which in the *Grihya Sūtras* and in Pāṇini's *Grammar* is called Āgrahāyana or Āgrahāyānika 'belonging to the beginning of the year.'³ Thus there are for the Vedic times three years, a Phālguna-year, six months later a Praushthapada-year, and again three months later a Mārgaśīrsha-year. Such a variety of beginnings is, according to Prof. Jacobi, not surprising, as the Hindus used in historical times and still use various initial days for their reckoning, sometimes two or three in the same province. In order to shew the force of this argument more fully, I may add, that in historical India the year began, or begins, with not less than seven different months, viz., (1) Chaitra, (2) Vaiśākha, (3) Āshāḍha, (4) Bhādrapada, (5) Āsṛvina, (6) Kārttika and (7) Mārgaśīrsha, while a beginning with Phālguna has been proved for Ceylon by Prof. Kern (*Der Buddhismus*, Vol. II. p. 263.)⁴ The first three beginnings, as well as the fifth and sixth, are known from the works of astronomers and from inscriptions. The fourth is expressly mentioned by Bêrûnî, *India*, Vol. II. p. 8,⁵ and so is the seventh, which, in his times, was used in various provinces of Northern and North-Western India. Its occurrence is also vouched for by the *Bhagavadgītā*, X. 35, by *Mahābhārata*, XIII. 106, 11 ff. (as Prof. Jacobi points out to me), and by the *Amarkōsha*. This is just what might be expected in a large country like India, which was cut up into numerous political and other divisions. But it seems to me that in the Vedic works there are other indications, such as the contradictory statements regarding the number of the seasons, shewing that the reckoning of time even in the most early period was by no means uniform and that various opinions regarding astronomical matters prevailed.

The question, which now arises, is what the astronomical position of the Nakshatras was, according to which the three initial months of these Vedic years were named. Do these years belong to the period when the colure of the equinoxes passed through Kṛittikā and Viśākhā and that of the solstices through Maghā and Śravaṇā? Or do they belong to an earlier time, when the colure of the solstices went through Uttara Phalgunī and Pūrva Bhādrapadā and that of the equinoxes through Mṛigaśīras and Mūla? In other words do they belong to the time, when the series of the Nakshatras, counting from that at the vernal equinox, began with Kṛittikā, or from the period when Mṛigaśīras occupied that position?

Both scholars decide for the latter assumption, but on grounds which partly differ. In stating these, I venture to arrange those among them, which appear to me particularly valuable, in my own way, and to somewhat expand them.

An *a priori* argument for Profs. Jacobi's and Tilak's views is, that it gives a rational explanation, why the ancient Hindus began their years with these three months. If the winter

² The enumeration of the months in the *Parisishṭa* No. 57 of the *Atharvaveda* begins, as Prof. Weber states (*Die vedischen Nachrichten von den Nakshatras*, II. p. 334, Note 2), with Śrāvāṇa, and proves the use of a Varshā-year for the period, when according to the Kṛittikā-series the summer solstice fell in Maghā. [The *Jaina Jambudīva-pannatti* likewise gives Śrāvāṇa as the first month, see Weber, *Indische Studien*, Vol. XVI. p. 415. — Jacobi.]

³ Professor Tilak (*Orion*, p. 79) combats the idea that the Hindus ever began the year with this month, but adduces valuable evidence (also mentioned in Prof. Weber's essay quoted above) for the fact, which is clearly stated by Bêrûnî.

⁴ Compare also *Kāmasūtra*, p. 39, l. 9 [H. Jacobi.]

⁵ One of my Pandits in Surat, I forget which of them, told me that some Brahmans still began the year with Bhādrapada.

solstice fell in Phālguna, the vernal equinox in Jyāishṭha, the summer solstice in Praushṭhapada and the autumnal equinox in Mārگاśīrsha, it would be a perfectly rational proceeding to begin counting with any one of them. And it is conceivable that different schools of priests or of astronomers might decide for starting each with a different one of these four months, and might select respectively Himā, Vasanta, Varshā or Śarad years. With the Kṛittikā-series the beginnings are not as easily intelligible. For with that, Phālguna and Praushṭhapada are the second months of each Ayana, and Mārگاśīrsha lies one month behind the autumnal equinox. A good reason for the selection of the second months as initial points of reckoning seems difficult to imagine.

Secondly, as both Prof. Jacobi and Prof. Tilak point out, with the winter solstice in Pūrva Bhādrapadā the first Nakshatra after the autumnal equinox is Mūla or Mūlā, and if one begins to count from this, as must be done with a Mārگاśīrsha year, the last will be Jyēshṭhā. The etymological meaning of Mūla, "root," would agree with its being taken as the first constellation of the Śarad-year, and so would that of its older name Viçhṛitau "the separators." In like manner the name Jyēshṭhā, "the oldest," would be suitable for the last Nakshatra of the year. With any other arrangement the names remain inexplicable.

Thirdly, several rules connected with sacred matters indicate that in ancient times the month of Praushṭhapada or Bhādrapada was that in which the summer solstice fell.

(1) The importance of one set of such rules, those regarding the date of the Upākaraṇa, or opening of the annual term of study, has struck both Prof. Jacobi and Prof. Tilak. The chief time for study was in ancient India the rainy season. For during the Monsoon out-door life necessarily ceases, and people are forced to seek their occupation in the narrowest circle, their houses or their villages. Consequently the *Gṛihya* and *Dharma Sūtras* state not rarely that the solemn opening of the annual term happens "on the appearance of the herbs," *i. e.*, in the first days of the Monsoon, when after the first heavy fall of rain the new vegetation springs up as if by magic. The Monsoon bursts all over the Uttarāpatha, and in a large portion of the Dakshināpatha, exactly, or almost exactly, at the summer solstice. It is only on the Malabar coast and in the Karṇatik that the beginning of the rains falls a month earlier and a break comes just about the summer solstice,⁶ while the eastern coast of the Dekhan, which is under the influence of the East-Monsoon, shews altogether different meteorological conditions.

Under the circumstances stated the "appearance of the herbs" mentioned by the *Sūtras*, must fall in a month, corresponding in part with our month of June. Actually the sacred treatises, referred to, as well as the metrical *Smṛitis* name three different months. All of them with one exception⁷ state that the full moon of Śrāvaṇa, or its Hasta-day, is most suitable for the Upākaraṇa, and the modern substitute for the latter, the so-called Śrāvaṇi, or annual renewal of the sacred string, is still performed in Śrāvaṇa. According to the luni-solar reckoning the month of Śrāvaṇa corresponds at present to our July-August, and according to the *Times of India Calendar* the Rik-Śrāvaṇi fell in 1888 on August 20, that of the Yajurvedins on August 21,⁸ between 2500-1500, when the vernal equinox lay at or near Kṛittikā and the Nakshatra of Maghā stood at the summer solstice, the month of Śrāvaṇa, of course, including the day when the sun turns towards south and the beginning of the rainy season. It is during this period, or (provided that the Hindus kept the Kṛittikā-series even after it had become astronomically incorrect) possibly somewhat later, that the rule, fixing the Upākaraṇa in Śrāvaṇa, must have been settled.

In addition to the month of Śrāvaṇa, five *Gṛihya* and *Dharma Sūtras*, as well as the *Mann-smṛiti*, name the month of Bhādrapada or Praushṭhapada as an optional term for the Upākaraṇa.

⁶ See Mr. H. F. Blandford's "Rainfall of India," *Indian Meteorological Memoirs*, Vol. III., and especially his Summary on the summer rains, p. 117ff.

⁷ See the Table annexed to this paper.

⁸ The latter day was the full moon day of Śrāvaṇa. The date is an extraordinarily late one, because there was an intercalation of Chaitra.

Optional rules in Vedic works not rarely record ancient usages, which had become obsolete, but which the teachers did not like to omit on account of their sanctity. Hence the conjecture that this may be the case with the second date for the Upākaraṇa, readily suggests itself. And a passage from the *Rāmāyaṇa*, adduced by Prof. Jacobi, according to which in the poet's time the Sāmavedins actually began their studies in Praushthapada, confirms this view. If the Upākaraṇa was once celebrated in Praushthapada, that month must have included the beginning of the rains and the summer solstice. The period when this was actually the case, lies about the year 4000 B. C., when the colure passed through Uttara Phalguni and Pūrva Bhādrapadā. and the Nakshatra of Mṛigaśiras occupied the place of Kṛittikā at the vernal equinox.

The third month, in which the Upākaraṇa may take place, is according to the Baudhāyana and Vaikhānasa *Sūtras*, Āshāḍha, which during the period from 550 B. C. to 550 A. D. included the summer solstice. It is possible that this rule was framed, when the Aśvini-series of the Nakshatras had supplanted that beginning with Kṛittikā. But it is also possible that the authors of the two *Sūtras*, who were natives of Southern India, changed the date, because in their native country the Monsoon begins in the month preceding Śrāvaṇa. For the question under consideration the passage of Baudhāyana (*Dharma Sūtra*, I. 12, 16) is of some interest, because it mentions, besides the new date, the ancient one in Śrāvaṇa, and thus confirms the interpretation put on the occurrence of the optional term in Praushthapada.

(2) A second rule, which evidently places the month of Praushthapada-Bhādrapada at the summer solstice and in the beginning of the rains, has been noticed by Prof. Jacobi alone. He points out that the Jainas, the most ancient heterodox sect of India, begin their Pajjusan or Paryushaṇā on the fourth or fifth day of Bhādrapada, and that the Pajjusan marks the old term of the retreat of the Jaina monks during the rainy season. All Indian ascetics, whether orthodox or heterodox, were and still are bound by their rules to put a stop to their wanderings during the Monsoon, and to devote the four rainy months to the study of their scriptures, to meditation, prayer and preaching, as the rules of their order may require. The loss of the ancient *Bhikshu Sūtras* makes it impossible to determine when the Brahminical ascetics began their Varsha. Only the bare fact that they kept it, is mentioned in the *Dharma sūtras* of Gautama, III. 13,⁹ of Baudhāyana, II. 11, 20, and of Vaikhānasa, III. 6 (beginning). But we are better off with respect to the heretical Bauddhas and Jainas.

According to the *Vinayapitaka*¹⁰ the Bauddha monks began their *vassa* on the day after the full moon either of Āshāḍha or of Śrāvaṇa. The second term, which the Buddhists themselves call the later one, corresponds with the arrangement of the months according to the Kṛittikā-series, and has no doubt been taken over from Brahmanical rules. The earlier term may be an innovation, made by the Bauddhas, because in the fifth century B. C., when their religion was founded, the Monsoon began no longer in Śrāvaṇa but in Āshāḍha.¹¹ The Jainas finally have also a double beginning of their Vāsāvāsa. According to the usual rules now in force the Chaturmāsa of the Jainas, the season in which laymen and monks are forbidden to stir beyond their towns and villages, begins with the day after the full moon in Āshāḍha. Thus Vardhamāna's, *Āchāradīnakaru*, 31, 9, says :—

मार्गशाषाढपर्यन्तं मासे मासे महर्षयः ।

विहारं कुर्वते तेषां स्थितिरैकत्र नोचिता ॥ ९ ॥

⁹ In my note to the translation of this passage (*Sacred Books of the East*, Vol. II. p. 191) I have first stated that the *vassa* of the Buddhist, which even in 1879 was still believed to be a peculiar Buddhist institution, only an imitation of a Brahmanical rule.

¹⁰ See the passages in my note on Aśoka's Pillar Edict V., *Epigraphia Indica*, Vol. II. p. 263; compare also Prof. Kern's, *Buddhismus*, Vol. II. p. 260.

¹¹ Professor Kern, *loc. cit.*, proposes a different explanation, based on the assumption that Āshāḍha was chosen according to the Ceylonese scheme of seasons. But, as the Northern and the Southern Buddhists agree in permitting the *vassa* to be begun in Āshāḍha, I think it more probable that the custom was an Indian one, started in Behar, where the Monsoon sets in during the month of June.

"From Mārgaśīrsha until Āshāḍha the great sages undertake journeys in each month; to stop in one place is not suitable for them."

Hence the season of rest lasts from Southern Āshāḍha badi or Northern Śrāvaṇa badi to the middle of Kārttika,¹² and in the *Times of India Calendar* for 1838, the Chaumāsa of the Śrāvaks is entered under Āshāḍha-Śrāvaṇa badi 1, corresponding with July 23.¹² Nevertheless, there is the Pajjusan or Paryushaṇā, which begins, as the *Kalpasūtra* states, one month and twenty days after the commencement of the Monsoon, on Bhādrapada sudi 5. And the Pajjusan, now frequently called a festival, is the true Varshāvāsa of the Jaina monks. It expressly receives this name¹³ and, like the Vassa of the Bauddhas, it is the season for preaching and devotional practices. It is obvious that here two different beginnings of the monsoon-retreat or Vassa have been fitted into one system. The later one dates from the time, when, in accordance with Mṛigaśīras-series of Nakshatras, Bhādrapada was the month of the summer solstice and of the rains. The earlier one agrees with the arrangement of the months according to the Āsvini-series. And it is not astonishing that the Jains should have preserved a custom, based on this very ancient scheme of the year. Their traditional chronology places the death of their first historical prophet Pārśva in the first half of the eighth century B. C., and, as will be shewn below, it is according to the newest discoveries highly probable that their sect really sprang up about that time. It is further not improbable, that in the eighth century B. C. the rules of the Brahmanical *Bhikshu Sūtras* may have prescribed the beginning of the Varsha in Bhādrapada, just as a number of *Grihya* and *Dharma Sūtras*, even in later times, place the Upākaraṇa in the same month. If that was so, the Jaina teachers naturally would copy the practice from their predecessors.

3. A third significant rule, which is mentioned by Prof. Tilak alone, enjoins the performance of the holiest Śrāddha in Bhādrapada.¹⁴ The half of the year, during which the sun travels towards the south, is the Pitṛiyāṇa, the period sacred to the Manes. It is a matter, of course, that the Manes must be connected with the beginning of this period. And we actually find that they are named as the tutelary deities of the Maghā Nakshatra, which according to the Kṛittikā-series stands at the summer solstice. Moreover, several *Dharma Sūtras* contain a verse, which the Manes are said to address to their living descendants, and which prays that they may offer Śrāddhas "in the rainy season and under the constellation Maghā."¹⁵ For the same reason the performance of a Śrāddha is necessary on the full moon day of Śrāvaṇa. If nevertheless we find that the holiest Śrāddha falls in Bhādrapada and the whole dark half of this month is pre-eminently sacred to the Manes, the inference that this is due to the former position of that month at the beginning of the Pitṛiyāṇa, appears not unwarranted.

These arguments, it seems to me, are the strongest, which the two scholars have brought forward in order to shew that the Vedic Phālguna, Praushṭhapada and Mārgaśīrsha years began respectively with the winter and summer solstices and the autumnal equinox. Professor Jacobi

¹² From the *Kalpasūtra*, para. 123 (*S. B. E.*, Vol. II. p. 264), it would appear that its author likewise knew this period of the Varshāvāsa. For he says that Vardhāmana died in Kārttika, the fourth month of the rainy season which he passed in the office of the royal clerks at Pāvā.

¹³ Professor Jacobi has been good enough to furnish me for this paper with some passages, which are very clear on this point. In the *Paryushaṇākalpa Niryukti*, the second gāthā enumerates the several synonyms for *pajjusanā* (Pajjusan), and the seventh is *vāśavāsa*, in which Jinaprabha's *Pañjikā* remarks, वासा इति वर्षाकालस्तासु वसन् वर्षावासः ॥ In the beginning of his commentary the same author gives the following explanation on the word *paryushaṇā*, अथ पयुषणेति कः सन्दर्भः । उच्यते । परि सामस्त्येन उच्यते परिवसन्ति वा साधवः कृताभिप्रहा अस्यामिति पयुषणा वर्षावासः ॥ Other utterances to the same effect are found in the *Sandehavishvaushadhi* on the *Sāmāchāri* section of the *Kalpasūtra*, and have been printed by Prof. Jacobi in the notes to his edition.

¹⁴ *Orion*, pp. 91, 216. Professor Tilak has not quoted any authorities, probably because the great sanctity of the Mahālaya Śrāddha is known to every Hindu. If authorities are required they may be found, e. g., in Hemādri's *Pariśeshakāṇḍa*, Part III. pp. 195 ff., and in *Mams*, III. 259, as well as in the parallel passages, quoted in the Synopsis to my Translation.

¹⁵ *Vasishṭha*, XI. 40, and the parallel passage in the note to my Translation.

mentions in addition two other points. In the beginning of his paper he quotes R.-V., VII. 103, 9:—

देवहितं जुगुपर्द्वाद्दशस्य ऋतुं नरो न प्रमिनन्त्येते ।

which according to his interpretation means, "They guard the sacred order, these males never forget the proper time of the twelfth (month)." The passage thus alleges that the frogs are annually resuscitated in the twelfth month, of course, the last of the hot season, and it indicates that the year began with the rains or about the summer solstice. The assertion that the frogs reappear before the rains does agree with the actualities observable in India. It is perfectly true that the large species, usually called the bull-frog, makes the nights hideous with its cries about a fortnight before the Monsoon commences. I shall never forget my experiences during the hot season of 1863, when I lived in the old Elphinstone College near the Gavaliâ Talâo in Bombay. During the latter half of May the bull-frogs came out every night and, sitting round the tank, disturbed my sleep with the noises, which are described in so graphic a manner in the Frog-hymn of the R̥gveda and in the corresponding verses of the Atharvaveda. But unfortunately the all-important word *dvâdasû* in R. V., VII. 103, 9, is ambiguous and may mean also "the (year) consisting of twelve (parts)." I do not see any particular philological objection to Prof. Jacobi's rendering, but I cannot put any great value on a line which may also be translated — "They keep the sacred order of the year, these males never forget the proper season," whereby the allusion to a Varshâ-year is lost.¹⁶

Another argument of Prof. Jacobi's, drawn from R. V., X. 85, 13, seems to me equally precarious. It is possible that the verses connecting the entry of Sûryâ, the celestial prototype of a bride, into her husband's house with the Nakshatra Arjunyah or Phalgunyah, may refer to the sun's entering on a course, *i. e.*, beginning a new year on the day of its conjunction with Uttara Phalguni.¹⁷ But other explanations are equally possible.

Among the numerous further arguments, which Prof. Tilak brings forward in his chapters IV.-VII., there is, I fear, none which will help to convince our fellow-students of the soundness of the new theory. His contention that M̥rigasîras was once called Agrahâyaṇa, because it stood at the head of the series of Nakshatras and at the vernal equinox, with which the Vasanta-year began, would be most important, if it could be established. Unfortunately the word Agrahâyaṇa is not as yet traceable in Saṅsk̥rit literature, and the name Âgrahâyaṇi, which really is given to M̥rigasîras, is explained by the fact that one of the old Indian years did begin in the month of M̥rgasîrsha or Âgrahâyaṇa.¹⁸ Professor Tilak denies this. But he has not only to refute the *Mahâbhârata* and *Amarasimha*. As stated above, the perfectly clear statement of Bêrûnî is opposed to his view, and it is not to be thought of, that Bêrûnî and his Hindu informants could have been in error on the simple question of fact whether in A. D. 1030 a M̥rgasîrsha year was actually used in various provinces of North-Western India. As they say that this was the case, I cannot but believe them and see a confirmation of their statement in the hints of the *Mahâbhârata* and of the *Amarakôsha*.

But to return to the main question. It seems to me that what has been set forth above is quite sufficient to make it at least probable that some Vedic writings have preserved reminiscences of a time when the Nakshatra Praushthapadâ or Bhadrâpadâ stood at the winter solstice and the vernal equinox fell in M̥rigasîras, and that this arrangement has left its traces in the rules regarding the seasons for certain ceremonies and sacrifices. The period when this arrangement

¹⁶ Professor Jacobi authorises me to state that he is fully aware of the objections, which may be raised against his first argument. He has placed it first, merely because the verse first suggested to him the idea that the ancient Hindus might have had a Varshâ-year, and this observation induced him to examine the other Vedic passages regarding the beginnings of the Vedic years and the position of the months in which they occur.

¹⁷ Compare also Prof. Weber, *Nachrichten von den vedischen Nakshatras*, II. p. 364 ff.

¹⁸ Regarding the grammatical explanation of the word Agrahâyaṇa, see *Vârttika*, 4, on Pâṇini, V. 4, 35, where it is enumerated among the *Nipâtas*, formed by the affix *an* without change of meaning.

was correct is, according to Prof. Jacobi's table, the year 4420 B. C. And if due allowance is made for possible and very probable errors of observation, the year 3800 B. C. may be fixed as the lowest term when a Mṛigaśiras-series could have been settled. This result does not prove that any verse or line of the Vedas was composed in those remote times, nor does it necessarily prove that the astronomical observations, on which it is based, were made by the ancient Indo-Aryans. For the whole Nakshatra system with the Mṛigaśiras-series may have been borrowed from one of the ancient Semitic or Turanian nations, some of which possessed an astronomical science in very early times. But, what the result proves is that the arrangement of the Nakshatras with the Kṛittikās as the vernal equinox is an Indian invention. If in India a Mṛigaśiras-series¹⁹ preceded the Kṛittikā-series, the latter cannot have been borrowed from a foreign nation.

As the position of Kṛittikā at the vernal equinox was astronomically correct about 2550 B. C.,²⁰ the observations cannot, even if the necessary allowance is made for errors owing to imperfect methods, be assumed to have been made later than about 2000 B. C. At this time the ancient Hindus must have possessed an astronomical science, probably very elementary, yet based on scientific principles and on actual observation.

Moreover, the result of Profs. Jacobi's and Tilak's researches proves, too, that some of the Hindu rites and sacrifices existed even before the time when the Kṛittikā-series was invented, and were settled long before the year 2000 B. C. This second inference is supported by Professor Jacobi's remarks regarding the connexion of the Dhruva or pole-star with the ancient Vedic marriage-ritual, which, though only known to us from the *Grihya Sūtras*, yet must date from very remote times. He shews that, during about six centuries between 3100 and 2500 B. C., a real pole-star existed, the observation of which might have led to the well-known popular custom, according to which the husband on the wedding night points out the Dhruva to his bride and exhorts her never to forsake her new home, just as the star never changes its position. Professor Jacobi might have added that in later times, even during the Vedic period, the motion of the pole-star had been observed by the Hindus. In the *Maitrāyaṇa Brāhmaṇa Upaniṣad*²¹ the motion of the pole-star is mentioned as one of the many instances of mutability to which all terrestrial and celestial beings are subject.

These inferences from the new theory are calculated, not to fix the age of particular hymns or portions of the Veda, but, as Prof. Jacobi says at the end of his paper, to upset the still very popular doctrine, according to which the whole ancient literary development of India is believed to have begun about 1200 B. C. and to have been completed within a comparatively short space of time. Professor Jacobi declares himself strongly against this theory which has been put forward most clearly and worked out most fully in Prof. Max Müller's famous *History of Ancient Sanskrit Literature*. And he contends that the periods of two hundred years, allotted there to the development of each of the three oldest forms of literary composition, involve sheer impossibilities. Similar remarks have been made by other scholars in reviews of Prof. Max Müller's book and elsewhere. The objections have been supported both by general considerations and by special arguments drawn from Indian literature.

At the stage, which the Indo-Aryan research has reached at present, theories which place the composition of the oldest Vedic hymns about 1200 or even 1500 B. C. and the completion of

¹⁹ I merely use the term "Mṛigaśiras-series" for the sake of convenience. The ancient Hindus probably began to count from Mūla, and the more correct expression would be "Mūla-series."

²⁰ Professor Tilak gives the year 2350 B. C. My astronomical adviser, Dr. R. Schram, sides with Prof. Jacobi. Dr. Schram says in a letter on the subject:—

"The precession amounts at present to 50", 23 annually or to 1° in 72 years. But it does not remain constant. Two thousand years ago it was about 46", and thus we get the 78 years for a degree, entered in Prof. Jacobi's Table. It is a matter of course that also this figure is correct for a certain period only. It is impossible to give generally correct figures for long periods, because the time, required for the passage through a whole degree, is variable."

²¹ See *Sacred Books of the East*, Vol. XV. p. 289. Professor A. Weber was the first to call attention to the passage in the *Indische Studien*, Vol. II. p. 396.

the *Śruti* about 600 B. C., are no longer tenable, nay hardly disputable. The results of the Vedic studies, elaborated by M. Bergaigne and by Profs. Pischel and Geldner, shew more and more clearly that even the oldest *Sūktas* are not the productions of a people, combining the intellectual qualities of the ancient Greeks with the moral character of the ancient Teutons,—as depicted by Tacitus in his romantic *Germania*—in short of a nation resembling the abstract Aryans or Indo-Europeans, created by the fancy of the older school of comparative philologists and destroyed by the researches of Prof. O. Schrader. The results, at which the Vedists of the philological school have arrived, make it probable that the Rishis closely resembled the Hindus of historical India. Thereby the supposition of Prof. Max Müller, that the early literary life of India showed “a greater luxuriance” than that of later periods becomes hard to credit, and the conjecture that the ancient Indians raced through the so-called Chhandas, Mantra and Brāhmana periods at a furiously fast pace loses its chief support.

Moreover, irrespective of the results of the Vedic studies, it cannot be denied that all the facts, which the more complete exploration of the Brahmanical, Buddhist and Jaina literature and of the inscriptions has revealed of late years, prove the pre-chronological period of the Indo-Aryan history to extend very considerably beyond 1200 or 1500 B. C. This remark holds good with respect to the political history as well as to the history of literature and religion. It is now evident that the conquest of the South by the Brahmanical Indo-Aryans took place earlier than was assumed some fifteen years ago, and it is no longer doubtful that Prof. Lassen's estimate, who places it in the sixth century B. C. or even earlier²² and before the colonisation of Ceylon, is nearer the truth than Dr. Burnell's, who believed that it must be placed after the beginning of our era. The sober facts, which hitherto have become known through the inscriptions, are that slices of the eastern and the western Draviḍa districts belonged to the Maurya empire, and that the remainder of the South was in the time of Aśōka divided between the independent States of the Cholas, Pāṇḍyas, Keralas, Pulindas and Andhras. Aśōka's eastern Draviḍa possession, Kaliṅga, was inhabited, at the time of the conquest about 250 B. C., as he tells us in the thirteenth Rock-Edict, by numerous Brahmans and members of various sects, directed by ascetics. The Kaliṅgas were, it would seem, exactly in the same state of civilisation as the inhabitants of India north of Ganges. The state, in which his western Draviḍa province Mysore was, is not accurately described. But the two geographical names, Isila and Suvāṅgiri, which the Siddāpur edicts contain, are Aryan, and point to the conclusion that the country was thoroughly under Aryan influence. The same inference may be drawn from the name of the neighbouring Vanavāsa, which is mentioned in the Buddhist traditions of the times of Aśōka. Among the independent southern kingdoms, which Aśōka mentions, there is only one, that of the Andhras, regarding which something definite is known. The inscription of the Bhaṭṭiprolu Stūpa, which come from the Andhra districts and probably belong either to the times of Aśōka or to the reign of his immediate successor, shew clearly that the country was fully Hinduised. They contain more than a score of names of chiefs and merchants, among which there is not one of Dravidian origin. All the personal names, as well as that of a town, are Aryan, and among them we find the familiar Brahmanical appellations Kubiraka, *i. e.*, Kubēraka, Vaghavā, *i. e.*, Vyaghrapād, Bharadō, *i. e.*, Bharata, Satughō, *i. e.*, Śatru-ghna, Jētō, *i. e.*, Jayanta, Pīgalō, *i. e.*, Pīngala, Pīgaha, *i. e.*, Vīgraha (Brahman), which clearly prove an acquaintance with Brahmanical mythology and with the Epic legends. The same documents speak also of the existence of guilds and *gōshthīs*, or committees of trustees supervising religious foundations, such as were known all through Aryan India. Some fifty or sixty years after Aśōka, the widow of the third Andhra king Sātakani I., Queen Nāyanikā, informs us in the large Nānāghāt inscription, that she was an adherent of the old Karmamārga and caused numerous expensive Śrauta sacrifices to be offered. Further, she invokes Kṛishṇa and Saṃkarshana, the sons of the Moon. She thus indicates that the Vaishṇava creed was prevalent in the south, side by side with the sacrificial worship of the Vedic deities. These

²² *Indische Altherthumskunde*, Vol. II. p. 119.

clear and numerous indications of the prevalence of Aryan and Brahmanical civilisation in Southern India during the third century B. C. and the first half of the second would be sufficient to warrant the assertion that the conquest of the Draviḍa country cannot have taken place later than in the fifth century. But there is further evidence that it happened even earlier. For, the Brahmanical tradition asserts that a number of the Vedic schools of the *Taittirīya Veda*, such as those of Baudhāyana, Āpastamba, and Bhāradvāja, Hiraṇyakeśin sprang up in the south. And the genuineness of this tradition is confirmed by internal evidence, furnished by their *Sūtras*, and by various other circumstances. The same Brahmanical tradition, which is supported by that of the later Buddhists, makes the second of the Rishis of grammar, Kātyāyana, a native of Dravidian India, and there is much in his notes on the grammar of Pāṇini, that shows his intimate acquaintance with the south, its geography, its ethnography, and its political condition. The author of the *Vārttikas* wrote certainly not later than in the third century, and the Vedic *Sūtrakāras*, or at least some of them, belong to even earlier times. The mere fact that Brahmanical learning flourished in the Draviḍa country centuries before the beginning of our era, is sufficient to push back the date of the conquest to the seventh or eighth century B. C. Finally, works belonging to the Buddhist canon like the *Jātakas*, refer, in their prose portions and in the presumably older *Gāthās*, not rarely to the eastern Dravidian districts, and narrate ancient legends regarding their rulers, which represent them as ordinary Rājputs, governing according to the principles of Brahmanical statecraft. Their contents fully confirm the inferences deducible from the ancient Brahmanical literature regarding the early occupation of the South. With the conquest of Southern India about 700 or even about 600 B. C., the assumption that the Indo-Aryans inhabited about 1200 or even about 1500 B. C. the northern corner of India and eastern Afghanistan becomes absolutely impossible. The idea that the Indo-Aryan nation of the Vedic times, with its many clan-divisions and its perpetual internal feuds, should have conquered the 123,000 square miles, which form the area of India (excluding the Panjab, Assam and Burma) and should have founded States, organised on the same model, all over this vast territory within the space of five, six or even eight hundred years, appears simply ludicrous; especially if it is borne in mind that this territory was inhabited not merely by forest tribes, but in part by peoples possessing a civilisation not much inferior to that of the invaders. More than the double of the longest period named was required for such achievements.

A scrutiny of the statements of the *Jātakas* and other portions of the Buddhist canon regarding the development of literature yields results which confirm the inferences drawn from the facts and traditions regarding the conquest of the South. Though I must reserve the details for another occasion, I will mention here that the information, contained in the sacred books of the Buddhists, shows the Brahmanical sciences and literature to have reached about 500 B. C. exactly the same stage of development, which is known from the historical period. The ancient Buddhists mention repeatedly the *aṭṭhārasa vijjāsthānāni*, the eighteen sections into which Hindu knowledge is divided even at present, and they give sufficient details, scattered in many *Suttas* and in many passages, which leave no doubt that the contents of the several *Vidyāsthānas* were then almost, if not quite, identical with those enumerated in Madhusūdhana Sarasvatī's *Prasthānabheda*. They also prove that the Epic poetry, the real *Kāvya* and the drama, as well as other branches of secular literature were then cultivated quite as much as in the times of the Andhras, the Western Kshatrapas and the Guptas. It will, therefore, not do to place the beginning of the *Sūtra*-period in 600 B. C., nor is it possible to assume that the whole literary life of India began in 1200 or 1500 B. C.

Finally, the facts, which the modern researches regarding the religious history have proved or at least made highly probable, again agree with the supposition that the Vedic period lies a long way beyond the near 1500 B. C., but are absolutely irreconcilable with opposite theory. Before the rise of Buddhism about 500 B. C., certainly one, possibly several, heterodox sects, denying the authority of Vedas, existed, as well as some creeds of the type of the so-called

Bhaktimârġa, a mixture of the philosophical tenets of the *Upanishads* with the exclusive worship of one of the great popular deities. Among these the heterodox Jainas claim to have had a prophet, whose death their traditional chronology places in the year 776 B. C. The trustworthiness of the Jaina tradition has been confirmed, of late, in very many particulars. And it has been shewn in particular that their second date, that of the death of their last prophet Vardhamâna or Mahâvîra, is approximately correct. As the Jainas assert that the Niggaṅṭha Vardhamâna, the son of the Nâya Rajput, died in 526 B. C. and the Buddhist canon places the death of the Niggaṅṭha teacher, the son of the Nâta husbandman, before the Nirvâṇa of Sâkyamuni Gautama, which fell between 484 and 474 B. C., it is evident that the Jaina date cannot be much out, though a small error is very probable.

As it thus appears that up to 500 B. C. the Jaina chronology is more than a baseless fabric, there is good reason to suppose that the date for Pârśva, whose doctrines and pupils are not rarely mentioned in the Jaina *Ângas*, is not absolutely untrustworthy. The period of 250 years, which, according to the tradition, lies between the twenty-third Tîrthaikara and his successor is not a long one and *primâ facie* unsuspecting. It may contain a small error, as traditional dates frequently do. But the great probability of the view, expressed by Prof. Jacobi and by others before him,²³ that Pârśva was the real historical founder of Jainism and that he lived in the second half of the eighth century B. C., seems to me also indisputable. If it must be conceded that a heterodox sect, whose teaching is based on a development of the doctrines of the Jñânâmârġa sprang up at that early period, it becomes impossible to reconcile this admission with the theory that the Brâhmaṇa period began about fifty years earlier. Still more irreconcilable with the theory that the literary activity of the Indo-Aryans began about 1200 or 1500 B. C. is another point, which, I think, can be proved, *viz.*, that the ancient Bhâgavata, Sâtvata or Pâñcharâtra sect, devoted to the worship of Nârâyaṇa and its deified teacher Kṛishṇa Devakîputra, dates from a period long anterior to the rise of the Jainas in the eighth century B. C. To give the details here would unduly lengthen this already long note. And I reserve their discussion for my *Indian Studies*, No. IV. The essentials may, however, be stated. They are (1) that the recovery of the Vaikhâṇasa *Dharma Sûtra* permits me to fully prove the correctness of Prof. Kern's (or rather Kâlakâchârya's and Utpala's) identification of the *Âjîvikas* with the *Bhâgavatas*, and (2) that the sacred books of the Buddhists contain passages, shewing that the origin of the *Bhâgavatas* was traditionally believed to fall in very remote times, and that this tradition is supported by indications contained in Brahmanical works. It is even possible that ultimately a *terminus à quo* may be found for the date of its founder, though I am not yet prepared to speak with confidence on this point.

As thus numerous facts, connected with the political, literary and religious history of India, force me to declare that **the commonly credited estimate of the antiquity of the Indo-Aryan civilisation is very much too low**, it is natural that I find Prof. Jacobi's and Prof. Tilak's views not *primâ facie* incredible, and that I value the indications for the former existence of a Mṛigaśîras-series of the Nakshatras very highly. As the new theory removes the favourite argument of the Sanskritists of Possibilist tendencies, that the beginning of the Vedic period must not be pushed back as far as 2000 B. C., because the Kṛittikâ-series may have been borrowed from the Chaldæans or from some other nation, it is of great advantage to those, who like myself feel compelled by other reasons to place the entrance of the Aryans into India long before the year 2000 B. C. But I think that the matter should not be allowed to rest where it stands at present. A renewed examination of all the astronomical and meteorological statements in Vedic works and their arrangement in handy easily intelligible tables seem to me very desirable. More than thirty years have passed since Prof. Weber's most important essays on the Nakshatras were written. Various Vedic, Buddhist and Jain texts, which then either were unknown or only accessible through extracts, can now be easily

²³ *Indian Antiquary*, Vol. IX. p. 162.

consulted. Thanks to the labours of Mr. Dikshit and Drs. Bhāṇḍārkar and Fleet, as well as of Profs. Jacobi, Kielhorn and Thibaut, Indian astronomy and chronology are no longer so difficult to deal with as formerly. And the publications of the Meteorological Department furnish a considerable amount of important and necessary information, which was formerly inaccessible. A judicious utilisation of the old and the additional materials will probably permit a classification of the Vedic rites and sacrifices according to the periods when the Indo-Aryans used successively the Mṛigaśiras-series, the Kṛittikā-series and the Aśvini-series. It may also be expected, that results will be found, fixing approximately the age of at least some Vedic works and the localities where they have been composed.

Vienna, March 15th, 1894.

Beginning of the Annual Term of Veda-study.

Aśvalāyana Gṛihyasūtra, 3, 5.	On appearance of herbs.	.....	Srāvana Full Moon or Hasta-day, Srāvana (5).	.....
Sāṅkhāyana Gṛihyasūtra, 4, 5.	On appearance of herbs.	.....	Srāvana-day or Hasta-day.	.....
Vasishṭha Dharmaśāstra, 13, 1.	.....	.....	Srāvana Full Moon.	Praushṭhapada Full Moon.
Pāraskara Gṛihyasūtra, 2, 10.	.....	.....	Srāvana Full Moon, or Hasta-day.	.....
Yājñavalkya Dharmaśāstra, I. 142.	On appearance of herbs.	.....	Srāvana (5) on Hasta-day.	.....
Mānava Gṛihyasūtra, 1, 4.	.....	.....	Srāvana-day in the rains. ²⁴	.....
Mānava Dharmaśāstra, 4, 95.	.....	.....	Srāvana Full Moon.	Praushṭhapada Full Moon.
Kāthaka Gṛihyasūtra ...	.....	.....	Srāvana-day in the rains. ²⁵	.....
Vishṇu Smṛiti, 30, 1.....	.....	.....	Srāvana Full Moon.	Bhādrapada Full Moon.
Baudhāyana Gṛihyasūtra, 3, 1, 1.	.....	Ashādha Full Moon.	Srāvana Full Moon.	.....
Baudhāyana Dharmaśāstra 1, 12, 16.				
Bhāradvāja Gṛihyasūtra, 2, 37.	On appearance of herbs.	.....	During Srāvana-paksha or Srāvana Full Moon.	.....
Āpastamba Dharmaśāstra, 1, 9, 1.	.....	.....	Srāvana Full Moon.	.....
Hairanyakeśa Gṛihyasūtra, 2, 18.	On appearance of herbs.	.....	During Srāvana-paksha, Srāvana Full Moon.	.....
Vaikhānasa Gṛihyasūtra, 2, 12.	.....	Bright half of Ashādha, except on 4th, 9th and 14th.	.....	.....
Gobhila Gṛihyasūtra, 3, 3.	.....	.....	Srāvana Full Moon or on Hasta-day (5).	Praushṭhapada Full Moon.
Khādira Gṛihyasūtra, 3, 2.	.....	.....	Srāvana Full Moon or Hasta-day (5).	Praushṭhapada Full Moon.
Gautama Dharmaśāstra, XVI. 1.	.....	.....	Beginning, i. e., Full Moon of Srāvana.	Praushṭhapada Full Moon.

²⁴ Kindly communicated to me by Prof. Knauer.

²⁵ Kindly communicated to me by M. A. Barth. The commentary says that the meaning is "on the Srāvana-day either of Srāvana or of Bhādrapada, which two months constitute the Varshā-season."

THE ROOTS OF THE DHATUPATHA NOT FOUND IN LITERATURE.

BY G. BÜHLER.

(Concluded from page 154.)

In the preceding discussion, the usefulness of the *Mahārāshtri* and of the modern *Gujarāti* has already been demonstrated in the cases of the verbs गृह्ण or शिङ् and च्छ्. I will now add a few remarks regarding two suspected roots, वृडति or वृडति मज्जने and बोलयति मज्जने, which the *Mahārāshtri* and the Vernaculars prove to have belonged to the original stock of Indo-Aryan speech. Professor Whitney mentions both in the *Supplement*. But he appends to the former the note "the occurrence or two are doubtless artificial," and remarks concerning the second "the single occurrence in a commentary is doubtless artificial." B. R. W. quotes under वृड only the passive past participle वृडति, and hence Prof. Whitney naturally inferred that this is the only form which can be verified. The verb वृडति, or वृडति (as is the more usual spelling) is, however, not at all rare in the compositions of the Northern and Western poets and Pandits, dated after A. D. 700, and in the *Jaina Prabandhas*.¹ In the *Śrīkaṅṭhacharita*, 16, 9 (between A. D. 1125 and 1150), occurs the present वृडति, *ibidem*, 8, 2, the perfect वृडते, in the *Baijnāth Prasasti*, 1, 2 (A. D. 804), the present participle वृडत्, and in *Jonarāja's* commentary on *Śrīkaṅṭhacharita*, 16, 2, the derivative वृडनम्.² It is, of course, possible to declare such evidence insufficient in order to establish the authenticity of the root, because Rāma, Maṅkha, Kalhana, Haripāla and Jonarāja were learned poets and commentators and might have written according to the *Dhātupāṭha*.³ But the *Mahārāshtri* and the majority of the Indian Vernaculars possess representatives of the *Saṅskṛit* verb, which certainly have not been taken from the Dictionary of *Saṅskṛit* roots, वृडुइ, derived probably from *वृडेति, is found in the list of the *Prākṛit Dhātuvādeśas*, Hemachandra, IV. 101. The same author adduces passages with the future वृडुीस् and with the absolutive of the causative वृडुवि, and the passive past participle वृडु (in compounds वृडु) or is known from Hāla's very ancient *Kośha* and from other works. Finally, in his excellent note on Hemachandra, IV. 101, Prof. Pischel, who is one of the few *Sanskritists* aware of the importance of the Vernaculars for the study of *Saṅskṛit*, has adduced the corresponding *Sindhī*, *Gujarāti*, *Marāṭhī* and *Bengālī* verbs with radical letters वृड्, which together with the inverted form वृड् are used universally for 'to submerge' by the people of "the five Indies."

The evidence for बोलयति मज्जने is not equally strong. Hemachandra gives in the commentary on *Uṇādiganaśūtra*, 19, the nouns बोलुबुलः and बोलुबुलः, which he derives from his *Dhātu बुलप्* and declares together with similar forms to be तत्तद्भास्वयस्तिष्ठीला अनुवादिशेषः.⁵ In *Marāṭhī* it is regularly represented by बोलणे 'to dip, to smear,' and in *Gujarāti* by बोलवुं

¹ From the *Uttamacharitrakāthānaka*, published by Prof. A. Weber, B. W. quotes वृडक्री, read वृडकवला.

² The verb occurs likewise more than once in Haripāla's ancient commentary on the *Gauṇjavadhā*. Rao Bahadur Ś. P. Pandit prints everywhere वृड्, but remarks on verse 101, that his copy, a transcript of the ancient *Jesalmir* palmleaf MS., has throughout वृड्. The ancient *Jaina* MSS. frequently express वृ by वृ, appending the vowel *u* to the side of the consonant instead of putting it below. The same practice is also found in old *Brahminical* MSS., and in the commentary on *Kātyāyana's Śrauta Sūtra*, V. 5, 31, वृडनम् ought to be read for वृडनम्.

³ Those who make such a contention have to reckon with the rule of the *Alaṅkāraśāstra* which forbids for ordinary *Kāvya*s the use of uncommon, little understood words and terms, e. g., *Vāmana*, *Kāvyaśāstra*, II. 1, 8, compare also *Tānaktharāṇa*, I. 89.

⁴ वृड् is used, as the Dictionaries indicate, exclusively in *Hindī* and *Panjābī*, but occurs also in *Western India* and in the *Marāṭhā* country (especially in derivatives) side by side with वृड्. Cases of *metathesis* are common in the Vernaculars and occur in the older *Prākṛit*s. Hemachandra's *Deśīkośha* offers a good many examples, and the *Pāli* उपाह्वेन 'shoe' for उपाह्वे is a well known instance from the most ancient *Prākṛit* dialect known. From the Vernaculars I can adduce a case, which sorely troubles the schoolmasters of *Kāthīāwād*. The *Gujarāti* word for "fire" is देवता, literally "the deity." In the *Peninsula* everybody says देतवा instead, and the children in the vernacular schools invariably pronounce this form, though their books shew the correct one.

⁵ I take these words and their explanation from Prof. Kirste's MS.-edition of the *Uṇādiganaśūtra*, which will be published as Vol. II. of the *Vienna Series of Sources of Indian Lexicography*.

These two forms are sufficient to vindicate its genuineness. But, as बोलयति is evidently a denominative from *बोल, a variant of the Prākṛit participle बोड or बोड,⁶ it is necessary to account for its occurrence in the Saṅskṛit Dhātupāṭha. The most probable solution of the problem is perhaps that it was excerpted from some old long lost Kāvya. It is at present quite possible to prove that Kāvya, the productions of learned poets, existed even in the fourth and fifth centuries B. C. Now, the Alāmkāraśāstra permits the poets, to use in their compositions "expressions very commonly occurring in popular speech." This maxim is expressly stated, e. g., by Vāmana, Kāvyaalāmkāra, V. 1, 13, where it is said: —

अतिप्रयुक्तं देशभाषापदम् ॥ १३ ॥

अतीव कविभिः प्रयुक्तमतिप्रयुक्तं देशभाषापदं प्रयोज्यम् ॥

Though Vāmana wrote only in the eighth century A. D., the maxim is no doubt an old one, like the famous permission to turn *māsha* into *masha* in order to save the metre.⁷ For even the learned Kavis naturally tried to keep in contact with the popular predilections, as it was their aim to amuse their rich patrons, who belonged to the landed aristocracy and the merchant class. If this was so, the occurrence even of real Prākṛit root forms in the Dhātupāṭha is, of course, easily intelligible. Others will perhaps hold that, as there is no definite boundary line between the pre-classical Indo-Aryan speech of the Saṅskṛit type and the ancient Prakrits, बोड and *बोल and its denominative may have been used in one or the other of the several early Aryan communities. However that may be, it is certain that बोलयति is not a fiction of the grammarians. I may add that various analogies permit us to hazard at least a guess as to the original Indo-Aryan form of the root ब्रुइ. Thus Prof. Pischel has shewn in his admirable paper "Die Desīśabdās bei Trivikrama" (Bezenberger, Beiträge, Vol. III. p. 254 ff.) that the series of verbs, Saṅskṛit क्रीड, Pāli खिडु, Mahārāshṭrī खडु, Saṅskṛit and Prākṛit खेल goes back to an Indo-Aryan verb *क्रिर् 'to play, to amuse oneself.' In like manner ब्रुइ or ब्रुइ, ब्रुइ, ब्रुइ, ब्रुइ and ब्रुइ or ब्रुइ seem to point to an Indo-Aryan *ब्रुई, *ब्रुई or *ब्रुई.

A thorough exploration of the Prakrits and especially of their Dhātuvādeśās will shew that many queer looking, apparently isolated, verbs of the Saṅskṛit Dhātupāṭha are by no means εἶδωλα or ἀμενηνὰ κάρηνα but strong, healthy beings, full of life and parents of a numerous offspring. A long paper on "Pali, Prakrit and Sanskrit Etymology" by Dr. Morris in the Transactions of IXth Int. Congr. of Or., Vol. I. p. 466 ff., contains a good deal bearing on this matter, and deserves careful attention.

The fundamental maxim, which gives their importance to these researches, is that every root or verb of the Dhātupāṭha, which has a representative in one of the Prākṛits, — Pāli, Mahārāshṭrī, Māgadhī, Sauraseni, the Apabhraṁsas —, or in one of the modern Indian Vernaculars must be considered as genuine and as an integral part of the Indo-Aryan speech. Those, who consider such verbs to be "sham," "fictitious" or "artificial" have to prove their contention and to shew, that, and how, the author or authors of the Dhātupāṭha coined them. This rule, of course, holds good not only for the Indian languages, but *mutatis mutandis* for all linguistic research. If the grammatical tradition regarding the existence of a certain word is confirmed by the actualities in any dialect of a language, the presumption is that the tradition is genuine.

As I do not claim to possess prophetic gifts, I do not care to predict how many hundreds of roots will exactly be verified, when the search has been completed. But it is not doubtful that the majority of those verbs, which Prof. Whitney considers suspicious or fictitious, will turn up, and in addition a considerable number of such as have not been noted by the Hindu grammarians. On the other hand, it would be wonderful, if the whole contents of the Dhātupāṭha could ever be "belegt." For, it has been pointed out repeatedly and must be apparent to the merest tiro in Indian palæography that a

⁶ In accordance with the well-known maxim — बवयोडेलयोरभित् ॥

⁷ An example illustrating this rule occurs ante⁷ where vīdā has become, *metri causi*, vīdā.

certain proportion of the roots is the result of misreadings. This is, of course, highly probable in all cases where the Dhātupāṭha gives pairs like जुञ् and जुञ् or सृप् and सृप्. The characters for *jha* and *ū* are almost exactly alike in the Nāgarī alphabet of the ninth, tenth, eleventh and twelfth centuries, just as those for *ya* and *pa* in the later MSS. More important is another point, which likewise has been frequently noticed, *viz.*, the fact that only a small portion of the Vedic literature, known to Pāṇini and his predecessors, has been preserved, and that of the ancient *laukika Śāstra*, the Kāvya, Purāṇa, Itihāsa and the technical treatises only very small remnants have come down to our times. **The assertion that the old literature has suffered terrible losses, is admitted by all Sanskritists.** It is only a pity that their extent has not been ascertained, at least approximately, by the preparation of a list of works and authors mentioned in the Śabdānuśāsana, the Brāhmaṇas, the Upanishads and the Vedāṅgas. Such a list, especially if supplemented by an enumeration of the numerous references to the spoken language, which Pāṇini's Śabdānuśāsana contains, would probably bar for the future the inference that a root or form must be fictitious, because it is not found in the accessible literature. This inference is based on a *conclusio a minori ad majus*, which with a list, shewing what existed formerly and what we have now, would at once become apparent. The loss Śākhās of the Vedas and the lost works of the *laukika Śāstra* amount to hundreds. If on an average a third or a fourth of them contained each, as is perhaps not improbable according to the results of the exploration of recently recovered Samhitās and Sūtras, one or two of the as yet untraceable roots, that would be sufficient to account for all the lost stems.

Three other considerations, it seems to me, help to explain some of the most remarkable peculiarities, observable in the materials incorporated in the Dhātupāṭha, *viz.*, the fact that a certain proportion of the roots really is and will remain isolated, neither derivatives nor cognate forms being traceable in the Indo-Aryan or in the Indo-European languages, and the indisputable fact that many roots may readily be arranged in groups, similar in sound and identical in meaning and inflexion. Both these peculiarities, as stated above, have been used by Prof. Edgren in order to prove that the verbs, shewing them, must be fictitious. And it has been pointed out, that the number of the isolated and barren verbs is not so great as Prof. Edgren supposes, the inflected forms or representatives of a certain proportion being found in the Prakrits and in the unexplored Saṅskṛit literature. Nevertheless, a certain number of instances will remain, which requires accounting for. With respect to the second fact, it has been pointed out that many of the curious variants are clearly dialectic and derived from lost or preserved parent-stems in accordance with phonetic laws valid in the Prakrits and in Saṅskṛit.⁸

The chief considerations, which in my opinion do account for these peculiarities are (1) the great length of the period, during which the materials of the Dhātupāṭha were collected, (2) the enormous extent of the territory from which the Hindu grammarians drew their linguistic facts, and (3) the great diversity of the several sections of the Indo-Aryans inhabiting this territory.

It is admitted at all hands that Pāṇini's Śabdānuśāsana is the last link in a long chain of grammatical treatises, which were gradually enlarged and made more and more intricate, until the Hindu system of grammar became a science, which can be mastered only by a diligent study continued for years. According to the unanimous tradition of the Hindus, the Vyākaraṇa is a Vedāṅga, *i. e.*, a science subservient to the study of the Veda, and it is highly probable that the older Hindu grammars exclusively or chiefly explained the Vedic forms, just like the oldest Koshas, the Nighaṇṭus, include very little that is not derived from Vedic texts. In Pāṇini's grammar the Vedic language is of minor importance. Its chief aim is to teach the correct

⁸ A perusal of Prof. Per Person's *Wurzelerweiterung und Wurzelvariation* would perhaps convince Prof. Edgren that many Indo-European roots may be arranged in *ganās*, similar to those in which he has arranged so many verbs of the Dhātupāṭha.

forms of the *laukikā bhāṣā* for the use of students of Sāṅskṛit. The road, that leads from the Vedāṅga to the independent Śabdānuśāsana, is a long one, and has not been traversed in one or a few decades. Centuries were required in order to effect the change. For in India processes of development are particularly slow, except when extraneous impulses come into play. To the conclusion that the prehistoric period of the Vyākaraṇa was a long one, point also Pāṇini's appeals to the authority of numerous predecessors. He not only mentions ten individual earlier teachers, but also the schools of the North and the East, and his grammar shows indeed very clear traces that it has been compiled from various sources. Now, if Pāṇini's Sūtras are the final redaction of a number of older grammatical works, the same must be the case with his Dhātupāṭha. For the arrangement of all Indian Śabdānuśāsanas presupposes the existence of a Dhātupāṭha, and there is no reason to assume that the older grammars were deficient in this respect. It may be even suggested that the occasional discrepancies between the teaching of the Dhātupāṭha and rules of the Śabdānuśāsana, the existence of which has been alleged, as well as the inequality in the explanatory notes, appended to the roots, are due to an incomplete unification of the various materials which Pāṇini used. Similar instances of what looks like, or really is, carelessness in redaction⁹ are not wanting in other Sūtras. In the Introduction to my Translation of Āpastamba's Dharmasūtra¹⁰ I have pointed out that, though Āpastamba condemns in that work the raising of Kshetraja sons and the practice of adoption, he yet describes in the Śrauta Sūtra the manner in which a "son of two fathers" shall offer the funeral cakes, and that Hiraṇyakeśin has not thought it necessary to make the language of the several parts of his Kalpa agree exactly.

But, if Pāṇini's Dhātupāṭha must be considered as a compilation from various works, dating from different centuries and composed in various parts of India, it is only to be expected that it should contain many verbs which had already in his time become obsolete and isolated, many variants or dialectic forms. This supposition becomes particularly credible, if the extent of the territory is taken into consideration, from which the ancient grammarians drew their linguistic facts. It extends from the Khyber Pass and the frontier of Sindh in the West, about 71° E. L., to beyond Patnā in the East, in 86° E. L., and from the Himālaya to the Vindhya range, where the Narmadā, the *mekhalā bhuvah*, divides the Uttarāpatha from the Dakshināpatha, or roughly reckoning from the twenty-second to the thirty-first degree N. L. The Aryan population of this large tract was divided into a very great number of tribes, clans, castes and sects, as well as of schools of Vaidiks, Pandits and poets, and owed allegiance to the rulers of perhaps a dozen or more different kingdoms. In historic India tribal, sectarian, political and other divisions have always strongly influenced the development of the languages, and have caused and perpetuated dialectic differences. It seems difficult to assume that matters stood differently in prehistoric times, when there was not, as later, one single work which was generally considered as the standard authority of speech by all educated Aryans. The diversity of the words and forms in literary works and in the speech of the educated classes probably was very great and the task of the earlier grammarians, who had to make their selection from them very difficult.

This difficulty was, it might be expected, not lessened by their method of working. Even in the present day Indian Pandits rarely use any of the scientific apparatus, of which European scholars avail themselves. Indexes, dictionaries and "*Collectanea*," such as are at the service of the Europeans, are unknown to them. They chiefly trust to memory, and work in a happy-go-lucky sort of way. Even when writing commentaries, they frequently leave their quotations unverified or entrust the verification to incompetent pupils. The enormous quantity of the

⁹ I say advisedly 'looks like or really is carelessness,' because it is always possible that the Sūtrakāras intentionally left contradictory rules unaltered in order to indicate an option. Very clear cases of carelessness in the working up of different materials, do, however, actually occur, e. g., in the grammatical and lexicographical works of Hemachandra.

¹⁰ *Sacred Books of the East*, Vol. II. p. xxiii, p. 130, note 7.

materials and the deficiencies in the system of working them up, explain why none of the Vedas or other old books have been excerpted completely, while the diversity of the materials and the length of the period, during which the collections were made, fully account for the occurrence of dialectic, and of isolated or obsolete, forms in the list of roots. In my opinion it is only wonderful that they are not more numerous.

I now come to the real object of my paper, **the practical suggestions for the continuation of the search for roots and forms and for an organisation of this search.** On the one hand it is necessary that all the unpublished Dhātupāṭhas together with their commentaries should be edited critically with good indexes, and that the same should be done with the Saṅskṛit Koshas, which furnish the tradition regarding the derivatives. On the other hand, all accessible Saṅskṛit, Pāli and Prākṛit books and MSS., as well as the Vernacular classics ought to be read and excerpted by competent scholars, with a view to the preparation of a Dictionary of Indo-Aryan Roots. This Dictionary ought to contain, not only the roots, included in the Dhātupāṭha, together with their meanings and inflections, verified and unverified, as well with the corresponding forms of the Prakrits and Vernaculars, but also those verbs, which the grammarians have omitted, whether they are found in Vedic, Saṅskṛit, Prākṛit or Vernacular literature or speech. If the materials are arranged methodically and intelligibly, and if a good index is added, such a book would be of very considerable use to all linguists, who study any of the Indo-European languages. And if the excerpts are made with the necessary care, a portion of them can be made useful for the Saṅskṛit, Pāli and Prākṛit dictionaries of the future.

The magnitude of the undertaking would preclude the possibility of its being carried out by one or even by a small number of students. The co-operation of a great many would be required, not only of Europeans and Americans, but also of the Hindus of the modern school, who alone can furnish the materials for the very important Vernaculars. Moreover, a careful consideration of the general plan would be necessary, as well as the settlement of definite rules and instructions for the collaborators. Perhaps one of the next International Oriental Congresses will be a suitable occasion for the discussion of such a scheme, and of its details as well as of the great question of ways and means. I believe, that if the idea finds the necessary support, the appointment of a permanent international Committee will be advisable, which should supervise the preparation of the work and the indispensable preliminary labours. A small beginning has already been made with the latter by the Imperial Austrian Academy's *Series of Sources of Sanskrit Lexicography*, of which the first volume has appeared and the second, containing Hemachandra's Uṇādiganaśātra with the author's commentary, is ready for the press, while the third, the Maikhakosha with its commentary, has been undertaken by Prof. Zachariae. It is a matter of congratulation that the Council of the Société Asiatique has expressed its willingness to co-operate and has commissioned M. Finot to edit the Ajayakosha on the same principles, which Prof. Zachariae has followed in preparing the Anekārthasaṅgraha. I have hopes that the Austrian Academy will sanction the issue of some more volumes, including also some Dhātupāṭhas, *e. g.*, those belonging to Hemachandra's grammar and to the Kātantra. If Prof. Lanman, the German Oriental Society, the Asiatic Society of Bengal and other corporations or individuals publishing editions of Saṅskṛit texts would each agree to undertake a few volumes, the necessary auxiliary editions might be prepared without too great a delay and without too heavy a strain on the resources of one single body.

At the same time it would be quite feasible to begin with the excerpts from the literary works, the results of which could be published preliminarily in the *Journals* of the various Oriental Societies and in the Transactions of the Academies. The form of publication ought to be such that they could easily be used by the editor or editors of the Dictionary, and the original excerpts, done according to uniform principles, might be deposited for future reference in the libraries of the learned bodies, publishing the results. With a well considered plan, which might follow partly the lines of that, adopted for the new *Thesaurus Totius Latinitatis*, the

“ Dictionary of Indo-Aryan Roots ” might be completed within the lifetime of those among us who at present are the *madhyamavṛiddha* Sanskritists.

If the idea is ever realised and a standard book is produced, a great part of the credit will belong to Prof. Whitney. In his *Supplement*, which, in spite of my different views regarding the character of the linguistic facts handed down by the ancient Hindus and regarding various details, I value very highly and in his justly popular *Sanskrit Grammar*, the statistical method has been first applied to Sanskrit, and these two works mark a decided advance in the study of the ancient Brahmanical language.

Vienna, 31st Jan. 1894.

MISCELLANEA.

SOME REMARKS ON THE KALYANI INSCRIPTIONS.

(Continued from page 224.)

(5) Gōḷamattikanagaram.

“ Any structure built of loam, earth (Pāli *mattikā*, Skr. *mṛittikā*), brick, or stone is called [in Talaing and Burmese] *taik*. The Talaing **Taikkulā** (Takkula) and the Burmese **Kulātaik** is the correct rendering of Gōḷamattikā. In old Talaing manuscripts the Pāli name is written Gōḷamattikā, and in modern manuscripts Gulā-mattika and Kulāmattikā. The Talaing equivalents are Taikgōlā and, by a natural assimilation of *g* to *k*, Taikkōlā, which changed in course of time to Taikkulā.”¹

The ruins of Taikkulā are still extant between Ayetbèma and Kinywā in the Bilin township of the Shwégyn district.

“ Though the seashore is now about 12 miles to the west, this place was still an important seaport in the 16th and 17th centuries; it is marked on the map of Prof. Lassen as **Tak-kala**, but erroneously placed a few miles north of Tavoy. Cables, ropes, and other vestiges of sea-going vessels are still frequently dug up about Taikkulā.”²

The subject of the identification of the Takōla of Ptolemy and the Kalah of Arabian Geographers is discussed by Forchhammer at pages 12-16, and at pages 198 and 199 of McCrindle's *Ancient India Described by Ptolemy*.

If the evidence afforded by the Kalyāni Inscriptions can be relied on, the settlement in Suvannabhūmi was apparently colonized from Bengal by the Gōlas, = Gaudas, during one of the struggles for supremacy between Buddhism and Brahmanism, and possibly Jainism also.

(6) The Stone at Gōḷamattikanagaram.

Ante, Vol. XXI. p. 17, it is stated that when Sōna and Uttara conquered the *rakkhasas* at Gōḷamattikanagara, images of *rakkhasas* were put

¹ Forchhammer's *Notes on the Early History and Geography of British Burma. II.—The First Buddhist*

on children as protective charms. These charms are stated in the text to have been inscribed *bhujē vā paṇṇē vā*, and I have translated this “ on armlets, wristlets and leaves.” I was misled by the Burmese version, and the allusion is evidently to the *bhūrjapatra*, the palm-leaf MS. (the *bhōj-patr* of modern India) of modern and mediæval times, whatever it may have been originally.

It is further stated that the image of the **Rakkhasi** was engraved on a stone placed “ on the top of a hill to the North-East of the town.” “ *Tam rūpam yav' ajjatand dissati*, this image is to be seen to this day” says the inscription in 1476 A. D.

A stone answering this description is reported still to exist. Forchhammer says, *Notes on the Early History and Geography of British Burma, II.* page 10:—“ Of the town nothing remains now except traces of brick walls and the stone image alluded to in the text taken from the Kalyāni Inscriptions. It is now lying half buried underground, near a small tank to the south of the Kumārachēti, and consists of a huge, phantastically-shaped boulder, similar in appearance to that strange freak of nature, the supposed lost species of *megatherium* preserved in the public garden at Prome.”

(7) The Pestilence in Rāmaññadēsa.

After the appearance of Sōna and Uttara there is reference (*ante*, Vol. XXII. p. 17) to an *ahivātarōga*, which afflicted Rāmaññadēsa. This word is rendered by “ pestilence ” in translating the *Mahāvagga*, I. 50. See *Sacred Books of the East*, Vol. XIII. p. 204.

The pestilence referred to might well have been the result of the drying up of the deltaic lands of Rāmaññadēsa, such as has been witnessed in our own time in Lower Bengal.

(8) The Seven Kings.

After the pestilence mentioned in the last note **Rāmaññadēsa** “ was conquered by the armies

Mission to Suvannabhūmi, page 9.

² *Op. cit.* p. 7.

of the seven Kings" (*sattarâjasēndyabhi-bhātattā*).³

The seven kings alluded to here appear to refer to the autochthonous tribes inhabiting the valley of the Sittang and Salween rivers before the advent of the Talaings, such as the Taungbûs, Karens, and Yabêns, remnants of whom are still found scattered in what was once the Talaing Kingdom; or to the Cambodian Princes whose power was paramount in Indo-China between the 6th and 7th centuries A. D.

Forchhammer, however, says, *Notes on the Early Hist. of British Burma*, II. p. 10:—"The Taungthûs, still numerous about Ayeththèma and Thatôn, claim the region between the mouths of the Sittang and the Salween rivers as their original home, from which they were driven, according to their traditions, by the Talaings. The Taungthûs were divided into seven clans. I have little doubt that by the *sattarâjasēnāya* of the Kalyāṇi Inscriptions, the seven clan chiefs of the Taungthûs are meant, who harassed the Talaings by their constant inroads. This must have happened in the 9th or 10th century after Christ, prior to the conquest of Thatôn by the Burmese King Anawratha. After the rise of Wāgarû, king of Martaban, at the close of the 13th century, the main body of Taungthûs, being conquered by the Talaings, left the country. Three clans (I owe this information to Dr. Cushing) went towards the north and the other four clans towards the north-east (Shân and Laos States). They appear to have been the cultivators of the soil from time immemorial, for in the Talaing law-books the word *Khēttiya* (*Kshētra*), which, in the *Dhammathāts*, is erroneously often treated as a synonym of *Khattiya* (*Kshatriya*) of the Hindu *Dharmaśāstras*, and 'taken in the sense of tillers of the soil,' is always translated by 'Taungthus'."

For the Taungbûs see my remarks, *ante*, Vol. XXI. p. 379 ff.

(9) Eras and Reckoning.

The years of Sakkarāj (*Ḍetkayit*, the 'Vulgar Era' of the Burmese) throughout the inscriptions are expressed by means of mnemonic words,⁴ the latter being written in the reverse order.

The following list contains the words most commonly used in this connexion:—

Cipher—*kha*; *suñña* (void), *nabha* (the sky).

³ *Ante*, Vol. XXII. p. 17.

⁴ See Burnell's *Elements of South-Indian Palæography*, pages 58 and 59.

One—*rûpa* (form).

Two—*dô* (or *dvê*); *chamma* (there being two kinds of skins); *yama* (a couple).

Three—*sikhi* (there being three kinds of fires, namely, of *lobha* or *râga*, *dôsa*, and *môha*).

Four—*bêda* (the number of *Vêdas* being four).

Five—*pâna* (there being five kinds of intoxicants).

Six—*rasa* (there being six different kinds of tastes).

Seven—*muni* (there being seven kinds of sages).

Eight—*nâga* (there being eight kinds of *nâgas*).

Nine—*rudhâ* (there being nine kinds of *samâpattis*: five *rûpajjhâna*, and four *arûpajjhâna*).⁵

Two eras, both of exotic origin, are in use among the Burmese:—the era of Religion, or Anno Buddhæ, reckoned by the Burmans from 544 B. C., and the Vulgar era, or Sakkarāj.

The Burmans would derive Sakkarāj from Sakka or Sakra, the Recording Angel of Buddhism, and *râjâ*, a king; because, according to them, the era was inaugurated by the king of the *dêvas*. In ancient books and inscriptions, however, the word is found written Sakarāj, which is more consonant with its true etymology from Sakarājâ. It is in fact a form of the Saka era of India, and is found in use in most of the Indo-Chinese countries and in Java, being reckoned properly from Monday, 14th March 78, A. D. (Julian era).

The earliest era used in Burma seems to have been the Era of Religion, reckoned as above; but, according to the Burmese, this era was abolished by Samundari, King of Prome or Srikshêtra, in Anno Buddhæ 624, and a new era was established in its own second year, thus wiping out 622 years of the Era of Religion. Hence the era established by King Samundari had the name of the Dôdôrasa Era applied to it.

It will be thus seen that the Dôdôrasa Era of King Samundari reckons from 78 A. D., that is, from the Saka Era of India. The correspondence of the beginning of this era in India and Burma, and of its very appellation, and the existence of architectural remains in Prome which resemble those of Upper India, are convincing proofs, to my mind, that there was frequent intercourse between India and Prome in

⁵ [Compare Natesa Sastri's slang mnemonic numerals now used in South India, *ante*, p. 49 f. — Ed.]

the first century after Christ, when the latter was a seaport, and that Indian influence was predominant in the Irrawaddy Valley.

But the Burmese and Indo-Chinese generally reckon, and have for centuries reckoned, the Sakkaráj from 638 A. D., adding, as they say, 622 + 560 to the Anno Buddhæ to arrive at it. That is, to convert a year Anno Buddhæ into a year Sakkaráj, the numbers 622 and 560 must be added to the former. How the number 622 was arrived at, we have already seen, and the next puzzle is to find out why 560 has also to be added.

Besides the name Sakkaráj, or Detkayit, the name Khachhapañcha is applied to the Era which commences with 638 A. D., and the Burmese records are, so far as I know, silent as to the reasons for its introduction. For the matter of that they are silent as to the causes that led to the adoption of the Saka era of 78 A. D.

But there is evidence to shew that the new Sakkaráj, or Era of 638 A. D., is of Chinese origin. Forbes, *Languages of Further India*, p. 26 f., talks of the "singular fact that all the nations of Ultra-India, although deriving their religion, their civilization and their literature from India, have not adopted any of the Indian Eras, but have borrowed from China." He then goes on to quote from Garnier:

"Les relations établies par les Thang avec les contrées du midi avaient propagé sans aucun doute les connaissances astronomiques et le calendrier Chinois, et c'est là peut-être l'origine de l'ère qui est aujourd'hui la seule employée à Siam (Cambodge), au Laos, et en Birmanie, et qui commence à l'an 638. Cassini a démontré en effet que le point de départ de cette ère était purement astronomique. Le 21 Mars 638 la nouvelle lune coïncida avec l'entrée du soleil dans le premier signe du zodiaque et produisit une éclipse importante."

As to the travels of the Era from China to Burma, they can be accounted for thus. The Annamese, who became subject to China as long ago as the year 221 B. C. under the Emperor Hwangti, passed it on to their neighbours, the Cambodians, whose empire extended in the early centuries of the Christian era, prior to their conquest by the Siamese (1351-1374 A. D.), as far as the shores of the Gulf of Martaban. Traces of their influence and civilization are still to be found in the painting, sculpture and architecture of Burma.

To convert the present Sakkaráj into years A. D., it is simply necessary to add 638; thus 1255 + 638 = 1893. The year 1893 A. D. = the year 1255 B. E. (Burmese Era). According to the Burmans the number 1255 is arrived at thus:—

1255 years Sakkaráj.
560 years Dódórasa.
622 years A. B.

2437 the present year A. B.

Subtract 1893 (years A. D.) from 2437 (years A. B.), and 544 B. C. is arrived at as the commencement of the Era of Religion.

It will, however, be perceived that there is nothing Indian about the Sakkaráj of the modern Burmese, except its name and the traditions connected with it.

(10) Anuruddha or Anòrat'azò.

Anuruddha and its Burmanized forms, Anòrat'á and Anòrat'azò, are the names of the hero-king who reigned at Pagàn about the beginning of the eleventh century A. D.

His conquest of Thatón in 1057 A. D., is thus described by Phayre, *History of Burma*, page 37:—"The king now desired to possess the Buddhist Scriptures, the *Tripitaka*. He knew that those precious volumes existed at Thahtun (Thatón). He sent an ambassador of high rank to Manuhá, the king of that city, to ask for a copy of the holy books. The king answered haughtily that he would give nothing. Anòrahtá (Anòrat'á), with a sudden fierceness, altogether opposed to the spirit of the religion which he had embraced, determined to punish what he medded an affront. He collected a large army and went down the Iráwadi. The king of Thahtun had no means of meeting the invader in the field, but the city was well defended by a wall. After a long siege the citizens were reduced by famine and the city was surrendered. King Manuhá, his wives and children, were carried away captive to Pugàn. The city was utterly destroyed. Nobles and artificers, holy relics and sacred books, golden images and treasures of all kinds were carried off; and from that time the country of Pegu became for more than two centuries subject to Burma. As a fit sequence to such a war the unhappy Manuhá, his whole family, and the high-born captives were thrust down to the lowest depth of woe by being made pagoda slaves."

During the three centuries⁶ that preceded the accession of Anòrat'á, Buddhism was expelled

⁶ [But see *ante*, Vol. XXII. p. 353 ff., as to the travels of Dīpañkara in Lower Burma in the tenth century A. D. — ED.]

from India, and its votaries found a refuge in the neighbouring countries, namely, Tibet, China, the Malay Archipelago, Indo-China, and Ceylon. To this fact may, perhaps, be attributed the religious and architectural activity manifested at Pagàn at the beginning of the eleventh century, and the preparedness of the Burmans to assimilate the civilization of the Talaings transplanted through Anòrat'á's conquest.

However, it has hitherto been the fashion⁷ to represent Anòrat'á as the leader of a barbarian horde, who swept down upon Thatôn, and from thence carried away captive its king, Manuhá, together with "five elephant-loads of Buddhist Scriptures and five hundred Buddhist priests;" and that it was during his reign that the Burmans received their religion, letters, and other elements of civilization from the Talaings. Such statements do not appear to be warranted by the evidence afforded by the following considerations relating to this period:—

(a) The tract of country extending from Toungoo to Mandalay was colonised under feudal tenure in order to prevent the recurrence of the constant raids from the neighbouring Shân hills; and, with a view to attract population, the irrigation-works, which have been a source of wealth and prosperity to later generations, were constructed. A similar cordon of towns and villages was also formed on the Northern frontier to safeguard against aggressions from the Shân Kingdom of Pông. Coupled with these facts was that of the subjection of the Talaings to Burmese rule for over two centuries. These circumstances appear to indicate that the Burmans of that period were possessed of the elements of civilization and were acquainted with statesmanship, the methods of good government, and the arts of settled life.

(b) A debased form of Buddhism, which was probably introduced from Northern India, existed at Pagàn. Its teachers, called *Aris*, were not strict observers of their vow of celibacy; and it is expressly recorded in Native histories that they had written records of their doctrines, the basis of which was that sin could be expiated by the recitation of certain hymns.

⁷ Compare Forchhammer's *Jardine Prize Essay*, p. 4:—

"We shall in vain explore the reputed sites of ancient Burmese capitals for any architectural remains, antedating the rise of Anawrahta, which can be traced to Burmans. The conquest of Anawrahta inaugurated the career of the Mrammas or Burmans as a historical nation.

"Nor did they, prior to this event, possess an alphabet, much less a literature. Their most ancient inscrip-

The sacred language of Buddhism at the time of its introduction was Sanskrit, and not Páli. This is abundantly clear from the terra-cotta tablets bearing Sanskrit legends found at Tagaung, Pagàn, and Prome, from the preference shewn for the Sanskrit form of certain words, as noticed by Fausböll and Trenckner, in the Buddhistic books of Burma, and from the existence in the Burmese language of words importing terms in religion, mythology, science, and social life, which are derived directly from Sanskrit.⁸

(c) It is expressly recorded in the *Maháyá-záwin* that Anòrat'á and Manuhá had inscriptions erected at the pagodas built by them, and that the Buddhist scriptures, which were in the Mun or Talaing character, were, by Anòrat'á's command, transcribed in the Burmese character at Pagàn. Inscriptions of the 11th and 12th centuries have been found at Pagàn, whose palæographical development is clearly traceable to the Indo-Páli alphabet of Kanishka (*vide* Cunningham's *Corpus Inscriptionum Indicarum*, Plate XXVII.), and not to the South-Indian alphabet of the Eastern Chálukya dynasty of Kalinga (*vide* Burnell's *Elements of South-Indian Palæography*, Plate IV.) from which the Talaing alphabet was undoubtedly derived.

(d) The Shwézigôn and several other pagodas were built by Anòrat'á, who enshrined in them the relics obtained by demolishing certain religious edifices in Arakan, Prome, and Hânḅawadi. The sudden outburst of architectural energy, which followed Anòrat'á's conquest of Thatôn, and which covered the Upper Valley of the Iráwad with pagodas and other religious buildings, could not have been possible unless the Burmans of that period had reached a certain stage in the scale of civilization.

It is to be hoped that further researches, both historical and antiquarian, will bring to light the social, intellectual, moral, and religious condition of the Burmans on the eve of their conquest of Thatôn in the 11th century. For the present, however, the available materials are either scanty or unreliable.

According to the Kalyáni Inscriptions, the period extending from the establishment of

tions are not older than six centuries and display the art of writing in its infancy." [This last statement is at any rate wrong. *Vide ante*, p. 167, footnote 7: Cunningham's *Mahabodhi*, p. 75. — Ed.]

⁸ See the discussion on Sanskrit words in the Burmese Language ending with Mr. Houghton's "Rejoinder," *ante*, p. 165ff. *Pace* Mr. Houghton, I still hold to my original opinion.

Buddhism to the reign of Manuhá, — a period extending over thirteen centuries, — “the power of Rámaññadésa declined, because civil dissensions arose and the extensive country was broken up into separate principalities, because the people suffered from famine and pestilence, and because, to the detriment of the propagation of the excellent religion, the country was conquered by the armies of the seven kings.”

This very rapid *rèsumè*, amounting practically to silence, is thus explained by Forchhammer, *Jardine Prize Essay*, page 25 f.:—“From the 6th to the 11th centuries the political history of the Talaings is a blank.⁹ During this period the ancient kingdom of Khmêr or Camboja attained to its fullest power; it extended from the Gulf of Martaban to Tonquin. The kings, who ruled over Khmêr from the year 548 A. D. to the 11th century, favoured Brahmanism to the almost total exclusion and suppression of Buddhism. The splendid ruins of Khmêr date from this period; the temples are dedicated to Siva and Vishnu; the inscriptions are written in Sañskrit. Camboja is the ‘great kingdom of Zabej’ of Arabian geographers, which, in the eighth and ninth centuries, extended also over the groups of islands south and west of Malacca, including Borneo, Java, and Sumatra; Kala (Gojanagara), north of Thatôn, was then an important sea harbour, and according to Abuzaid and Kazwinî, an Indian town, subject at that time (9th century) to the king of Camboja. The country of the Talaings was then, no doubt, also a dependency of the same kingdom, and the silence of their records during that period is fully explained thereby. They mention, however, the struggle for ascendancy between Brahmanism and Buddhism; the latter prevailed, chiefly because the maritime provinces of Burma became a place of refuge to a great number of Buddhist fugitives from India.”

In this connexion it may be noted that, in order to comprehend accurately the history of Burma, the history of Indo-China should be studied as a whole.

(11) **Sirisañghabôdhi-Parakkamabâhurâja.**

These inscriptions are so full of dates relating to the doings of the Talaing emissaries to the Court of the Sinhalese kings that they should go far towards establishing the still doubtful chronology of the line.

⁹ [Chiefly, I think, for the same reason that the history of the same centuries was blank for so long in India, — viz., the very numerous Talaing inscriptions have not yet been deciphered and read. — Ed.]

¹⁰ [Mr. Bell, *Arch. Survey of Ceylon, Report on the*

Parakkamabâhu is placed usually in 1153-1186 A. D. See App. XI. p. lxvi. to Turnour’s *Mahâwanso*: and Tennent’s *Ceylon*, Vol. I. p. 407.¹⁰

(12) **Narapatijayasûra or Narapatisîbû.**

King Narapatijayasûra, or Narapatisîbû, was the seventh king of Pagàn after Anòratâ and reigned for thirty-seven years, from 1174 to 1211 A. D. He built the Gôdôpalin and Chûlâmañi Pagodas at Pagàn, besides many other religious edifices in various parts of his kingdom. His reign is also memorable in the annals of Burma because of the communications with Ceylon. His own preceptor, Uttarâjivamahâthêra, visited that island, where one of the preceptor’s disciples, Chapaça, a native of Bassein, received *upasampadâ* ordination and remained for ten years. Chapaça returned to Pagàn, accompanied by four other *mahâthêras*, namely,—

- (1) Sivali, of Tâmalitthi, *i. e.*, Tamlûk;
- (2) Tâmalinda, son of the king of Kambôja which may perhaps, in this instance, be identified with one of the Shân States;
- (3) Ânanda, a native of Kîñchipura, which is probably the well known Kâñchipura, or Conjeveram;
- (4) Râhula, of Lankâdîpa, *i. e.*, Ceylon.

The advent of these priests, and their subsequent disagreements among themselves, heralded the existence of religious schisms in Burma.

The apostolical succession of Uttarâjivamahâ, thêra, mentioned *ante*, Vol. XXII. p. 17, is interesting, as it bears testimony to the early intercourse between Thatôn and Magadha and to the fact that the Talaing priests of those days were renowned for their piety and learning.

It may be noted by the way that Kappungana-gara is locally identified with Kabaing, a small village a few miles to the south-west of Rangoon, and that Sudhammanagara is a classical name of Thatôn.

The reign of Narapatisîbû is also memorable in Burmese history, for the high culture of the Burmese poetry of the period, and four, in Burma, immortal verses are attributed to Anantasûriya on the eve of his execution in this reign: — *vide Mahâyâzawindôgyi*, Vol. I. page 357.

TAW SEIN-KO.

Kégalla District, 1892, p. vii. wishes to put forward the date of Parakkamabâhu (Parâkrâma Bâhu) to 1164 A. D. He suggests various other alterations in dates, and tells me that the Kalyâñi Inscriptions have supported his views. — Ed.]

THE HEMP PLANT IN SANSKRIT AND HINDI LITERATURE.

A search through all the Sanskrit and Hindi books accessible to me, has resulted in the following notes on the references to the hemp plant occurring in the literatures of those languages.

The hemp plant is met with in Sanskrit and Hindi literature under various names. The principal are — (1) *Bhaṅga*. (2) *Indrasana*. (3) *Vijaya* or *Jaya*. The earliest mention of the word *ganja*, which I have noted, is dated about the year 1300 A. D.

Whenever the word *vijayā* is used, it is doubtful whether the hemp plant is meant or the yellow myrobolan, as the word means both. The name *bhaṅga* occurs in the *Atharvaveda*, say, B. C. 1400. The hemp plant is there mentioned simply as a sacred grass. Pāṇini who flourished, say, B. C. 300, mentions the pollen of the hemp flower (*bhaṅgā*). In the commencement of the sixth century A. D. we find the first mention of *vijayā* which I have noted. It is a sacred grass, and probably means, in this instance, the hemp plant. The first mention of *bhaṅga* as a medicine, which I have noted, is in the work of Suśruta, before the eighth century A. D., where it is called an antiphlegmatic. During the next four centuries *bhaṅgā* (feminine) frequently occurs, in native Sanskrit dictionaries, in the sense of hemp plant. In the tenth century the intoxicating nature of *bhaṅg* seems to have been known: and the name *Indrasana*, Indra's food, first appears, so far as I know, in literature. Its intoxicating power was certainly known in the beginning of the fourteenth century. In a play written in the beginning of the sixteenth century it is mentioned as being consumed by *jōgīs* (Śaiva mendicants). It is there named "Indra's food." In later medical works it is frequently mentioned under various names. Below will be found a more detailed account of the passages, in which I have noted the use of the Indian hemp. I may add that I have not traced in literature any difference between the uses of the word *ganjā* and of the word *bhaṅga*, though modern *kavirājas* tell me that they are distinct plants.

In the *Atharvaveda* (cir. 1400 B. C.) the *bhaṅg* plant is mentioned (11, 6, 15) once:—"We tell of the five kingdoms of herbs headed by Sōma; may it, and *kūśa* grass, and *bhaṅga* and barley, and the herb *saha*, release us from anxiety." Here reference is evidently made to the offering of these herbs in oblations.

The grammarian Pāṇini (cir. B. C. 300) mentions (5, 2, 29) *bhaṅgākāṭa*, the pollen of the hemp

flower, as one of his examples. The fact that the pollen of this special flower was quoted is worth noting.

Varāhamihira (A. D. 504), in his *Bṛihatsamhitā* (XLVIII. 39), mentions *vijayā* as used with other grasses, in the rites of the Pushya bathing festival. *Vijayā* in this passage certainly means some plant or other. The word may mean either the Indian hemp plant, or be a synonym of *haritakti* (the yellow myrobolan) Dr. Hearnle informs me that in the oldest medical works the word is explained by commentators in the latter sense. It is doubtful, however, what meaning we are to adopt, and the word may mean the hemp-plant *bhaṅga*. In the passage from the *Atharvaveda* already quoted, amongst the five plants specially honoured as oblations, *bhaṅga* is closely connected with the herb *saha*. So also, in the *Bṛihatsamhitā*, *vijayā* is mentioned as one of a long list of plants to be used in the offering, and the very next plant mentioned is *sahā*, which is apparently the same as *saha*. This would encourage the theory that the *vijayā* of the *Bṛihatsamhitā* was more probably the same as the *bhaṅga* of the *Atharvaveda*.

In Suśruta who flourished before the eighth century (*Ut.* XI. 3), *bhaṅga* is recommended together with a number of other drugs as an antiphlegmatic. *Vijayā* is mentioned in the same work as a remedy for catarrh accompanied by diarrhoea (*Ut.* XXIV. 20) and (*Ut.* 39, p. 415, 20) as an ingredient in a prescription for fever arising from an excess of bile and phlegm. In these two passages, however, *vijayā* is probably an equivalent of *haritakti*, the yellow myrobolan, and does not mean hemp.

In the various *kōshas* or dictionaries, *bhaṅgā* is frequently mentioned as meaning the hemp plant. Thus,—(1) *Amarakōsha*,¹ 2, 9, 20; (2) *Trikāṇḍaśeṣha*,² 3, 364; (3) Hēmachandra's *Anekārthakōsha*,³ 2, 37; (4) Hēmachandra's *Abhidhānacin-tāmani*, 1179. The *Sārasundarī* (date not known to me), a commentary on the *Amarakōsha* mentioned above, by Mathurēśa, and quoted in the *Śabdakalpadruma*, mentions that the seed of the *bhaṅgā* plant is the size of that of millet (*kalāya*).

Chakrapānidatta is said to have flourished under Nayapāla, a prince who reigned in the eleventh century A. D. In his *Śabdachandrikā*, a medical vocabulary, he gives the following Sanskrit names for *bhaṅg*:—(1) *Vijayā* (victorious), (2) *Trailōkyavijayā* (victorious in the three worlds), (3) *Bhaṅgā*, (4) *Indrasāna* (Indra's food),

¹ Cir. A. D. 500.

² Tenth or eleventh century.

³ Twelfth century.

(5) *Jayā* (victorious). These names seem to shew that its use as an intoxicant was then known.

The *Rājanighanṭu* of *Narahari Paṇḍita* (A. D. 1300) adds the following names to those given by *Chakrapānidatta* in the *Śabdachandrikā* above mentioned:—(6) *Virapattra* (hero-leaved or the leaf of heroes), (7) *Gañjā*, (8) *Chapalā* (the light-hearted), (9) *Ajayā* (the unconquered), (10) *Anandā* (the joyful), (11) *Harshinī* (the rejoicer). He adds that the plant possesses the following qualities:—(1) *kaṭvta* (acridity); (2) *kashāyatva* (astringency); (3) *ushṇatva* (heat); (4) *tiktatva* (pungency); (5) *vātakaphāpāhatva* (removing wind and phlegm); (6) *saṅgrāhitva* (astringency); (7) *vākpradātva* (speech-giving); (8) *balyatva* (strength-giving); (9) *mōdhākāritva* (inspiring of mental power); (10) *śrēśṭhādīpa-natva* (the property of a most excellent excitant).

The *Śārngadhara-saṅgīhita*, a medical work by *Śārngadhara*, the date of which is unknown, but which must have been compiled during the Muhammadan period of Indian History (say A. D. 1500), specially mentions (1, 4, 19),⁴ *bhaṅga* as an excitant (*vyavdyin*). In the same passage it mentions opium.

The *Dhūrtasamāgama*, or "Rogues' Congress," is the name of an amusing, if coarsely written, farce of about the year 1500 A. D., the author of which was one *Jyōtirīśa*. In the second act two *Saiva* mendicants come before an unjust judge, and demand a decision on a quarrel which they have about a nymph of the *bāzdr*. The judge demands payment of a deposit before he will give any opinion. One of the litigants says:—"Here is my *gañja* bag; let it be accepted as a deposit." The judge (*taking it pompously, and then smelling it greedily*) says:—"Let me try what it is like (*takes a pinch*). Ah! I have just now got by the merest chance some *gañja* which is soporific and corrects derangements of the humours, which produces a healthy appetite, sharpens the wits, and acts as an aphrodisiac." The word used for *gañja* in the above is *Indrāśana* (Indra's food).

The *Bhāsvaprakāśa*, another medical work written by *Bhavadēvamisra* (cir. A. D. 1600)⁵ has as follows:—

*Bhaṅgā gañjā mātulānt
mādinī vijayā jayā |
Bhaṅgā kaphahartī tiktā
grāhinī pāchānt laghuk |
Tikshnō'shnā pittalā mōha-
māda-vāg-vahni-vardhinī ||*

⁴ I quote the MS. in the Library of the Asiatic Society of Bengal.

⁵ According to *Dutt* "not before 1535 A. D."

"*Bhaṅga* is also called *gañjā*, *mātulānt*, *mādinī* (the intoxicating), *vijayā* (the victorious) and *jayā* (the victorious). It is antiphlegmatic, pungent, astringent, digestive, easy of digestion, acid, bile-affecting; and increases infatuation, intoxication, the power of the voice, and the digestive faculty."

The *Rājavallabha*, a *Materia Medica* by *Narayanadāsa-kavirāja*, the date of which I do not know, but which is quoted in the *Śabdakalpadruma*, and is believed to be ancient (? 17th century), has the following:—

*Śakrā'sanaṁ tu tikshnō'shṇaṁ
mōha-kṛit kushṭha-nāsanam |
Bala-mēdhā'gni-kṛit ślēśma-
dōsha-hdri rasdyanam ||
Jātā mandara-manthandj jala-nidhau
piyūsha-rūpā purā |
Trāilōkyē vijaya-pradē 'ti vijayā
śrī-dēvarāja priyā ||
Lōkādānī hita-kāmyayā kshiti-talā
prāptā naraiḥ kāmādā ||
Sarvā-tānka-vināśa-harsha-janant
yaiḥ sēvītā sarvādā ||*

"Indra's food (*i. e.*, *gañja*) is acid, produces infatuation, and destroys leprosy. It creates vital energy, the mental powers and internal heat, corrects irregularities of the phlegmatic humour, and is an *elisir vite*. It was originally produced, like nectar, from the ocean by the churning with Mount Mandara,⁶ and inasmuch as it gives victory in the three worlds, it, the delight of the king of the gods, is called *vijayā*, the victorious. This desire-fulfilling drug was obtained by men on the earth, through desire for the welfare of all people. To those who regularly use it, it begets joy and destroys every anxiety."

The *Rasapradīpa*, a work the date of which is unknown to me, and which is quoted in the *Śabdakalpadruma*, mentions *jayā* as a remedy for indigestion:—

*Kshātrāyānī sāttagandhau
panchakōlam idam śubham |
Sarvāt tulyā jayā bhṛishṭā
tad-ardhā śigrujā jāṭā ||*

"Natron saltpetre and borax, mercury and sulphur, and the prosperous five spices (long pepper, its root, *piper chaba*, another pepper, and dry ginger). To these add an equal amount of parched *jayā* and half of that amount of horse-radish (*mōringa*) and *jaṭā*."⁷ It is not certain whether *jayā* here means *bhaṅg* or *haritaki* (yellow myrobolan). The word has both significa-

⁶ Nectar was produced in this fashion.

⁷ The names of several plants; I do not know which is meant here.

tions. The latter, perhaps, suits the formula best.

In the *Rasaratna-samuchchaya*, a work written in the south of India, *jayā* is classified as a semi-poison,—

*Lāṅgālī vishamushtīś cha
karavīrō jayā tathā |
Tilakah kanakō 'rkaś cha
vargō hy upavishātṃakah ||*

"*Lāṅgālī*,⁸ *Vanguiera spinosa*, the root of the Fragrant Oleander, *jayā*, *Symplocos racemosa*, *kanaka*⁹ and *āk* (a kind of *Euphorbia*), are semi-poisonous."

Bhaṅg is frequently mentioned by vernacular poets. The oldest instance with which I am acquainted is the well-known hymn by Vidyapati Thākūr (1400 A. D.) in which he calls Śiva "Digambara bhaṅga" in reference to his habit of consuming that drug. According to an old Hindī poem, on which I cannot now lay my hands, Śiva himself brought down the *bhaṅg* plant from the Himālayas and gave it to mankind. *Jōgīs* are well-known consumers of *bhaṅg* and *gāñjā* and they are worshippers of Śiva.

In folk-songs, *gāñjā* or *bhaṅg* (with or without

opium) is the invariable drink of heroes before performing any great feat. At the village of Bauri in Gayā there is a huge hollow stone, which is said to be the bowl in which the famous hero Lōrik mixed his *gāñjā*. Lōrik was a very valiant general and is the hero of numerous folk-songs. The epic poem of Ālhā and Rōdal, of uncertain date, but undoubtedly based on very old materials (the heroes lived in the twelfth century A. D.), contains numerous references to *gāñjā* as a drink of warriors. For instance, the commencement of the canto dealing with Ālhā's marriage describes the pestle and mortar with which the *gāñjā* was prepared, the amount of intoxicating drink prepared from it (it is called *sabzi*) and the amount of opium (an absurdly exaggerated quantity) given to each warrior in his court.

That the consumption of *bhaṅg* is not considered disreputable among Rājputs may be gathered from the fact that A jabēs, who was court poet to the well-known Mahārāja Bishwanāth Singh of Rīwā, wrote a poem praising *bhaṅg* and comparing *siddhi* (a preparation of the drug) to the "success" which attends the worshipper of "Hari." Here there is an elaborate series of puns. The word *siddhi* means literally "success," and *hari* means not only the god Hari, but also *bhaṅg*.¹⁰

NOTES AND QUERIES.

DEMONOLATRY AMONG THE KACHINS.

The following characteristic and instructive note is taken from the diary of a native township officer of the Bhamo District, kindly forwarded to me by Mr. Thirkell White, C.I.E., Commissioner of the Northern Division, Upper Burma.

Maung P'ô T'un, Myô, bûgyi (village headman) states:—"One day, east of Manyà, in the valley of the Nānhû Chaung (River), near the source of the river and situated in the jungle, there is a place known as the Nagā-yōk (Snake-image). There is a painted dragon there curled round a rock, the head being formed out of a slab thereof. It is not known whether the dragon-image got there of itself or how, and there is no inscription of any sort. I visited it five days ago (October, 1893) when at Kyû Saing, whence the image is situated about half a day's journey to the eastwards, and off the main road. There is a narrow path leading to it, and the Kachins go near it to fish. The rock stands out from the bed of the Nānhû

Chaung. I cannot say that the dragon is man's handy-work. I should doubt it, as no one could paint a dragon in such a position.

Also on the road back to Manyà from Kyû Saing there is a pagoda called Kaingbōnyān. This has a curious rock at its base, and the Kachins say that in Tabauṅ-lābyi and lāzān¹ it bears two kinds of flowers, green and red!"

R. C. TEMPLE.

A BURMESE LOVE-SONG.

The following is a love-song popular in Burma and much admired for its depth of meaning, which, however, is quite lost in any rendering that might be made of it. It details the love of Mē K'in for her absent Maung Pē, whom she suspects of enjoying himself with another damsel, after the fashion of Burmese youth.

*P'ô-ma-sōng ch'ōng-lwá 'lit-pá lô !
Chōng lô nga k'etô k'uô wè !*

⁸ The names of several plants, — *Jussiaea repens*, *Hemionitis cordifolia*, *Rubia munjista*, *Hečysarum lago-podioides*.

⁹ Said by a *karivāja* to mean *dhatūrā*.

¹⁰ [The above very valuable notes formed part of Dr. Grierson's evidence before the Hemp-drugs Commission, 1893-4. — ED.]

¹ [I. e., full and new moon of Phālguna. — ED.]

B'ân kapit pya-du lè hmá
 Shu-bé-dè ma mwé.
 5 Pá-ya-ŕá: yadet ná ngè;
 Ta yet wè ch'á: b'á, Maung. Pé, !
 Hó ta-myó t'á-ní hmá
 Yá yí ngè pyò-bé, !
 Ná-ñá-dò p'ò twé, lô,
 10 Swé ta-mé, bak'in !
 Hân-myé hmá sán né tin, -'nain-b'á, !
 Pyàn-wé, k'win, k'ò-bá pyàn-jin !
 Naung kun 'mò sabè-byin hmá
 Mè K'in-ŕá sèk 'nin, !
 15 S'è chék lô, ma pyé-bá-'naing
 Wè b'ò, yè aing !
 Shwé myet, -yí aing-ta-aing ngè.
 Naing, -ta-naing tin, -bá-ya-ŕé, !
 Lost am I as if I had lost my blanket!
 That is my condition now !
 (On my bed of sandal-wood

Lying I cannot sleep.
 5 Miserable and wretched am I;
 Worried every day, Maung Pé!
 In that new land
 Happy art thou in thy wandering!
 Thou hast taken to thyself a new match,
 10 O my dear Lord!
 Miserable I cannot remain in the land of
 Hân.¹
 Come back; I call thee! Thou shouldst come
 back!
 Thinking only of thy absence on her bed of
 jasmine,
 Mè K'in ceases not to weep!
 15 As a whirlpool ceases not to run
 Her tears fall!
 So great (is my sorrow) that my tears run into
 a lake.
 (On thy return only) I feel I could restrain
 my weeping.

BOOK-NOTICE.

COL. JACOB'S VEDANTASARA.¹

Colonel Jacob's name is a sufficient guarantee for the scholarly performance of the task which he has imposed upon himself. The work consists of the carefully edited text of Sadánanda's *Védántasára*, with Nṛisimha-sarasvatí's commentary printed at the foot of each page (pp. 1-72), followed by Rámâtírtha's workmanlike (though here and there prolix) commentary (pp. 73-165). Then we have Col. Jacob's notes (pp. 167-199), and the book ends with four Appendixes, viz., (1) Index to Quotations, (2) Index to Important Words and Phrases, (3) List of Works cited in Text and Commentaries, (4) Addenda and Corrigenda (pp. 203-215).

Dr. Ballantyne's translation of the text of the *Védántasára* has long been out of print. The

text itself was printed in Böhtlingk's *Saṅskṛit Chrestomathy* published in 1877, and incorrect editions of the commentaries have appeared at various times in India, but this is the first attempt to publish a critical edition of the text and commentaries combined.

A special feature of the volume is the care with which citations from older works are indicated and their sources identified. The two Indexes are also worthy of notice and furnish a most convenient and much wanted aid to students of Indian Philosophy. The author's notes are of great value, more particularly to Saṅskṛit scholars beginning the study of the *Védánta* system. Indeed a better introduction than this complete, well-edited, clearly printed handbook cannot well be conceived. G. A. G.

OBITUARY.

PROF. W. DWIGHT WHITNEY.

Another of the links which connect the Saṅskṛit scholarship of the present day with a former generation has snapped. Forty years ago, Prof. Whitney was one of the assistants who worked with Böhtlingk and Roth in the preparation of the great *St. Petersburg Dictionary*, and to-day his views on Saṅskṛit Grammar are known as being more advanced than those of the younger scholars

of the ninth decade of the century. He has been *Hibernior Hibernis ipsis*.

The sad intelligence of his death reached us almost simultaneously with a printed copy of his latest essay, on the *Véda* in Páṇini. He died sword in hand, as all true scholars would die, fighting with unabated vigour in the battle of the moderns against the ancients. This is not a fitting occasion for me to discuss the arguments

¹ Hanpawadt = here Rangoon.

¹ The *Védántasára* of Sadánanda with the commentaries of Nṛisimha-sarasvatí and Rámâtírtha, edited with

notes and indices by Col. G. A. Jacob, Bombay Staff Corps, Fellow of the Bombay University. Bombay, Nirṇaya-ságar Press, 8vo. Price Re. 1-8.

in his latest work. I must confess to belonging to the opposite camp, but that fact need not prevent a humble opponent from casting one more wreath on the tomb of one of the greatest Sanskrit scholars whom the Western world has known.

William Dwight Whitney was born at Northampton, Massachusetts, on the 9th of February 1827. He studied at Williams College, where he took his degree in 1845. He then spent three years as a clerk in a bank, which uncongenial occupation he gave up in 1849 to serve as assistant in the United States Geological Survey. In the autumn of the same year he went to Yale, where he continued the study of Sanskrit which he had commenced in 1848. In 1850, he visited Germany, where he spent some years in Berlin and Tübingen at the feet of Profs. Weber and Roth. It was at the latter place that he laid the foundations of that reputation for industry and accuracy which ever subsequently distinguished him. He returned to America in 1853, and in 1854 became Professor of Sanskrit at Yale, a post which he held during the remainder of his life. Shortly after his appointment he published the first volume (containing the text) of his well known edition of the Atharva Vêda, the second volume of which, comprising translation and notes, he had nearly completed at the time of his death forty years after the publication of the first. The appearance of this first volume fixed the course of Sanskrit scholarship in America. Under Whitney's tuition, and encouraged by the example of his unflagging industry, a school of Vedic students rapidly sprung up round his chair, from which have issued many valuable works, bearing the double impress of German solidity and care for minutiae, coupled with American originality and grasp of general principles. Whitney himself directed his researches to the Atharva Vêda and in due course scholars hailed with admiration and gratitude his *Atharva Vêda Prâtisâkhyâ* (1862), and, in 1881, his *Index Verborum of the Atharva Vêda*. In the interval, he had also issued an edition of the *Taittirîya Prâtisâkhyâ* in 1871.

In 1879 Prof. Whitney broke new ground by the publication of his *Sanskrit Grammar*, in which he definitely took his stand, not on the grammar as handed down by Pânini and his successors, but on the grammar as revealed by Sanskrit Literature itself. Few works have provoked so much controversy as this revolutionary challenge of the Yale Professor. Sanskrit scholars soon became divided into three camps: the extreme Pânineans, according to whom, whatever the old grammarian said was true, and whatever he had

not said was "not" grammatical "knowledge;" the extreme Whitneyites who denied that grammatical salvation could be found in the Gospel of Pânini, and that the actual usage of Sanskrit literature was the only possible guide; and the Moderates, who while not binding themselves to everything that Pânini laid down, believed that he knew more about the Sanskrit of his time than the most learned Europeans of the nineteenth century, and that till every Sanskrit text in existence had been published and analysed, it would be impossible to ascertain what the actual usage of the literary language was. Whitney's *Grammar* was thus only a grammar of the Sanskrit Literature to which Whitney had access, and nothing bears stronger testimony alike to the depth and to the wide extent of his learning, than the admirable practical completeness of this work as a whole.

Besides the above greater works Whitney had time to write several minor essays. These were subsequently collected and published in his *Language and the Study of Language* (1867), and *Oriental and Linguistic Studies* (1873-74). Like everything else that he did, these shew the same impress of perspicuity and mastery of details. He followed his own line, and not seldom was engaged in controversy, which though sometimes conducted with acrimony, was always noteworthy for fairness and a love of truth.

In subjects outside the range of Oriental scholarship, he is best known as the author of *Essentials of English Grammar*, and as Editor-in-chief of the *Century Dictionary of the English Language*.

For the past eight or nine years Prof. Whitney had been suffering from a serious disorder of the heart. His disease did not interrupt his life work, and he laboured to the end, which came at New Haven on the 7th of June, 1894.

During his busy life he received many honours. He was Honorary Member of all the great Oriental Societies, and was a member or correspondent of the Academies of Berlin, St. Petersburg, and Rome (the Lincei), and of the Institut of France. He was also a Foreign Knight of the Prussian Order "pour le mérite" for Science and Arts, filling the vacancy caused by the death of Thomas Carlyle. Many Universities conferred honorary degrees on him, and these only served as illustrations of the universal respect and affection in which this scholar, as simple-minded as he was distinguished, was held by the members of the great brotherhood of Oriental scholarship.

G. A. G.

THE BHASHA-BHUSHANA OF JAS'WANT SINGH.

EDITED AND TRANSLATED BY G. A. GRIERSON, PH.D., C.I.E.

(Continued from p. 238.)

ATHA ARTHĀLANKĀRA-NĀMA CHATURTHAḤ PRAKĀSAḤ ॥

LECTURE IV.

Ornaments of Sense.

[Rhetorical ornaments are divided into two classes, *arthālaṅkāra*, or **Ornaments of Sense**, and *śabdālaṅkāra*, or **Verbal Ornaments**.

Some ornaments partake of the nature of both classes, and are arranged under one or the other according to the predilection of the author who treats of the subject. For instance, the *Sāhitya-darpaṇa* (v. 641) treats *vakrōkti*, or Crooked Speech, as a Verbal Ornament, but the *Bhāshā-bhūshana* (v. 189) treats it as an Ornament of Sense.

Verbal Ornaments are those, such as Alliteration or Rhyme, which depend on the external form of words. **Ornaments of Sense**, such as the Simile, the Metaphor, or the Poetical Fancy, are those which essentially depend on the meaning of words, and not necessarily on their external form. The principal of these are founded on similitude, and hence the *Bhāshā-bhūshana*, like other works on rhetoric, commences this lecture by describing the *Upamā* or Simile, which is the foundation of all such ornaments.]

Text.

Upamālaṅkāra.

<i>Upamēya 'ru upamāna jaha'</i>	<i>vāchuka dharma so chāri |</i>
<i>Pūrana upamā, hīna taha'</i>	<i>luptōpamā vichāri || 44 ||</i>
<i>Ihi vidhi saba samatā milai'</i>	<i>upamā sōi jāni |</i>
<i>Śaśi sau ujjala tiya-vadana</i>	<i>pallava sē mṛidu pāṇi || 45 ||</i>
<i>Vāchaka dharma 'ru varananiya</i>	<i>hai chauthau upamāna |</i>
<i>Ekā binu, dvai binu, tīni binu</i>	<i>luptōpamā pramaṇa || 46 ||</i>
<i>Bijurī śi pañkaja-mukhī</i>	<i>kanaka-latā tiya lēkhi |</i>
<i>Vanitā rasa-śringāra kī</i>	<i>kāraṇa-mūratī pēkhi || 47 ||</i>

Translation.

The Simile.

[Cf. *Sāhitya-darpaṇa*, 647 and ff. 'A resemblance between two things, expressed by a single sentence, and unaccompanied by a contrast or difference, is termed a simile.']

A simile (*upamā*) consists of four component parts, *viz.* : —

- (1) The **Subject compared**, *upamēya* [or, *varṇaniya*].
- (2) The **Object with which Comparison is made**, *upamāna*.
- (3) The **Word implying Comparison** [*aupamyavāchin*, or] *vāchaka* (such as 'as,' 'like').
- (4) The **Common Attribute** [*sāmānya dharma*, or] *dharma*.

A Simile is **Complete** (*pūrṇōpamā*) when it has all its component parts. It is to be considered as **Incomplete** (*luptōpamā*) when (one or more) are wanting.

[Some copies omit the above verse. It is possibly not original as its contents are repeated lower down.]

In this way when you find all (four component parts) together, know it to be a (Complete) Simile, as for example : —

'The lady's face is bright as the moon, her hands are tender as a young branch.

[Here the subjects compared are, respectively, the lady's face, and her hands; the objects with which they are compared are, respectively, the moon, and a young branch: the word

implying comparison is in each case 'as' (*sau, sé*); and the common attributes are, respectively, brightness and tenderness.]

When one, two, or three of the four (*viz.*, the word implying comparison, the common attribute, the subject compared, and the object with which it is compared) is or are wanting, it is an instance of the Incomplete Simile, as for example;

(a) 'The lotus-faced lady is [slender] as a flash of lightning.'

[Here the Common Attribute, slenderness, is wanting.]

(b) 'Behold, the lady is [fair] [as] a golden jasmine.'

[Here the Common Attribute, and the Word implying Comparison are both wanting.]

(c) 'Lo, the Lady (is) [fair] [as] [love itself], (for she) is the causal image of the erotic sentiment.'

[Here the Common Attribute, the Word implying Comparison, and the Object with which the lady is compared, are all three wanting.]

[A work called the *Luptôpamâvilâsa* by Kavi Hîrâchand Kânhjî (date unknown to me) gives the following poem, containing examples of the fifteen possible kinds of a simile:—

(1) *Pûrnôpamâ*, The Complete Simile.

Gaja kâgati sî gati manda lasê, 'Thy gait appears dignified as the gait of an elephant.'

(2) *Vâchaka-luptôpamâ*. Incomplete. Wanting the word implying comparison.

Yuga jañgha ju kêra ke khambha nayê, 'Thy two thighs are fresh (or plump) [as] plantain stems.'

(3) *Dharma-luptô*, Wanting the common attribute.

Kati sôhata simhana kî kati sî, 'Thy waist appears [slender] like that of a lioness.'

(4) *Upamâna-luptô*, Wanting the object with which comparison is made.

Ibha-sâvaka sê kucha uchcha bhayê, 'Thy bosom is round like [the frontal bones of] a young elephant.'

(5) *Upamêya-luptô*, Wanting the subject compared.

Vidhu pûrana sô paramôda karê, '[Thy face] causes joy like the full moon.'

(6) *Vâchaka-dharma-luptô*, Wanting both the word implying comparison, and the common attribute.

Sruti sîpa samîpa sumukta chayê, 'Pearls adorn thine ear [delicate] [as] a pearl-oyster-shell.'

(7) *Vâchaka-upamâna-luptô*, Wanting both the word implying comparison, and the object with which comparison is made.

Musukyâni praphullita ânana mê, 'On thy face, which blossomed [like] [a flower], hath appeared a smile.'

(8) *Vâchaka-upamêya-luptô*, Wanting the word implying comparison, and the subject compared.

Sita kunda ki pâti subhâti layê, 'Thou hast displayed the beauty of [thy teeth] [like] a row of white jasmine blossoms.'

(9) *Dharma-upamâna-luptô*, Wanting the common attribute, and the object with which comparison is made.

Tiya, tô sama-tûla na prîtama kê, 'Lady, thou art not [fair] (merely) like [other ladies] to thy beloved.'

(10) *Dharma-upamêya-luptô*, Wanting the common attribute, and the subject compared.

Daî âsava-pâna samâna mayê, 'Lady, [the touch of thy lip] produced intoxication [like] drinking wine.'

(11) *Upamâna-upamêya-luptô*, Wanting both the object compared, and that to which it is compared.

Pika sí madhuri na durí chhavi té, '[Thy voice] is gentle as [the sweet notes of] the cuckoo, (though, unlike the cuckoo) thou art not devoid of beauty.'

(12) *Váchaka-dharma-upamána-luptó*, Wanting the word implying comparison, the common attribute, and the object with which comparison is made.

Tila hé ju kapóla su chitta khayé, 'A mole upon thy cheek [black] [like] [love's bowstring] ravishes (*khayé* = *kshaya*) the soul.'

(13) *Váchaka-dharma-upaméya-luptó*, Wanting the word implying comparison, the common attribute, and the subject compared.

Kadalí-dala, '[A back] [broad] [as] a plantain leaf.'

(14) *Váchaka-upamána-upaméya-luptó*, Wanting the word implying comparison, the object with which comparison is made, and the subject compared.

Áya chaḍhí dasi ké, Uta, 'On one hand, [thy hair] [like] [snakes] hath mounted (on thy head) to bite me.'

(15) *Dharma-upamána-upaméya-luptó*, 'Wanting the common attribute, the object with which comparison is made, and the subject compared.

hai ita kúra samána jayé, 'On the other hand [thy nose] is [curved] like a parrot's [beak].'

[The *Sáhitya-darpaṇa* gives also another classification of the Simile as **Direct** (*śrautī*) and **Indirect** (*árthī*). The first is a simile in which the comparison is suggested by such words as *iva*, *jimi*, *jau*, *lau*, and the like, all answering to the English word 'as.' A simile is indirect when such words as *túlá* 'equal to,' *sarisa* 'like' are employed.]

[A **Simile** differs from a **Metaphor** (*rúpaka*) (vv. 55-58), in that, in the latter, the resemblance is suggested, not expressed. Thus, — 'He sprang on them like a lion' is a Simile, but 'the lion (*i. e.*, the hero) sprang upon them' is a Metaphor, the resemblance being suggested and not distinctly expressed. In a metaphor, too, the resemblance is suggested as an embellishment (or the reverse), while in the simile, the two things compared are said to be equal.

A **Simile** differs from the **Poetical Fancy** (*utpréksá*) (vv. 70, 71), because, in the latter, the subject of the figure is fancied as acting in the character of the object, and not merely as resembling it. Thus — 'He sprang upon them as though he were a lion' is a Poetical Fancy.

It differs from the figure of **Contrast** (*vyatiréka*) (v. 92), in that, in the latter, the difference is also expressed. Thus an example of Contrast is — 'He sprang on them like a lion, but without its cruelty.'

It differs from the **Reciprocal Comparison** (*upamánōpaméya*) (v. 49), in that, in the latter, more than one sentence is employed. Thus — 'His lion-like bravery shines like his virtue, and his virtue like his lion-like bravery,' is an example of the Reciprocal Simile.

It differs from the **Comparison Absolute** (*ananvaya*) (v. 48), because in the latter there is only one thing which is compared to itself. Thus — 'The king sprang like himself upon the foe,' is a Comparison Absolute.

It differs from the ornament of the **Converse** (*pratīpa*) (vv. 50-54), because in the latter the object with which comparison is made is itself made the subject of comparison. Thus — 'The lion springs upon its prey, as this hero sprang upon his foe,' is an example of the Converse.]

[The *Lála-chandriká* describes a kind of simile, which may be called the '**Implied Simile**,' **akshépōpamā**. The following is an example:—

<i>Dara na țarai, náda na parai</i>	<i>harai na kála-vipáka</i> |
<i>Chhina chhákaí uchhakai na phiri</i>	<i>kharau vishama chhavi-chháka</i> || 47a ||

'(Unlike that caused by wine), the violent intoxication caused by beauty is not quenched by fear. It does not allow sleep, nor does it disappear with the lapse of time. If you feel its effects for but an instant, never will you be sober again.'

This is an instance of the figure of Contrast (v. 92). The *Lāla-chandrikā* says that if the words 'is not like' are taken as the *vāchaka* or word implying comparison, it is also an instance of Implied Simile. Of this the word 'like' is implied. But the whole *vāchaka* is not *lupta* (or wanting) for the word 'not' is given. The full simile would be, —

'The intoxication of love is not (fear-dispelling, etc.) [like] that of wine.'

The same work (341) describes the *dūshaṅōpamā*, in which the subject compared is exhibited as not equal to the object with which comparison is made. An example is the following:—

<i>Nahi Hari lau hiyarā dharau</i>	<i>nahi Hara lau ardhāṅga |</i>
<i>Ēkata-hi kari rākhīyē</i>	<i>āṅga āṅga prati āṅga || 47b ||</i>

'Like Vishnu bear not thy beloved upon thy heart: Like Siva incorporate not thyself with her (for thou art not equal to them); but clasp her close to thee, body to body, limb to limb.'

[Text.

Mālōpamālaṅkāra.

<i>Jaha ēkahi upamēya kē</i>	<i>baranē bahu upamāna |</i>
<i>Tāhi kahahi mālōpamā</i>	<i>kavi su-jāna matimāna || 47c ||</i>

Yathā,—

<i>Mriga sē, manamatha-vāna sē</i>	<i>pīna, mīna sē svachchha |</i>
<i>Kañjana sē, khañjanana sē</i>	<i>manarañjana tō achchha || 47d ||</i>

Translation.

The Garland of Similes.

[*Sāhitya-darpana*, 665.]

It is the **Garland of Similes** when we have several comparisons of the same object, as for example:—

'Thine eyes (*achchha* = *akshi*) are like deers, like Cupid's arrows, full-orbed, bright-glancing like fish, like lotuses, (mobile) like *khañjana*-birds, and delight the soul.'

(Not in *Bhūshā-bhūshāna*. Taken from *Giridhara-dāsa*, *Bhārati-bhūshāna*, 30, 31.]

[Text.

Rasanōpamālaṅkāra.

<i>Kathita prathama upamēya jaha.</i>	<i>hōta jāta upamāna |</i>
<i>Tāhi kahahi rasanōpamā</i>	<i>jē jaga su-kavi pradhāna || 47e ||</i>

Yathā,—

<i>Sati sī nati, nati sī vinati,</i>	<i>vinatī sī rati chāra |</i>
<i>Rati sī gati, gati sī bhagati,</i>	<i>tō mē pavana-kumāra || 47f ||</i>

Translation.

The Girdle of Similes.

[*Sāhitya-darpana*, 664.]

If a subject of comparison is turned further and further into what it is compared to, it is termed the **Girdle of Similes**, as for example:—

'O Hanumat, in thee the faith is (strong) like thy going; thy going is (strong) as thy delight (in me); thy delight is pleasing as thy obeisance; thy obeisance as thy humility, and thy humility as that of a virtuous woman.'

[Not in *Bhūshā-bhūshāna*. Taken from *Bhārati-bhūshāna*, 32, 33.]

Text.

Ananvayālaṅkāra.

<i>Upamē-hi upamāna jaba</i>	<i>kahata ananvaya tāhi |</i>
<i>Téré mukha ké jōra kau</i>	<i>térau-hi mukha āhi || 48 ||</i>

Translation.

The Comparison Absolute.

[*Sāhitya-darpana*, 666.]

When the subject compared, and the object with which comparison is made, are the same, it is called the **Comparison Absolute**. Thus — ‘The only fellow of thy face is thy face itself.’

[Here the Heroine's face is compared to itself, as the only possible object of comparison, and not to a lotus or the like. According to the *Sāhitya-darpana* (666), the comparison must be expressed by a single sentence.]

Text.

Upamānōpamēyālaṅkāra.¹

<i>Upamā lūgē parasapara</i>	<i>sō upamānupamēi |</i>
<i>Khañjana hai: tua naina sē</i>	<i>tua ḍṛiga khañjana sēi || 49 ||</i>

Translation.

The Reciprocal Comparison.

[*Sāhitya-darpana*, 667, where it is called *upamēyōpamā*.]

When the simile is reciprocal, the figure is called **Reciprocal Comparison**. Thus — ‘Thine eyes are like the *khañjana*-bird, and the *khañjana* is like thine eyes.’

Text.

Pratipālaṅkāra.

<i>Sō pratipa upamēya kau</i>	<i>kijē jaba upamānu |</i>
<i>Lōyana sē ambuja banē</i>	<i>mukha sō chandra bahānu || 50 ||</i>
<i>Upamē kō upamāna tē</i>	<i>ādara jabai na hōi |</i>
<i>Garva karai mukha kau kahā</i>	<i>chandahi nīkē jōi || 51 ||</i>
<i>Ana-ādara upamēya tē</i>	<i>jaba pāwē upamāna |</i>
<i>Tichchhana naina kaṭāksha tē</i>	<i>manda kāma ké bāna || 52 ||</i>
<i>Upamē kō upamāna jaba</i>	<i>samatā lāyaka nāhi |</i>
<i>Ati uttama ḍṛiga mīna sē</i>	<i>kahai kauna vidhi jāhi || 53 ||</i>
<i>Vyartha hōi upamāna jaba</i>	<i>varṇanīya lakhi sāra |</i>
<i>Ḍṛiga āgē mṛiga kacchhu na, yē</i>	<i>pañcha pratipa prakāra || 54 ||</i>

Translation.

The Converse.

[*Sāhitya-darpana*, 742, 743.]

The figure of **Converse** has five varieties, *viz.* :—

(1) When the thing with which a comparison is usually made is itself turned into a subject of comparison. Thus — ‘The lotus is lovely like thine eyes,’ or ‘The moon is like thy face.’ [Here it would be more usual to say: ‘Thine eyes are like the lotus,’ and ‘Thy face is like the moon.’]

¹ Called also *upamēyōpamā*.

(2) When honour does not accrue to the subject compared from the object with which it is usually compared. Thus — ‘Why art thou proud of thy face? See how fair the moon is (in comparison with it).’

(3) When the object with which comparison is usually made obtains dishonour from the subject compared. Thus — ‘By the piercing glances of her eyes, Cupid’s arrows seem but blunt.’

(4) When the object with which comparison is usually made is declared to be not fully equal to the subject compared. Thus — ‘Who would compare to the (silvery darting) fish, her perfect eyes (floating in tears).’

(5) When the object with which comparison is usually made is declared to be useless beside the merits of the subject compared. Thus — ‘The eyes of the deer are naught before her eyes.’

Text.

Rūpakālaṅkāra.

<i>Hai rūpaka dwaya bhāti kau</i>	<i>mili tadrūpa abhēda †</i>
<i>Adhika nyūna sama duhuna kē</i>	<i>tini tini yē bhēda † 55 †</i>
<i>Mukha śaśi yā śaśi tē adhika</i>	<i>udita jyōti dina rāti †</i>
<i>Sāgara tē upojau na yaha</i>	<i>kamalā apara suhāti † 56 †</i>
<i>Naina kamala yaha aina hai</i>	<i>aura kamala kiki kama †</i>
<i>Garwana karata niki lagati</i>	<i>kanaka-latā yaha vāma † 57 †</i>
<i>Ati śōbhita vidruma-adhara</i>	<i>nahi samudra-utpanna †</i>
<i>Tua mukha-pāṅkaja bimala ati</i>	<i>sarasa suvāsa prasanna † 58 †</i>

Translation.

The Metaphor.

[*Sāhitya-darpaṇa*, 669 and ff.]

The metaphor is of two kinds according as it depends on (alleged) **Resemblance** (*tadrūpa*) or (alleged) **Identity** (*abhēda*), and each of these kinds has three varieties according as (the Resemblance or Identity of the thing compared) is **Excessive** (*adhika*), **Incomplete** (*nyūna*), or **Complete** (*sama*).

(1) An example of a metaphor depending on **Excessive Resemblance** is ‘Her face, — a moon, but more perfect than this moon (we see in heaven), for its radiance is ever in the skies both day and night.’ [Here the face is said to resemble the moon and is not identified with it, and moreover it exceeds or surpasses the moon in the very point on which the resemblance is founded,— viz., its full-orbed splendour.]

(2) An example of a metaphor depending on **Incomplete Resemblance** is, ‘She is not sprung from the sea, but she is another fair Lakshmi.’ [Here the resemblance to Lakshmi is incomplete.]

(3) An example of a metaphor depending on **Complete Resemblance** is, ‘There are eyes which are lotuses in this house, what need is there of (thy searching for) other lotuses (elsewhere)?’ [Here a friend of the heroine invites the hero, as he is searching for lotus flowers, into the heroine’s house. The resemblance between her eyes and the flower is represented as complete.]

(4) An example of a metaphor depending on **Excessive Identity** is, ‘The lady — a golden creeper, — appeareth beautiful when walking.’ [Here the lady is identified with a golden creeper, with the additional advantage of being able to walk.]

(5) An example of a metaphor depending on **Deficient Identity** is, ‘Her coral-lips are glowing, though not sprung from the ocean.’ [Here her lips are identified with coral, but with this deficiency that they are not ocean-born.]

(6) An example of a metaphor depending on Complete Identity is, 'Thy lotus-face is very spotless, full of nectar, fragrance and joy.'

[The difference between a Metaphor and a Simile (v. 44) has been explained under the head of the latter, but it is not always easy to distinguish between the two. The *Bhūshana-kaumudī* dealing with the third example given above, says that the difference between a metaphor of complete resemblance (*tadrūpaka-samōkti*) and a simile with the word signifying resemblance and the common attribute omitted (*vāchaka-dharma-luptōpamā*) is this,— that in the metaphor the thing compared is embellished by the comparison with the thing to which it is compared, whereas in the simile the two are considered as equal. In the ornament of the Converse (*pratīpa*) (above, vv. 50-54) the thing compared may also be embellished by the comparison, but in it, the word signifying comparison (*vāchaka*) is always mentioned.]

[The *Sāhitya-darpaṇa* (669 and ff.) defines a metaphor as 'the superimposition of a fancied character upon an object unconcealed or uncovered by negation' (*rūpakam rūpitārōpād viśhayē nirapahnave*). It classifies its varieties on principles entirely different from that given above. A metaphor is either Consequential (*paramparita*), Entire (*sūnga*, or according to other authorities, *sāvayava*), or Deficient (*nirāṅga*). These are again subdivided, but the further classification need not be given here. Examples of the three main classes are as follows:—

Consequential, — 'May the four cloud-dark arms of Hari, rough by the contact with the string of his horny bow, preserve you, — arms that are the pillars to the Dome of the triple world.' Here the ascribing of the nature of a pillar to the arms of Hari, is the consequence of the attribution of the character of a dome to the triple world.

Entire, — That dark cloud, Kṛishṇa, disappeared, having thus rained the nectar of his words (upon the deities), — the corn withered by the drought of Rāvaṇa.' Here the nature of a cloud being attributed to Kṛishṇa, his words are represented as nectar-rain, the deities as corn, and Rāvaṇa's tyranny as drought.

Deficient, — 'When a servant commits an offence, the master's kicking him is but proper, and it is not for the kick received from thee that I grieve, fair lady; but that thy tender foot is pricked by the points of those thorns — the hard shoots of my hairs that stand erect (at the thrilling touch), this is my sore distress.'

In the Entire Metaphor the principal object is metaphorically figured or represented together with those subordinate (*aṅginō yadi sūngasya rūpaṇam sūngam ēva tat*). When all the constituent or subordinate metaphors are expressed in an entire metaphor, it is called *samastavastuvishaya*, or *saviśhaya*. When any of them are understood, it is called *śkadēsavivartin*. An Entire Metaphor is sometimes founded on a *paronomasia* (v. 99), and is then called *ślēṣa-garbhita*. If the principal object is alone figured, it is Deficient Metaphor.]

Text.

Pariṇāmalaṅkāra.

Karai kriyā upamāna hvai varṇanīya pariṇāma |
Lōchana-kañja viśāla tē dēkhati dēkhō vāma || 59 ||

Translation.

Commutation.

[*Sāhitya-darpaṇa*, 679.]

When the subject compared (*varṇanīya* or *upamēya*) acts after becoming (or being identified with) the object to which it is compared, it is the ornament of Commutation [in which the object superimposed is commuted into the nature of the subject of superimposition], as for example:—

'See the lady, she looks with those large lotuses, her eyes.' [Here the lotus is actually represented as seeing. The eye is identified with the lotus, and, in that character, performs the

action of seeing. This figure hence differs from the **Metaphor** (vv. 55-58), in which the superimposition is simply an embellishment of the principal subject, and in which the object superimposed does not do the action of the subject of superimposition.]

Text.

Ullēkhāṅkāra.

<i>So ullēkha ju ēka kau</i>	<i>bahu samujhai bahu rāti |</i>
<i>Arthina sura-taru, tiya madana,</i>	<i>ari kau kūla pratīti || 60 ||</i>
<i>Bahu vidhi varanē ēka kau</i>	<i>bahu guna sau ullēkha |</i>
<i>Kīrti arjuna, tēja ravi,</i>	<i>sura-guru vachana-viśēkha || 61 ||</i>

Translation.

Representation.

[*Sāhitya-darpaṇa*, 682.]

[The figure of **Representation** is of two forms according as it is **Subjective** or **Objective**.] In the first form, a number of perceivers understand the same thing in different ways, as for example :—

‘To those who ask for alms, of a certainty, he is a Tree of Plenty, to women he is the God of Love, and to his enemies he is Death.’ [Here the hero is given a variety of characters according to the subjective feelings of the perceivers.]

In the second form, the same thing is described under a variety of characters, based on differences in its own qualities, as for example :—

‘In heroism he is Arjuna, in brilliance he is the sun, and in discretion of language ne is Bṛihaspati.’ [Here the differences, it will be noted, are objective, not subjective, and do not depend on the feelings of the observer.]

Text.

Smarāṇa-bhrama-saṁdēhāṅkāra.

<i>Sumirana bhrama saṁdēha yaha.</i>	<i>lakṣhaṇa nāma prakāsa |</i>
<i>Sudhi āvata vā vadana ki</i>	<i>dēkhi sudhā-nivāsa || 62 ||</i>
<i>Vadana sudhā-nidhi jāni yaha</i>	<i>tua sa-ga phirata chakōra |</i>
<i>Vadana kidhau yaha śta-kara</i>	<i>kidhau kamala bhaya bhōra || 63 ||</i>

Translation.

Reminiscence, Mistake, and Doubt.

The distinguishing attributes of these three figures are apparent from their names (and hence no description is necessary).

[The *Sāhitya-darpaṇa* defines these three as follows :—

(668) A recollection of an object, arising from the perception of something like to it, is called **Reminiscence** (*smarāṇa*, or according to others *smṛiti*).

(681) The **Mistaker** (*bhrāntimān*) is the thinking, from resemblance, of an object to be what it is not, — suggested by a poetical conceit (*pratibhā*).

(680) When an object under description (*pratibhā-utthita*) is poetically suspected to be something else, it is called **Doubt** (*saṁsaya* or *saṁdēha*.)]

An example of **Reminiscence** is the following :—

‘When I see the Moon, the abode of nectar, I am reminded of her face.’

An example of **Mistake** is the following : —

'The mountain partridges wander about with thee, imagining thy face to be the moon (with which they are enamoured).' [This figure must be distinguished from **Bhrānti**, Error, v. 194a, q. v.]

An example of **Doubt** : —

'Is this (my lady's) countenance, or is it the cool moon, or is it a lotus born at dawn?'

Text.

Apahnutyalañkāra.

<i>Dharama durai' ārōpa té</i>	suddha-apahnuti jāni |
<i>Ura para nāhi' urōja yaha</i>	<i>kanaka-latā-phala māni</i> || 64 ||
<i>Vastu durāwai' yukti saw</i>	hētu-apahnuti hōi |
<i>Tvara chanda na raini ravi</i>	<i>badavānala-hi jōi</i> || 65 ||
Paryastahi <i>guṇa ēka kē</i>	<i>aura bikhai ārōpa</i> |
<i>Hōi sudhā-dhara nāhi' yaha</i>	<i>vadana-sudhā-dhara ōpa</i> || 66 ||
Bhrānti apahnuti <i>vachana saw</i>	<i>bhrama jaba para kau jāi</i> |
<i>Tāpa karata hai jvara nahī'</i>	<i>nā', sakhī, madana satāi</i> || 67 ||
Chhēka-apahnuti <i>yukti kari</i>	<i>para saw' bāta durāi</i> |
<i>Karata adhara-kshata piya nahī'</i>	<i>sakhī śīta-ṛitu-bāi</i> || 68 ||
Kaitava-'pahnuti <i>ēka kau'</i>	<i>misu kari varanata āna</i> |
<i>Tichchhana t'ya kaṭāksha-misu</i>	<i>barakhata Manmatha vāna</i> || 69 ||

Translation.

Concealment,

[*Sāhitya-darpaṇa*, 683, 684.]

[There are six kinds of this figure, according as it is (1) **Simple** (*suddha*), or depends on (2) a **Cause** (*hētu*), or on (3) a **Transposition** (*paryastāpahnuti*), or on (4) a **Mistake** (*bhrānti*), or on (5) an **Artful Excuse** (*chhēka*), or on (6) a **Deception** (*kaitava*).]

[The *Sāhitya-darpaṇa* (*l. c.*) gives a less elaborate classification. It merely says: 'The denial of the real (nature of a thing), and the ascription of an alien (or imaginary, character constitute the figure of) **Concealment**. If, having given expression to some secret object one should construe his words differently, either by a *paronomasia* or otherwise, it, too, is **Concealment**.']

When by the superimposition (of a fancied quality), the real nature (of the thing compared) disappears, it is called **Simple Concealment** (*suddhāpahnuti*), as for example : —

'These are not the swelling orbs upon (thy lady's) bosom; know them to be the (fair round) fruit of a golden creeper.'

When the thing compared is concealed by an ingenious turn of expression (shewing the reason), it is termed **Concealment dependent on a Cause** (*hētvapahnuti*), as for example : —

'This cannot be a fierce moon (shining) by night, but must be the sun (burning) amid subaqueous fire.' [Here the heroine explains that in her fevered condition, even the moon-beams seem burning hot. The fierceness of the moon is the cause of the comparison.]

When the qualities of one thing are superimposed by transfer on another thing, it is an instance of **Concealment by Transposition** (*paryastāpahnuti*), as for example : —

'This (light upon the way) is not (the sheen of) the moon; it is the (reflection of the) brightness of thy moon face.' [Here brightness, the quality of the moon, is transferred to the face of the lady.]

When by means of words, another's mistake is corrected, it is called **Concealment dependent on a Mistake** (*bhramāpahnuti*), as for example : —

'It is true, O friend, that I am hot and shivering ; but it is not fever. No, it is the torment of love.'

When a person conceals a thing from another with artfulness, it is an instance of **Concealment dependent upon an Artful Excuse** (*chhékāpahnuti*), as for example : —

'It is true, my friend, that there are wounds on my lower lip, but they are not caused by (the kisses of) my beloved ; they are (chapped) by the winter wind.'

When one thing is mentioned as pretending to be another thing, it is an instance of **Concealment dependent on Deception** (*kaitavāpahnuti*), as for example : —

'Under the pretence that they are but the piercing glances of my Lady, Love showers his arrows upon me.'

Text.

Utprekshālaṅkāra.

Utprekshā sambhāvanā	vastu, hētu, phala lēkhi |
Naina manō aravinda hai	sarasa visāla visēkhi || 70 ||
Manō chālī āgana kaṭhina	tā tē rātē pāi |
Ta pada samatā kau kamala	jala sēvata ika bhāi || 71 ||

Translation.

The Poetical Fancy.

[*Sāhitya-darpaṇa*, 686 and ff.]

When, after considering a **Thing**, a **Cause**, or a **Purpose**, one imagines it (in the character of another), the figure *Utprekshā* or **Poetical Fancy** is used.

(1) An example of a **Poetical Fancy depending on a Thing** is : —

'Her eyes are specially large and luscious, as though they were lotuses.'

(2) An example of a **Poetical Fancy depending on a Cause** is : —

'Her feet are rosy, as though from walking on a rough court yard.'

(3) An example of a **Poetical Fancy depending on a Purpose** is : —

'The Lotus ever worships the Water(-God), with but one object, (as though) to achieve (a beauty) equal to that of thy feet.'

[The subject of the Poetical Fancy, or *Utprekshā* has been developed at great length by writers on rhetoric ; both by the author of the *Sāhitya-darpaṇa*, and by authors who wrote subsequently to Jas'want Singh, such as Padmākara and others. A brief account of the various subdivisions may be given, as the numerous technical terms are frequently met with in various works.]

[According to the *Sāhitya-darpaṇa*, a Poetical Fancy is the imagining (*sambhāvanā*, or according to others, *tarka*) of an object under the character of another. As being **Expressed** (*vāchya*) or **Understood** or **Implied** (*pratīyamānā*),² it is first held to be two-fold. It is expressed when the particles *iva*, 'as,' and the like are employed, and understood when they are not employed. Since in each of these a **Genus** (*jāti*), a **Quality** (*guṇa*), an **Action** (*kriyā*), or

² [The Expressed Poetical Fancy is also called *vyañjikā* (in Hindi *vyañjaka*) and the Implied *vyaṅgyā*, *gamyā*, or *luptā* (the Hindi uses the masculine forms). Thus, Giridhara-dāsa's *Bhārati-bhūshana*, 87 : —

<i>Utprekshā vyañjaka manahu</i>	<i>manu janu ādika āhi |</i>
<i>Jahā nahī yē jāniyē</i>	<i>gamyōtprēkshā tāhi ||</i>

'A Poetical Fancy is 'Expressed' (*vyañjaka*), when the words *manahu*, *manu*, *janu*, &c., all meaning 'as though,' are used. When these words are not used it is 'Implied' (*gamyā*).]

a **Substance** (*dravya*), may be fancied, the figure becomes eight-fold. In each of these eight sorts, again, the fancy being (1) **Positive**, or (2) **Negative** (*bhāvābhāvābhimānataḥ*), and the **Occasion** (*nimitta*) of the fancy being in the shape of (3) a **Quality**, or (4) an **Action**, they become thirty-two fold.

Of these, the **Expressed** (*vūchyā*) sorts are, with the exception of that of substance (*dravya*) each three-fold, as pertaining to (1) a **Nature** (*svarūpa*), (2) a **Purpose or Effect** (*phala*), and a **Cause** (*hētu*).

Of these, the sorts pertaining to a **Nature** (*svarūpa*) are again two-fold, according as the **Occasion** (*nimitta*) of the **Fancy is Mentioned** (*ukta*) or **Not Mentioned** (*anukta*).

The divisions of the **Understood or Implied** (*pratyamānā*) poetical fancy, may each pertain to a **Purpose or Effect** (*phala*) or to a **Cause** (*hētu*).

These, again, are two-fold, according as the **Subject** (*prastuta*) of the **Fancy is Mentioned** (*ukta*) or **Not Mentioned**.]

[It will be seen that the *Bhāshā-bhūṣhaṇa* gives a different analysis of the figure: and this latter analysis has been much developed by later authors. All authors agree, in following the *Sāhitya-darpaṇa* by defining the figure as the imagining (*saṁbhāvanā* or *tarka*) of one thing (the subject) under the character of another. In its simplest form the following may be taken as an example. It is the first one given above, slightly developed:—

Her eyes, large and luscious, captivate the heart as though they were lotuses.

Here the subject of the figure, the eyes, is imagined under the character of the object of the figure, that is to say, lotuses.

The same idea expressed under the form of a **Simile** (*upamā*) would be:—

Her eyes are large and luscious like lotuses.

This is merely an expression of the resemblance of two things, the eyes and the lotuses, expressed in a single sentence. The resemblance is expressed, not suggested as in the Metaphor. Moreover in the Simile, the two objects are said only to resemble the other, while in the Poetical Fancy one is imagined or fancied to act in the character of the other.

The same idea expressed under the form of a **Metaphor** would be:—

Her lotus-eyes are large and luscious.

Here the fancied character of the lotus is superimposed upon the object — the eyes. This differs from the Simile because the resemblance is suggested as an embellishment, and is not expressed by any word such as 'like,' etc. It also differs from the Poetical Fancy because the subject, *i. e.*, the eye, is not imagined *as acting in the character* of a lotus, but is imagined *to be* a lotus.

In a **Simile**, words expressing resemblance, such as, *iva, tulya, jaisé, lau*, all meaning 'like,' are either expressed, or understood.

In the **Poetical Fancy**, words such *mānō, jānō*, 'methinks,' 'as though,' '*nischaya-pragaṭata*, 'of a certainty appears as though,' are expressed or understood.]

[All authors subsequent to the *Bhāshā-bhūṣhaṇa* agree that the Poetical Fancy is of three kinds according as it depends on a **Thing** (*vastu*),³ a **Cause** (*hētu*) or an **Effect or Purpose** (*phala*). That is to say, the subject of the Poetical Fancy is imagined to be another **Thing**, or it may be imagined to be in such a condition as to be **Caused** by some other fancied circumstance, or it may be imagined to be in such a condition as to have some other fancied circumstance for its **Effect**.

In the Poetical Fancy depending on a **Thing** (*vastūprēkshā*), the thing may be either simply a concrete noun substantive, or it may be a quality (adjectival), or it may be an action or condition (verbal).

³ The *svarūpa* (nature) of the *Sāhitya-darpaṇa*.

An example of the thing being a concrete noun substantive is: —

Her eyes, large and luscious, captivate the heart as though they are lotuses.

Here the lady's eyes are the subject of the Poetical Fancy, and are imagined to be acting in the character of a concrete thing, — a noun substantive, — lotuses.

An example of the thing being a quality is the following: —

His virtues, occasioning as they did other virtues, were, as it were, generative.

Here the hero's virtues are the subject of the Poetical Fancy, and they are imagined to possess the adjectival quality of generativeness.

An example of the thing being an action:—

In my dreams the night passed happily, as though I were sleeping in my beloved's arms.

Here the subject of the Poetical Fancy is the manner of passing the night, and it is imagined to be acting in the character of the verbal action of sleeping in the arms of the beloved.

This Poetical Fancy depending on a thing (*vastúprékshá*) is further divided into two classes, according as the **ground** or **occasion** (*áspada* or *vishaya*) for the fancy is or is not mentioned. In the first case the Poetical Fancy is called *uktáspadavastúprékshá*, or *uktavishayá vastúprékshá*. In the latter case it is called *anuktáspadavastúprékshá*, or *anuktavishayá vastúprékshá*.

An example of the ground for the Poetical Fancy being mentioned is the verse already given:—

Her eyes, large and luscious, captivate the heart as though they were lotuses.

Here the ground for imagining the eyes to be acting in the character of lotuses is that they are large and luscious and captivate the heart. This is mentioned.

Again:—

The spots shine beauteous on the moon, as though they were bees upon a lotus in the sky.

Here the spots on the moon are imagined to be acting in the character of bees on a lotus, and the ground for the imagination, viz., that, being spots on a white surface, they are nevertheless still charming, is stated.

Again:—

The ornament of Krishna's ear, being shaped like a makara, is beautiful as though it were the standard of the God of Love projecting from the gateway of the castle of Krishna's heart.

Here the ornament is imagined to be acting in the character of the standard of the God of Love. And the ground for the imagination, its being shaped like a *makara* (the standard of the God of Love is also a *makara*), is stated.

An example of a Poetical Fancy depending on a thing, in which the occasion is not expressed, is the following:—

The face of the deer-eyed one gladdens the heart as if it were another full moon.

The grounds for fancying the lady's face to possess the characteristics of a full moon (viz., its peculiar fairness, roundness, etc.), are not mentioned.

Again:—

Aloes and incense caused as it were a thick night.

Here the occasion of the Poetical Fancy, the smoke arising from the incense, is not mentioned.

As the *Sáhitya-darpaṇa* remarks, in a Poetical Fancy depending upon a Cause or upon an Effect, the occasion must always, as a matter of course, be mentioned. For if the occasion, for instance, in the example immediately following, viz., 'holding deep silence,' be not mentioned, the sentence would be unconnected, or absurd.

The following is an example of a Poetical Fancy depending on a **cause** (*hétútprékshá*):—

I saw an anklet fallen on the ground, holding deep silence, as if from the sorrow of separation from the lotus-foot.

This Fancy in its simplest form is this :—

It was silent, as though it were in sorrow.

Here sorrow is fancied as the cause of the silence, and the suggestion (*tarka*) of this fact forms the Poetical Fancy.

Again :—

The lover gave his darling his heart, as though he were at a wedding ceremony.

A wedding ceremony is a cause of giving presents to the Bride, and here it is fancied as the cause for the Bridegroom presenting his heart to the Bride. The suggestion (*tarka*) of this fact forms the Poetical Fancy.

Again :—

The women of the house made as much of the Bridegroom, as if he were about to start on a long journey.

Here the starting on a long journey is imagined as the cause for the affection shewn to the Bridegroom.

Again (the example of the *Bhāshā-bhūshana*) :—

Her feet are rosy, as though from walking on a rough courtyard.

Here rosy, instead of brown, feet are an embellishment, but the colour is represented poetically as being caused by her having walked on rough ground.

A Poetical Fancy depending on a **cause** is of two kinds, according as the occasion of the Fancy is an **Actual, Natural thing which exists** (*siddhavishayá hétútprékshá* or *siddhúspada-hétútprékshá*) or an **Imaginary thing which does not exist, but is only imagined and invented** for the nonce (*asiddhavishayá hétútprékshá*, or *asiddhúspadahétútprékshá*). We shall take the latter first.

Examples of a Poetical Fancy depending on a cause with an imaginary occasion are :—

Kṛishṇa is glorious with the moon-like spots on his peacock diadem, as though, out of enmity with Śiva, he had crowned his head with a hundred moons.

Here the suggestion (*tarka*) of the moon in the moon-like spots forms the occasion of the Poetical Fancy. The Fancy consists in imagining that the cause of Kṛishṇa wearing such a diadem is his enmity to Śiva. But the moon-like spots are only imaginary moons. Hence the occasion is imaginary. The *Lāla Chandriká* (3) states that in this passage it is the enmity which is the imaginary occasion, but in this the author is, I consider, wrong. For the enmity is the cause of the occasion of the Poetical Fancy not the occasion itself. It is the *hétu*, not the *áspada*.

Again :—

Thy face hath become the enemy of this lotus, as if it were the moon.

Here the emulation with the lotus is imagined to be the cause of the face becoming the moon. The face being the the enemy of the lotus is the occasion (*áspada*) of the Poetical Fancy and it is of course imaginary.

On the other hand, a Poetical Fancy depending on a **cause, with a natural or actual occasion** is exemplified in the following :—

She raised the wreath with both her hands, but was too much overcome by emotion to place it round Ráma's neck. Her hands and arms became languid in the glory of his moon-like face, as though because they were two lotuses, each with flower and stem, shrinking at the moonlight.

Here the Poetical Fancy consists in the suggestion that Sítá's arms became languid because they took the character of two lotuses. That is to say, the occasion of the Poetical Fancy is that her arms were languid. It was a natural, actual, circumstance, and not an imaginary one.

Again :—

Her brows are arched, as though she were in anger at the unfaithfulness of her lover.

Here the occasion of the Poetical Fancy is the beautiful curve of the Heroine's eyebrows. This is a natural and not an imaginary fact. The Fancy suggests that the cause of this characteristic is the anger of the lady.

A Poetical Fancy depending on an **Effect** or **Purpose** (*phalótprékshá*) is also divided, like that depending on a cause, into two classes, as the **Occasion is Actual or Natural** (*siddharishayá phalótprékshá* or *siddháspadaphalótprékshá*) or **Imaginary** (*asiddharishayá phalótprékshá* or *asiddháspadaphalótprékshá*).

An example of a Poetical Fancy depending on **Effect** in its simplest form is the one given in the *Bháshá-bhúshana* :—

'The lotus ever worships the water-god, as though to obtain a beauty equal to that of thy feet.'

Here the suggestion is that the abiding of the lotus in the water is an act of worship for the purpose of obtaining more perfect beauty.

The following is an example of the **Occasion (áspada) being Actual (siddha)** :—

The Creator made her bosom exuberant, as though to cause her hips to sway by its weight.

Here the graceful swaying of the hips is suggested as possessing the character of being the effect of the weight of the bosom. The occasion (*áspada*) of the Poetical Fancy is the actual fact of the weight of the bosom. Hence the Poetical Fancy is *siddháspada*.

Again :—

He abandoned his home and friends and ran to Râma, as though he were a miser running to loot a treasure.

Here the runner is imagined in the character of a miser, and the running of the miser is the effect of the desire for wealth, just as the running of the other was the effect of his love to Râma. The occasion of the Poetical Fancy is the running to Râma and was an actual, not an imaginary, circumstance.

An example of a Poetical Fancy depending on a **Purpose, with an Imaginary Occasion** is the following :—

Such was her beauty that her ornaments could not enhance it. They were but as though the Creator, to preserve her pure fairness from defilement, had laid them there as mats on which to wipe the feet of prurient gazes that approached her.

Here the suggestion is that the ornaments were placed upon her body for the purpose of protecting her from defilement, and not to enhance her beauty. The occasion (*áspada*) of the Poetical Fancy is the imaginary supposition that the ornaments do not enhance her beauty. There is also the imaginary circumstance suggested that eyes have feet, and that their gaze can be wiped on anything. Hence the occasion, indeed the whole basis of the Fancy, is imaginary, and the *utprékshá* is *asiddháspada*.]

Text.

Atisayóktyalankára.

Atisayókti rūpaka jahá

Kanaka-latá para chandramá

Sárahava gūṇa éka kau

Sudhá bharyau yaha vadana tua

kévala-hî upamána |

dharai dhannukha dvai vána || 72 ||

aurahi para thaharái |

chanda kahai baurái || 73 ||

Atisayōkti bhédaka wahai <i>Aurai ha'sibau dékhibau</i>	<i>jô ati bhéda dikháta⁴ |</i> <i>aurai yá ki báta || 74 ||</i>
Sambandhātisayōkti jaha' <i>Yá pura ké mandira kahai'</i>	<i>déta ayôgahi yôga |</i> <i>śasi lô' uñchau lôga || 75 ||</i>
Atisayōkti dājī wahai <i>Tô kara ágai' kalpa-taru</i>	<i>yôga ayôga balhána |</i> <i>kyô' pávcai' sanamána | 76 ||</i>
Atisayōkti akrama jabai <i>Tô sara lágata sáthahí'</i>	<i>káraṇa káraja saṅga |</i> <i>dhanukhahi aru ari aṅga || 77 ||</i>
Chapalātyukti jo hétu sav' <i>Kaṅkana-hí bhái mú'darí'</i>	<i>hóta śighra jó káju |</i> <i>páya ga'wana suni áju || 78 ||</i>
Atyantātisayōkti só <i>Vána na pahuchai' aṅga lô'</i>	<i>púrvápara krama náhi' |</i> <i>ari pahilai' giri jáhi' || 79 ||</i>

Translation.

Hyperbole.

[The *Sāhitya-darpana* (693) defines a Hyperbole (*atisayōkti*) as a Poetical Fancy (*utpréshá*) in which the introsusception (*adhyavasáya*) is complete (*siddha*). That is to say, the introsusception is incomplete in the Poetical Fancy, where the subjective notion is expressed with uncertainty. Whilst in the Hyperbole, it being conceived with certainty, the introsusception is complete.]

[A Hyperbole is of seven kinds accordingly as it (1) depends on a **Metaphor** (*rāpakātisayōkti*), or (2) on a **Concealment** (*sāpahnāvātisayōkti*), or (3) on a **Distinction** (*bhédakātisayōkti*), or (4) on a **Relationship** (*sambandhātisayōkti*), or (5) on **Cause and Effect occurring simultaneously** (*akramātisayōkti*), or (6) on **Effect immediately following the Cause** (*chupalātisayōkti*), or (7) on the **Sequence to a Causation being inverted** (*atyantātisayōkti*).]

(1) A **Metaphor** becomes **Hyperbole** when the object with which comparison is made (*upamāna*) is alone mentioned, as for example :—

'I saw a moon upon a golden creeper, which bore two bows and two arrows.'

[Here the subjects with which comparison is made, the face, the body of the lady, the eyebrows, and her arrow-glances are not mentioned. Only the objects with which the comparison is made are mentioned.]

(2) When the qualities of one thing are (transferred to, and) established upon another it is called **Hyperbole dependent on Concealment** (*sāpahnāvātisayōkti*), or according to another reading *apahnāvarāpakātisayōkti*), as for example :—

'It is thy face which is filled with nectar. If any say that (thy face) is the moon he is mad.' [Nectar properly speaking is contained in the moon.]

(3) A **Hyperbole** is said to **depend upon a Distinction**, when it insists on an extreme difference (between two objects). [This figure is properly called *bhédakātisayōkti*, but some writers owing to a misreading of the first four syllables, which are frequently used as a contraction for the whole name, incorrectly call it *bhēda-kānti*.] An example is :—

'Her smile is altogether different (from that of others, that is to say, very excellent), so are her glances, and so her language.'

(4) **Hyperbole depending on a Relationship** is of two kinds :—

(a) In the first kind there is (an implication of) connexion where there is no connexion, as in the following example :—

'People call the temple of this city as high as the moon.'

[Here there is no real connexion between the height of the temple and of the moon, but nevertheless there is an implication of such connexion.]

(6) In the second kind there is a denial of connexion when there is connexion, as for example⁵ :—

‘In the presence (of thy generous) hand, how can the *kalpa-taru* obtain honour?’

[Here the connexion of the *kalpa-taru*, with the tree of plenty, and the hand of a generous giver is eminently proper, but it is denied in this special case.]

(5) When Cause and Effect are represented as occurring simultaneously, it is an instance of *akramâtisayôkti* or Hyperbole not in Sequence, as for example :—

‘Thine arrows reach thy bow and thine enemies’ bodies at the same instant.’

[Here the placing the arrow in the bow is the cause of it reaching the body of the enemy, and the two, the cause and its result, are hyperbolically represented as occurring simultaneously.]

(6) When the Effect is represented as following the Cause very quickly, it is called the Hyperbole of Immediate Sequence (*chopalâtisayôkti*), as for example :—

‘Immediately on hearing of the departure of her beloved to-day, her ring became her bracelet (i. e., she became so thin with grief that her ring was able to go round her wrist).’

(7) A Hyperbole may depend on the Sequence to a Causation being inverted and is then called Exaggerated Hyperbole (*atyantâtisayôkti*), as for example :—

‘His enemies fall, before his arrows reach their bodies.’

Text.

Tulyayôgitâlañkâra.

Tulyayôgitâ tîni é	lakshana krama tē jāni |
Ēka śabda mē hita ahita	bahu mē ēkai bāni || 80 ||
Bahuta su samatā guṇana hari	ihi vidhi hōta prākāra |
Guṇa-nidhi nīkai dēta tū	tiya kaw ari kaw hāra || 81 ||
Navala vadhū kī vadana-duti	aru sakuchita aravinda |
Tū-hī śrī-nidhi, dharma-nidhi,	tu-hī indra, aru chanda || 82 ||

Translation.

Equal Pairing.

[The *Sāhitya-darpaṇa* (695) defines this figure as follows:— ‘When objects in hand or others are associated with one and the same attribute (*dharma* = quality, *guṇa*, as well as action, *kriyā*) it is Equal Pairing.’ The *Bhāshā-bhūṣhaṇa*’s description is not in accordance with this.]

The following are the three (varieties of) Equal Pairing (*tulyayôgitâ*). Learn their peculiarities in order — (1) when in the same word both an auspicious and an inauspicious (meaning are suggested); (2) when one attribute (is associated) in several (words); and (3) when many (attributes) are detailed in equal co-existence. Such are the three varieties. Examples are :—

(1) ‘O thou abode of virtue, thou givest necklaces to thy Lady, and discomfiture to thine enemies.’ [Here the same word *hāra* is used in two senses, one auspicious, i. e., ‘a necklace,’ and one inauspicious, i. e., ‘discomfiture.’]

(2) ‘Faded (at nightfall) are the charms of the bride’s countenance, and the lotus.’ [Here the same attribute, fading, is attributed both to the bride’s countenance, and to the lotus (with which it may be compared).]

⁵ [Some authors, e. g. *Bhāratī-bhūṣhaṇa*, 96, call this *asambandhâtisayôkti*.]

(3) 'Thou alone art the abode of Good Fortune, thou alone art the abode of virtue, thou alone art (mighty as) Indra, thou alone art glorious as the moon.' [Here a number of different attributes are mentioned one by one as equally co-existent in one person.]

[The *Bhāratī-bhūṣhaṇa* of Giridhara-dāsa (104 and ff.) supplies the connexion between the *Bhāshā-bhūṣhaṇa* and the *Sāhitya-darpaṇa*. It defines what the *Bhāshā-bhūṣhaṇa* calls the second kind of Equal Pairing (that in which one attribute is associated in several words), as follows :—

<i>Kriyā aura guṇa kari jahā'</i>	<i>dharma ékatā hōi |</i>
<i>Varnyana kō kai itara kō</i>	<i>tulya-yōgitā sōi || 82a ||</i>
<i>Prastuta-tulyayōgitā-udāharāṇa : —</i>	
<i>Aruna-udaya avalōki kai</i>	<i>sakuchahi kuvalaya chōra |</i>
<i>Indu-udaya lakhi svairinī</i>	<i>vadana vanaja chahu' ōra || 82b ||</i>
<i>Aprastuta-tulyayōgitā-udāharāṇa : —</i>	
<i>Lakhi tēri sukumārātā</i>	<i>é rī, yā jaga māhi' |</i>
<i>Kamala gulāba kaṭhōra sé</i>	<i>kā kō bhāshata nāhi' || 82c ||</i>

When (a) objects in hand (*varnyana*, or *prastuta*), or (b) others, are associated with one and the same attribute which may be either an action or a quality, it is Equal Pairing; examples are :—

(a) 'When they see the rising of the dawn, the night-lily and the thief lament. So also when they see the rising of the moon, in all directions, do the countenances of the free woman and the blue lotus.' (Here the description of the rising of the sun and of the moon is in question, and the lily and the thief, the free woman and the blue lotus, which are respectively connected therewith, are associated with the same action of lamenting.)

(b) 'Fair maid, who in this world that has perceived the softness of thy (body), does not speak of the hardness of the lotus and of the rose.' (This is a translation of the corresponding verse in the *Sāhitya-darpaṇa*. Here the description of the softness of the lady's body is the subject in hand, and the lotus and the rose which are unconnected with it, are associated with the same quality of hardness.)

It thus appears that the definition of the *Sāhitya-darpaṇa* corresponds to the second kind of Equal Pairing defined in the *Bhāshā-bhūṣhaṇa*.]

Text.

Dīpakālaṅkāra.

<i>Sō dīpaka nija guṇani saw'</i>	<i>varani itara eka bhāva |</i>
<i>Gaja mada saw' nṛipa tēja saw'</i>	<i>śōbhā lahata banāva || 83 ||</i>

Translation.

The Illuminator.

[Cf. *Sāhitya-darpaṇa*, 696 :— 'When a thing-connected-with-the-subject (*prastuta*) and another unconnected-with-it (*aprastuta*) (are associated with one and the same attribute); or when the same case is connected with several verbs (cf. *kāraka-dīpaka*, v. 150 below); it is called the Illuminator.' Compare the definition of Equal Pairing above, with which the definition of the Illuminator is closely connected.]

When a thing in hand (*varani* = *varnya*) and something else are each described as possessing the same attribute, each on account of its own peculiar qualities, it is called the Illuminator; for example :—

'The elephant and the king each takes enhanced glory, the one from his being in rut, and the other from his valour.'

[Here two things the subject in hand (the king), and something else (the elephant) are described each as possessing the same attribute of glory, though in each case from a different cause, the cause in each case being the peculiar nature of the king and the elephant respectively.]

Text.

Dīpakāvṛittyalāṅkāra.⁶

Dīpaka āvṛiti tīni vidhi	āvṛiti pada ki hōi |
Puni hwai āvṛiti artha kī	dūjī kahiyai sōi || 84 ||
Pada aru artha duhāna kī	āvṛiti tījī lēkhi |
Ghaṇa barasai hai, rī sakhi,	nīsī barasai hai dēkhi || 85 ||
Phūlai vrīksha kadamba kē	kētaka bikasē āhi |
Matta bhaē hai mōra aru	chātaka matta sarāhi || 86 ||

Translation.

The Illuminator with Repetition.

[Not in *Sāhitya-darpaṇa*.]

The Illuminator with Repetition is of three kinds — (a) In the first there is repetition of a word (*padāvṛitti*) (but not of its meaning). (b) In the second there is a repetition of meaning (*arthāvṛitti*) (but not of the same word). (c) And in the third there is repetition both of the word and of its meaning (*padārthāvṛitti*). Examples are : —

(a) ‘O friend, the clouds rain ; see, it is a night of the rainy season.’ Here the word ‘rain’ is repeated, but each time in a different sense.

(b) ‘The *nauclea* tree is in blossom, and the *kētaka* tree is flowering.’ Here the words ‘is in blossom’ and ‘is flowering’ are different, but their meaning is the same.

(c) Excited is the peacock, and excited is the *chātaka*-bird worthy to be praised.’ Here the word ‘excited’ is repeated, each time in the same meaning.

[It will be observed that all the above are examples of the Illuminator (v. 83, above).]

Text.

Prativastūpamālāṅkāra.

Prativastupamā samajhiyai	dōū vākya samāna |
Ābhā sūra pratāpa tē	sōbhā sūra ka vāna || 87 ||

Translation.

The Typical Comparison.

It is Typical Comparison when the same idea is implied by two different expressions. As for example : —

‘The sun gaineth its brilliancy from its fierce heat, as the hero gaineth his glory with his arrow.’

[Here the actions of ‘gaining brilliancy’ and ‘gaining glory,’ though the same, are expressed by a difference of words to avoid repetition. Cf. *Sāhitya-darpaṇa*, 697, where the definition is ‘Typical Comparison is when, in sentences or descriptions, of which the correspondence is implied, the same common attribute is differently expressed.’ As its name in the vernacular implies, the figure is closely connected with the *upamā* or simile (vv. 44 and ff., above).]

⁶ Or *Avṛittidīpaka*.

Text.

Dṛishṭāntālaṅkāra.

<i>Alaṅkāra dṛishṭānta sō</i>	<i>lakṣhaṇa nāma pramāṇa |</i>
<i>Kāntimāna sasi-hi banyau</i>	<i>tō-hi kiratimāna || 88 ||-</i>

Translation.

Exemplification.

The nature of the figure of **Exemplification** can be gathered from its name. An example of the figure is : —

‘The moon alone was created a thing of perfect beauty, as thou alone of perfect fame.’

[The *Sāhitya-darpaṇa*, 698, defines the figure as the reflective representation (*pratibimbana*) of a similar (*sadharna*) attribute, (not of the same attribute, in which case the figure would be Typical Comparison, v. 87 above).

Giridhara-dāsa's definition in the *Bhārati-bhūṣhaṇa* (119) is fuller than that of the *Bhāshā-bhūṣhaṇa* : —

<i>Varṇya avarṇya dukhīna kō</i>	<i>bhinna dharma darasūi |</i>
<i>Jahā bimba pratibimba sō</i>	<i>sō dṛishṭānta kahūi || 88a ||</i>

When different attributes are shewn as belonging respectively to the subject under discussion and to something not under discussion, — they bearing the mutual relationship of type and antitype, it is **Exemplification**.]

Text.

Nidarśanālaṅkāra.

<i>Kahiyai trividhi nidarśana</i>	<i>vākya artha sama dōi |</i>
<i>Ēka kiē, puni aura guṇa</i>	<i>aura vastu me hōi || 89 ||</i>
<i>Kahiyai kāraja dēkhi kachhu</i>	<i>bhalau burau phala bhāu</i>
<i>Dātā saumya so aṅka binu</i>	<i>pūraṇa chanda banāu || 90 ||</i>
<i>Dēkhō, sahaja-hi dharata yaha</i>	<i>khañjana-līlā naina |</i>
<i>Tējaswī saw nibala bala</i>	<i>mahādēva aru maina || 91 ||</i>

Translation.

Illustration.

[Cf. *Sāhitya-darpaṇa*, 699. When a possible, or, as is sometimes the case, even an impossible connection of things (*vastusambandha*) implies a relation of type and antitype (*bimbānubimbatva*), it is Illustration.]

Illustration (*nidarśana*) is of three kinds, *viz.*, (a) when the meaning of the two sentences is the same; (b) when the quality of one thing exists in another; and (c) when from a consideration of the effect (of a similar action), the good or bad results of an action may be foretold. Examples of the three kinds are : —

(a) ‘This gentle giver is without spot; in the same manner that the full moon is without spot.’

[The *Bhūṣhaṇa-kaumudī* remarks that this must not be taken as an instance of **Exemplification** (v. 88); for in the latter there is no superimposition, merely comparison; while here the quality of the spotlessness of the moon is superimposed upon the person compared, — the giver. In fact Exemplification bears much the same relation to this kind of Illustration, that a Simile does to a Metaphor.]

(b) ‘Behold, her eye naturally contains the sportive play of the (fluttering) *khañjana* bird.’

[Here the quality of the fluttering motion of the *khañjana* is used as an illustration of sportive play of her eyes, and is mentioned as existing in them. This form of the figure must be distinguished from **Hyperbole dependent on Concealment** (*Sāpahnāvātīśayōkti*, v. 30), in which all the qualities of one thing are taken away from it and established in another, while here there is no denial of the fact that the *khañjana* still possesses a fluttering motion, though the heroine's eye also possesses it.]

(c) 'When a weak person uses force against a mighty one, (it is an instance) of the story of Mahādēva and the God of Love.'

[The fatal result of the attack of the feeble God of Love upon the mighty Mahādēva is well known.]

Text.

Vyatirēkālāṅkāra.

<i>Viyatirēka upamāna tē</i>	<i>upamēyādika dēkhi |</i>
<i>Mukha hai ambuja sō, sakhi,</i>	<i>mīhi bāta visēkhi || 92 ||</i>

Translation.

Contrast.

When a subject compared with another excels it, it is an instance of **Contrast** (*vyatirēka*), as for example:—

'This face of hers, O friend, is a lotus, but has this superior excellence, that sweet words issue from it.'

[*Sāhitya-darpana*, 700, where it is said that the subject compared may either excel or fall short of the other. With this figure may be compared the ornament of the *Converse* (*pratīpa*), vv. 50 and ff.]

Text.

Sahōktyalāṅkāra.

<i>Sō sahōkti saba sātha-hī</i>	<i>varanai rasa sarasāi |</i>
<i>Kīrati ari-kula saṅga-hī</i>	<i>julā-nidhi pahuchī jāi || 93 ||</i>

Translation.

Connected Description.

This figure occurs when all of several facts are elegantly described as occurring simultaneously, as for example:—

'Thy fame, together with the hordes of thy foes, have reached the ocean at the same time (the one in triumphant progress, the other in headlong flight).'

[The *Sāhitya-darpana* (701) insists that this figure must be founded on a **Hyperbole** (*atīśayōkti*, vv. 29 and ff.); but this is not admitted by others. The *Bhāshā-bhūṣaṇa* considers that it is sufficient that the coincidence should be elegantly expressed *rasa sarasāi, rasa kō sarasita kari kai*, Comm. So *Bhāratī-bhūṣaṇa*, 132, *jahā mana-rañjana varañiyē.*]

Text.

Vinōkti.

<i>Hai vinōkti dwai bhāti ki</i>	<i>prastuta kachhu binu kshīṇa |</i>
<i>Aru śōbhā adhiki lahai</i>	<i>prastuta kachhu ita hīna || 94 ||</i>
<i>Drīga khañjana-sē kañja-sē</i>	<i>añjana binu śōbhai' na |</i>
<i>Bālā, saba guṇa sa-rasa tanu'</i>	<i>rañcha rukhāi hai' na || 95 ||</i>

Translation.

The Speech of Absence.

[Not in *Sáhitya-darpaṇa*.]

The figure of the **Speech of Absence** is of two kinds:— (a) in one, the subject of description loses by the absence of something; (b) in the other, owing to the same cause, it gains enhanced beauty, but is still wanting in something (necessary). Examples are:—

(a) Thine eyes are (glancing) as the *bhañjana* bird, and (full orb'd) as the lotus, but without collyrium they have no lustre.

(b) Fair damsel, thy body is luscious and filled with every charm. (Thou displayest) no harshness [which is necessary to bring thy lover to thy feet].

Text.

Samásóktyaśankāra.

<i>Samásókṭi prastuta phurāi</i>	<i>prastuta varṇana má'jha |</i>
<i>Kumudini-hū praphulita bhāi</i>	<i>dēkhi kalú-nidhi sá'jha || 96 ||</i>

Translation.

The Modal Metaphor.*

[*Sáhitya-darpaṇa*, 703. The **Modal Metaphor** is when the behaviour (or character) of another is ascribed (*vyavahārasamārōpa*) to the subject of description (*prastuta*), from a **Sameness of (1) Action, (2) Sex (or Gender), or (3) Attribute.**]

The **Modal Metaphor** is when, in the account of a thing which is not the subject of description (*aprastuta*), the subject of description is itself manifested, as for example:—

'The lily also expanded (or became full of joy) when it saw the approach of the moon at eventide.' [Here the subject of description is the heroine, and not the lily. The real meaning (which has been manifested by the Modal Metaphor) is, 'The heroine became full of joy, when she saw the approach of her beloved at eventide.']

[This is an example of what the *Sáhitya-darpaṇa* would call a **Modal Metaphor dependent on Community of Attribute**. As, however, the word *praphulita* is equally applicable to a lily or to a woman, the example is not a good one, as there is nothing to point out that it is really the heroine and not the lily that was referred to. Had the word been 'smiled,' there would have been no doubt that the heroine was intended, and it would have been a true **Modal Metaphor**.

The *Bhūshana-naumudī* insists that the second *prastuta* must be translated as if it were '*aprastuta*.' Such a violent assumption is certainly necessary for the translation given above. Perhaps a more literal translation might be: 'When in the account of (one) subject of description, (another) subject of description is manifested.' The word '*aprastuta*' will not scan. The text is probably corrupt. The *Bhāratī-bhūshana* (137), says:—

<i>Prastuta mé' jaba-hē phurāi</i>	<i>aprastuta vṛittānta |</i>
<i>Samásókṭi bhūshana kahāi</i>	<i>tā kō kavi-kula-kānta || 96a ||</i>

Yathā:—

<i>Sajāni, rajāni pāi sāi</i>	<i>viharata rasa-bhara-pāra |</i>
<i>Ālīngata prācḥī mudita</i>	<i>kara pasāri kai sūra || 96b ||</i>

'O friend, the moon, when she findeth the night rejoices, full of nectar (or love), and intoxicated with affection, when she appeareth in the east, stretcheth forth her rays (or arms) and embraceth the sun.]

* Literally, Speech of Brevity.

Text.

Parikarālaṅkāra.

Hai parikara dśaya liyē *jahā' viśēshana hōi ||*
Sāsi-vadanī yaha nāyikā *tūpa harati hai jōi || 97 ||*

Translation.

The Insinuator.

[*Sāhitya-darpaṇa*, 704.]

Where there are significant epithets it is an instance of this figure.

This heroine reduceth the fever (of love). Rightly is she (called) the moon-face (the moon being a reducer of fever).

Text.

Parikarāṅkurālaṅkāra.

Sābhiprāya viśēshya jaba *parikara aṅkura nāma |*
Sādhe-hū piya kē kahai *nēku na māpata vāma || 98 ||*

Translation.

The Passing Insinuation.

[Not in *Sāhitya-darpaṇa*.]

But when special significance is given (not to the qualifying epithet), but to the object qualified itself, it is an instance of this figure, as, for example:—

'The lady (*vāma*) does not heed a single word of what her lover says, even though he stand erect before her.' Here the use of the word *vāma* is significant, as it not only means 'lady,' but also 'crooked,' in contradistinction to the erectness of her lover.

[Text.

Punaruktivadābhāsalāṅkāra.

Not in *Bhāshā-bhūshaṇa*. I have only met it in *Līlā-chandrikā*, 678, which defines the figure as follows:—

Dikhai artha punarukti sau *punaruktivadābhāsa || 98a ||*

Yathā:—

Mana-mōhana sau' mōha kari *tū Ghana-śyāma sa'hāri |*
Kuñja-vihāri sau' vihari *Giridhāri ura dhōri || 98b ||*

Translation.

Apparent Tautology.

Where there are a number of names each referring to the same person, but each having special significance, it is **Apparent Tautology**, as for example:—

'Shew love to Manō-Mōhana (the Heart-entrancer). Bring peace to Ghana-śyāma (or envelope him in thy cloud-dark hair). Sport thou with Kuñja-vihārin (he who sporteth in the bower), and clasp to thy (mountain-like) bosom Giridhārin (the Upholder of the Mountain). Here all these names of Kṛishṇa have special significance. The figure is a further development of the Passing Insinuation (98).]

Text.

Ślēshālaṅkāra.

Ślēsha alaṅkriti artha baḥu *ēka śabda tē' hōta |*
Hōi na pūraṇa nēha binu *aisō vadana udōta || 99 ||*

Translation.

Paronomasia or Coalescence.

[*Sūhitya-darpaṇa*, 705.]

When several meanings come from the same word, it is an instance of this figure, as, for example:—

'Her face would not so shine, if there were not full love (or a full supply of oil),' [the word *nēha* meaning both 'love' and 'oil'].

Text.

Aprastutaprasaṁśalānkāra.

<i>Alāṅkāra dwai bhā'ti kau</i>	aprastuta parasansa ।
<i>Ika varṇana prastuta binā</i>	<i>dūjai' prastuta ansa</i> ॥ 100 ॥
<i>Dhani yaha charchā jñāna kī</i>	<i>sakala samai sukha dētū</i> ।
<i>Visha rākhata hai kaṅṭha śiva</i>	<i>āpa dharyau ihī hētū</i> ॥ 101 ॥

Translation.

Indirect Description.

[*The Sūhitya-darpaṇa* (706) thus defines this figure, which can hardly be said to be defined at all by the *Bhāsha-bhūshana*. 'When (1) a particular (*viśēsha*) from a general (*sāmānya*), or (2) a general from a particular, or (3) a cause (*nimitta*) from an effect (*kārya*), or (4) an effect from a cause (*hētū*), or a thing similar from what resembles it (*samāt samān*), is understood, each of the former being in question (*prastuta*) and the latter not so, it is Indirect Description.' This definition must be borne in mind as understood in the following.]

The figure of Indirect Description (*aprastutaprasaṁśā*) is of two kinds, according as (a) description takes place without (mention of) the subject in question, and (b) description takes place with only a partial reference to the subject in question. Examples are:—

(a) 'Blessed is this pursuit of knowledge, which continually gives happiness.' [Here the subject in question is divine knowledge. It is not mentioned, but it is inferred that the particular knowledge which is in question can only be divine knowledge, from the effect described, *viz.*, that it gives happiness at all times.]

(b) Śiva bears the (*halāhala*) poison in his throat, and therefore (to allay the burning) he placed the water (of the Ganges) on his head.' [Here the Ganges, which is the subject in question, is only hinted at by the word 'water.' It is understood that it is that particular river which is in question, from the effect; for no other river could allay the burning of the *halāhala* poison.]

[This last example is not an instance of *Kāvya-līnga* or Poetical Reason (v. 153). In that figure, the reason given is a complete corroborator of a fact intimated, which is not the case here.]

[Giridhara-dāsa thus defines this figure in the *Bhāratī-bhūshana*:—

<i>Aprastuta varṇana bishai'</i>	<i>prastuta varṇyō jāi</i> ।
<i>Aprastuta-parasansa tehi</i>	<i>kaḥaḥi' kavina kē rāi</i> ॥ 101a ॥

It is Indirect Description when, by the description of a thing which is not in hand, the subject in hand becomes described.

So also Raghu-nātha in the *Rasika-mōhana* (106):—

<i>Aprastuti kī hōtī jaha'</i>	<i>prastuti sō' asphūrti</i> ।
<i>Aprastuti-prasaṁśa kahata</i>	<i>alāṅkāra kari sūrti</i> ॥ 101b ॥

Again Padmākara-bhaṭṭa in the *Padmābharaṇa* (107) says:—

<i>Aprastuta viritānta maha'</i>	<i>jaha' prastuta kō jñāna</i> ।
<i>Aprastuta-parasansa sō</i>	<i>pañcha prakāra pramāṇa</i> ॥ 101c ॥

<i>Ika sārīpya-nibandhanā</i>	<i>viya sāmānya-nibandha |</i>
<i>Bahuri viśēshya-nibandhanā</i>	<i>kahi havi rachata prabandha || 101d ||</i>
<i>Chauthi hētu-nibandhanā</i>	<i>kāja-nibandhanā āna |</i>
<i>Yā vidhi pañcha prakāra sau'</i>	<i>tāhi kuhata matimāna || 101e ||</i>

Indirect description occurs when in the description of a thing not in question, the thing in question is inferred. It is of five kinds, viz. : —

- (1) When it originates in a resemblance (between the thing described and the thing inferred).
- (2) When it originates in a general statement (from which a particular is inferred).
- (3) When it originates in a particular statement (from which a general is inferred).
- (4) When it originates in a cause (from which an effect is inferred).
- (5) When it originates in an effect (from which a cause is inferred).

This agrees with the *Sāhitya-darpana*, and gives the clue to the connexion between the definition given in that work, and that of the *Bhāshā-bhūshana*.]

Text.

Prastutānkurālaṅkāra.

<i>Prastuta ānkura hai kiyai'</i>	<i>prastuta mē' prastāi |</i>
<i>Kahā' gayau ali kē'warē</i>	<i>chhā'di sukōmalatāi || 102 ||</i>

Translation.

The Passing Allusion.

[Not in *Sāhitya-darpana*.]

It is the figure of **Passing Allusion**, when allusion (*prastāi=prastāva*) (hinting a connexion with) the subject in the mind of the speaker (is made to some passing circumstance) as for example : —

'O Bee, why hast thou deserted the delicacy (of other flowers) and gone to the *kē'warā*? Here under the passing allusion to the bee, it is hinted that some person, who has attached himself to the pleasures of this world (the *kē'warā* flower), and abandoned the sweet flowers of the name of Rāma.

Another interpretation of this verse is as follows:— A heroine has been detected by her friend returning from the embraces of her lover. The friend thus addresses her, alluding to the scratches, marks of the love-conflict, on her face:—

'My dear (*ali*), what (thorny) *kē'warā* flower hast thou been visiting, that thou hast lost the tender smoothness (of thy face)? Here the lover is figuratively alluded to as a *kē'warā* flower.

Text.

Paryāyōktyalaṅkāra.

<i>Paryāyōkti prakāra dvai</i>	<i>kachhu rachanā sau' bāta |</i>
<i>Misu kari kāraja sādhiyai'</i>	<i>jō hai chitta sohāta || 103 ||</i>
<i>Chatura wahai jehi' tua garē</i>	<i>binu guṇa dāri' māla |</i>
<i>Tuma dōū baiṭhau ihā</i>	<i>jāti anhawana tāla || 104 ||</i>

Translation.

Periphrasis.

[*Sāhitya-darpana*, 708. 'Periphrasis is when the fact to be intimated (*gamyā*) is expressed by a turn of speech.']

Periphrasis is of two kinds: (a) In the first a statement is made by some ingenious turn of speech. (b) In the other the object which is desired by the agent's heart is accomplished by some pretext. Thus, for example: —

(a) 'Clever is he, who threw a necklace round thy neck — a necklace without a binding-string.' According to the *Bhūshana-kaumudī*, a friend has detected the heroine returning from an assignation, and the necklace without a binding-string represents periphrastically the arms of the lover. The passage is also capable of interpretation like the passage from the *Raghuvamśa* quoted in the *Sāhitya-darpaṇa*. Thus: — 'A skilled (conqueror) is he, who placed on thy neck a necklace without a binding-thread (composed of the tears trickling down thy bosom in drops large like pearls, welling forth at the defeat of thy husband, his foe).

(b) 'You two are seated here (for a flirtation).' 'No friend, we are on our way to bathe in the lake.' Here the hero and heroine have accomplished their desire for an assignation, under pretext of having accidentally met on their way to the bathing *ghāṭ*.

Text.

Vyājastutyalaṅkāra.

Vyājastuti nindā misahi
Swarga chaḍhāyē patita lai

jabai baḍāi jōhi |
gāṅga ká kahau tōhi || 105 ||

Translation.

Artful Praise.

[*Sāhitya-darpaṇa*, 707.]

When under pretence of blame, praise is expressed, — it is to be considered as an instance of **Artful Praise**, as for example: —

'O Ganges, what (good) can I say of thee. Thou hast raised sinners to heaven.' [Here under pretence of blaming the Ganges for defiling heaven with sinners, the poet really praises it for its salvation-giving properties.]

[The *Sāhitya-darpaṇa* includes under this figure its converse, — the giving blame under pretence of praise. So also *Bhāratī-bhūshana*, 154,⁹ which further includes the expression of praise, under pretence of praising somebody else. *E. g.*, Praising the All-purifying God, under pretence of praising the pure man in whose heart He abides, *i. e.*, the exact, converse of the succeeding.]

Text.

Vyājanindālaṅkāra.

Vyāja-ninda nindā misahi
Sadā kshīṇa kīnhau na kyō

nindā aurai hōi |
chanda manda hai sōi || 106 ||

Translation.

Artful Blame.

[Not in *Sāhitya-darpaṇa*.]

It is the figure of **Artful Blame** (*vyājanindā*) when, under pretext of blaming one person, another person is also blamed; as for example: —

'Why did not (the Creator) make the moon ever and always emaciated? It was an evil action of His (not to have done so).'

[Here a heroine, distraught of the absence of her beloved, blames the moon for not being always as emaciated as herself, under cover of blaming the Creator. Cf. the note to the preceding figure.]

⁹ So also *Rasika-māhāna*, 110, and *Padmābharāṇa*, 126.

Text.

Ākshēpalañkāra.

<i>Tīni bhā'ti ākshēpa hai</i>	<i>ēka nishédha-abhāsu |</i>
<i>Pahilahi kahiyai' āpu kachhu</i>	<i>bahuri phēriyai' tāsū || 107 ||</i>
<i>Durai nishédha jo vidhi-vachana</i>	<i>lakshana tīnō' pēkhi |</i>
<i>Hai nahi' dūtita agini tē'</i>	<i>tiya-tana tāpa visēkhi || 108 ||</i>
<i>Sāta-kiraṇa dai darśa tū'</i>	<i>athavā tiya-mukha āhi |</i>
<i>Jāi dai' mō janma dē</i>	<i>chalai dēsa tuma jāhi || 109 ||</i>

Translation.

The Hint.

[The definition of the *Sāhitya-darpana* (714, 715) differs, though the third example of the *Bhāshā-bhūshana* is nearly the same as one given in the former work. It (the definition) is as follows : — 'When something, really intended to be said, is apparently suppressed or denied (*nishédhābhāsē*), for the purpose of conveying a particular meaning, it is termed Hint, and is two-fold as pertaining to what is about to be said or what has been said. Another figure (also termed Hint) is held, likewise (*i. e.*, for the purpose of conveying a particular meaning) to be an apparent permission (*vidhyābhāsa*) of something really unwished for.' The first of these two definitions corresponds to the first definition of the *Bhāshā-bhūshana*, and the second definition of that work is really included in it. The second definition of the *Sāhitya-darpana* corresponds to the third of the *Bhāshā-bhūshana*.]

The Hint is of three kinds:— (a) In the first there is an apparent suppression (or denial for the purpose of conveying a particular meaning). (b) In the second, the speaker himself at first commences a statement, and then turns it aside. (c) In the third, a refusal (of permission) is concealed under words signifying permission. Examples are : —

(a) 'In the lady's body there is a fever more fierce than fire, — but no, she has not its brilliancy.'

[Here the pangs of separation felt by the friend of the speaker are hinted at in general, but the particular fact that she is pale and about to die is suppressed.]

(b) 'O Cool-rayed (Moon) reveal thyself, — or, stay, is it my lady's face (which I see).'

[Here the hero commences to compare his lady's face to the moon, but stops and addresses her directly, after giving a hint of what was in his mind.]

(c) 'Depart (my love) to a far country (if thou art resolved to go) — And may God give me again birth there.'

[Here the permission to go is really a prohibition. Moreover the lady hints that if her beloved does go she will of a certainty die, and will have to be reborn elsewhere.]

Text.

Virōdhābhāsalañkāra.

<i>Bhāsai jabai virōdha sō</i>	<i>wahai virōdhābhāsa |</i>
<i>Uta rata hau, utarata nahā'</i>	<i>mana tē' prāṇa-nivāsa || 110 ||</i>

Translation.

Apparent Contradiction.

[Not in *Sāhitya-darpana*; cf. however 718, *virōdha*, contradiction.] When an incongruity is (at first sight) apparent (but there is really no incongruity), it is called **Apparent Contradiction**; as for example : —

'Tis there (*uta*, *i. e.*, with some other lady) that thou art devoted (*rata*). She, the abode of thy life, departeth (*utarata*) not from thy heart.'

[Here the speaker is a jealous heroine. The apparent contradiction dwells in the use of the two expressions *uta-rata* (devoted there), and *utarata nahî* (does not depart). It will be seen that this particular example is also an instance of the ornament of *Yamaka* or Pun (v. 203). In a Pun, however, the incongruity is not a necessary part.]

Text.

Vibhāvanālakāra.

<i>Hôhi' chha bhâ'ti vibhāvanâ</i>	<i>kāraṇa bina-hî kâja |</i>
<i>Binu yāvaka dīnai charaṇa</i>	<i>aruṇa lakhai hai āju || 111 ||</i>
<i>Hētu apūraṇa tē jabai</i>	<i>kāraja pūrana hōi |</i>
<i>Kusuma-vāna kara gahi madana</i>	<i>saba jaga jityau jōi || 112 ||</i>
<i>Pratibādhaka-hū hōta hai</i>	<i>kāraja pūrana māni |</i>
<i>Nīsi-dīna śruti-saṅgati tau</i>	<i>naina rāga ki khāni || 113 ||</i>
<i>Jabai akāraṇa vastu tē</i>	<i>kāraja prakāṣa-hi hōta |</i>
<i>Kōkila kī vāṇī abai</i>	<i>bōlata sunyan kapōta || 114 ||</i>
<i>Kāhū kāraṇa tē jabai</i>	<i>kāraja hōta viruddha |</i>
<i>Karata mōhi santāpa-hî</i>	<i>sakhî, sīta-kara śuddha || 115 ||</i>
<i>Puni kachhu kāraja tē jabai</i>	<i>upajai kāraṇa rūpa |</i>
<i>Naina-mīna tē dēkhi yaha</i>	<i>saritā bahata anūpa || 116 ||</i>

Translation.

Peculiar Causation.

[*Sāhitya-darpaṇa*, 716. 'When an effect is said to arise without a cause (*hētu*), it is Peculiar Causation (*vibhāvanā*), and is two-fold, according as the occasion (*nimitta*) is or is not mentioned.' It will be noticed that the *Bhūshā-bhūshāṇa* (and indeed all other later authors whom I have consulted) gives a much wider definition.]

Peculiar Causation is of six kinds, *viz.* : —

(1) When an effect (is said to arise) without a cause, as for example : —

'Without applying red-lac dye, a rosy hue appears upon her feet.' Here the rosy hue of the feet, which is an enhancement of beauty, is shewn as existing without its usual cause.

(2) When a full effect (is said to arise) from a cause which is incomplete, as for example : —

'Behold, although the God of Love has merely grasped his dart of flowers, he has conquered the whole world.'

(3) When, in spite of an obstacle, the effect is nevertheless complete, as for example : —

'Although they are ever near (*i. e.*, long, extending to) her ears (or, by a *paronamasia*, in the neighbourhood of religious books), still her eyes are full (lit., mines) of anger.'

(4) When an effect appears to arise from a thing which cannot be the cause, as for example : —

'Lo, I heard a dove utter just now the call of a cuckoo.' [In this example, a friend of the hero is inviting the heroine to come to the place of assignation, and suggests this apparent miracle as a pretext.]

(5) When a contrary effect is said to arise from a cause, as for example : —

'O friend, this pure cooling moon only gives me fever.' [The heroine is lamenting the absence of her beloved.]

[The *Lāla-chandrikā*, 436, mentions a figure called *Virōdha* which is closely connected with the fifth variety of Peculiar Causation. Cf. *Sāhitya-darpaṇa*, 718.]

The example given is :—

Māryau manuhārani bhari
Wā kau ati unakhāhaṭau

gāryau khari mīṭhāhi |
musakhāṭa bina nāhi || 115a ||

‘Even her beatings of me are full of captivatings of the soul. Even her abuse is very sweet. Even her extreme anger is not without a smile.’]

(6) When originating from some effect, the appearance of a cause is produced, i. e., when the sequence of cause and effect is inverted, as for example : —

‘See those (clear) darting fishes, her eyes. From them flows a river.’ [Here from the eyes metaphorically considered as fishes, taken as an effect, the torrent of tears, further metaphorically considered as the cause (or essential of existence) of these fishes, viz., a river, is represented as being produced by them.]

Text.

Viśeshōktyalaṅkāra.

Viśeshōkti jō hētu sau
Nēha ghaṭata hai nahi taū

kāraja upajai nāhi |
kūma-dīpa ghaṭa māhi || 117 ||

Translation.

Peculiar Allegation.

[*Sāhitya-darpana*, 717.]

When, in spite of the existence of a cause, there is an absence of effect, it is **Peculiar Allegation**, as for example : —

‘Although the lamp of desire (is burning) in her body, still the oil (or her love) diminishes not.’ [Here there is a *paronomasia* on the word *nēha*, which means both ‘oil’ and ‘love.’]

[This figure is two-fold according as the occasion (*guna* or *nimitta*) for the absence of the effect is mentioned (*ukta*) or is not mentioned (*anukta*). An example of *uktaguṇa viśeshōkti* is *Bihāri-saṭṭai*, 533 : —

Tyau tyau pyāsē-ī rahata
Saguṇa salaunē rūpa kau

jyau jyau piyata aghāi |
ju na chakha tṛishā bujhāi || 117a ||

‘The more my eyes drink to satiety, the more thirsty they become. Their thirst for his lovely (or salt) form is not extinguished.’ Here the cause for the absence of the quenching of the thirst, viz., the beauty (or, by a *paronomasia*, the saltness) of her beloved’s form is mentioned.]

Text.

Asambhavālaṅkāra.

Kahata asambhava hōta jaba
Giri-vara dharihāi gōpa-suta

binu sambhavana kāju |
kō janai ihi āju || 118 ||

Translation.

The Unlikely.

[Not in *Sāhitya-darpana*.]

They call the figure **The Unlikely**, when an effect occurs contrary to the usual course of events, as for example : —

‘Who imagines to-day, that (Kṛishṇa) the cowherd’s son would hold up (the mountain of) *Gōvardhana* ?’

[So also *Bhāratī-bhūshana*, 178, *Padmābharana*, 145, *Rasika-mōhana*, 123.]

Text.

Asaṅgatyalaṅkāra.

<i>Tīni asaṅgati kāja aru</i>	<i>kāraṇa nyāre thāma |</i>	
<i>Aura phaurahi kījyai</i>	<i>aura phaura kau kāma || 119 ||</i>	
<i>Aura kāja ārambhīyai</i>	<i>aurai kariyai daura |</i>	
<i>Kōkila mada māti bhaī</i>	<i>jhūmata ābahi maura || 120 ||</i>	
<i>Térē ari ki aṅganā</i>	<i>tilaka lagāyau pāni |</i>	
<i>Mōha miṭāyau nāhi prabhu</i>	<i>mōha lagāyau āni || 121 ||</i>	

Translation.

Disconnection.

[*Sāhitya-darpaṇa*, 719, where the definition corresponds only with the first of the three given by the *Bhāshā-bhūshana*.]

Disconnection is of three kinds : — (a) When an effect and a cause are (represented as) locally separated; (b) When an action occurs in a place other than the usual one; and (c) When a commencement is made towards one effect, but another is proceeded to. Examples are : —

(a) 'It is the flower clusters on the mangos which destil intoxicating juice, but it is the cuckoo (not the mango) which is drunk.'

(b) 'The wives of thy foes are wearing their forehead ornaments on their hands,' (which also, by a *paronomasia*, means 'have placed sesame (*tila*) and water (*ku*) in their hands in token of submission.)

(c) 'O God, thou hast not wiped away my illusion, but has brought and enveloped me in more.' [Here God is represented as having commenced to wipe away illusion, and then to have ultimately added more instead. Or, according to another explanation, it is not God, but a lover who is addressed. He has just returned from a far country, and is about to start again on his journeys without seeing his beloved. A companion of the latter addresses him :— 'My Lord, thou hast come to relieve her woes, and (art departing) without doing so.']

[So also, *Bhāratī-bhūshana*, 180, *Padmābharṇa*, 146, *Rasika-mōhana*, 124.]

Text.

Vishamālaṅkāra.

<i>Vishama alaṅkṛiti tīni vidhi</i>	<i>anamilitahi kau saṅga |</i>
<i>Kāraṇa kau raṅga aura kachhu</i>	<i>kāraja aurai raṅga || 122 ||</i>
<i>Aura bhalau udyama kiyé</i>	<i>hōta burau phala āi |</i>
<i>Ati kōmala tana tīya kau</i>	<i>kahā kuma ki lāi || 123 ||</i>
<i>Khaḍga-latā ati śyūma té</i>	<i>upajī kirati sēta |</i>
<i>Sakhi lūyau ghanasūra pai</i>	<i>adhika tāpa tana dēta || 124 ||</i>

Translation.

Incongruity.

[*Sāhitya-darpaṇa*, 720.]

The figure of Incongruity is of three kinds : — (a) In the first there is association of incongruous things; (b) In the second, the qualities (or appearances) of a cause and its effect are opposed to each other; and (c) In the third a good endeavour brings an evil result. Examples are :—

(a) 'Very tender is the form of the lady. How can (it support) the burning flame of love (with which it is filled).' [Here there is an association of the two incongruous things,— a woman's tender frame, and the fire of love.]

- (b) 'From the black tree of thy sword, has sprung the white (flower of thy) glory.'
 (c) 'O friend, I applied (cooling) camphor, but it only increased the fever of her body.'
 [The *Rasika-môhana*, 127 and ff., further develops the figure at great length.]

Text.

Samālankāra.

<i>Alānkāra sama tīni vidhi</i>	<i>yathāyōgya kau saṅga |</i>
<i>Kāraja mē saba pāiyai</i>	<i>kāraṇa-hi kē aṅga || 125 ||</i>
<i>Srama binu kāruja siddha jaba</i>	<i>udyama karata-hi hōi |</i>
<i>Hāra vāsa tiya ura karyau</i>	<i>apanē lāyaka jōi || 126 ||</i>
<i>Nīcha saṅga acharaju nahī</i>	<i>Lachchhī jalajā āhi |</i>
<i>Yāsa-hi-kau uddima kiyau</i>	<i>nīkai pāyau tāhi || 127 ||</i>

Translation.

The Equal.

[*Sāhitya-darpaṇa*, 721. 'The Equal is the commendation of an object fitly united with another.' The *Bhūshā-bhūshāṇa* definition is more developed.]

[The **Equal** is the converse of the figure of **Incongruity** (vv. 122 and ff.), that is to say], it is of three kinds:— (a) In the first there is association of congruous things; (b) In the second, there is to be found a complete concordance between cause and effect; and (c) In the third without any labour a complete result follows, immediately on making an endeavour. Examples are:—

(a) 'The lady made her bosom the abode of her necklace, considering it worthy of herself.' [Here there is a complete correspondence between the beauty of the necklace, and the beauty of the lady.]

(b) 'It is not wonderful that Lakshmi should associate with the lowly, for she is born of water.' [Here water is represented as naturally seeking a lower level, and hence there is a complete concordance between the cause, — the birth of Lakshmi in the water, and the effect, — her naturally seeking the lowly.]

(c) 'He made an effort for fame alone, and gained it easily.'

[So also *Bhāratī-bhūshāṇa*, 191, *Padmābharāṇa*, 153, *Rasika-môhana*, 134.]

Text.

Vichitrālankāra.

<i>Ichchhā phala viparita kī</i>	<i>kījai yatna vichitra |</i>
<i>Na'vata uchchatā lahana kav'</i>	<i>jō hai purusha pavitra || 128 ||</i>

Translation.

The Strange.

[*Sāhitya-darpaṇa*, 722.]

This figure occurs when an effort is made for the purpose of effecting a contrary result, as for example:—

'The pure minded man, for the purpose of being elevated, bows down.'

Text.

Adhikālankāra.

<i>Adhikāi ādhēya kī</i>	<i>jaba adhāra sau hōi |</i>
<i>Jō adhāra ādhēya tē</i>	<i>adhika, adhika ē dōi || 129 ||</i>
<i>Sāta dvīpa nava khaṇḍa mē</i>	<i>kīrati nāhi samāta |</i>
<i>Sāta dvīpa nava khaṇḍa jaha'</i>	<i>tua gaṇa varanē jāta || 130 ||</i>

Translation.**The Exceeding.**[*Sāhitya-darpaṇa*, 723.]

The figure of the **Exceeding** is of two kinds :— (a) In one, the contained is represented as vaster than the container. (b) In the other, the container is represented as vaster than the contained. Examples are :—

(a) 'Thy fame cannot be contained within the limits of the seven continents and the nine regions.'

(b) 'In the seven continents and the nine regions, thy virtues are the theme of praise.'

Text.**Alpālaṅkāra.**

*Alpa alpa ādhēya tē
A-gurī kī mu'darī hutī*

*sūkshma hōi ādhāra |
pahuchani karata vihāra || 131 ||*

Translation.**The Less.**[Not in *Sāhitya-darpaṇa*.]

The **Less** is when the thing containing is represented as smaller than the thing contained, as for example :—

'It was a finger ring, and now she wears it on her wrist.' [This is a report of Uddhava to Kṛishṇa regarding the sad condition of the herd maidens of Gōkula. They are so wasted away in grief that their finger rings are actually used as wristlets.]

[Padmākara-bhaṭṭa in the *Padmābharṇa* (160), gives a second variety of this figure, corresponding to the second variety of the Exceeding (v. 129 above).

*Alpa alpa ādhāra tē
Ati sūchhama jō mana tahā*

*jaha ādhēya bakhāna |
tā-hū tē laghu māna || 131a ||*

(A second variety of the figure of) the **Less** is when the contained is represented as smaller than the container, as for example :—

'Very little is her heart, but still less is the indignation (contained therein).'

[Text.**Ādhāra-mālaṅkāra.**

Not in *Bhāshā-bhūṣhaṇa*. I have only met it in *Lāla-chandrikā*, 536, where it is defined as follows :—

Ika kau ika ādhāra krama

māla adhāra su chāhi || 131b ||

Yathā, sōraṭhā :—

Tō tana avadhī anūpa

rūpa lagyaṇu saba jagata kau |

Mō dṛiga lūgē rūpa

dṛigani lagī ati chaṭapaṭī || 131c ||

Translation.**The Serial Container.**

When there is a succession of objects each contained in the preceding, it is the figure of the **Serial Container** (*ādhāra-māla*), as for example :—

'Thy form is absolutely matchless. In thee is contained all the beauty of the world. In that beauty are immersed my eyes, and in my eyes is excessive agitation.' This is really a variety of the **Serial Illuminator** (v. 140).]

Text.

Anyônyālaṅkāra.

Anyônyālaṅkāra hai
Sāsi té' nīsi nīkī lagai

anyônyāhi upakāra |
nīsi-hī té' sāsi-sāra || 132 ||

Translation.

The Reciprocal.

[*Sāhitya-darpaṇa*, 724.]

The Reciprocal (*anyônya*) is when (two things) mutually benefit each other, as for example: —

'The moon lends lustre to the night, and the night gives glory to the moon.'

(*To be continued.*)

FOUR CHOLA DATES.

BY E. HULTZSCH, PH.D.

Of the numerous inscriptions of **Chôla** kings, which are scattered all over the Tamil country, none, as far as we know at present, contains a date in the Saka or any other era; and even the approximate time of the reigns of Parântaka I. and his successors would have remained unsettled unless the names of some of these kings did occur in dated inscriptions of their **Gaṅga** and **Châlukya** contemporaries. These contemporaneous references, which I have fully discussed on previous occasions,¹ are briefly the following:—

I. — According to the Udayêndiram plates of the Gaṅga-Bāṇa king **Rājasimha** *alias* Hastimalla,²— this feudatory of the Chôla king Madirai-koṇḍa Kô-Parakêsarivarman *alias* Parântaka I. was the grandson of Prithuyasas, who was a contemporary of Amôghavarsha, *i. e.* the Râshtrakûṭa king Sarva-Amôghavarsha I. who ruled from A. D. 814-15 to 876-78.³

II. — According to the Âtakûr inscription, the Chôla king **Rajaditya**, eldest son of Parântaka I., was slain by the Gaṅga king Bûtuga, who was a feudatory of the Râshtrakûṭa king **Krishna III.**, before A. D. 949-50.⁴

III. — **Kundavā**, the daughter of the Chôla king **Rajarāja**, great-grandson of Parântaka I., was married to the Eastern Châlukya king **Vimalāditya** (A. D. 1015 to 1022).

IV. — **Rajendra-Chôla I.**, son of **Rajarāja**, fought with the Western Châlukya king **Jayasimha III.** (about A. D. 1018 to about 1042); and his daughter **Ammaṅgadēvi** was married to the Eastern Châlukya king **Rajarāja I.** (A. D. 1022 to 1063).

V. — The Chôla king **Rajêndradēva** fought with the Western Châlukya king **Āhavamalla II.** (about A. D. 1042 to about 1068); and his daughter **Madhurântaki** was married to the Châlukya-Chôla king **Rajêndra-Chôla II.** *alias* **Kulôttuṅga-Chôla I.** who succeeded to the Chôla throne, and the year of whose accession (A. D. 1063) as well as that of his two immediate successors, **Vikrama-Chôla** (A. D. 1112) and **Kulôttuṅga-Chôla II.** (A. D. 1127), is known from copper-plate inscriptions.⁵ The dates Nos. 2, 3 and 4, which will be published below with Prof. Kielhorn's and Mr. Dikshit's calculations, prove the approximate correctness of the

¹ *ante*, Vol. XVIII. p. 240; *South-Indian Inscriptions*, Vol. I. pp. 82, 51 f. and 112, and Vol. II. p. 232; *Annual Report* for 1891-92, p. 2 ff.

² In Mr. Foulkes's edition of this inscription, the meaning of verse 21 is obscured by two misreadings. The original plates, which are in my hands, read:— तस्मान्भूपालभत पट्टमयं प्रसादं वाणाधिराजपदलम्भनसाधनं यः [1*] आक्रामतो युधि परातकतो नरेन्द्रान् गंगावपा(वा)यसलिलाशयराजसिंह[:*] ॥

³ *Ep. Ind.* Vol. III. p. 54, Table.

⁴ *Ep. Ind.* Vol. II. p. 168 f.

⁵ *South-Indian Inscriptions*, Vol. I. p. 32, and *ante*, Vol. XX. p. 233.

years of accession as recorded in the grants. Nos. 2 and 3 fix the date of the accession of Kulōttuṅga I. within narrower limits, and No. 4 yields the very day of Vikrama-Chōla's accession. Before publishing these three dates, I shall discuss afresh the only date admitting of calculation, which has hitherto been found in Chōla inscriptions previous to Kulōttuṅga I.

A. — RĀJARĀJA.

No. 1. — Inscription in the Bilvanāthēsvara temple at Tiruvallam in the North Arcot District.

This inscription mentions a lunar eclipse which occurred on the day of the autumnal equinox in the 7th year of the great Rājarāja. Dr. Fleet⁶ has pointed out that, within the period to which Rājarāja's reign must be allotted, the only two years in which a lunar eclipse took place at or near the autumnal equinox, were A. D. 991 and 1010. In the first of these two years the eclipse occurred on the day after the equinox, while that of the second year was invisible in India. If the first eclipse is meant in the inscription, the year of Rājarāja's accession would be A. D. 984 or 985, and in the second case A. D. 1003 or 1004. If the second alternative is accepted, the conquest of Vēṅgi, which according to Rājarāja's inscriptions was effected between the 12th and 14th years of his reign,⁷ must be placed between A. D. 1015 and 1017, *i. e.* within the reign of his own son-in-law Vimalāditya. Secondly, as Rājarāja's reign probably terminated in the course of his 29th year, the reign of his son and successor Rājēndra-Chōla I. would have commenced about A. D. 1033, and the latter's expedition against Jayasimha III., with whom he fought in the 8th or 9th year of his reign,⁸ would fall between 1040 and 1041, while Jayasimha III. refers to wars with Rājēndra-Chōla in inscriptions of A. D. 1019 and 1024.⁹ Consequently, we are forced to accept the date of the first lunar eclipse, and the year A. D. 984-85 as that of the accession of the great Rājarāja. With this starting-point, the expedition against Vēṅgi fell between A. D. 996 and 998, *i. e.* within the break of thirty years in the succession of the Eastern Chālukya kings; the accession of Rājēndra-Chōla I. in about A. D. 1014; and the war between Rājēndra-Chōla I. and Jayasimha III. which is referred to in the inscriptions of the former, in A. D. 1021 or 1022. An earlier encounter between the two is recorded in an inscription of Jayasimha III. which is dated in A. D. 1019, *i. e.* the 6th year of Rājēndra-Chōla's reign. The Satyāsraya whom Rājarāja boasts of having conquered in the 21st year of his reign¹⁰ (A. D. 1005), must be identified with the Western Chālukya king Satyāsraya, who ruled from A. D. 997-98 to about 1008.

B. — KULŌTTUṅGA-CHŌLA I.

No. 2. — Inscription in the Naṭarāja temple at Chidambaram in the South Arcot District.

1. ॥ Svasti śrī ॥ Tiribuvanachchakkaravattigaḷ śrī-Kulōttuṅga-
2. 'Sōladēvar tiru-ttaṅgaiyār Rājarājaṅ Kundavaiy=Ālvār
5. nā-ṇilattai muḷud=āṇḍa Jaya-
6. dararku nārpattu-nāl=āṇḍil ¹¹Mīna=nigaḷ nāyarru Velli pe-
7. rra Urōsaṇi-nāl=Idabam pōdāl.

"In the forty-fourth year (*of the reign*) of Jayadhara,¹² who ruled all the four quarters, — at the time (*of the rising of the sign*) Rishabha on the day of (*the nakshatra*) Rōhiṇi, which corresponded to a Friday in the month during which (*the sign*) Mīna was shining, — Kundavai

⁶ *ante*, Vol. XIX. p. 71.

⁷ See my *Annual Report* for 1891-92, p. 4.

⁸ See *ibid.*

⁹ *South-Indian Inscriptions*, Vol. I. p. 96, notes 2 and 3, and p. 112 f.

¹⁰ See note 7, above.

¹¹ Read *Mīnam*.

¹² This was a *virūda* of Kulōttuṅga-Chōla I.; see *South-Indian Inscriptions*, Vol. II. p. 230, note 11. The actual name of the king is mentioned in connection with the donor, the princess Kundavai.

Ālvār, (*the daughter of*) Rājarāja¹³ (*and*) the royal younger sister of the emperor of the three worlds śrī-Kulōttuṅga-Chōladēva, [*gave, etc.*]"

No. 3. — Inscription in the Āpatsahāyēśvara temple at Ālaṅguḍi in the Tanjore District.

1. || Svasti śrī || Pu[ga]! śūṅda¹⁴

30. kōv=¹⁵Arājakēsariapatmar=āna Tribhuvanachchakra-va[r]tti śrī-Kulōt-

31. tu[ṅga]-Sōladēvaṅku yāṅḍu 45āvadu Tulā-nāyaṅṅu pū[r]vva-pakshattu Viyāḷa-kkiḷamaiyum saptamiyum per[ra]

32. Uttira . . [ti]-nā!¹⁶

"In the 45th year (*of the reign*) of king Rājakēsarivarman, *alias* the emperor of the three worlds śrī-Kulōttuṅga-Chōladēva, on the day of (*the nakshatra*) ,¹⁷ which corresponded to Thursday, the seventh *tithi* of the first fortnight of the month of Tulā."

Professor Kielhorn has favoured me with the following calculation of the dates Nos. 2 and 3.

"Kulōttuṅga I. having ascended the throne in A. D. 1063, I have made the necessary calculations for the years A. D. 1105-1110, and have found that the only year which yields satisfactory results for both the dates (Nos. 2 and 3), is A. D. 1107.

"No. 2 is Friday, the 1st March, A. D. 1107; = Chaitra *śudi* 5. On this day the sun was in Mīna, which it had entered on the 22nd February, A. D. 1107; and the moon was in Rōhini, according to the *Brahma-Siddhānta* from 8 h. 32 m., and according to Garga from 9 h. 51 m. after mean sunrise.

"No. 3 is Thursday, the 24th October, A. D. 1107, when the 7th *tithi* of the bright fortnight of Kārttika commenced 0 h. 55 m. after mean sunrise, and when at sunrise the moon was in Uttarāśāḍhā. The sun was in Tula, which it had entered on the 27th September, A. D. 1107."

Mr. Dikshit adds to the above:—

"The two dates of Kulōttuṅga I. appear to have been regulated by solar reckoning, and the day of his accession falls evidently between the 2nd March and 24th October (both inclusive) of A. D. 1063."

C. — VIKRAMA-CHŌLA.

No. 4. — Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore District.

1. Svasti śrī [r*] Pū-mālai miḍaindu¹⁸

¹³ On a previous occasion I identified this Rājarāja with the Chōla king Rājarāja (*South-Indian Inscriptions*, Vol. I, p. 97) and consequently Kundavai's elder brother Kulōttuṅga-Chōla with the Chōla king Rājendra-Chōla I. (*ibid.* p. 168). As, however, Jayadhara is now known to have been a surname of Kulōttuṅga-Chōla I., it is evident that the present Kundavai was the younger sister of the latter, and hence the daughter of the Eastern Chālukya king Rājarāja I. We have thus to distinguish between three princesses of similar names:— 1. Kundavai, the daughter of Parāntaka II., elder sister of the Chōla king Rājarāja, and queen of Vallavaraiyar Vandyaḍēvar (*South-Indian Inscriptions*, Vol. II, p. 68); 2. Kūndavā, the daughter of the Chōla king Rājarāja, younger sister of Rājendra-Chōla I., and queen of the Eastern Chālukya king Vimalāditya (*ante*, Vol. XIV, p. 53); and 3. Kundavai, the daughter of the Eastern Chālukya king Rājarāja I. and younger sister of Kulōttuṅga-Chōla I.

¹⁴ The historical introduction of this inscription resembles that of the Tañjāvūr inscription of Kulōttuṅga-Chōla I., which was published in *South-Indian Inscriptions*, Vol. II, p. 282 ff.

¹⁵ Read *Irāja*.

¹⁶ It is not clear if the actual reading is *Uttirāḍḍi-nā!* or *Uttirāḍḍatti-nā!* (for *Uttirāḍḍatti-nā!*).

¹⁷ The *nakshatra* was either Uttara-Bhadrapadā or Uttarāśāḍhā.

¹⁸ The historical introduction of this inscription resembles that of the Tañjāvūr inscription of Vikrama-Chōla, which will be published as No. 63 of *South-Indian Inscriptions*, Vol. II.

3. kô=Ppara[k]êsarivarmanmar=âna Tribhuva[na]chakra-krava[rttiga]! śrī-Vikrama-Chôla[dê]varkku [y]â[n]du aiñjâ[vadu] Mi[thu]na-nâyaru purvva-pakshattu saptamiyum Nâ[yi]rnu-kkiñamaiyum Attamum=âna nâḷ munnûru-nâḷ[pa]di[n]âl.

“In the fifth year (*of the reign*) of king Parakêsarivarman, *alias* the emperor of the three worlds śrī-Vikrama-Chôladêva, on the three-hundred-and-fortieth day, which was (*the day of the nakshatra*) Hasta and Sunday, the seventh *tithi* of the first fortnight of the month of Mithuna.”

To Mr. Dikshit I am obliged for the following calculation of the date No. 4.

“Assuming that Vikrama-Chôla began to reign in A. D. 1112, his 5th year would be about A. D. 1116. Having made calculations for 1115, 1116 and 1117, I find that A. D. 1116 is the only year which corresponds with the details of the given date. In that year, Âshâḍha sukla 7 ended on Sunday, the 18th June, at about 21 hours after sunrise. This was the 25th day of the solar month Mithuna. On this day, at sunrise, the *nakshatra* was Uttara-Phalgunî, which ended at 7 hours 48 minutes after sunrise, when the *nakshatra* Hasta commenced. As this was the 340th day of the 5th year of Vikrama-Chôla’s reign, the 1st day of the 5th year falls on the 14th July, A. D. 1115, which was the 18th day of the solar month Karkâṭaka. Accordingly, the 1st day of his 1st year, *i. e.* the day of his accession to the throne, was Śrâvâṇa śukla 6, Friday, the day of the *nakshatra* Chitrâ, which corresponds to the 18th day of the solar month of Karkâṭaka, and to the 14th July, A. D. 1111, and which was, by the rules of astrology, an auspicious day for the accession of a king.”

BOOK-NOTICE.

AN ORIENTAL BIOGRAPHICAL DICTIONARY by T. W. BEALE, edited, revised, and enlarged by H. G. KEENE, C. I. E. (W. H. Allen & Co., 1894).

Our welcome to a second edition of this work must not be considered the less sincere, because we cannot join in the praise that has been given to it for its chronological exactitude. The labourers in this field are so few, that we should be sorry to discourage any one, on the ground that his work is imperfect. Least of all do we desire to cast any reproach upon Mr. Keene, to whom all students of Indian History are indebted for a series of charming works. Would that his zeal and enthusiasm had found more imitators! But Mr. Keene, as editor of a work of reference, provokes a curious sense of the incongruous. As fittingly might we yoke Pegasus to the plough.

We have used his Calcutta Edition ever since it appeared, and we have found it of much help. The most valuable notices are, no doubt, those of Indian saints, poets, and learned men of all ages, and those referring to Indian notables of the present century. Of the latter Mr. Beale had personal knowledge, and thus recorded many facts, which it is impossible to find elsewhere. At the same time, it was quite obvious, even on cursory perusal, that much of the matter needed reconsideration and revision. We therefore began to look through the new edition in the confident expectation that Mr. Keene, during an interval

of about twelve years, had carried out a close and serious revision of his text. We much regret to find, however, that there are still as many doubtful, and even erroneous, statements as there were before, and that the little labour required to diminish the number of imperfectly told biographies has not been bestowed upon the book.

We are glad to observe that at least one reviewer holds the opinion, which we have entertained ever since we first knew the book, that its usefulness is greatly reduced by the non-quotation of authorities. If these had been added to each notice, as is generally done in such works, the value of the book to students would have been quadrupled. With regard to the remarks which follow, we must begin by pointing out that they are restricted entirely to one class of entries. The work covers an immense expanse both in space and time, no less than the whole Muhammadan world during the thirteen centuries that have passed since the Flight. As to much of this vast subject we claim no right to speak. We confine ourselves to the Indian notices, and among them to those belonging to the comparatively brief periods between the years 1100 A. H. and 1200 A. H. For this portion of the *Dictionary* we have noted, without having resort to any elaborate research, the statements, which, from our own reading, we know to be doubtful or incorrect.

Mr. Keene has not, we dare say, much respect

for the historical school, to which we may be assumed to belong:— those who have been styled, with some truth, but with more than necessary disparagement, "*les petits merciers de l'histoire.*" At any rate, we offer these pedlar's wares, such as they are, in the hope that until Mr. Keene's next edition appears, they may aid those who have bought and are using his book. To whatever school he may belong, no real historian can deem minute attention to detail out of place in a biographical dictionary; and we trust that Mr. Keene will not despise the assistance we wish to give him, so far as in us lies, in his self-imposed task. "*Le bonhomme*" says truly enough, as he will remember, "*on a souvent besoin d'un plus petit que soi.*"

We come first to 'Abd-uṣ-Ṣamad Khán (p. 14); and as space is precious, we content ourselves, for the most part, with stating results, although we could adduce chapter and verse for each assertion. Here the first edition was nearer the facts than the second; but the man was never Bahádúr Jang, nor have we ever seen such a title as 'Alí Jang. As Mr. Keene rightly notes, we find everywhere else Daler Jang, and not 'Alí Jang. His original name was 'Abd-ur-Raḥím (son of 'Abd-ul-Karím), and it is very doubtful whether he was born in Agra; every one else says he was born in Samarkand. And he certainly never bore the title of Ṣamsám-ud-Daula. The second edition tells us he died in 1739, "during the invasion of Nádir Sháh." The first edition was better; it gives 1737, "a year before the invasion of Nádir Sháh." The exact date is 10th Rabí' II. 1150 A. H. (6th August, 1737 N. S.), his age being then between 70 and 80 lunar years. A worse mistake, however, is confounding him with Khán Daurán on pages 214 and 286. Everybody knows that the Muẓaffar Khán on p. 286 was a brother of Ṣamsám-ud-Daula, Khán Daurán (Khawájá 'Áṣim), and not of 'Abd-uṣ-Ṣamad Khán. In the confusion the said Khán Daurán (son of Khawájá Kásim), who appears on p. 148 of the first, seems to have dropped out altogether from the second edition. That Khán Daurán, however, did die in 1739; he died on the 19th Zú'l Ka'dh, 1151 (27th February, 1739), of wounds received at Karnál in a fight with Nádir Sháh's troops four days before his death.

Then on p. 15 and p. 45 there seem some doubtful statements about the Jodhpur Rajas. Ajit Singh was murdered in Shawwál, 1136 (June-July, 1724) and Abhai Singh, his eldest son, succeeded, as is correctly stated on p. 45. The statement on p. 15 is wrong. Bakht Singh did not succeed his father, but received from his brother, Abhai Singh, the fief of Nágór, to the

north of Jodhpur. Abhai Singh lived until 1749 A. D., when his son, Rám Singh, followed. Bakht Singh then defeated this nephew and took possession; in 1752 he was himself poisoned. His (Bakht Singh's) son, Bijai Singh, succeeded. Thus it was not Abhai Singh who was poisoned, nor was Bijai Singh that prince's son. For these facts see, for one place, Colonel Jarrett's translation of the *Áin-i-Akbarí*, II., 271, note 7, which is taken from Prinsep's *Useful Tables*, and they in turn were founded on the genealogies in *Tod's Rajasthan*.

On p. 49 we are told that 'Álam-gír's nine children were all by one mother. It is not necessary to go farther than to a popular manual in a popular series, Mr. Stanley Lane Poole's *Aurangzib*, to discover the contrary. The nine children were by four different wives.

Again under Arárú (p. 77) we are told that he slew Ján Niṣár Khán, brother-in-law of the Wazír. The event took place in Ramzán, 1144 (February-March, 1732), but the murderer was Bhagwant, Kíchar, and not his father, Arárú (or Udárú). 'Azímullah Khán, the officer sent against the rebel, was, no doubt, a relation,— a cousin, of the Wazír; but he was the son, not of Ján Niṣár Khán, but of Zahír-ud-Daula, Ra'áyat Khán (ob. 1137), son of Mír Bahá-ud-dín. The murdered man, Mḥd. Ibráhím, Ján Niṣár Khán, was the son of Abu'l Mukáram, Ján Niṣár Khán (ob. 1131 A. H.). And, being a stylist himself, what does Mr. Keene think of Mr. Beale's English — "the skin of his body was flayed off?" "Foh! a fico for the phrase."

Page 71, column 2, last line but one. Amír Khán, Sindhí, died, not before, but after Mḥd. Sháh's accession. The date is 28th Zú'l Ka'dh, 1132 (30th September, 1720), in the 2nd year of Mḥd. Sháh. His age was 77 lunar years.

Page 71, col. 2, line 46. Amír Khán, Governor of Kábul. This man's biography might as well be completed by giving the date of his death. Sayyad Mír, entitled Amír Khán, son of Mír Mḥd. Khán, Khawáfí, resigning his government, died at Sháhjahánábád on the 27th Rabí' II., 1081 (13th September, 1670). He was the brother of the Shekh Mír, *q. v.*, who was killed in 1069, A. H., fighting on Aurangzeb's side in the battle with Dará Shukoh near Ájmer.

Most authorities tell us that Mḥd. Karím (p. 89, line 27) was the eldest, and not the second, son of 'Azím-ush-Shán. Then, on p. 102, we have doubts expressed as to whether Raja Chait Singh of Benares was the brother, or son, of Balwant Singh; while on p. 113, and again on p. 275, the fact is quite correctly stated, namely, that he was the son of Balwant Singh.

Page 115. Chatr Sál should be, by the Hindí

spelling, Chhatra, or Chhatar, Sál. The father's name was Champat, not Chait, Rác. Chhatar Sál's earlier career is ignored: while the agreement with the Marathas took place in 1141 or 1142 A. H. (1728-29-30), not in 1146 (1733-4). Chhatar Sál died, not in 1733, but either on the 15th Jamádi II., 1144 (14th December, 1731 N. S.), or Pús bađí 3, St. 1788 (16th December, 1731 N. S.). He had not two only, but some thirteen, sons, most of whom survived him.

The date of Dánishmand Khán (Á'lí's) death (p. 117) was 30th Rabí I., 1122 (28th May, 1710), and not 1120 (1708). His non-completed *History* went up to the 10th Zú'l Ka'dh, 1120 (20th January, 1709), that is, nearly to the end of Bahádur Sháh's second year. The author laid part of it before that emperor, then encamped in the Dhár territory, on the 1st Zú'l Ka'dh, 1121 (1st January, 1710). There is an unnecessary repetition of Dánishmand Khán Á'lí's life on p. 291, where there is also a separate entry of a Ni'ámat 'Alí Khán, who is evidently the same person, under his previous title.

Donc: Khán (p. 123) was most decidedly not the son of 'Alí Muḥammad Khán, Rohela. The exact date of his death is the 5th Muḥarram, 1185 (19th April, 1771).

On p. 143 it is said that the date of 'Imád-ul-Mulk's death is not known. We give Mr. Keene a choice of several authorities: — (1) Ghulám Husain Khán, author of the *Zikr-us-Sair*, who was with Chait Singh near Kálpí at the time, says the ex-Wazir died in 1213 A. H. (14th June, 1798 — 4th June, 1799); (2) Muftí Wali-ul-lah, in the *Túríkh-i-Farrukhábád*, gives the 10th Rabí II., 1215 (1st September, 1800); (3) in the "*Historical Sketch* . . ." (EJinburgh, 1835), p. 84, note, we are told that the Nawáb died at Kálpí in 1800. 'Abd-ul-Kádir Khán, Jáisí, informs us that when he was sent up-country on a mission in 1211 A. H. (1797), he heard that 'Imád-ul-Mulk had gone towards Láhor to visit Zamán Sháh, Abdáli. But the same year the Nawáb returned to Kálpí; and 'Abd-ul-Kádir Khán heard some of his adventures from his own lips, how he landed at Maskat, instead of Jadda, and travelled by land to Makka, and how he returned to India by the port of Bhúj in Kachh. 'Imád-ul-Mulk was born at Narwar, 44 miles south of Gwáliyár, on the 1st Shawwál, 1148 (13th February, 1736); see the work of Mḥd. Bakḥsh (Áshob), India Office Library, MS. No. 250, Vol. I. fol. III. b.

Page 145. Girdhar Singh was not a Rájput, but a Nágara Brahman, and he was killed on the 7th Jamádi I., 1141 (8th December, 1728).

Page 149, Hafiz-ul-lah. The year 1767 (1181 A. H.) was not the 21st of Mḥd. Sháh, who died in 1748 (1161 A. H.) That monarch's 21st year

began 1st Rabí II., 1151 (18th July, 1738) and ended 30th Rabí I., 1152 (6th July, 1739). The year 1767 (1181) would be the 7th or 8th year of Sháh 'Álam II.

Page 149, col. 2, Haidar Khán, Mír. The correct date of Husain 'Alí Khán's death is 6th Zú'l Hajj, 1132 (8th October, 1720, N. S.)

Page 151. Šafdar Jang died 17th Zú'l Hajj, 1167 (5th October, 1754, N. S.) The year 1753 is not correct.

Page 159, Hazín. This man died on the 18th Jamádi I., 1180 (22nd October, 1767), and thus 1779 A. D. must be wrong. The year 1779 A. D. corresponds chiefly to 1193 A. H., but includes a few days of both 1192 and 1194 A. H.

Page 160, Himmata Bahádur. This biography is very imperfect, for it entirely ignores the man's earlier history before he went, in 1764 or 1765, into Bundelkhand.

Page 161, Hoshdár Khán. The last sentence appears disconnected with what goes before: this is due to a misprint. For *that time* read *the time*, and *delete* the full stop after "time."

Page 175, 'Ibrat (Mír Ziyá-ud-dín). This biography appears twice on the same page.

Page 176, Iḳhlás Khán is very imperfectly dealt with. He was a Ballí Khatri, originally named Debí Dás, and was born at Kalánaur in the Bári Dúáb, about 56 miles N.-E of Láhor; he died on the 2nd Jamádi II., 1140 (14th January, 1728). His first appointment was given him in the 25th year of 'Álamgir, 1092-1093 A. H. (1681-2 A. D.) It might also have been added that his history of Farrukhsiyar's reign does not appear to have come down to us, unless it is identical with that of Mḥd. Iḥsán, Ma'ní Khán (Íjád), Samánawí, of which fragments are extant. The reference to Kishn Chand is misleading, the only connection between the two men being that Kishn Chand adopted the *nom de guerre* of Iḳhlás, the Sincere.

Page 179. 'Ináyat-ul-lah Khán died on the 21st Rabí I., 1133 (26th November, 1725), aged 75 years.

Page 186. 'Izzat-ud-Daula, died in Rabí II., 1162 (March-April, 1749).

Page 187, col. 1. For *Jabila* every body else has *Chhabilah*. He was hardly a chief, but an imperial officer without any position apart from his office. He died in Zú'l Hajj, 1131 (October-November, 1719), on some day before the 25th of that month (7th November, 1719).

Page 188, Jafar Khán. He died early in Zú'l Ka'dh, 1139 (19th June-18th July, 1727), aged 79 lunar years. His full titles were Mú'taman-ul-Mulk, 'Alá-ud-Daula, J. K., Bahádur, Naširí, Násir Jang. It is rather misleading to talk of *his* dynasty (if dynasty there were), seeing that the fourth person in the list, 'Alíwirdí Khán,

Mahábat Jang, was a usurper, who overthrew and killed Ja'far Khán's grandson.

Page 190. Jahándár Sháh was surely not surnamed Mu'izz-ud-dín, seeing that this was his first name, given him by his grandfather at his birth. His mistress should scarcely be styled Lál Kunwár (The Virgin Ruby); the name was Lál Kunwar, or Kúar, an ordinary form for a woman's name. Jahándár Sháh's death took place on 16th Muḥarram, 1125 (11th February, 1713).

Page 200, Jaswant Singh. It is hardly correct to say that Jodhpur was restored to Ajít Singh by Farrukhsiyar, unless you preface this by mentioning that Ajít Singh first took it by force in 1708, after the death of 'Álamgír, and that Bahádur Sháh, after an abortive attempt to recover the country, left Ajít Singh in undisturbed possession.

Page 206. Kalb Husain Khán (*tahhallus Nádír*), died at Fathgarh, N.-W. P., circa 1878, at a great age. The father Kalb 'Alí Khán, a notable man in his time, might have had a place in the book.

Page 211, Khair-ud-din Muḥammad. This entry is exceedingly imperfect. He was the author of many other works besides his *Jaunpúr Nāma*, not one of his best by any means. Some of the others are the *Gwáliyár Nāma*, the *Tuhfah-i-Tāza* (a history of the Benares Rajas), and the *Ibrat Nāma*. He is also the author of a *Tazkira*, or Biography of Poets, the name of which we forget. He was born c. 1756 and died at Jaunpur after 1827. His English patrons at various times were David Anderson, Henry Vansittart (the younger) and Abraham Welland, Judge and Magistrate of Jaunpur.

Page 214, Khán Daurán. One man who bore this title is entirely omitted, namely, Khwája Husain Khán, who received this title from Jahándár Sháh on the 25th Šafar, 1124 (2nd April, 1712). Another Khán Daurán was Nizám-ul-Mulk, Ásaf Jáh, who held the title for a short time in the reign of Bahádur Sháh (1118-1124). As already pointed out, Khán Daurán IV. is erroneously identified with 'Abd-uš-Šamad Khán, Daler Jang, a man who never held this title.

Page 214. Khán Jahán ('Alí Murád) died on the 13th Zú'l Hajj, 1124 (10th December, 1712).

Page 226, Law. The native version, Mushír Lás, is justified by the fact that the French themselves (strange though it may seem) pronounce the name Láss. The date of M. Law's death is not very hard to discover. Turning to the *Nouvelle Biographie Générale* (Paris, 1859, Firmin-Didot) we find in Vol. 29, p. 945, that Jacques François Law de Lauriston, Count of Tancarville, was born on the 20th January, 1724,

and died about 1785. He became Colonel in 1765, Major-General and Commander-in-Chief in French India, 1766, Brigadier of Infantry (16th April, 1767), Maréchal de Camp, 1st March, 1780. — For *Gáya* read *Gayá*.

Page 227. Luṭf-ul-lah Šádiq. This is more than usually imperfect. Luṭf-ul-lah, the second son of 'Abd-ur-Razzák, Anşári, was born in 1080 A. H. (1669-70) and died in 1165 A. H. (1751-2), see the *Tárikh-i-Muzaffarí*, a work which Mr. Keene well knows, under the reign of Aḥmad Sháh. His first title of Khán, added to his own name, was conferred by Bahádur Sháh in Šafar, 1119 (May, 1707). In that reign he rose rapidly, held several Court offices, and became a *Sih hazári* (3,000), 2,000 horse. After the struggle between Bahádur Sháh's sons, although a partisan of Jahán Sháh, he succeeded in buying pardon and office from the victor, Jahándár Sháh. He was equally lucky in maintaining his position on the transfer of power, a few months afterwards, to Farrukhsiyar. But the Sayyad brothers procured his disgrace in Zú'l Hajj, 1126 (December, 1714) and he retired to his home at Pánípat. On the fall of the Sayyads, he returned to Court, and in 1133 (1720-21) Muḥammad Sháh made him Shams-ud-Daula, L. K., Bahádur, Šádiq, Nektám, Mutahawwir Jang. This position he held until his death. Khushál Chand (in the *Nádír-uz-Zamání*) accuses him of doing nothing in return for his *jágirs*, never having maintained an ass, much less a horse, or a trooper to ride on a horse.

Page 242, Mansá Rám. Here we have a very bad error, for it is a matter of common knowledge that Chait Singh was the son of Balwant Singh, and was, therefore, the *grandson*, and not the *son*, of Mansá Rám. The latter died, according to the *Tuhfa-i-Tāza* "in the beginning of 1152 A. H." That year began on the 9th April, 1739, and therefore 1739 would be more correct than 1740.

Page 253. Mirza Naşír. The statement on this page that (Mḥd. Amín) Burhán-ul-Mulk, Sa'adat Khán, was once governor of Agra *fort* conflicts with that on p. 337 under Sa'adat Khán. The latter statement, namely, that he was *faujdar* of Bayána, is that commonly received, and is correct. He was then for a short time governor of Agra *šubah*: (not of the *fort*).

Page 259. Mḥd. Akbar was the fourth, but not the *youngest*, son of Aurangzeb. Kám Baḳhsh was the youngest son. Akbar died at Mashhad in Khuráşán on the 17th Zú'l Hajj, 1117 (31st March, 1706). He was born on the 12 Zú'l Hajj, 1067 (9th October, 1657).

Page 260, Muḥammad Amín Khán. This man's father, Bahá-ud-dín, was not the brother of Nizám-ul-Mulk, but his uncle. Thus Mḥd. Amín Khán was Nizám-ul-Mulk's cousin, not his nephew.

Page 269. Muḥammad Khán was first of all governor of Allahábád, and after his removal from that province, was sent to Málwa. There are his own letters in existence to prove this, besides confirmation from contemporary history. The error began with the *Sair-ul-Mutákhharin*, which for those years is not a first-hand authority. Muḥammad Khán's appointment to Allahábád was dated the 25th Šafar, 1133 (25th December, 1720); the *sanad* for Málwa is dated 17th Rabí' I., 1143 (29th September, 1730). His troops crossed the Jamna into Bundelkhand on the 12th Jamádi II., 1139 (3rd February, 1727). His investment inside Jaitgarh began in March, and ended in May, 1729. He died on the 2nd Zú'l Ķa'dh, 1156 (17th December, 1743), aged over 80 years. The succession to the principality of Farrukhábád is incompletely stated. After Muẓaffar Jang came Imdád Husain Khán, Nášir Jang, *ob.* 1st February, 1813. Khádím Husain Khán, Shaukat Jang, *ob.* 9th July, 1823. Tajammul Husain Khán, Zafar Jang, *ob.* 9th November, 1846. Then should follow the name of Tafazzul Husain Khán, the exiled Nawáb, who died at Mecca on the 20th March, 1882.

Page 271. Mḥd. Šálih appears in three separate notices on this one page, once in the first, and twice in the second, column. The title of his history is correctly '*Aml-i-Šálih*', as in the first of these notices. His tomb is at Láhor.

Page 272, Mḥd. Šáh. Roshan Akhtar wa^s hardly his "surname," for that was the name given to him at birth. His enthronement took place on the 15th Zú'l Ķa'dh, 1131 (28th September, 1719, N. S.).

Page 278. Mulla Firoz. *Qans* is a misprint for *Qaus*. There is no mention here of the *George-náma*, or of the Mulla Firoz Library at Bombay. On p. 278 there is another notice of the same man under F, where the *George-náma* is referred to.

Page 285. Muẓaffar Jang of Farrukhábád was never named Muẓaffar Husain Khán. His name was Daler Himmat Khán. He certainly never ceded his territory to the English in 1802, for he died in October, 1796. Tafazzul Husain Khán, who was his great-grandson and not his grandson, did not succeed him; Imdád Husain Khán, Nášir Jang, Khádím Husain Khán, Shaukat Jang, and Tajammul Husain Khán, Zafar Jang, came between.

Page 286, Muẓaffar Khán. This man's brother Khán Daurán, was not 'Abd-uš-Šamad' Khán (Khwája 'Abd-ur-Rahím), but Šamšám-ud-Daula, Khán Daurán, Bahádúr, Mansúr Jang, (Khwája 'Ášim).

Page 294, Nášir. The exact date of death was 1st February, 1813, which is by General Cunning-

ham's tables the day of a solar eclipse. Nášir Jang is omitted from the list of Farrukhábád Nawábs on p. 211.

Page 300, Neko Siar. This biography is very scanty and has not a single date. Nekúsiyar, the third son of Prince Akbar, was born in Sha'ban, 1090 (September-October, 1679). In 1092 (1681), with his mother and two sisters, he was sent by his grand-father, 'Álamgír, a prisoner to Agra. On the 25th Jamádi II., 1131 (14th May, 1719), the mutinous soldiery raised him to the throne in the fort at Agra, and coin was issued in his name. The garrison surrendered to Rafí'-ud-Daula's Mír Baḳhshí, Husain 'Alí Khán, Bárha, on the 27th Ramzán, 1131 (12th August, 1719). Nekúsiyar was sent to prison at Dihlí, where he died on the 6th Rajab, 1135 (11th March, 1723), aged a little under 45 lunar years. His mother, Salíma Báno Begam, is mentioned on p. 319.

Page 302, Niẓám-ul-Mulk. In his father's name insert the word *Fírúz* between Khán and *Jang*, the whole reading as Ghází-ud-dín Khán, Fírúz Jang. Niẓám-ul-Mulk was born on the 14th Rabí' II., 1082 (11th August, 1671), his maternal grandfather being Sa'd-ul-lah Khán. Sháhjahán's Wazír. His successive titles were Ķamr-ud-dín Khán (1096), Chín Ķilich Khán, Bahádúr (1101), Khán Daurán, Bahádúr (1119), Ghází-ud-dín Khán, Bahádúr, Fath Jang (1124), Niẓám-ul-Mulk (1125), and finally Ásaf Jáh added to the last of these.

Page 313, Qadir. This is a repetition; see last entry on p. 312.

Page 315, col. 2, line 13, Qasim Ali. It was Major Hector Monro, and not Major Carnac, who commanded at the battle of Buxar (Baksar); see Marshman, 2nd Ed., p. 305; M. Elphinstone's *Rise of the British Power*, p. 414, or any other *History* of the period. Ķasim 'Alí died in Rabí' II. of the year named (1191 A. H.)

Page 330, Ranoji Sindhia. This leader died on the 8th Jamádi II., 1158 (19th July, 1744) at Sháhjahánpur in Málwa.

Page 335. Rukn-ud-Daula, I'tiḳád Khán (Mḥd. Murád), died on the 12th Ramzán, 1139 (2nd May, 1727), aged 72 lunar years.

Page 337. Sa'adat Khán died on the 10th Zú'l Hajj, 1151 (20th March, 1739), while Nádir Šáh was in Dihlí. Nádir Šáh entered the palace at Dihlí on the 6th Zú'l Hajj, 1151 (16th March, 1739), and left Dihlí on the 7th Šafar, 1152 (15th May, 1739). Therefore Zú'l Hajj, 1152 A. H. must be wrong: and even if it were right, that date corresponds to 7th March, 1740, N. S., and not to 9th March, 1739. The wife of Safdar Jang was not "his (*i.e.* Sa'adat Khán's) only child"; he had a number of other

daughters. In the list of the Nawábs of Audh it should be noted that Sa'adat 'Alí Khán was not the son of Ásaf-ud-Daula, but his younger brother, and therefore the son of Shujá-ud-Daula.

Page 338, col. 1, line 4. The author of the *Gulistán-i-Bahmat* was Mustajáb Khán, not Mustara Khán (Elliot, VIII. 301).

Page 352, Sarbuland Khán. His appointment as governor of Kábul is not mentioned.

Page 361, col. 2, line 9. The Hijra year 1185 is wrong, it ought to be 1202 A. H., which began 12th October, 1787, and ended 30th September, 1788. We know (see Jonathan Scott, II. Part IV. p. 293) that the 10th August, 1788 is right, and we have worked out the corresponding Hijra date as the 9th Zú'l Ka'dh, 1202 A. H.

Page 386, Siráj-ud-din 'Alí' Khán (Árzú). As he was only born in 1101 A. H., he could hardly have been "an officer of rank" in Farrukhsiyar's reign (1124-1131). His period was later.

Page 407, Udaipurí Begam. She is generally styled Bâe Udaipurí, or Udaipurí Mahal. She died at Gwáliyár in Rabí' I., 1119 (June, 1707), a few days after the death of A'zam Sháh, which took place on the 18th of that month (18th June, 1707). One authority gives her title as Bâdsháh Begam, and it may be inferred from one passage that she was once a dancing woman. Catrou says she was a Georgian from Dára Shukoh's harem, and remained a Christian. The question of her origin remains a puzzle.

Page 427, Zamír. It might be noted that this gentleman was the father of Ghulám Husain Khán, author of the *Sair-ul-Mutákarín*.

Page 428, Zinat-un-nissa Begam. The year of this lady's death is put as 1122 (1710), which is, no doubt, justified by the date on her tomb—see Beale's *Miftáh*, p. 297; *Aẓár-us-sanádíd*, p. 44; Franklin's *Shah Aulum*, p. 206; Thorn's *War in India*, p. 164. She really died eleven years later in 1133 A. H. (22nd Rajab = 18th May, 1721): but it would take too much space to set out here the evidence for this later date.

We do not feel sure of having pointed out every error within the period covered by our remarks, nor have we attempted to supply more than a few of the omissions. We conclude with a list of such misprints as we have noticed.

Page 9, col. 1, l. 16. For *Sawána* read *Samána*. *Id.* col. 2, l. 24, for *Auranzib* read *Aurangzib*. *Id.* l. 34, for *or* read *of*. Page 35, col. 2, l. 19, for *Ardish* read *Aráish*, that is, *Aráish-i-Mulfil*. Page 37, col. 1, l. 43, for *1810* read *1840*. Not many weeks ago we saw Don Pascual at the British Museum, old certainly, but still hearty, and a

wonderful man indeed, if he was already an author 84 years ago. Page 45, col. 2, l. 12, why here and elsewhere, *Rathauri* instead of *Ráthaur* or *Ráthor*?

Page 118, col. 2, l. 8, most authorities have *Jajhár* instead of *Chhajjar*. Page 130, col. 2, last line but one, for '*Ázíz-ud-dín* read *A'zz-ud-dín*. Page 139, col. 2, l. 43, for *Báughars* read *Rángars*. Page 151, col. 2, l. 38, for *Lakhalus* read *Takhallus*. Page 159, col. 1, fourth line from end, for *راری* read *احراری*. Page 160, col. 2, l. 22, for *Bakhigani* read *Bakhshigarí*. *Id.* fifth line from end, for *Rekka* read *pakka*? Page 161, col. 2, l. 47, for "at that time" read "at the time," and delete the comma after *time*. Page 164, col. 1, l. 17, for *Alahwirdi* read *Alhwirdi*. Page 181, col. 2, l. 45, for *political* read *poetical*. Page 186, col. 1, l. 10 and l. 12, for *Amír* read *Amín*. Page 189, col. 2, l. 2, for *1225* read *1125*. Page 200, col. 1, l. 19, insert *throne* between *the* and *Raja*.

Page 214, col. 2, l. 49, for *Alghans* read *Afgháns*. Page 219, col. 1, l. 36, for *Bákhhá* read *Bhúkhá*. Page 223, under Kisbn Chand cancel reference to *Ikhlas Khán*. Page 253, col. 1, l. 45, for *Izzaf* read *Izzat*. Page 254, col. 1, ll. 2 and 5, for *Karnál* read *Karnúl*. *Id.* l. 8, for *Kalál* read *Kariwal*. Page 270, col. 1, ll. 28 and 29, for *Jalain* read *Jálaun*, and for *Mirat at Urús* read *Mirat-ul-'Arús*. Page 272, col. 1, l. 42, for *pageants* we suggest *puppets*, as easier to elevate or cast down. Page 280, col. 1, l. 19, for *1103* read *1193*. Page 294, col. 2, l. 45, for *Singh* read *Sindh*. Page 310, col. 1, ll. 36 and 46, for *Jaudpúr* read *Jodhpur*, and for *Dauroji* read *Damaji*. Page 332, col. 2, l. 2, for *Aosat*, following the transliteration of the rest of the book, read *Ausat*. Page 345, col. 1, l. 54, for *1866* read *1766*. Page 349, col. 1, l. 16, for *Rukn* read *Rafí*. Page 355, col. 2, l. 30, for *was* read *is*, the gentleman being still alive. *Id.* l. 32, insert *-us-* between *Aẓár* and *Sanádíd*. Page 362, col. 2, l. 8, for *and* read *at*. Page 364, col. 1, l. 4, for *قرن* we suggest *قران*, and at the end of the fifth line *افروز* instead of *فروز*. Page 364, col. 1, l. 25, for *Muháru* read *Muhám*, and the man's name should be *Šadik Husain Khán* and not *Šadik Hasan Khán*. He was a poor scholar from a village near Kanauj. Page 516, col. 1, l. 23, for *Lohari* read *Loháru*. Page 393, col. 2, l. 26, for *buried* read *burned*. Page 430, col. 2, l. 42, for *الجهل* read *الجهيل*.

We find that it has taken us at the outside ten days to put together these remarks. In the period of over ten years between Mr. Keene's first and second editions what might not have been done?

THE BHASHA-BHUSHANA OF JAS'WANT SINGH.

EDITED AND TRANSLATED BY G. A. GRIERSON, PH.D., C.I.E.

(Continued from p. 296.)

LECTURE IV. (continued).

ORNAMENTS OF SENSE (continued).

Text.

Visēshālanākāra.

<i>Tīni prakāra visēsha hai</i>	<i>anādhāra ādhēya |</i>
<i>Thōrō kachhu ārambha jaba</i>	<i>adhika siddhi kō dēya || 133 ||</i>
<i>Vastu ēka kō k'ijiyai</i>	<i>varṇana ihaura anēka |</i>
<i>Nabha ūpara sañchana latā</i>	<i>kusuma svachchha hai ēka || 134 ||</i>
<i>Kalpa-vriksha dēkhyau sahā</i>	<i>tō kō dēkhata naina |</i>
<i>Antara bāhira diśi vidīsi</i>	<i>wahai tīya sukha-daina || 135 ||</i>

Translation.

The Extraordinary.

[*Sāhitya-darpana*, 725.]

The **Extraordinary** is of three kinds:—(a) When something that depends on another is represented as existing without it. (b) When one in commencing with a thing of small importance, gives it great importance in the conclusion. (c) When one action is spoken of as occurring in many places simultaneously. Examples are:—

'In the upper sky (I see) a golden creeper with one charming flower.' [Here the lady's face is the charming flower. The creeper is represented as existing in the sky, as an *ākāśa-kusuma* in fact, instead of on its natural support, a tree.]

'I see thee with mine eyes, — but in reality I saw a Tree of Plenty.' [Here a commencement is made with the commonplace statement that the hero saw the lady, — but the subject is raised to importance in the conclusion by unexpectedly comparing her to a Tree of Plenty.]

'Within and without, in the four cardinal points, and in the intermediate points, that lady is a giver of happiness.'

Text.

Vyāghātalanākāra.

<i>Sō vyāghāta jo aura tē</i>	<i>kījai kārāja aura |</i>
<i>Bahuri virōdhī tē jabai</i>	<i>kāja lāiyui ihaura || 136 ||</i>
<i>Sukha pāvata jā sō jagata</i>	<i>tā sō mārata māra |</i>
<i>Nīschai jānati bāla tau</i>	<i>karati kahā parahūra || 137 ||</i>

Translation.

Frustration.

[*Sāhitya-darpana*, 726, 727.]

It is **Frustration** when, (a) by means (which are employed in bringing a thing to a particular state), a person brings it to an opposite one; and (b) when from an argument to the contrary effect, a course of action is justified. Examples are:—

(a) 'By those (arts of love), from which the world gains happiness, doth the God of Love kill (mortals).'

(b) 'The damsel certainly knows (that with a glance of the eye Siva destroyed Love), why now does she use a similar glance (on me, to bring Love to life)? [The above is the explanation of the *Bhūshana-kaumudī*.]

Text.

Kāraṇamālālaṅkāra.

Kahiyai gumpā paramparā *kāraṇa-māla hōta |*
Nītili dhana, dhana tyāga puni, *tā tē yaśa uddyōta || 138 ||*

Translation.

The Garland of Causes.

[*Sāhitya-darpaṇa*, 728.]

When something mentioned first is spoken of as the cause of what follows, and this again of what comes next, and so on, like a necklace, it is the **Garland of Causes**, as for example:—

‘From virtue cometh wealth, from wealth generosity, and from generosity illustrious glory.’

Text.

Ēkāvalyalāṅkāra.

Grahata mukta pada rīti jaba *ēkāvali taha māni |*
Drīga śruti para, śruti bāhu para, *bāhu jānu lō jāni || 139 ||*

Translation.

The Necklace.

[*Sāhitya-darpaṇa*, 730.]

When there is a succession of objects (each qualifying) the last mentioned, it is the **Necklace**, as for example:—

‘Know that his eyes (are long reaching) to his ears. His ears (are long reaching) to his arms. His arms (are long reaching) to his knees.’

Text.

Māladīpakālaṅkāra.

Dīpaka ēkāvali milai *māla-dīpaka nāma |*
Kāma-dhāma tiya-hiya bhayau *tiya-hiya kau tū dhāma || 140 ||*

Translation.

The Serial Illuminator.

[*Sāhitya-darpaṇa*, 729.]

When the Illuminator (v. 83), and the Necklace (v. 139) are united, it becomes the **Serial Illuminator**, as for example:—

‘The Lady’s heart is the abode of love, and thou art the abode of the lady’s heart.’ [Here both the lady’s heart and the hero are given the same attribute of being an abode, each on a different account. The reason in each case being the peculiar qualities of each. It is there an example of the Illuminator: and there is a succession of objects each qualifying the one preceding it; therefore it is also an example of the Necklace.]

Text.

Sārālaṅkāra.

Ēka ēka tē sarasa jaha *alaṅkāra yaha sāra |*
Madhu sō madhurī hai sudhā *kavitā madhura apāra || 141 ||*

Translation.

The Climax.

[*Sāhitya-darpaṇa*, 731.]

A succession of objects gradually rising in excellence is termed the **Climax**, as for example : —

'Nectar is sweeter than honey, and poetry is surpassingly sweeter (than nectar).'

[Other writers add (b) a climax of inferiority, and (c) a climax of mixed inferiority and excellence, thus *Padmākara-bhaṭṭa* gives the following examples of these two varieties in the *Padmābharṇa*, 182, 183 :—

(b)	<i>Bahu āyudha kē ghāta tē</i>	<i>dusaha vajra kō pāta |</i>
	<i>Tā kē pāta-hu tē dusaha</i>	<i>khala-mukha nikasī bhāta ||</i>
(c)	<i>Kaṭhina kāṭha tē ati kaṭhina</i>	<i>yā jaga mē pashāna |</i>
	<i>Pāshāna-hu tē kaṭhina yē</i>	<i>téré uraja su jāna ||</i>

(b) 'More unbearable than the wounds of many weapons is the fall of the thunderbolt. More unbearable even than the fall of the thunderbolt, are the words which issue from the mouth of the wicked.'

(c) Much harder than hard wood, in this world, is stone. Know thy bosom to be harder (firmer) even than stone.]

Text.

Yathāsankhyālaṅkāra.¹

<i>Yathāsankhya varṇana bikhai</i>	<i>vastu anukrama saṅga |</i>
<i>Kari ari milta vipatti kau.</i>	<i>gañjana rañjana bhāṅga || 142 ||</i>

Translation.

Relative Order.

[*Sāhitya-darpaṇa*, 732.]

Relative Order is when objects are referred to in the order in which they occur, as for example : —

'Cause thou of our enemies, our friends and our misfortunes, respectively the crushing, the rejoicing and the breaking.'

[Text.

Kramālaṅkāra.

<i>Krama tē kāraja kījyē</i>	<i>kramā nāma tehi saji </i>
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Translation.

Relative Sequence.

Not in *Sāhitya-darpaṇa* or this *Bhāshā-bhūshana*. The above definition is taken from the *Bhāshā-bhūshana* of 'Sri-dhara Ojhā.

It is **Relative Sequence** when acts (are described) as occurring in order, as for example :—

Bihāri-sat'sai, 107 :—

<i>Tōhī kau chhuta māna gau</i>	<i>dēkhata-hī Vraja-rāja |</i>
<i>Rahī ghari 'ka lau māna sī</i>	<i>māna kiyē kī lāja || 142a ||</i>

'When thine eyes fell upon Kṛishṇa, thy wrath against him at once vanished; but for a while thou appearest like one full of wrath, through shame at having been wrathful.'

On this the *Lāla-chandrikā* says, — 'Kramālaṅkāra spashṭa hai | Māna kiyē kī lāja sē māna rakshā ||'

¹ Called *kramikā* by Baghu-nātha in *Rasika-mōhana*, 151.

The *Hari-prakāśa* says that this is an instance of *chāpalātīśayōkti* (v. 78).

The *An'war-chandrikā* „ „ „ „ *utprékhā* (v. 70).

Another example is (*ib.* 359) :—

<i>Pati řitu avaguṇa guṇa baḍhatu</i>	<i>māna māha kau śīta |</i>
<i>Jāta kaṭhina hwai ati mṛida-u</i>	<i>ramaṇi mana navañīta || 142b ||</i>

‘Through the faults of her beloved, and through the qualities of the season, increase respectively her indignation, and the cold of the month of Māgha. Even though they both are (naturally) very soft, the heart of the Lady and butter become hard under their respective influences.’ The *Lāla-chandrikā* says this is an example of *krama*, and explains as follows :—

<i>Pati auḡuṇa řitu kē guṇani</i>	<i>baḍhata māna uhi śīta |</i>
<i>Hōta māna té mana kaṭhina</i>	<i>hīma té hai navañīta || 142c ||</i>

‘From the faults of her beloved, and the qualities of the season, increase respectively her indignation and the cold. From her indignation becomes her heart hard, and from the frost becomes butter hard.’]

Text.

Paryāyalañkāra.

<i>Dvai paryāya anēka kau</i>	<i>krama sō āśaya ēka |</i>
<i>Phiri krama té jaha ēka kau</i>	<i>āsraya dharai anēka || 143 ||</i>
<i>H. i taralatā charaṇa mé</i>	<i>bhai mandatā āi |</i>
<i>Ambuja taji tiya-vadana duti</i>	<i>chandahi rahī banāi || 144 ||</i>

Translation.

The Sequence.

[*Sāhitya-darpaṇa*, 733.]

- (a) When many objects are described as being in the same place in succession, or
(b) When the same object is described as being in several places in succession, it is termed
The Sequence. Examples are : —

- (a) ‘There used to be light activity in this foot, now it is possessed by gentle slowness.’
(b) ‘Glory has abandoned the lady’s face, and has gone first to the lotus and then to the moon.’

Text.

Parivṛittyalāñkāra.

<i>Parivṛitti lījai adhika</i>	<i>thōrō-i kachhu dēi |</i>
<i>Ari indirā-kaṭāksha yaha</i>	<i>eka sara dāri lēi || 145 ||</i>

Translation.

The Return.

[*Sāhitya-darpaṇa*, 734.]

The **Return** (*parivṛitti*) is the giving in exchange of something very small for what is greater, as for example : —

‘This (hero) takes the favourable glances (which) Lakshmī (means) for his enemies, and gives in exchange, a single arrow.’

[Text.

Vinimaya.

Not in *Bhāshā-bhūshana* or *Sāhitya-darpaṇa*.

Thus defined in *An'war-chandrikā*, 430 :—

<i>Jaha dē kai kachhu lījyai </i>	<i>yaha vinimaya chita kījyai 145a </i>
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Translation.**The Barter.**

It is the figure of **Barter** where something is given and taken.

In the figure of *Parivṛitti* (Return) (145), the essential element is that there is disparity between what is given (which is little) and what is taken (which is great). This is not an essential in this figure.

Example, *Bihārī-sat'sai*, 240 :—

<i>Sahita sanéha sakócha sukha</i>	<i>svéda kampa musikáni |</i>
<i>Prána páni kari ápané</i>	<i>pána diyé mó páni || 145b ||</i>

With love, with bashfulness, with thrilling sweats, with quivering, with a smile, my beloved put into my hand a betel roll, and took my soul into her hand instead.]

Text.**Parisañkhyálan̄kara.**

<i>Parisañkhyá eka thala baraji</i>	<i>dújé thala †hakarái |</i>
<i>Néha-háni hiya mé nahí</i>	<i>bhai dípa mé jái || 146 ||</i>

Translation.**Special Mention.**

[*Sáhitya-darpaṇa*, 735.]

It is the ornament of **Special Mention**, when it is denied (that an object) is in one place, and affirmed that it is in another, as for example : —

‘The minishing of love (or oil) is not in my heart, but is in the lamp.’

[Here the figure, being founded on a *paranomasia* is particularly striking, the word *néha* (*snéha*) meaning both love and oil. The definition of the *Sáhitya-darpaṇa* is a more accurate one than that given above, and may be quoted. ‘When, with or without a query, something is affirmed for the denial, expressed or understood, of something else similar to it, it is Special Mention.’ All Hindî authorities, however, which I have seen, closely follow the *Bhāshá-bhūshana*.]

[Text and Translation.**Uttarálankara.****The Reply.**

Not in *Bhāshá-bhūshana*.

Sáhitya-darpaṇa, 736. The Reply occurs when a question is inferred from an answer ; or, the question being given, there are a number of answers unlooked for.

Bihārī-sat'sai, 130, is an instance of the first kind.

<i>Ajyau na áyá sahaja ra'ga</i>	<i>viraha-dúbaré gáta |</i>
<i>Aba-hí káha chaláiyata,</i>	<i>lalana, chalana kí báta || 146a ||</i>

(Here the Question is put by the Hero, who wishes to go to a far country. “May I go ?” It is surmised from the answer of the Heroine, *viz.*)

‘The natural colour has not yet returned to thy form wasted by the woes of (our last) separation. Now, darling, why dost thou mention the subject of departure ?’

The second variety is thus defined in the *An'war-chandriká*, 164 :—

<i>prati-uttara jaha hói </i>	<i>uttara dújó sói 146b </i>
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When there is a question and an answer, it is the second (variety of the figure of the Reply ; as for example, *Dihári-sat'sai*, 12 : —

<i>Bála kahá lálí bhaś</i>	<i>lōyana kōyana má'ha |</i>
<i>Lála tiháré ḍrigani kí</i>	<i>parí ḍrigani mē chhā'ha || 146c ||</i>

HE (*she is angry at his unfaithfulness*) : — 'My girl, what is this redness in the pupils of thine eyes' ?

SHE (*his eyes are red after a night of unfaithfulness*) : — 'Darling, the red reflection of thy (weary) eyes has fallen into mine.'

As the *Sáhitya-darpaṇa* requires, this is an unlooked for reply !]

Text.

Vikalpalañkára.

<i>Hai vikalpa yaha kai waha-i</i>	<i>ihí vidhi kau biritanta |</i>
<i>Karihai dukha kau unta aba</i>	<i>yama kai pyarau kanta || 147 ||</i>

Translation.

The Alternative.

[*Sáhitya-darpaṇa*, 738.]

It is the figure of The Alternative when a statement is made in the form of 'either this or that,' as for example : —

'Either death or (the arrival of) my dearly beloved will put an end to my woes.'

[The *Sáhitya-darpaṇa* makes the ingenuity of the opposition between the two terms an essential of the figure.]

Text.

Samuchchayalañkára.

<i>Dōi samuchchaya, bháva bahu</i>	<i>kahu eka upajai saṅga |</i>
<i>Ēka kája cháhai karyau</i>	<i>hwai anéka eka aṅga || 148 ||</i>
<i>Tua ari bhájata girata kai</i>	<i>phíri bhájata satarái |</i>
<i>Yauvana vidyá madana dhana</i>	<i>mada upajáwata ái || 149 ||</i>

Translation.

The Conjunction.

[*Sáhitya-darpaṇa*, 739.]

The figure of The Conjunction is of two kinds : — (a) When several conditions are simultaneously produced. (b) When several (causes) desire (or are each sufficient) to produce an effect, and in each case the effect is of the same nature. Examples are : —

(a) 'Thine enemy flees, falls, again flees in blind terror.'

(b) 'Budding youth, Knowledge, the God of Love, Wealth, each comes and produces the intoxication of love in her.'

[Here each is sufficient to produce the effect.]

Text.

Karakadipakalañkára.

<i>Karaka-dipaka éka mé</i>	<i>krama té' bháva anéka |</i>
<i>Játi chítai áwati ha'satí</i>	<i>púchhata báta vivéka || 150 ||</i>

Translation.

The Necessary Conclusion.

[*Sāhitya-darpaṇa*, 737.]

The following is an example of the **Necessary Conclusion** (*kāvyaṛthāpatti*) [the essence of which is that, on the supposition of one fact, another can certainly follow, *jō wahī bhayau, tō yaha kauna āschūrya hai ki nahi hōai*]: —

‘If her face surpasses the moon in loveliness, what (use is there in) suggesting the lotus (as it necessarily follows that it also is surpassed)’?

[So *Padmābharaṇa*, 200: — ‘*waha ju kiyan, tau yaha kahā? yau kāvyāṛthāpatti.*’

‘If he has done that, then what (difficulty) is there in this’? Such is the necessary conclusion.]

Text.

Kāvyaṅgālaṅkāra.

Kāvyaṅga jaba yukti sau
Tō kō jityau, Madana, jō

artha-samarthana hōi |
mō hiya mē. Śiva sōi || 153 ||

Translation.

Poetical Reason.

[*Sāhitya-darpaṇa*, 710.]

When by implication (or by an apt use of words), a speaker corroborates (or gives a reason or ground for) his meaning (or purpose) it is **Poetical Reason**, as for example: —

‘I have taken that Śiva to my heart, who conquered thee, O God of Love.’

[Here the lady, who is tortured by the pangs of love, informs the God of Love that she has taken Śiva into her heart, and implies that she has done so in order to frighten the former therefrom, Śiva being the only deity who has ever conquered Love. She does not, however, state in so many words that this is the reason. She only implies that it is such.]

[The figure of Poetical Reason must be distinguished from the figures of **Transition** (*arthāntaranyāsa*) (v. 154), and **Inference** (*anumāna*) (v. 153a). The last figure is not described in the *Bhūshā-bhūshāṇa*, but is defined in the *Sāhitya-darpaṇa* (711) as follows: —

The notion, expressed in a peculiarly striking manner, of a thing established by proof, is termed Inference, as for example: —

‘Wherever falls the sight of women, there fall sharpened arrows; hence, I infer, Cupid runs before them with his bow furnished with shafts.’

Regarding these three figures the *Sāhitya-darpaṇa* (710) points out that, in the province of poetry, reason is of three kinds:— Informative, Compleitive, and Confirmative. Of these three sorts, the Informative Reason is the subject of the figure of Inference, the Justicative of the Transition, and the Compleitive of the Poetical Reason. In the example above given of Inference, the poet assumes that Cupid armed runs before fair women, a bold conceit, complete in itself, and then informs the reader of the grounds on which he makes this inference, that arrows fall wherever fall a woman’s glances. In Transition, the reason is given as a justification for a statement which is otherwise quite complete in itself. Take the example given in v. 154. The speaker says that by Rāma’s help he has crossed mountains. This is an intelligible statement complete in itself. The circumstance added that Rāma is Almighty, only justifies the statement without being needed to be mentioned to complete the sense.

On the other hand, in Poetical Reason, the Reason is Compleitive. That is, it must be implied in order to complete the sense of the passage.

Take the example given above : — The Lady states that she has taken Śiva into her heart. She adds that Śiva has once before conquered love, and implies that the latter fact is the reason for her action, though she does not say so in so many words. The reason, too, for her having taken Śiva into her heart is completive, for without that reason her action would be unintelligible. For no one would willingly under ordinary circumstances take so terrible a god to his heart.

Or, again, take an example given in the *Sāhitya-darpaṇa* : — ‘The blue lotus, which was like thine eyes in loveliness, is now sunk under the water : The Moon, my love, which imitated the fairness of thy face, is mantled over by clouds : — Alas, the gods would not suffer me to derive a consolation even from thy similitudes.’ Here the first two sentences are indispensably wanted for the completion of the sense, inasmuch as, without them, the sentence constituting the last line of the verse, would be incomplete in its signification, and therefore absurd. Moreover, the reason is not stated as a reason, but is only implied, and the inference is left to be drawn by the reader.

Again, ‘Śiva, afraid of the immense weight, bears not on his head the Ganges, muddy with the heaps of dust raised by the multitude of thy horses.’ Here the extraordinary amount of mud in the Ganges is not stated to be the reason for its immense weight, but it is implied that it is the reason. Moreover it is a completive reason. Without it, the statement that Śiva did not bear the Ganges on his head, being afraid of its immense weight, would be incomplete in its signification, and therefore absurd.

Or take another example, from the *Sat'sai* (117) of Bihārī Lāl. ‘Mournfully she gazes, full, very full, of wrath and grief. The deer-eyed one seeth the mark of her co-wife's hair upon the pillow, and refuseth to approach the couch.’ Here the reason for her refusing to approach the couch, is her seeing the mark of her co-wife's hair, is implied, — not stated directly. Moreover the reason is completive, for without the refusal would lose all its significance and be absurd.

Padmākara Bhaṭṭa (*Padmābharṇa*, 200 and ff.) gives a two-fold definition of this figure. His first is : —

<i>Artha samarthahi yōga jō</i>	<i>karai samarthana tāsū |</i>
<i>Kāvyaṅga tā sau kahata</i>	<i>jinha kē sumati prakāsu || 153a ||</i>

This is the same in substance as that given in the *Bhāshā-bhūṣaṇa*. He further develops the explanation in his alternative definition : —

<i>Hētu padāratha lahi kahū</i>	<i>kahu vākyāratha pāi |</i>
<i>Karai samarthana artha kō</i>	<i>kāvyaṅga sō āi || 153b ||</i>

Padārtha-hētu, yathā : —

<i>Vrithā virasa bātai karati</i>	<i>lēti na Hari kō nāma |</i>
<i>Yaha na ācharaja hai kachhū</i>	<i>rasanā tērō nāma || 153c ||</i>

Vākyārtha-hētu, yathā : —

<i>Aba na mōhi dara vighana kau</i>	<i>karata kauna-hū kāju |</i>
<i>Gaṇa-nāyaka Gaurī-tanaya</i>	<i>bhayaṇ sūhāyaka āju || 153d ||</i>

When by taking a reason implied in (1) a word or (2) a sentence, the meaning of a statement is corroborated (or affirmed), it is poetical reason, as for example : —

(1) ‘O tongue, thou dost use vain and loveless (*vi-rasa*) words, and dost abstain from uttering Hari's name. This is not astonishing, (for) thy name is *rasa-nā* (which also means “there is no love”).’ Here the fact that the tongue is called *rasanā* implies a reason for the statement that it uses loveless (*vi-rasa*) words.

(2) 'Now I have no fear of any impediment, in whatever task I may engage. Gaṇéśa, the son of Gauri, has become my helper.' Here the sentence forming the second line implies a reason for what is affirmed in the first line.

This second definition is that given in the *Sāhitya-darpaṇa*.

The following is the definition of this figure, given by Raghunātha (*Rasika-mōhana*, 163):—

<i>Jaha samarthaniya artha k'</i>	<i>hētu varāṇiyé āni |</i>
<i>Kāvyaṅga saba kavi kahata</i>	<i>alaṅkāra sukhadāni || 153e ||</i>

Giridhara-dāsa (*Bhārati-bhūshana*, 218) in his definition lays stress on the complete character of the reason:—

<i>Ukta artha jō pushta nahi</i>	<i>bind samarthana hōi |</i>
<i>Tāki samarthiya yukti sō</i>	<i>kāvyaṅga hai sōi || 153f || . ]</i>

[Text.

Anumāna.

Not in *Bhāshā-bhūshana*.

Sāhitya-darpaṇa, 711. Cf. 153, *ante*, for the difference between this figure, and Poetical Reason. The figure is thus defined in the *An'war-chandrikā*, 256:—

<i>Hētu pāi anumāna tē</i>	<i>samujhi lījayi bāta |</i>
<i>Alaṅkāra anumāna sō</i>	<i>bhāshata mati-audāta || 153g ||</i>

Translation.

Inference.

The clear-minded call that inference, in which, being given a cause, a thing is understood by inference, as for example:—

Bihāri-sat'sai, 141:—

<i>Mṛiga-naini driga kī pharaka</i>	<i>ura uchhāha tana phūla |</i>
<i>Bina-hī piya-āgama umagi</i>	<i>palaṭana lagi dukūla || 153h ||</i>

'When the fawn-eyed lady felt her (left) eye throb (*an omen of good fortune*), her heart rejoiced, her form blossomed forth, and full of rapture, even before the arrival of her beloved, she began to change her vesture.'

Here from the cause (her left eye throbbing), she inferred the approach of her beloved.]

[Text.

Amitālaṅkāra.

Not in *Bhāshā-bhūshana*.

This figure is thus defined by Rasa-rūpa Kavi in the *Tulasī-bhūshana*:—

<i>Jahā sādhanā bhōgawai</i>	<i>sādhanā kī sama siddhi |</i>
<i>Amita nāma tā sau kahai</i>	<i>jā kī amita prasiddhi || 153i ||</i>

Yathā Bihāri-sat'sai, 119:—

<i>Gahyan abōlau bōla pyan</i>	<i>āpai paṭhai basīha |</i>
<i>Dīhi churāi dūhana kī</i>	<i>lakhi sakuchaw'hi dīha || 153j ||</i>

Translation.

The Intercepted Fruit.

When (a Principal) allows his Agent to enjoy the successful result of an object to be accomplished, it is, as is well known, the figure of the **Intercepted Fruit**, as for example:—

'She called for her beloved, and herself sent a message (by a confidante), and yet remained silent (when he came): for she marked the stolen glances of the two (*i. e.*, her lover and the messenger), and noted their shyness (which shewed that they had love passages on the way').

The *Lāla-chandrikā* says this is *amitdāṅkāra* :—

<i>Amita sādhané bhōgawai</i>	<i>sādhanā siddha pravīṇa |</i>
<i>Tiya-sādhanā, piya surata sidhi</i>	<i>sakhi sādhanā tiya līna || 153k ||</i>

When a skilled Principal causes his Agent to enjoy the successful result of an object to be accomplished, it is *amita*. Here the Agent of the Lady, *i. e.*, her *confidante*, took the result of the object which the lady desired to obtain, that is to say the caresses of her beloved.

The *Hari-prakāśa* says this is an instance of *anumāna* (153g).

The *An'war-chandrikā* says, it is *vishama* (third kind) (122).]

Text.

Arthāntaranyāsālāṅkāra.

<i>Viśēsha té sāmānya dṛiḍha</i>	<i>taba arthāntaranyāsu |</i>
<i>Raghuvara kē vura giri tarē</i>	<i>badē karai' na kuhā su || 154 ||</i>

Translation.

Transition.

[*Sāhitya-darpaṇa*, 709] :—

When a general statement is confirmed by a particular, it is called the figure of **Transition**, as for example :—

'By Rāma's favour I have crossed mountains. Mighty is he, what can he not do? [*I. e.* (by the figure of **kakūkti**, emphasis, or change of tone of voice), he can do everything.]'

[Here the general statement that Rāma can do everything, is confirmed by the particular example of his having aided the speaker to cross the mountain.]

[The *Sāhitya-darpaṇa* definition is much wider. It includes not only the confirmation of a general statement by a particular but also the confirmation of a particular by a general, or the justification of an effect by a cause, or *vice versa*—either under a correspondence or a contrast.

Other Hindi writers include the confirmation of a particular by a general. Thus, Giridhara-dāsa in the *Bhārati-bhāṣaṇā* says :—

<i>Jaha' viśēsha sāmānya té</i>	<i>hōi samarthita khāsa |</i>
<i>Kai sāmānya viśēsha té</i>	<i>sō arthāntaranyāsa || 154a ||</i>

It is Transition when a particular is specially confirmed by a general, or a general by a particular.]

[*Kāku* or *kākūkti* (in Hindī sometimes, incorrectly, *kākōkti*), *i. e.*, emphasis or change of voice, is hardly a rhetorical figure, and is not defined as such in any treatise on *Alāṅkāra* which I have read. It is mentioned in the *Sāhitya-darpaṇa*, $\frac{27 \text{ trans.}}{28 \text{ text}}$, as one of the Causes of Suggestion, and not as an Ornament. The definition is, 'an emotional alteration of the sound in the throat is called Emphasis (*kāku*).']

Text.

Vikasvarālaṅkāra.

<i>Vikasvara hōta viśēsha jaba</i>	<i>phiri sāmānya viśēsha |</i>
<i>Hari giri dhūryau satpurusha</i>	<i>bhāra sahai jyan' ēsha || 155 ||</i>

Translation.**Expansion.**[Not in *Sāhitya-darpana*.]

When a particular is confirmed by a general and that again by a particular, it is **Expansion**, as for example : —

‘Did Kṛishṇa lift up mount (Govardhana)? Yes, for he is a holy person (and a holy person) can bear all burdens, as, for instance, the serpent of eternity.’

[The particular statement that Kṛishṇa raised Govardhana is confirmed by the general statement that he is a holy person, and that a holy person can lift anything, and this general statement is in its turn confirmed by the particular instance of Śēsha who supports the Universe.]

According to Giridhara-dāsa (*Bhāratī-bhūṣhaṇa*, 254) this figure is two-fold, according as the final particular is an object of simile (*upamāna*) or not. Thus in ‘Thou, O saint, hast destroyed the darkness of my heart, for this is the custom of good men, (able) like the sun (to destroy darkness).’ Here the final particular, the sun, is an object of a simile. On the other hand, ‘Duryōdhana will not listen to remonstrances, for there is no medicine to heal the wicked, just as sprinkling a lemon with sugar will not make it sweet.’ Here the final particular, a lemon, is not an object of a simile.]

[Text.**Ayuktāyuktālaṅkāra.**Not in *Bhāṣha-bhāṣhaṇa*.

I have only come across this figure in *Lāla-chandrikā*, 546, where it is defined as follows:—

Sōraṭhā | *Aśubha śubha hwai jāi* *sō wai ai ayuktāyukta* || 155a ||

Yathā:—

Dōhā | *Tanaka jhūṭha nisawādālā* *kauna bāta pari jāi* |
Tiya-mukha rati-ārambha kī “*naki*” *jhūṭhiyē miṭhāi* || 155b ||

Translation.**The Exceptional Result.**

When the inauspicious becomes inauspicious, it is the figure of the **Exceptional Result**, as for example:—

‘A falsehood, even if it be a little one, is without flavour. Under what circumstances does this want of flavour disappear? The “no” from the lips of a girl at the first caress is sweet though false.’]

Text.**Praudhōkti.²**

Praudha-ukti varṇana bikhai *adhikāi adhikāra* |
Kēsa nīla ē raini ghana *saghana timira kē tāra* || 156 ||

Translation.**Bold Assertion.**[Not in *Sāhitya-darpana*.]

When in a description there is an excess of the peculiar quality of the object described (from some imaginary cause), it is **Bold Assertion**, as for instance:—

‘Thy (dark) locks are (all the more) black from the clouds of night, and are all the more dense from the (dense) strings (*tāra-dōṛī*) of darkness (which surround thee).’

² 156, v. 1. *Praudhōkti utkarsha binu*
Kēsa amāvāsa raini ghana

hōtu varṇana kīma |
saghana timira saba sāma || 156 ||

[Padmākara-bhaṭṭa (*Padmābharāṇa*, 212) thus defines this figure:—

<i>Jo na kārāṇa utkarsha kau</i>	<i>kiyo sô kalpita hētu |</i>
<i>Padumākara kavi kahata imi</i>	<i>prauḍhōkti hai chētu || 156a ||</i>

Yathā:—

<i>Īsa s'isa kē chanda saw'</i>	<i>amala āṭhau yāma |</i>
<i>Surasari taṭa kē barapha tē'</i>	<i>dhavala suyāsa tua Rāma || 156b ||</i>

When a thing which is not the cause of excess is stated as an imaginary reason for it, it is the figure of **Bold Assertion**, as for example:—

'By the (light of) the moon on Siva's head, is (thy glory) without spot for the whole eight watches of the day; from the (reflection of the snow) on the banks of the Ganges, is thy glory ever fair and white, O Rāma.'

So also Raghunātha (*Rasika-mōhana*, 167):—

<i>Jaha' varṇata utkarsha kē</i>	<i>hētu, hētu kou āni |</i>
<i>Tahā', su-kavi, prauḍhōkti yaha</i>	<i>jaga mē' kahata bakhāni || 156c ||</i>

And Giridhara-dāsa (*Bhārati-bhūṣaṇa*, 257):—

<i>Kāraja-gata utkarsha kau</i>	<i>jô na hētu, tehi hēta |</i>
<i>Kara varaniya prauḍhōkti kavi</i>	<i>māna tāsū kahi dēta || 156d || ]</i>

Text.

Sambhāvanālanākāra.

<i>"Jaw' yô' hō, tau yô'," kahai</i>	<i>sambhāvanā vichāra |</i>
<i>Yaktā hōtau sēsha jaw',</i>	<i>tau lahatau guṇa pāra || 157 ||</i>

Translation.

The Supposition.

[Not in *Sāhitya-darpaṇa*.]

When 'if' (introducing a protasis) is followed by 'then' (introducing an apodosis), it is to be considered an instance of the **Supposition**, as for example:—

'If the serpent of eternity had been able to speak, then he might have been able to describe fully thy virtues. [No one else could do so.]'

Text.

Mithyādhyavasityalanākāra.

<i>Mithyādhyavasiti kahata kachhu</i>	<i>mithyā-kalpana rīti |</i>
<i>Kara mai' pārada jaw' rahai</i>	<i>karai' navōdha prīti || 158 ||</i>

Translation.

The False Supposition.

[Not in *Sāhitya-darpaṇa*.]

It is **False Supposition** (when the impossibility of a thing is illustrated) by making it depend upon an impossible contingency, as for example:—

'When a man can retain quicksilver in his hand, he may expect a newly-wedded bride to shew him affection.'

Text.

Lalitalanākāra.

<i>Lalita kahau kachhu chāhiyai'</i>	<i>tāhi kau pratibimbu |</i>
<i>Sētu bā'dhi karihai kahā</i>	<i>aba tō utarē ambu || 159 ||</i>

Translation.

The Graceful.

[Not in *Sāhitya-darpana*.]

When it is necessary to make a statement, and it is not made directly, but is made by means of reflecting imagery, it is the ornament of the Graceful. [It differs from the Passing Allusion (*Prastulānkura*, v. 102), in that in the latter the reason for the statement is not also mentioned figuratively, while in the Graceful it is (*Kāvya-sudhākara*).] As for example:—

‘Why wilt thou build a causeway? Now the sea has become fordable?’

[This is addressed to a heroine who is going out to see her beloved by night. Her confidante under the above imagery means to say ‘Why are you putting on white clothes, so as to be invisible in the moon-light, for, lo, the moon has set.’ It will be observed that the reason is also figuratively stated.]

This figure is thus defined by Padmākara-bhaṭṭa (*Padmābharāṇa*, 217):—

<i>Kahāhi-yōga prastuta-vishaya</i>	<i>jo kachhu kahai nahi jāi |</i>
<i>Kahai tāsū pratibimba kachhu</i>	<i>lalita kahājatū tāhi || 159a ||</i>

‘When a thing in connexion with the matter in hand, which should be said, is not said, but instead something in the way of its reflective image is said, it is the Graceful.’

So Raghunātha (*Rasika-mōhana*, 170):—

<i>Prastuta kē vākyārtha kē</i>	<i>varṇana kau pratibimba |</i>
<i>Jahā varāṇiyē lalita taha</i>	<i>lakhi lījau binu limba || 159b ||</i>

‘When a statement is made of the reflective image of a statement of the literal meaning of the matter in hand, it is to be recognized as the Graceful, without fault (*limba* = *dōsha*, comm.)’

So again Giridhara-dāsa (*Bhārati-bhūshana*, 263):—

<i>Prastuta-gata-vṛttānta jā</i>	<i>varṇan'ya taji tauna |</i>
<i>Aprastuta-pratibimba-vata</i>	<i>kahiya lalita mati-bhauna || 159c ||</i>

Text.

Prahārshanaṅkāra.

<i>Tini praharshana yatna binu</i>	<i>vāñchhita phala jaba hōi |</i>
<i>Vāñchhita-hū tē adhika phala</i>	<i>śrama binu lahiyai sōi || 160 ||</i>
<i>Sūlhata jā kē yatna kau</i>	<i>vastu chadhāi kara tēi |</i>
<i>Jā kau chita chāhata hutau</i>	<i>āi dūtī wēi || 161 ||</i>
<i>Dipaka kau udyama kiyau</i>	<i>tau lō udayau bhānu |</i>
<i>Nidhi-añjana ki aushadhī</i>	<i>sōdhata lahyau nidāna || 162 ||</i>

Translation.

The Successful.

[Not in *Sāhitya-darpana*.]

The ornament of the Successful is of three kinds, viz. :—

- (1) When a desired result is achieved without effort.
- (2) When, without effort, something over and above a desired result is achieved.
- (3) When a thing comes of itself into the hand of a man who is making preparations for making an effort for obtaining it.

Examples of these three in order are :—

- (1) ‘She, for whom your soul longeth, came herself to you as (her own) messenger.’
- (2) ‘He attempted to (light) the lamp, and just then the sun rose.’

(3) 'He was searching for the drug from which is made the ointment which when applied to the eyes shews all the riches of the world (literally the riches-ointment), and lo, he found (riches themselves), the first cause (of his search).'

Text.

Vishādālaṅkāra.

<i>Sô vishāda chita-chūha tē</i>	<i>ulaṭau kachhu hvai jāi |</i>
<i>Nivī parāsata, śruti pari</i>	<i>charandiyulha-dhuni āi || 163 ||</i>

Translation.

The Disappointment.

[Not in *Sāhitya-darpaṇa*.]

It is the figure of **Disappointment**, when something the reverse of what is one's desired object occurs, as for example:—

'Just as I laid my hand upon her girdle, the sound of a cock's crow fell upon my ear.'³

Text.

Viparityalāṅkāra.

Not in *Bhāshā-bhūṣaṇa*. I have only met it in *Lālu-chandrikā*, 409, where it is defined as follows:—

<i>Sādhanā bādhaḥka siddha kar</i>	<i>sô vipariti ganāi || 133a ||</i>
Yathā : —	
<i>Sôvata sapanē śyāma-ghana</i>	<i>hili-mili harata vīḍga |</i>
<i>Tabā-hī pari kita-lū gai</i>	<i>nī-da-u nī-dana yōga || 163b ||</i>

Translation.

The Perverse Agent.

When an Agent becomes a hindrance towards the accomplishment of his task it is the figure of the **Perverse Agent**, as for example:—

'Sleeping, in my dreams, Ghana-śyāma used to join me and take away my woe. Since then sleep also has departed and gone I know not where, — and it also must I blame.'

Text.

Ullāsālaṅkāra.

<i>Guṇa avagūṇa jaba ēku kar</i>	<i>aura chahai ullāsa |</i>
<i>Nhāi santa pāvana karai</i>	<i>ganiga dharai ihi āsa || 164 ||</i>

Translation.

Sympathetic result.

[Not in *Sāhitya-darpaṇa*.]

When one person desires the good or bad qualities of another, it is the figure of **Sympathetic Result**, as for example:—

'The Ganges has but one hope, — that the pious may bathe in her and communicate to her their purity.'

[This figure is more usually explained, as occurring, when the good or bad qualities of one person, cause bad or good qualities to arise in another, as for instance the budding beauty of a new bride, causing her co-wives to become ugly, through despair — *Aura kē guṇa tē dōsha*.

Compare *Lālu-chandrikā*, 25:—

<i>ika kē guṇa tē hōi jaha</i>	<i>aurahi dōsha ulāsa |</i>
<i>dulahī kē guṇa tē baḍhyan</i>	<i>sautina dōsha prakāsa || 164a ||</i>

³ Dalliance after sunrise is prohibited.

Padmākara-bhaṭṭa (*Padmābharāṇa*, 224), says : —

<i>Jo guṇa dōsha tē aura kē</i>	<i>thapai anata guṇa dōsha |</i>
<i>Tāhi kahata ullāsa kavi</i>	<i>pāi hiyé santōsha || 164b ||</i>

‘When one person gains a good quality or a bad quality from the good or bad quality of another, it is called by poets *ullāsa*.’ He then gives examples of:—

(1) Good qualities begetting good qualities (*guṇa tē guṇa*). (Example — the beauty of Kṛishṇa enlarging the eyes of those who behold him, owing to their being unable to cease staring.)

(2) Bad qualities begetting bad qualities (*dōsha tē dōsha*). (Example — disfiguring marks of dalliance with another woman, on the hero, begetting anger in the heroine.)

(3) Good qualities from bad ones (*dōsha tē guṇa*). (Example — a crowd thrusts aside a beggar into the dust, and thereby saves his life.)

(4) Bad qualities from good ones (*guṇa tē dōsha*). (Example — a good man proving (by the fact of his goodness) the folly of those who do not reverence him.)

So also Giridhara-dāsa (*Bhāratī-bhūshāṇa*):—

<i>Jaha eka kē guṇa dōsha tē</i>	<i>hōi aura kau tauna |</i>
<i>Ullāsālakāra tehi</i>	<i>varaṇahi kavi mati-bhauna || 164c ||</i>
<i>Kahu guṇa tē guṇa, dōsha tē</i>	<i>dōsha, guṇa-hu tē dōsha |</i>
<i>Dōsha-hu tē guṇa hōta imi</i>	<i>varaṇata kavi mati-kōsha || 164d ||</i>

He then gives four similar examples.

So also Raghunātha (*Rasika-mōhana*, 175):—

<i>Sō ulāsa guṇa sau su-guṇa</i>	<i>hōta, dōsha sau dōsha |</i>
<i>Guṇa sau dūshāṇa, dōsha tē</i>	<i>guṇa, vidhi chāri, sa tōsha || 164e ||</i>

Text.

Avajñālakāra.

<i>Hōta avajñā aura kau</i>	<i>na lagai guṇa aru dōsha |</i>
<i>Parasi sudhā-kara kirāṇa kau</i>	<i>phulai na pañkaja-kōsha || 165 ||</i>

Translation.

Indifference.

[Not in *Sāhitya-darpaṇa*.]

It is the ornament of **Indifference** when one is not affected by another's good or bad qualities (as might have been expected), as for example :—

‘The lotus-flower does not expand, when it touches the rays of the moon.’

[Giridhara-dāsa (*Bhāratī-bhūshāṇa*, 279) makes this plainer :—

<i>Guṇa tē guṇa nahi hōi, aru</i>	<i>nahi dōsha tē dōsha |</i>
<i>Kahahi avajñā dōi vidhi</i>	<i>imi kavi kavitā-kōsha || 165a ||</i>

‘There are two kinds of Indifference, when good qualities do not beget good qualities in another, and when bad qualities do not beget bad qualities.’ He then gives examples of each, viz. :—

(1) Rapture not being beget by beautiful poetry.

(2) The ashes on Siva appearing to him as pleasant as sandal paste, and the *hāldhala* poison like nectar.]

Text.

Anujñālakāra.

<i>Hōta anujñā dōsha kau</i>	<i>jō lijai guṇa māni |</i>
<i>Hōhi vipati yā mē sadā</i>	<i>hiyé chadhata Hari āni || 166 ||</i>

Translation.**Acceptance.**[Not in *Sáhitya-darpaṇa*.]

When any disadvantage is desired as an advantage, it is the ornament of **Acceptance**, as for example : —

' May misfortune come (to me), that the Lord ever may dwell in my heart.'

[Here misfortune is a disadvantage, but as it is considered to be a necessary concomitant of God dwelling in the heart, it is looked upon as a blessing.

So Giridhara-dâsa (*Bhâratî-bhûshana*, 282) :—

<i>Jaha' abhilâshâ dôsha ki</i>	<i>tâhi mē' guṇa pāi |</i>
<i>Tahâ' anujñâ dbharana</i>	<i>kahahi' sakala kavi-râi || 166a ||</i>

So Padmâkara-bhaṭṭa (*Padmâbharana*, 232) :—

<i>Dôsha chahai mana mâni guṇa</i>	<i>so anujñâ ṭhaharâi 166b</i>
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And Raghunâtha (*Rasika-môhana*, 176) :—

<i>Ichchhâ kijata dôsha ki</i>	<i>jahâ barau guṇa pāi 166c </i>
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It will be observed that all these authorities insist that the disadvantage must be desired.]

Text.**Lêbalaṅkâra.**

<i>Guṇa mē' dôsha 'ru dôsha mē'</i>	<i>guṇa-kalpâna sô lêsa |</i>
<i>Suka yaha madhurî vâṇi sau'</i>	<i>bandhana lahyau visêsha || 167 ||</i>

Translation.**The Unexpected Result.**[Not in *Sáhitya-darpaṇa*.]

It is the figure of **Unexpected Result** when what is usually considered an advantage is represented as a disadvantage, and *vice versa*; as for example : —

' This parrot owing to its sweet voice has specially been imprisoned (in a cage).'

[So all writers.]

Text.**Mudrâlaṅkâra.**

<i>Mudrâ prastuta pada bikhai'</i>	<i>aurai' artha prakâsa |</i>
<i>Alî jâi ki na pîwa tahâ</i>	<i>jahâ' rasilî vâsa || 168 ||</i>

Translation.**Indirect Designation.**[Not in *Sáhitya-darpaṇa*.]

It is the figure of **Indirect Designation**, when a second meaning is made apparent in a word in hand; as for example : —

' O bee, why goest thou not to drink there where there is odour full of nectar' ?

[Here the second meaning is ' O Hero, why goest thou not to drink the odorous nectar of the heroine's lips' ? The Hero is indirectly designated by the name " bee."

So Padmâkara-bhaṭṭa (*Padmâbharana*, 235) :—

<i>Prakṛita artha para pada jahâ'</i>	<i>sûchya artha kē tâ'hi |</i>
<i>Sûchana karai so hôta hai</i>	<i>mudrâ-"bharana tahâ'hi || 168a ||</i>

'The indication of a (metaphorical) meaning to be indicated by another word used in its literal sense is Indirect Designation.' So Raghunātha (*Rasika-mōhana*, 178) : — "Sūchyā 'rtha kau sūchibō."

Text.

Ratnāvālyalaṅkāra.

Ratnāvāli prastuta artha *krama tē' aura-hu nāma* |
Rasika chatura-mukha lakshmi-pati *sakala jñāna kau dhāma* || 169 ||

Translation.

The String of Jewels.

[Not in *Sāhitya-darpaṇa*.]

When a series of names of other people or things all meaning the subject in hand is given in order, it is an instance of this figure; as for example : —

'O Devoted Gallant, Chief of the skilful (or Brahmā), Lord of Wealth (or Vishṇu) Abode of all knowledge (or Śiva).'

Here the Heroine addresses the Hero, and gives him these names in order.

So Padmākara (*Padmābharāṇa*, 237) :—

Ratnāvāli krama sau' kahaba *prākṛita padārtha-vṛinda* |
Ravi, śaśi, kuja, budha, guru guṇani *lai Vidhi rachyau narinda* || 169a ||

The String of Jewels is the mentioning in order a number of words in the meaning of the subject in hand (indicating a person mentioned, and not, as in the last figure, not mentioned but inferred); as for example : —

'God created this king after selecting the qualities of the Sun, the Moon, Mars, Mercury and Jupiter.'

Text.

Tadguṇālaṅkāra.

Tadguṇa taji guṇa āpanau *saṅgati kau guṇa lēi* |
Bēsari mōti adhara mili *padma-rāga chhavi dēi* || 170 ||

Translation.

The Borrower.

[*Sāhitya-darpaṇa*, 746.]

The Borrower is when an object is represented as quitting its own quality, and assuming that of another in proximity to it; as for example : —

'Her lower lip, when it touches the pearl of her nose ring, gives it the beauty of a ruby.'

Text.

Pūrvārūpālaṅkāra.

Pūrvā-rūpa hai saṅga guṇa *taji phiri āpanau lētu* |
Dūjai jaba guṇa nā miṭai *kiyē miṭana kē hētu* || 171 ||
Sēsha śyāma hai tiva galē *yasa tē' ujjvala hōta* |
Dīpa miṭāyē-hū kiyau *raśanā-maṇi uddyōta* || 172 ||

Translation.

The Reversion.

[Not in *Sāhitya-darpaṇa*.]

It is the figure of Reversion (a) when an object abandons its adventitious qualities and reverts to its original form, and (b) when a thing does not abandon its own qualities, even though efforts be made to cause them to disappear. Examples are :—

'O Śēsha, by contact with Śiva's neck thou hadst become black, but now, by thy glory, thou art returned to thy original pure white colour.'

'Although she put out the light, still there was the gleam of her jewelled girdle.'

Text.

Atadguṇālaṅkāra.

<i>Sōi atadguṇa saṅga tē</i>	<i>guṇa jaba lāgata nāhi</i> |
<i>Piya anurāgī nā bhayau</i>	<i>vasi rūgī mana māhi</i> || 173 ||

Translation.

The Non-borrower.

[*Sāhitya-darpaṇa*, 747.]

It is the Non-borrower when a thing does not acquire the qualities of what it is connected with (although such a borrowing might be expected); as for example :—

'My beloved though dwelling in my heart which glows with ardent affection, doth not glow himself.'

Text.

Anugūṇālaṅkāra.

<i>Anugūṇa saṅgati tē jabai</i>	<i>pūrva guṇana sarasāi</i> |
<i>Mukta-māla hiya hāsya tē</i>	<i>adhika svēta hwai jāi</i> || 174 ||

Translation.

The Enhancer.

[Not in *Sāhitya-darpaṇa*.]

When a thing's original qualities are enhanced by connexion with another, it is the figure called the **Enhancer**; as for example :—

'The pearl necklace on her heart becomes still whiter when she smiles (from the reflection of her pearly teeth).'

Text.

Militālaṅkāra.

<i>Milita sō sādṛīṣya tē</i>	<i>bhēda jabai na lakhāi</i> |
<i>Aruṇa-varṇa tiya-charaṇa mē</i>	<i>yāvaka lakhyaṇa na jāi</i> || 175 ||

Translation.

The Lost.

[*Sāhitya-darpaṇa*, 744.]

The **Lost** is when the difference (between one thing and a similar thing) is not apparent, (and one is lost or merged in the other), through a likeness of properties; as for example :—

'The red dye is not visible on the rosy feet of the lady (being lost in their lustre).'

Text.

Sāmānyālaṅkāra.

<i>Sāmānya jo sādṛīṣya tē</i>	<i>jāni parai na viśēsha</i> |
<i>Pharaka nahī śruti-kamala aru</i>	<i>tiya-lōchana animēsha</i> || 176 ||

Translation.**The Sameness.**[*Sāhitya-darpaṇa*, 745.]

The **Sameness** is when something in question (is spoken of as) having become indistinguishable from something else, through a likeness of properties; as for example: —

‘The intent eye of the lady and the lotus behind her ear were indistinguishable (*farq nahī*).’ [Here owing to the resemblance between the lotus and the eye of the lady intently gazing on her beloved, they could not be distinguished.]

Text.**Unmilitālaṅkāra.**

Unmilita sādriśya tē
K.rati āgē tuhina-giri

bhēda phurai taba māni |
chhuai parata pahichāni || 177 ||

Translation.**The Discovered.**[Not in *Sāhitya-darpaṇa*.]

When owing to a likeness of properties, the difference (between one thing and another similar thing, in which it is merged, is not noticed, as in the figure of the Lost, v. 175, but) is subsequently made plain, it is **The Discovered**; as for example: —

‘In (the brightness of) thy fame the snowy Himālaya (was not visible, and) its existence could not be known till it was actually touched (and its coldness felt).’

Text.**Viśēshakālaṅkāra.**

Yaha viśēshaka viśēsha puni
Tiya-mukha aru paṅkaja lakhai

phurai jo samatā mā'jha |
śāsi darśana tē sā'jha || 178 ||

Translation.**The Distinguisher.**[Not in *Sāhitya-darpaṇa*.]

It is **The Distinguisher** when, after noticing (an apparent) sameness, the distinguishing quality (of one) is subsequently made manifest; as for example: —

‘(The difference between) the Lady’s face and the lotus is made manifest at even when the moon shews herself (for then the lotus closes, and the lady’s face expands at the approach of her beloved).’

Text.**Gūḍhōttarālaṅkāra.**

Gūḍhōttara kachhu bhāva tē
Una vētasa-taru mē pathika

uttara dīnē hōta |
utarana lāyaka sōta || 179 ||

Translation.**The Hidden Answer.**[Not in *Sāhitya-darpaṇa*.]

It is the **Hidden Answer**, when an answer is given with some under-meaning; as for example: —

‘Amidst that reed thicket there is a spring fit for the halting of a traveller.’ [Here the heroine answers a traveller, and her inner meaning is that the place is suitable for a flirtation.]

Text.

Chitrālañkāra.

Chitra praśna uttara duhū ēka vachana mē' sōi ।
Mugdhā tiya kī kēli ruchi gēha kōna mē' hōi ॥ 180 ॥

Translation.

The Manifold.

[Not in *Sāhitya-darpana*.]

When the same words express both a question and its answer, it is the ornament of the **Manifold**; as for example: —

Question: — 'In what room (*gēha kōna mē'*) doth the damsel enjoy amorous dalliance' ?

[The same words, differently interpreted, give the answer, *viz.*: —]

Answer: — 'In the corner of the room (*gēha-kōna mē'*) the damsel doth enjoy amorous dalliance.'

[*Padmākara-bhaṭṭa* in the *Padmābharāṇa* (249), and *Giridhara-dāsa* in the *Bhāratī-bhūshaṇa* (311), mention another variety of this figure in which one answer is a reply to several questions; thus *Padmābharāṇa* (249): —

Uttara ika bahu praśna kav chitra kahau. Kō syāma? ।
Kauna ju ripu kshatriyana kav? mōsala-dhara kō? Rāma ॥ 180a ॥

When one answer is a reply to many questions it is also an example of this figure; as for example: —

Question: — Who was the Dark One, who was the Enemy of the *Kshatriyas*, and who was the Club-bearer ?

Answer: — Rāma. I. e., *Rāma-chandra*, *Paraśu-rāma*, and *Bala-rāma* respectively.]

Text.

Sūkshmalāñkāra.

Sūchhama para āsaya lakhai sainani mē' kachhu bhāi ।
Mai dēkhyau, uhi s'isa-maṇi kēsani liyau chhapāi ॥ 181 ॥

Translation.

The Subtle.

[*Sāhitya-darpana*, 748.]

When some meaning is conveyed to another by hints it is termed the **Subtle** (*sūkshma*); as for example: —

'I saw the Lady, and she concealed her jewel-face under her black hair [thereby intimating that at nightfall she would meet me.]'

Text.

Pihitalāñkāra.

Pihita chhapī para-bāta kav jāni dikhāwai bhāi ।
Prātahi āyē sēja piya ha'si dāwati tiya pāi ॥ 182 ॥

Translation.

The Concealed.

[Not in *Sāhitya-darpana*.]

When by some (hidden) meaning a person shews a circumstance connected with another, which is concealed by him, it is the ornament of the **Concealed**; as for example: —

'Her beloved (did not) approach her couch (till) morning, and smiling the lady shampoos his feet.'

[Here the lady means to hint that he has been spending the night with some other charmer, and that he must be weary, and will be rested by the shampooing.]

Text.

Vyājōktyalaṅkāra.

Vyāja-ukti *kachhu aura vidhi* *kahai durai ākāra* |
Sakhī, śuka kīnhyau karma yaha *dantani jāni andra* || 183 ||

Translation.

The Dissembler.

[*Sāhitya-darpaṇa*, 749.]

When a person conceals (the true cause of) a fact which is apparent, by explaining it in some other way, it is the **Dissembler** (*vyājōkti*); as for example : —

‘My dear, it was a parrot which did this deed, mistaking my teeth for pomegranate seeds.’

[Here the Heroine dissembles and conceals the true reason of the wounds upon her lips, — caused by the amorous kisses of her beloved.]

Text.

Gūḍhōktyalaṅkāra.

Gūḍhā ukti *misu aura ké* *kījai para upadēsa* |
Kālhi, sakhī, hau jāu gī *pūjana dēva mahēsa* || 184 ||

Translation.

The Hidden Speech.

[Not in *Sāhitya-darpaṇa*.]

It is the ornament of **Hidden Speech** (*gūḍhōkti*), when under pretence of saying something else, a person suggests (to a third) a course of conduct; as for example : —

‘Tomorrow, my dear, I shall go to worship (at the temple of) Mahēsa.’

[Here the heroine indicates to her lover who is standing by and hears her talking to her friend, that the next place of assignation will be the temple of Mahēsa.]

[The *Lāla-chandrikā* (317) contrasts the *gūḍhōkti*, with another figure which it calls **anyōkti**, or **Other Speech**, and defines them thus : —

Gūḍhōkti, aur ké mis aur kau upadés | *anyōkti, aur kī bāt aur par kahai* ||

Hidden speech is when under pretence of (addressing) one person, instruction is given to another. It is **Other Speech**, when a person attributes a characteristic of one thing or person to another. Bihārī-lāl in his *Sat'sai* (317) gives an example of both these figures : —

Rahyau mōha milanau rahyau *yau kahi gahai marōra* |
Uta dai sakhīhi urāhanau *īta chitāi mō ōra* || 184a ||

The speaker is the hero, — ‘Wrathfully said she (as she spoke) in that direction and abused her friend, “you have been entangled in love, you have had a meeting with a lover,” and then she looked towards me.’

Here it is Hidden Speech, for under pretence of abusing her friend she abused the hero, and it is also Other Speech, for the conduct alleged as that of the friend is really meant to be attributed to the hero.]

Text.**Vivritóktyalānkāra.**

Slēsha chhapyau kīnhyau prakāṣa *vivritókti hai aina |*
Pūjana dēva mahēsa kau *kahati dekhāē saina || 185 ||*

Translation.**The Open Statement.**

[Not in *Sāhitya-darpana*.]

It is an example of the **Open Statement** when a thing is intimated by a *paronomasia* in a statement made openly; as for example: —

‘She made a gesture, as she said that she would go to worship Mahēsa.’

[Here the word (*saina=sainjñā*) translated ‘gesture,’ also means ‘several’ (*sainya*), and the lady by making a gesture intimated to her lover that ‘several’ companions would accompany her. Hence the intimation to the lover is made by a *paronomasia* on the word *saina*, which was said (or rather acted) openly. This figure differs from the Subtle (v. 181), in being founded on a *paronomasia*.]

Text.**Yuktyalānkāra.**

Yahai yukti kīnhai kīriyā *karma chhapāyau jāi |*
Pīya chhalata a'suā chālē *pō'chhata naina jā'bhāi || 186 ||*

Translation.**The Artifice.**

[Not in *Sāhitya-darpana*.]

It is the **Artifice** when one action is concealed by doing another, as for example: —

‘Tears flowed from her eyes as her beloved departed, and she yawned as she wiped her eyes (to conceal the action).’

Text.**Lōkōktyalānkāra.**

Lōka-ukti kachhu vachana sau' *līnhē lōka-pravāda |*
Naina mū'di shaṣa māsa lau' *sahiyai viraha vishāda || 187 ||*

Translation.**The Idiom.**

[Not in *Sāhitya-darpana*.]

It is the figure of the **Idiom** (*lōkōkti*), when words are employed which are used in common talk (in an idiomatic or proverbial sense); as for example: —

‘She must close her eyes for six months (in the absence of her beloved), and suffer separation and sorrow.’

[Here the expression ‘to close the eyes’ is idiomatically used, in the sense it bears in common talk, to mean ‘to suffer pain.’]

Text.**Chhēkōktyalānkāra.**

Lōka-ukti kachhu artha sau: *sō chhēkōkti pramāni |*
Jō gāina kau phērihai *tāhi Dhananjaya jāni || 188 ||*

Translation.

Ambiguous Speech.

[Not in *Sāhitya-darpaṇa*.]

When an idiom is used, as in the last figure, and at the same time the words can also be taken more or less in their literal sense, it is an instance of **Ambiguous Speech**; as for example:—

‘Know him to be Arjuna, who will bring back the cows.’ [This is an idiomatic proverbial saying, and means that it requires a great man to do a great action.]

It also means literally that the hero has attacked the foe, and has released cattle, and is therefore a second Arjuna.

Text.

Vakrōktyalaṅkāra.

<i>Vakra-ukti kachhu ślēsha sau'</i>	<i>artha phēri jo hōi |</i>
<i>Rasika apūraba hau, piyā,</i>	<i>burau kahata nahi' kōi || 189 ||</i>

Translation.

Crooked Speech.

[*Sāhitya-darpaṇa*, 641.]

When the meaning of (the speech of another) is changed to the hearer by a *paronomasia* it is called **Crooked Speech** (*vakrōkti*); as for example:—

‘My dear, you are a wonderful lover [meaning a very base lover], and no one (I suppose) [that is to say every one] speaks badly of you.’

[The example does not fit the definition. That is, however, the fault of the latter, which is incomplete, and not of the former. According to the *Sāhitya-darpaṇa*, and all other authorities which I have consulted, the definition should run, ‘When the meaning of (the speech of another) is changed (to the hearer) by a *paronomasia* (*ślēsha*), or by a change of voice (*kāku*), it is, etc.’ The example is evidently an instance of Crooked Speech depending on a change of voice. The whole meaning of the sentence is reversed by the satirical or reproachful tone in which it is uttered.]

The *Sāhitya-darpaṇa* classes this figure as a Verbal Ornament (*śabdālaṅkāra*), and not as an Ornament of Sense (*arthālaṅkāra*) under which head it is classed in the *Bhāshā-bhūṣaṇa* and other modern works.]

[Giridhara-dāsa (*Bhāratī-bhūṣaṇa*, 332) thus defines this figure:—

<i>Sunata vākya rōshādi vaśa</i>	<i>rachai artha jaha' aura |</i>
<i>Kahu' ślēsha-hu kāku sau'</i>	<i>vakra-ukti tehi phaura ||</i>

When on hearing a sentence, a meaning different (from its natural one) is given to it under the influence of anger and the like, either by a *paronomasia* or by a change of voice, it is called *Vakrōkti*.

So *Padmābharaṇa*, 259; *Rasika-mōhana*, 195.]

Text.

Svabhāvōktyalaṅkāra.

<i>Svabhāvōkti yaha jāniyai'</i>	<i>varnana jāti-subhāi |</i>
<i>Ha'si ha'si dēkhati phiri jhukati</i>	<i>mukha mōrati itarāi || 190 ||</i>

Translation.

The Description of Nature.

[*Sāhitya-darpaṇa*, 750.]

The **Description of Nature** is the narration of actions natural to the actor [the *Sāhitya-darpaṇa* says the object must be one that is not easily perceived] ; as for example : —

'She smiles as she looks, and again she bends her body away (in anger), and again she proudly turns aside her face.'

[This is an account of the characteristic actions of a heroine who is another's (*parakīyā*). Giridhara-dāsa (*Bhārati-bhūṣhaṇa*, 335, explains *jāti* by *śiśutva-ādi*.

'*Śiśutvādi jo jāti hai tadgata jauna svabhāva.*']

[This figure is also called *jāti* or *jāti-varṇana* or *jāti-svabhāva-varṇana*. From what some authors say it might be gathered that *svabhāvōkti* and *jāti* are different figures, but they are everywhere defined in identical terms. Thus the *An'war-chandrikā* (499) thus defines *svabhāvōkti* : —

Jā kō jaisō rūpa guṇa varṇata wāhī rīti |
Tā sō jāti svabhāva kavi bhāshata hai kari prīti || 190a ||

The same work (579) defines *jāti* in exactly the same words.

Again the *Lāla-chandrikā* (28) defines *svabhāvōkti* as follows :—

Jā kau jaisau rūpa guṇa kahiyē tāhī rīti |
Subhāvōkti tā kau su-kavi bhāvata hai kari prīti || 190b ||

and (2), defines *jāti* thus, —

jāti su jaisau jāsu kau rūpa kahai tiki jāsu || 190c ||

[Prēman.

True Love.

Not in *Bhāshā-bhūṣhaṇa*.

Not in *Sāhitya-darpaṇa*. Thus defined in the *Lāla-chandrikā* (146) :—

Jaha nahī kapata pirīti, taha lakhi prēmālaṅkāra || 190d ||

A description of true love is called **Prēman**.

Example, *Bihāri-sat'sai*, 146 :—

Bhētata banata na bhāva, tau chīta tarasata ati pyāra |
Dharati, uṭhāi, lagāi ura bhūṣhaṇa vasana hathyāra || 190e ||

(The hero has just arrived from a journey.) She cannot find an opportunity of meeting him (in private), and her soul is all atremble with her great love. So she takes up, presses to her bosom, and puts down the ornaments, the clothes, the weapons (which he has just discarded).]

Text.

Bhāvikaṅkāra.

Bhāvika bhūta bhaviṣya jō paratichha hōi batāi |
Vṛindāvana mē' āju waha līlā dēkhī jāi || 191 ||

Translation.

Vivid description.

When something past or future is represented as if it were present (*pratyaksha*), it is termed the **Vision** ; as for example : —

'Those sports (of Kṛishṇa) in *Vṛindāvana* are (as it were) seen (by me) to-day.'

[Here a heroine addresses her companion. The sport which she imagines she saw took place long before. She had been sporting with her beloved, and had imagined herself as sporting with Kṛishṇa in the olden time. According to some authorities the mention of Kṛishṇa is a reference to the future; she saw, in her mind's eye, the sport which Kṛishṇa would carry out at some future time.]

Text.

Udattalankāra.

<i>Upalakshana kari sādhai</i>	<i>adhikāi so udatta |</i>
<i>Saba jā kē vaśa hōta hai</i>	<i>sunai tanaka-si bāta || 192 ||</i>

Translation.

The Exalted.

[*Sāhitya-darpaṇa*, 752. The definition is, however, quite different.]

When, from a petty sample,⁴ greater things are inferred (than would be expected from the words taken explicitly), it is the figure of the **Exalted**; as for example:—

'All go and become subject to him, on hearing but a few words.' [Here it is implied that the few words had very great power to produce such an effect and it is left to be inferred how wonderful would be the result of a long oration. *Ex pede Herculem* is an example of this figure.]

[The *Sāhitya-darpaṇa* definition is as follows:— 'The description of supermundane prosperity (*lōkātisaya-saṁpatti*), or an action of great persons (represented) collaterally to the subject in hand (*prastutasya-aṅga*), is termed the exalted. Other modern writers closely agree. Thus Giridhara-dāsa, *Bhārati-bhūshana*, 340 and ff.:—

<i>Slāghanīya jō charita sō</i>	<i>aṅga aura kō hōi |</i>
<i>Aru ati saṁpati varanibō</i>	<i>hai udatta vidhi dōi || 192a ||</i>

Yathā:—

<i>Muni-jana dhyāvahi jāsu pada</i>	<i>darśana pāvahi rañcha |</i>
<i>Tē kubjā kē bhavana mē</i>	<i>rājata baiṭhē mañcha || 192b ||</i>
<i>Tō ghara tai dārahi janī</i>	<i>dhāri mañña buhāri |</i>
<i>Tina tē bhē naga-naga ghanē</i>	<i>lakshahu mēru anuhāri || 192c ||</i>

It is the Exalted (a) when a praiseworthy action takes place collaterally with something else, and (b) when excessive prosperity is described; as for example:—

(a) 'He, whose feet the saints meditate on and see but seldom, is in the hunchbacked girl's house, glorious, seated on her bed.'

(b) 'From thy house the maid-servants sweep out jewels, which have been laid aside. And so, they have become heaps of previous stones, resembling Mount Mēru.'

So also *Padmābharana*, 267.]

Text.

Atyuktyalankāra.

<i>Alankara atyukti yaha</i>	<i>varanata atisaya rūpa |</i>
<i>Yāchaka téré dūna tē</i>	<i>bhaē kalpa-taru, bhūpa || 193 ||</i>

Translation.

Exaggeration.

[Not in *Sāhitya-darpaṇa*.]

Where a description is made in a manner which is excessive, it is **Exaggeration**; as for example:—

'O king, the very beggars (at thy door) through thy generosity have become trees of Plenty (granting every wish).'

⁴ Comm. *upalakshana kahai kachhu anśu kari kai*.

Bhūshana sings that it is the figure of Error, when the intellect makes a mistake.

This figure is quite distinct from *bhrama* (62).

Example, *Bihārī-sat'sai*, 205 : —

<i>Rahī pakari pūṭī su risa</i>	<i>bharé bhawha chīta naina |</i>
<i>Lakhi sajané piya āna-rati</i>	<i>jagata-hu lagati hiyai na || 194c ||</i>

'She grasped the side of the bedstead, her eyebrows, soul, and eyes all full of rage. For in a dream she saw her beloved in another's arms : — nay, even when she woke she would not nestle into his heart.'

Text.

Pratishēdhāṅkāra.

<i>Sō pratishēdha prasiddha jō</i>	<i>artha nishēdhyau jāi |</i>
<i>Mōhana karu muralī nahī</i>	<i>hai kachhu baḍī balāi || 195 ||</i>

Translation.

Negation of Meaning.

[Not in *Sāhitya-darpana*.]

It is the ornament of **Negation of Meaning**, when the ordinary meaning (of a word or sentence) is negated ; as for example : —

'This is not a flute which is in Kṛishṇa's hand, it is some great calamity (which drives us frenzied with love).'

[Here the ordinary acceptation of the word *muralī*, viz., 'flute,' is denied. Another example from the *Padmābharaṇa*, 278, may be given : —

<i>Rachī na madhu misrī hutē</i>	<i>so puni sudhā tē nāhi |</i>
<i>Lai adharana tē madhuratā</i>	<i>bharī su adharana māhi || 195a ||</i>

'Honey was not made from candy, nor yet from nectar. Its sweetness was taken from thy lips, and then poured full into thy lips again.'

Text.

Vidhyalāṅkāra.

<i>Alāṅkāra vidhi siddha jō</i>	<i>artha sādhyai phēri |</i>
<i>Kōhila hai kōkila, jabai</i>	<i>ṛitu mē karihai fēri || 196 ||</i>

Translation.

Corroboration of Meaning.

It is the **Corroboration of Meaning** when the ordinary meaning (of a word or sentence) is emphasized ; as for example : —

'The cuckoo will be indeed a cuckoo, when it utters its notes in (the spring) season.'

[Here the ordinary meaning of the word 'cuckoo' is emphasized.]

Text.

Hētvalāṅkāra.

<i>Hētu-alāṅkrīti dōi, jaba</i>	<i>kāraṇa kāraja sāṅga |</i>
<i>Kāraṇa kāraja ēka jaba</i>	<i>vastu ēka-hī āṅga || 197 ||</i>
<i>Udita bhayan sāsi mānini</i>	<i>māna miṭāwata māni |</i>
<i>Mēri siddhi samṛiddhi yaha</i>	<i>tēri kṛipā bakhāni || 198 ||</i>

Iti arthāṅkāra-nāma chaturthaḥ prakāśah.

Translation.

The Cause.

[*Sāhitya-darpana*, 712. Where, however, only the second variety mentioned in the *Bhāshā-bhūṣhaṇa* is found.]

The ornament of the Cause is of two kinds:—(a) In the first, the cause and its effect are represented as together. (b) In the second, when the cause of any thing is represented in identity with the effect; as for example:—

(a) 'Proud Lady, hear my words. The moon is arisen and straightway dissipateth pride.'

[Here the cause of the disappearance of pride, the moon, and the effect, the disappearance, are represented as coincident. Or we may translate:—'Proud Lady, hear my words, thy pride (is arisen, and with it) the moon which dissipateth it.' Here the occurrence of pride is represented as causing the moon which dissipates it to arise. The pride is the cause, the rising of and the moon is the effect.]

(b) 'This, my success, my affluence, I declare to be thy favour.'

[Here the cause, the master's favor, is represented as in identity with its effect, — the success, etc., of the servant.]

End of the Fourth Lecture, entitled Ornaments of Sense ॥ 4 ॥

(To be continued.)

NOTES ON THE SPIRIT BASIS OF BELIEF AND CUSTOM.

BY J. M. CAMPBELL, C.I.E., L.C.S.

PART I.

RELIGION.

CHAPTER I.

A.—SPIRIT-WORSHIP.

1. Ancestor-worship.

Ancestor-worship, says Mr. Herbert Spencer, is the rudimentary form of religion. The first idea of a spirit was the soul of the dead, and it seems to have been with the souls of the dead that the early man peopled the air, the earth, the water, the underground, and many plants and animals. Among high class Hindus ancestor-worship is one of the most universal faiths. Every orthodox Brāhman daily, after performing his *sandhyā* (adoration) and *dēvapūjā* (worship of household gods) and before taking his meals, offers *tarpan* (oblations of water) to his ancestors. Again, among the high and middle class Hindus, whenever any auspicious ceremony is performed, it is one of the essential parts of the ceremony that the ancestors should be invited and worshipped along with the gods, and generally a day or two before a wedding, or some other important ceremony, some Brāhmins and Brāhman women are fed in the name of the ancestors and *kuldēvatās*, or family deities, in order that no evil may befall the family during the ceremony. Among the lower classes and ruder tribes of Hindus the family dead hold the place of the house, or village, god, if not of the chief god. The Dhôr Kāthkaris of Thāna worship the spirits of dead relations, which have become bhūts, capable of entering the bodies of men.¹ The Vaitis of Thāna worship a cocoanut in their houses as a representative of their ancestors,² and the Kānkani Kunbis of Kānara worship an unhusked cocoanut as their ancestor.³ The Kānara Attē Kunbis worship an unhusked cocoanut on a platform in the

¹ *Bombay Gazetteer*, Vol. XIII. p. 165.

² *Op. cit.* Vol. XIII. p. 182.

³ *Op. cit.* Vol. XV. p. 217.

cooking-room as an ancestor. Among them the spirit of the man who dies an accidental death is supposed to wander. The spirit is kept to the village boundary by the offering of a cock.⁴ The Hálvakkî Vákkals, an early tribe of Kanarese husbandmen, worship *balindra*, their ancestral cocoanut, by bathing it with water, rubbing it with sandal paste, offering it flowers, and waving a lighted lamp before it.⁵ The Bhils of Khândêsh worship the spirits of their ancestors, and believe in sorcery, witchcraft, and omens. Most of them pay a special reverence to the female spirits called *mâtús*, or the mothers.⁶ Among the Bîjâpur Ambigs, or Kabligers, on the fifth, or other odd, month after a death, if the dead be a man, a mask, or, if the dead be a woman, a top-like vessel, is brought and laid among the house gods and worshipped.⁷ The Sûryavamâsí Lâds of Bîjâpur, on the eleventh day after a death, get a silver image of the dead made, and, with other ancestral images, carry it to a stream-bank and worship it.⁸ The Belgaum Kunbís worship copper pots filled with water as representatives of their ancestors.⁹ The Râmôsis of Belgaum worship their ancestors.¹⁰ In the Gujarât Panch Mahâls the household deity of the Bhôis is Mêldî Mâtâ, a dead woman of the house, who helps them when they wish to avenge themselves on a rival.¹¹ The Gujarât Chârans often wear round the neck a golden mask of one of their ancestors, and among the Gujarât Bhañgiâs the only household god is the image of a woman who has been possessed.¹² The Central Provinces Gonds people the forests, hills, valleys and trees with Gonds.¹³ They worship Sânálk, or the dead who comes into the office of ministrant, or *pujári*.¹⁴ The Naikada Gonds worship the family dead on the third day after a death and on every Saturday and feast day;¹⁵ and the Halwâs, an early class of Gonds, also worship the ancestors,¹⁶ and the *dêna*, a dead man, and the *sarva*, a dead woman.¹⁷ The Sonthâls sacrifice fowls and sheep to ancestors.¹⁸ In Eastern Bengal the important tribe of Bhûiyâs worship *vîras*, or dead ancestors;¹⁹ and ancestor-worship also prevails among the Nâgêswârs and the Karens.²⁰ Further west the Kôchs, or Kôcchs, of Kûch Bihâr worship their ancestors and offer them fruit,²¹ and the Kôls bring back the soul of the dead as a household spirit.²² The Khonds of Ganjam in North Madras, think an ancestor is re-born in a child.²³ The Poliars, formerly a slave class in Malabâr, worship the good dead as Erikapeni, and the bad dead as Kuli, and make offerings to both.²⁴ The Panians, a wild tribe near the Wynaad, call good spirits *kulis* and bad spirits *pénês*. They lay out rice, cocoanut and liquor on the ground, and call on the spirits to receive the offerings.²⁵ The Arriyans, or Malai-arasar, of South Travankor worship ancestors and local spirits who live in peaks, trees and great rocks.²⁶ Sir W. Elliot mentions the case of a woman in Masulipatam, who was believed to have been murdered by her husband coming and entering into women and demanding her husband. The woman afterwards became a goddess, and was worshipped.²⁷ The Malabâr fishermen, known as Muknas, worship the spirits called Paisâchis, and respect a class of exorcists called Kunian.²⁸ The Kurubarus, properly shepherds and blanket-weavers, one of the leading Kanarese tribes, worship *vîrikâs*, the spirits of unmarried ancestors. Red cloth, molasses, and rice are offered every year to them. If the feast is omitted, the *vîrikâs* get angry, send sickness and horrid dreams, kill sheep, and strike people on the back when they walk at night. They are appeased by a feast.²⁹ The worship of unfriendly spirits, or demons, is most typical among the South Indian Shânârs. The spirit is called Pai, or Pê.³⁰ Sir W. Elliot says this demon-worship has infected all the religious systems of India. The Brâhmins abhor it, but in sickness conform

⁴ *Op. cit.* Vol. XV. p. 249.

⁷ *Op. cit.* Vol. XXIII. p. 117.

¹⁰ *Op. cit.* Vol. XXI. p. 124.

¹³ Hislop, *Aboriginal Tribes of the Central Provinces*, p. 4.

¹⁸ *Op. cit.* p. 25.

¹⁹ *Jour. Ethno. Soc.* Vol. I. p. 106.

²⁰ *Op. cit.* pp. 117, 132.

²³ Macpherson's *Khonds*, p. 56.

²⁵ *Op. cit.* p. 496.

²⁷ *Op. cit.* p. 116.

²⁹ *Op. cit.* Vol. I. p. 397.

⁵ *Op. cit.* Vol. XV. p. 203.

⁸ *Op. cit.* Vol. XXIII. p. 173.

¹¹ From MS. notes.

¹⁶ *Op. cit.* p. 21.

¹⁹ Dalton's *Descriptive Ethnology of Bengal*, p. 139.

²¹ *Op. cit.* p. 91.

²² Tylor's *Primitive Culture*, Vol. II. p. 152.

²⁴ Buchanan's *Mysore*, Vol. II. p. 492.

²⁶ *Jour. Ethno. Soc.* New Series, Vol. I. p. 109.

²⁸ Buchanan's *Mysore*, Vol. II. p. 528.

³⁰ *Jour. Ethno. Soc.* Vol. I. p. 115.

⁶ *Op. cit.* Vol. XII. p. 93.

⁹ *Op. cit.* Vol. XXI. p. 124.

¹² From MS. notes.

¹⁴ *Op. cit.* App. I.

¹⁷ *Op. cit.* App. III.

to it.³¹ In Maisor the Idigas, a Telugu class of palm-tappers worship *virilás*, or the spirits of unmarried men.³² The Telugu Bédarus of North-East Maisor believe that the spirits of the unmarried dead, or *virikás*, come back, and threaten evil if they are not worshipped. Images are carved, or rather rude shapeless stones are set up, oiled and kept in a hollow cairn of stones, and offerings of rice and cloth are made to them.³³ The Lali-Gundarus, a class of Maisor husbandmen, pray to the spirits of the good dead who send dreams.³⁴ The Wakalgarus, another very large class, believe that the good dead warn in dreams.³⁵ In Maisor the Gollarus, a Telugu tribe, sacrifice to the spirits of the good dead.³⁶ The Kunsu Vakaligarus, a class of Karnáṭak husbandmen, think that the spirit of the good becomes a kind of god and warn men in dreams. Bad men become devils, but have no power over men.³⁷ The Koramas of Maisor worship a male deity named Muni, and make him presents of fowls, pigs, goats, and sheep.³⁸ In Maisor the *ammas*, or mothers, are very largely worshipped by the lower classes; and their priests, as a rule, belong to the impure tribes. Lingáyats, and even Bráhmans in danger, sometimes make (blood) offerings to the mothers.³⁹ The *ammas*, or mothers, are the great objects of worship among the lower class Hindus of South India.⁴⁰ Whenever a Bráhman meets with good fortune he must perform a memorial service to his ancestors.⁴¹

In Central Asia the Kafirs of the Hindu Kush believe that many of their idols were once men and women.⁴² They leave an open space in their line of battle, that there may be room for the dead heroes to join the conflict and fight on their side.⁴³ The Burmans worship spirits named *náts*, and make them offerings of water, fruit, oil, lamps, and morsels of food. The chief Burman spirit is called Tagaung. He was formerly a king.⁴⁴ Numerous early tribes in Burma scattered among the Buddhist Burmans, such as Karens, Kachins and others, have no worship but *nát* or spirit-worship.⁴⁵ Ancestor and hero-worship is the basis of the Chinese religion.⁴⁶ The Chinese make such prayers to their ancestors as a Christian makes to God — grace to pass safely through life and to prepare for eternal glory. In times of trouble they go and consult their ancestors.⁴⁷ Filial piety, which, after the death of parents, assumes the form of ancestral worship, must be considered the central doctrine of the system of Confucius, and is regarded at present as the national religion of China.⁴⁸ The worship of ancestors is one of the chief branches of the religion of the Chinese.⁴⁹ The Japanese *kamis*, or gods in Shinto temples, were dead ancestors, chiefly emperors.⁵⁰ The *kamis*, or guardian spirits of Japan, are (dead) men.⁵¹

The Australians have no religion, except the ghosts of the dead and demons. Caves, thickets and pools of water are supposed to be haunted by the spirits of the dead.⁵² The dead are worshipped in New Zealand.⁵³ The Negritos of the Philippine Islands hold the dead in great reverence. For years they offer tobacco at the tomb, and hang the bow and arrow of the dead over the grave, and think he goes a-shooting.⁵⁴ Among the people of the Hervey Islands, after a chief died, his head was cut off, and a coconut laid in his grave, and the head was set in the bow of a ship, and was prayed to in bad weather.⁵⁵ The Polynesians, Fijians, Malays and

³¹ *Op. cit.*, loc. cit.

³² *Op. cit.* p. 359.

³³ *Op. cit.* p. 348.

³⁴ *Op. cit.* pp. 242, 243.

³⁵ Buchanan's *Mysore* (1800 A. D.), Vol. I. p. 395.

³⁶ *Op. cit.* p. 350.

³⁷ *Op. cit.* p. 349.

³⁸ Caldwell in Balfour's *Hindus*.

³⁹ *Op. cit.* p. 350.

⁴⁰ *Op. cit.* p. 250.

⁴¹ Colebrooke's *Miscellaneous Essays*, Vol. I. p. 204. It appears that, like the Hindu practice, the dread of the jealousy and ill-will of the dead is at the root of the Chinese practice of ennobling the father of a man, who deserves well of his country, instead of ennobling the man himself.

⁴² Elph. *Cabul*, Vol. II. p. 377.

⁴³ *Op. cit.*, loc. cit.

⁴⁴ Shway Yoe's *The Burman*, Vol. I. pp. 279, 280. [Nearly all the *náts* are historical personages, who have become spirits. — Ed.]

⁴⁵ *Op. cit.* p. 276.

⁴⁶ *Op. cit.* p. 79.

⁴⁷ Reed's *Japan*, Vol. II. p. 141.

⁴⁸ Wallace's *Australasia*, p. 100.

⁴⁹ Earl's *Papuans*, p. 132.

⁵⁰ *Jour. Ethno. Soc.* Vol. II. p. 21.

⁵¹ Gray's *China*, Vol. I. p. 322.

⁵² Tylor's *Primitive Culture*, Vol. II. p. 118.

⁵³ *Manners and Customs of the Japanese*, p. 337.

⁵⁴ Tylor's *Primitive Culture*, Vol. II. p. 174.

⁵⁵ Gill's *Polynesia*, p. 104.

New Caledonians worship dead and more remote ancestors as gods.⁵⁶ The people of the Marian Group, or Philippine Islands, have an extraordinary veneration for ancestors, not out of love, but out of fear. They keep their skulls in their houses and call on them in time of need.⁵⁷ The people of the Solomon Islands say all spirits were men.⁵⁸ In Melanesia one great class of spirits is the ghosts of men.⁵⁹

Some tribes in Central South Africa pray to the departed chiefs and relations.⁶⁰ In Africa the spirits of men are the Zulus' deities.⁶¹ In East Africa graves of chiefs strewn with broken earthenware, and also with huts built over them with a centre post of cactus tree, are common.⁶² The Bongos of the White Nile make images in wood of their dead chiefs and of their wives and children, and adore them.⁶³ The only god of the Shillooks of the White Nile is an ancestor who brought them to their present settlement.⁶⁴ In Madagascar a divinity is ascribed to ancestors. They are said to have gone to be gods, and are invoked in prayers immediately after the Supreme Being.⁶⁵ The god of the Hottentots is their great chief,⁶⁶ and when they are in trouble they pray at their ancestors' graves.⁶⁷ The worship of ancestors is found both in North and in South America.⁶⁸ Some tribes eat the ashes of their fathers to whom they pay divine honours.⁶⁹ The Romans worshipped their house-fathers and their tribe-fathers as Lares and Manes, and in their honour held the Parentilia Festival.⁷⁰

A main ground for the belief in the return of ancestors was the likeness of children to the dead. The Kônkan Kunbis and even Brâhmans believe that the dead ancestors sometimes come into children, and so in many cases children are named after their grandfathers or grandmothers. Among Gujarât Musalmûns, if a child is naughty or peevish, its mother or nurse says: "Its kind has come on its head."⁷¹ It is the belief of the Khonds that an ancestor comes back in a child.⁷² Among the American Indians, when a man dies the medium puts his hands on the head of one of the mourners, and the spirit of the dead enters him, ready to appear in his next offspring.⁷³ Among the Laplanders of Europe, an ancestral spirit tells the mother that he has come into the child, and directs her to call the child by his name.⁷⁴

2. Ancestors become Guardians.

1. Spirits as Guardians.

If the first feeling towards the ghostly dead was fear, the wars between rival families and rival tribes must have given rise to the idea that the gallant dead were the guardians of the living.⁷⁵ Visions of warriors, as in later times, would appear and turn the scale in a fight. From faith in the family head, or in the chief of the clan, flowed the great body of guardian

⁵⁶ Spencer's *Princ. of Sociology*, Vol. I. p. 308.

⁵⁸ *Jour. Anthropol. Inst.* Vol. X. p. 308.

⁶⁰ Livingstone's *Travels in South Africa*, p. 605.

⁶² Cameron's *Across Africa*, Vol. I. p. 49.

⁶⁴ *Op. cit.* p. 91.

⁶⁶ Hahn's *Truni Goam*, p. 39.

⁶⁸ Bancroft, Vol. III. p. 517; Tylor's *Primitive Culture*, Vol. II. pp. 113, 114.

⁷⁰ Pliny's *Natural History*.

⁷² Macpherson's *Khonds*, p. 56.

⁵⁷ *Careri in Churchill*, Vol. IV. p. 468.

⁵⁹ *Op. cit.* Vol. X. pp. 267, 300.

⁶¹ Tylor's *Primitive Culture*, Vol. II. pp. 21, 113, 116.

⁶³ Schweinfurth's *Heart of Africa*, Vol. I. p. 285.

⁶⁵ Sibree's *Madagascar*, p. 249.

⁶⁷ *Op. cit.* p. 113.

⁶⁹ Bancroft, Vol. III. p. 316.

⁷¹ From MS. notes.

⁷³ Bancroft, Vol. III. p. 517.

⁷⁴ Tylor's *Primitive Culture*, Vol. II. p. 4. [For the spread of belief and in ancestor and spirit worship among Indian Muhammadans see that admirable little book, Crooke's *Introd. to the Popular Religion and Folklore of Northern India*, p. 118 ff. : and my *Legends of the Panjab, passim*, wherever a saint-legend occurs. — Ed.]

⁷⁵ The idea of guardian spirits is perhaps due to the earliest belief that the dead fight with the living against their enemies. Compare the Portuguese, who, in their Indian fights, often saw crosses in the air, and at different times Moorish persons asked who the beautiful young women and the venerable old men were, who appeared in the front of the Portuguese squadrons. The Portuguese, who saw no such persons, were thus taught to believe themselves under the particular care of the Virgin and St. Joseph (Mickle's *Lusiad*, Vol. I. p. clxiii.). So the guardian God of the Jews, when they went into Canaan, went with them to fight for them against their enemies (*Deuter. ix. 4*).

spirits, — the Vaishnava or protecting element in many faiths, — the origin of family badges, the Hindu *dévak*, the American *totem*, the Australian *dobong*.

One result of the guardian, or dual type, of religion — Zoroastrianism, Vaishnavism, Buddhism, and Christianity — was to increase the power and the fear of unfriendly spirits; the greater the evil to be warded, the higher the value of the guardian. None of the higher faiths seems so suited to foster magic as Buddhism. Its ascetic morality, its deification of dread, and its want of a controlling guardian, made practical Buddhism a fight between fiends and magic. The Jain *gôrjis* are the only body of priests in Western India, whose chief function is exorcism.⁷⁶ Among the Kirântis, or Kirâtis (calling themselves Khombos and Kirâwas) on the Bhutân and Nêpâl borders are exorcists, who wander dressed as Buddhist priests, dance and cast out devils.⁷⁷ The Lepchas of East Bengal, who are Buddhists, have priests who are medicine men, exorcists and directors of feasts in honour of evil spirits.⁷⁸ The Buddhist Bhutiâs of Bhutân believe in a countless host of spirits, and make them offerings of flowers and rags.⁷⁹ In North Bhutân the Buddhist priests are the doctors of the people. Exorcism is the only system of treatment.⁸⁰ Brâhmans have despised this power of exorcism, trusting to Siva, the ruler of spirits; and among Lingâyats the wearing of the *ling* frees from the fear of spirits.

The following examples support the view that the family dead were the first guardians. The Konârnpâiks of Kânara believe that the spirits of their ancestors become guardians of their houses. They make offerings of fowls and sheep to these guardian spirits on the last day of Dasarâ.⁸¹ The Havig Brâhmans of Kânara, on their marriage and other auspicious occasions, worship the eight *mâtrikâs*, or mothers, and the *pitris*, or ancestral spirits who are considered as guardians.⁸² The Attê Vakkals offer a cock to the guardian spirits, or *nas*.⁸³ The guardians of the Shenvâ Tirs, or Shindâs, of Gujarât is Bhildimâtâ, a woman of the house.⁸⁴ The Central Provinces Kols bring back the souls of the dead to be worshipped as house spirits.⁸⁵ The guardian of the Kurs, or Muâsis, of West Bengal is the spirit of a dead chief.⁸⁶ The Buniyâs of the Central Provinces leave a dish of flour on the tomb, and going back search for the print of a fowl's foot. The print shows that the dead is pleased, and has come as a guardian.⁸⁷ The Bhûiyâs, a Turanian or Drâvidian Bengal tribe, worship the sun as a guardian, calling it Virâ, or Mahâbîr, the heroic dead.⁸⁸ The Orissa Khonds had the country full of guardian spirits.⁸⁹ The guardian of the Central Provinces Gonds is a dead man.⁹⁰ The worship of a dead ancestor as a guardian is recorded from all parts of the world.⁹¹ Among the Hindus the whole dinner has first to be offered to the guardian. They put morsels of food in five places.⁹² The Veddas of Ceylon think the dead are guardians.⁹³ In Burma people are buried alive at the gates of cities, in order that they may become guardians and hover about the gates and bring harm on strangers.⁹⁴ In Burma certain *nâts* (spirits) are considered as the guardians of the empire.⁹⁵ The Bghai Karens of Burma have one or more stones as household gods, to which they offer a cock. They say: "If we do not give them blood, they will eat us."⁹⁶ The Chinese have a female guardian spirit called Kum Fa, a deified woman, who presides over child-birth and diseases.⁹⁷ In Japan, in front of Shinto temples, many fowls are offered to guardian gods.⁹⁸ The Melanesians of the Pacific have champion stones in the house associated with some dead person.⁹⁹ The ancestral guardian is worshipped in Tasmania, New Zealand and Madagascar. The

⁷⁶ From MS. notes.

⁷⁸ *Op. cit.* p. 101. [Cf. also "Demonolatry in Sikhim Lamaism," *ante*, p. 197 ff. — ED.]

⁷⁹ *Op. cit.* p. 97.

⁸¹ *Bombay Gazetteer*, Vol. XV. pp. 288, 291.

⁸⁴ From MS. notes.

⁸⁶ Dalton's *Descriptive Ethnology of Bengal*, p. 232.

⁸⁸ *Op. cit.* p. 147.

⁹⁰ Hislop's *Aboriginal Tribes of the Central Provinces*, App. III.

⁹² Ward's *View of the Hindus*, Vol. II. p. 34.

⁹⁴ Shway Yoe's *The Burman*, Vol. I. p. 286.

⁹⁶ Fytche's *Burmah*, Vol. I. p. 355.

⁹⁸ Reed's *Japan*, Vol. I. p. 62.

⁷⁷ Dalton's *Descriptive Ethnology of Bengal*, p. 104.

⁸⁰ *Op. cit.*, *loc. cit.*

⁸² *Op. cit.* Vol. XV. p. 125.

⁸⁵ Tylor's *Primitive Culture*, Vol. II. p. 152.

⁸⁷ *Op. cit.* p. 148.

⁸⁹ Tylor's *Primitive Culture*, Vol. II. p. 187.

⁹¹ Tylor's *Primitive Culture*, Vol. II. p. 113.

⁹³ Tylor's *Primitive Culture*, Vol. II. p. 117.

⁹⁵ *Op. cit.* p. 197.

⁹⁷ Gray's *China*, Vol. I. p. 164.

⁹⁹ *Jour. Anthropol. Inst.* Vol. X. p. 276.

belief is strong among the South African Zulus.¹⁰⁰ Among all the nations of the Zulu country it is a custom that on starting for a war, or a hunt, the chief sacrifices to the spirit of his immediate ancestor. It is to the humour of this capricious spirit that every degree of success or failure is due.¹ The Papuans of New Guinea have an idol called Kaiwai. This seems to be the guardian spirit of each person. When a man dies, the guardian is abused, and is set over the grave, and left there to rot.² In America the Hyperboreans hold that men who die a natural death become guardians.³ The Dacota Indians take a round stone, paint it red, call it grandfather, and pray to it as a guardian.⁴ The Roman Catholics believe in an angel guardian, who keeps off danger, and warns and stirs to good.⁵

One of the early phases of the guardian theory was that there were guardian animals. Guardian animals were of two kinds: animals whose habits suggested that they held the spirits of the dead — the cock, the crow, the snake, the monkey, the rat. Another class of animals seem to owe their position as guardians to the fact that they were man-eaters, whose spirits staying in their living tomb made the eaters kindly disposed to men, or at least spirit-scarers. Thus, in North Kânara the important cultivating class of Halvâkki Vakkals, an early and wide-spread tribe, is divided into eight clans, each of which has a separate clan god, or guardian spirit, and a name-giving article which they do not eat. Thus the Kadanballis do not eat the *sâm-lar*, or stag, called *kadava* in Kararese. The Bargalballis do not eat the deer (*bârgâ*), and the Kuntiballis do not eat the woodcock.⁶ The reason why they do not eat these animals is probably that they are considered as guardians. The Vâydas of Kachch worship the monkey god, who is considered as their ancestor,⁷ and to please him, in their marriage ceremony, the bridegroom goes to the bride's house dressed as a monkey, and there leaps about in monkey fashion.⁸ The guardian spirit of the Kurs, or Muâsis, of West Bengal is Gansâm, a Gond chief, who was eaten by a tiger.⁹ Among the Central Province Gonds, Bâghdêv, the tiger-god, is a man, who has been eaten by a tiger.¹⁰ The Malays hold that the spirits of dead men go into tigers.¹¹ In the Hervey Islands one clan held birds sacred, and another the land crab.¹² The Africans believed that men went into snakes and monkeys,¹³ and the American Indians thought men went into the bear, wolf, tortoise and deer.¹⁴

Under the head of animal-worship it will be shewn that these animals were all held to be guardians and spirit-scarers. Similarly several of the spirit-scaring or guardian plants and trees, as the betel and cocoanut, are used to represent ancestors. Among the depressed Gujarât Shindâs, Bholdi Mâtâ, the family guardian, lives in a cocoanut.¹⁵ Guardian spirits need not always be friendly or well-disposed, they may have been neglected, and so be angry, and have to be appeased by offerings. Again, guardians are not always, and they were not at first, satisfied with milk, flowers and fruits — lifeless offerings. They were accustomed to other food in their life: they were used to worry¹⁶ enemies, and, therefore, their strength must be kept up. This seems the reason why Lakshmi was till lately in Bombay, and is still in outlying places, pleased with blood offerings — cocks, goats, and even buffaloes.

(To be continued.)

¹⁰⁰ Tylor's *Primitive Culture*, Vol. II. pp. 113-115.

² Earl's *Papuans*, p. 85.

³ Bancroft, Vol. III. pp. 516, 576.

¹ Gardiner's *Zulu Country*, p. 314.

⁴ Tylor's *Primitive Culture*, Vol. II. p. 161.

⁵ *Golden Manual*, p. 139.

⁶ *Bombay Gazetteer*, Vol. XV. p. 203.

⁷ *Op. cit.* Vol. V. p. 50.

⁸ *Op. cit.*, loc. cit.

⁹ Dalton's *Descriptive Ethnology of Bengal*, p. 232.

¹⁰ Hislop's *Aboriginal Tribes of the Central Provinces*, App. III.

¹¹ Tylor's *Primitive Culture*, Vol. II. p. 233.

¹² Gill's *Polynesia*, p. 9.

¹³ Tylor's *Primitive Culture*, Vol. II. p. 233.

¹⁴ *Op. cit.*, loc. cit.

¹⁵ From MS. notes.

¹⁶ In Melanesia ancestral spirits are often asked to worry a rival (*Jour. Anthropol. Inst.* Vol. X. p. 286). Worrying spirits are of two kinds: a neglected guardian and a dead man come back to claim property (Tylor's *Primitive Culture*, Vol. II. p. 130). The Khonds believe that sickness is caused by an angry guardian (Macpherson's *Khonds*, p. 73). So among the Romans when the *parentalia*, or dead festival, was not kept, Rome was heated with funeral fires, a ghastly crowd thronged the streets and howled (Ovid's *Fasts*, Vol. II. p. 566).

FOLKLORE IN SOUTHERN INDIA.

BY PANDIT NATESA SASTRI, B. A., M. F. L. S.

No. 38. — *The Talisman of Chastity.*

In the land of **Akhaṇḍakāvērī** there reigned a king, named **Viradēva**. He had an **only daughter**, named **Ambikā**. She was his only hope, and so he brought her up very tenderly. Nor was her education neglected on that account, as is usually the case with spoilt children. She was put to school at a very tender age, and was very carefully educated. Every day she rose up early from her bed and devoted her whole time to her studies. It was a very hard routine that she had to undergo, attending upon various teachers and receiving instruction from them, for they were numerous. Indeed there was a professor employed for each of the sixty-four departments of knowledge — *chatus shashṭhi kalās*. So ardent was her desire to acquire knowledge, — so great was her thirst for it, that she drank deep at the fountain, and before she attained to mature age she became a great *paṇḍitā*. Of all the sixty-four teachers presiding over her tuition, there was **one whom she specially venerated**, for he deserved it. To him she gave the best of her love. He had instructed her the most, and rightly deserved the extreme veneration in which he was held by his royal student.

When Ambikā had almost completed her education, it was time for her to retire from the company of her much venerated masters, and shut herself up in the closely guarded rooms of her palace, as became a royal maiden. She therefore proceeded to the house of each of her teachers to take leave of them in person. Everywhere she found a ready welcome. The usual presents were exchanged; advice was freely given; and the parting was joyous and pleasant. Then, after taking leave of her minor teachers, she reached the house of the great master whom she held in such veneration. When the usual presents were placed before him, he said : —

“My dear Ambikā, it was not for these presents and flimsy nothings that I took so much care of you. **My fee is an embrace from you**, not now, — but, on the first day of your nuptials with your lawful husband, whoever he may be. On that busy day, when the festivities are over, and when you are ready to enter your lord’s rooms, you must take leave of him for a short time and visit me in this house with all your nuptial decorations and allow me to embrace you first. This is the fee I demand for all my trouble on account of your education, and no other fee will I accept.”

Thus spoke the master, and **Ambikā nodded assent** to his demand, for she was so mad in her veneration for his learning, that she overlooked his moral character. She perceived his meanness and depravity, as in reality she had strong ideas on morality and chastity; but her childish veneration for the man made her consent, and she promised to visit him on her wedding day as ordered. Without any ill-will towards him she returned home, and thence remained shut up according to the custom of the country, expecting her wedding.

A princess, so learned and so beautiful, could not have long to wait for marriage. **The prince of the Pāṇḍiyas soon sought her hand**, and, as usual, the marriage was celebrated in the capital of Akhaṇḍakāvērī. Great were the preparations. Grand were the ceremonies. The busy day was drawing to a close. The night had set in. The preparations for ushering in the bride and bridegroom were gone through; but, as Ambikā was just on the point of entering her lord’s room, she made some signs to her mother, as if she wanted to retire for five or ten minutes for some urgent reason.

The princess thereupon disappeared in the twinkling of an eye, and vanished like lightning among the clouds. She had already planned a secret way for her escape, and for the faithful execution of her promise to her master. All this she had done for herself. No second soul knew anything about it. With the rapidity of lightning she flew to her master’s house and knocked at his door, and he knowing well, that it was the day of the princess’s marriage, was all agog to test Ambikā’s faithfulness. At the first knock he came out suddenly and opened the door,

and, in reality to his amazement, found the princess standing in all her wedding attire before him. Now, this man was the noblest of human beings and had all along perceived that **Ambikâ had the greatest regard for a promise. His indecent demand was merely a strong test to examine her.** He bowed himself at her feet, and, instead of meeting a tutor come to ravish her and make her life a burden to her, she heard a voice from the ground :—

“My noble Ambikâ, never hereafter take me for a vile brute. My demand was only made to test your power of keeping a promise. Return home at once, and repose happily by the side of your husband. Till now you were my daughter by the rules of tutorship. From this night you are my mother.”

Thus said the master, and showering his blessings on her, requested her to return in haste to the palace. Ambikâ, overjoyed and extremely pleased at heart at her adventure and her unsullied reputation, returned as quickly as she had left. But for all that, the time had been longer than she had expected, and her beating heart and profuse perspiration roused the suspicions of her husband. And, as usual, with young princes, he suspected her chastity at once. At their very first meeting there was a quarrel.

“Where did you go for so long?” asked he.

“Only to the back of the palace,” said Ambikâ.

“So!” said the husband. “Till I have more confidence in your chastity, I shall not sleep by your side. Sleep in a distant cot. Never approach me,” roared the enraged prince.

“My lord! I am as chaste as pure milk. I have never known any one till now. If it is my fate that I should be thus suspected, I shall bear it without any murmur and wait for your lordship’s pleasure to regain your confidence. I agree to your lordship’s hard condition,” replied Ambikâ, and calmly waited upon her husband.

The prince was unbendable. His suspicion was very strong, and it was not easily to be overcome. All Ambikâ’s explanations were in vain. But she did not utter a syllable about her promise to her tutor, dwelling only upon her purity of conduct. There was no other place to go to; so she had to sleep apart from her husband in the same room. Thus the first night passed away; and so the second, and third — a week — a month. Every night the prince and princess retired to their bed-chamber, and slept on different beds. To the outer world they seemed very loving and affectionate to each other; but in their hearts they knew their extreme misery.

When the first month was over the prince requested his father-in-law to permit him to return to Pâñḍiyadêśa with his wife. The lord of Akhaṇḍakâvêri readily gave his consent, and sent off his son-in-law and Ambikâ with suitable presents and other things becoming to the occasion, and himself accompanied the prince and his daughter for three days on their journey to Pâñḍiyadêśa. Then the father-in-law took his leave, and bent his way back to his kingdom. The prince and Ambikâ, after a journey of a few more days, reached his home, and the old king gave them a suitable welcome, and all the usual festivities were conducted at **Madura**, the capital of the Pâñḍiyas. Here, too, no one knew of the difference that existed between the prince and his newly married wife. Every one took them to be the happiest of newly married pairs. They slept in the same room, though not on the same cot, regularly for two full months.

During this long interval of three months and more, the prince had been closely watching Ambikâ. The more he tested her, the more the force of his suspicions began to decline. Her patient conduct, her close application to her books, her profound learning and deep experience, her most correct behaviour towards himself, notwithstanding his unkindness towards her, the unabated affection she shewed him, and a thousand other little matters came before him to upbraid him for his brutal conduct towards her, till, one night, he spoke to her thus :—

“Ambikâ, will you, now at least, tell me the truth? Tell me plainly that you are not unchaste. Whatever may have been your previous course of life, I shall gladly excuse you. Be true now, and utter no lie.”

Replied Ambikâ :—“ My most noble lord. I have not till now known any person. It is very unkind of you to harbour such suspicions of me. I am as chaste as chastity itself.”

Said the prince :—“ You are chaste because I watch you so carefully. Who knows what you may be if you are left to yourself ?”

Said Ambikâ :—“ If this idea had been lingering in your mind, why did you not, my lord, mention it long ago to me ? You may leave me here and disappear for any period of time you like. I shall never think of any being in this world but yourself. I shall ever continue to be your loyal wife, however hardly you may behave to me.”

Said the prince :—“ What guarantee is there to me that you will always continue chaste ? Give me some proof by which I may know, wherever I may be, that you are chaste.”

“ Agreed,” said the wife, and took out from her box a garland of lotuses. “ This is the test of my chastity. This was given to me by my mother as soon as I came to understand. The moment the flowers fade, you must know that my chastity is lost, and that as long as these flowers retain their freshness I am chaste. You can take it with you, and roam over the whole world with a calm mind, never harbouring any anxiety as to my conduct ; for when you perceive the colour and freshness of these flowers to fade, you will know that I have lost my reputation.”

The husband took the garland, for had his wife told him an untruth and said that she was impure, he would easily have forgiven her. But her denial increased his suspicions and he intended to try his best to test her : to regain her with increased love if she withstood the trial : to banish her for all her assumed goodness if she was really bad. With these thoughts in his mind the prince said to her : —

“ You seem to be a more and more curious woman every time I examine you. Do you practise magic to deceive people ? What ! These are merely ordinary lotuses, and if they are fresh now, they will fade tomorrow.”

“ Keep them, my lord, for some days before you judge of them. As for your statement, I swear by every thing that I hold sacred that I know of no magic, except the magic of being chaste and obedient to my husband, and I have confidence that that magic will one day remove all your doubts and make you love me all the more for your doubts now,” said Ambikâ.

The husband knew not what to say ; so he took the garland and locked it up in his box. He kept it with him for some days in Madura, and every morning when he left his bed he examined it, and to his surprise, which daily increased, he found it unchanged in color and freshness. He now resolved upon a plan to put his wife under the severest of conditions for testing her fidelity ; and thus spoke to her : —

“ My Ambikâ ! you must leave this roof to-morrow. I intend sending you to the east end of this town to a ruined choultry, with your maid-servants to take care of you. They will bring you every morning from the palace two measures of rice with other necessaries to live upon. You must live there, while I go on a pilgrimage to Bânâras to wash away my sins for having married an unchaste wife. With your own money — and I do not know how you will get it — you must build a Saiva temple opposite to the choultry, must become pregnant of a son, through me and unknown to myself, before my return to this city. I shall be absent for two years. Till you perform successfully all these conditions, I shall never call you my wife, nor imagine you to be chaste.”

“ Agreed,” said Ambikâ. “ I am sure that my chastity will successfully help me in all these undertakings.¹ With the talisman of my chastity in your hands you can go

¹ Cf. Milton's *Comus* (420-437) :—

’Tis chastity, my brother, chastity ;
She that has that is clad in complete steel.

* * * * *
No goblin or swart faery of the mine
Hath hurtful power o'er true virginity.

wherever you like. I shall contrive to live in the humble house selected for me by my lord as happily as in this palace. It is the mind that makes the house happy."

Thus said Ambikâ, without in the least fearing her change of dwelling. Her husband admired her perseverance, but firmly made up his mind to put her to this most severe test. With his mind thus made up, he approached his father the next morning, and disclosed to him the secret about his wife's conduct, which he had till then kept to himself. He never told the old man a word about the talisman, nor his conditions to his wife, but proposed a pilgrimage to Bânâras with the double object of forgetting his past miseries and of searching for a better wife. The father tried his best to dissuade the son from his project.

"Remain at home, and I shall find you a better wife," said he.

But the son was already resolved. He sent Ambikâ that very morning to the choultry with four maid-servants to attend upon her, and every morning one of them had to come to the palace to receive the dole of rice.

Ambikâ bravely faced her new life, hopeful of successfully performing all her husband's conditions; but for a time she was wholly at a loss as to how to do it. She was now very miserable. — an out-cast of womankind, a suspected woman, — living on the charity of the prince. So the outer world took her to be. She had neither money, nor friends, nor influence and she feared that she might be closely watched without in the least knowing it.

As for the prince, the greater the distance he travelled the more his heart turned back to his wife, for the talisman, which he daily examined, indicated his wife's chastity. Now and then a strong desire came over him to turn back and embrace his loyal and faithful wife; but at other times a headstrong stupidity to see how his wife would execute his hard conditions impelled him on his course. Thus he travelled for a month and reached Vijayânagara.

The king of Vijayânagara was a bad man. His pride was in having many wives, and his motto was that no woman in the world was chaste. The Pândiya prince reached the court, and, in a conversation about the chastity of the women of different parts of India, dwelt at length on the fidelity of his wife, and produced the talisman as a proof of it. The king of Vijayânagara called him a great fool for putting so much trust in womankind, and promised to send one of his ministers to Madura to ruin the woman he extolled so much, and whose talisman he possessed.

"Agreed," said the prince; and a minister was at once despatched to Madura.

Now he was one of the most depraved of human beings, whose sole object of life was to gain the favour of his master by doing his dirty work for him. He attired himself like a vendor of pearls and precious stones, and with a good quantity of these articles proceeded to Madura, which he reached soon. He took up his abode in the eastern quarter, and in a small house he opened his shop for vending gems and pearls. Crowds began to collect, and these goods, which were very valuable, were purchased now and then by the few rich people in the place. The news spread throughout the town that a merchant with a fine stock had arrived from the north, and that he was exposing good stuff for sale. Few bought, for the articles were of high value, but the whole town congregated there to see the fine goods.

About a month after the arrival of the merchant, the people, ceased to pour into the shop to take a look at the goods, and only those who really wanted to purchase went there. So on a certain day, when there was no one there except Dêvî, a maid-servant of Ambikâ, who had come out of curiosity, the pretended merchant thus spoke to her:—

"Good woman, may I know who you are?"

She replied:—"I am a poor woman. Servant to the princess of Akhaṇḍakâvêri, who is undergoing punishment."

"Who is this princess? What is her story? Why is she undergoing punishment?" the merchant asked, as if he knew nothing about her.

The maid-servant related what little she knew, but all she knew was that Ambikâ was suspected, and that her husband, the prince, was punishing her for unfaithfulness. When he had heard all she had to say the merchant, as if a new thought had dawned upon his mind, thus replied:—

"Then it is already established that her character is bad. If you but aid me in seeing her for a night, I shall in return make over to you, or to her, my whole property. That may also relieve you from your present miseries. Nothing will be lost thereby. The reputation of the princess is already tainted."

The maid-servant did not know what reply to make. But the merchant, by his winning conversation, soon made her agree to talk upon the subject to the princess; and with this mission she went away. At first she did not know what to do. How to open the subject was the great difficulty she felt, but she was somewhat emboldened by the thought that Ambikâ was already a suspected character. At last she told her everything.

Ambikâ listened to what the maid-servant had to say very attentively, and, taking her into her confidence, related to her in detail every part of her miserable life — her pure unsullied character, the cruelty of her husband, the vow, and so on.

Ambikâ then continued: — "My kind Dêvî, from to-day you must lend me all your help to enable me to fulfil my vows, for to-day I make you the chief of my maid-servants. To secure us funds for the raising of the Saiva temple, the suggestion of the pearl-merchant has provided us with means. He wants to sleep with a princess. Let him have his wish, and let my character still remain unimpaired. **What if we decorate one of the maid-servants in all my ornaments and pass her off for me for a night?** I can easily wear her clothes for the night. By doing thus, the pearl-merchant will be duped, the funds required will be secured, and my character will remain unsullied. So run you to the merchant and tell him that he shall have his desire fulfilled this very night."

Dêvî pitied Ambikâ for all that she had related to her, and, resolving within herself to do her best to assist the poor princess, at once arranged everything with one of her co-servants, and ran to the pearl-merchant. He was delighted to hear that matters were settled so easily, and was full of hope that he would the next day carry the news to Vijayânagara as to how pure a princess Ambikâ was; so he hastened that very night to Ambikâ's quarters. He spent the night with a maid-servant in the belief that the woman he slept with was the princess, and the next morning, quite in keeping with his promise, he made over to Dêvî all the wealth he had with him, in return for her assistance, and left Madura. He journeyed for a fortnight, and reaching Vijayânagara, informed his monarch that his mission was successfully accomplished, and that the princess was no better than other women. In proof he shewed one or two ornaments of the princess, which he had carefully brought with him. They were, no doubt, the ornaments of the princess, which the maid-servant had worn on the night on which she slept with the emissary. **These proofs were quite enough to convince the Pândiyan prince that his wife was of a bad character.** He had all along entertained that kind of doubt about her, though now and then there were circumstances, which made him waver in his opinion. The minister's mission and the supposed successful execution of it, made the husband think that he was all along wrong in having now and then entertained a better and higher idea of the Akhaṇḍakâvêri princess. He looked at his talisman, and not a petal had faded. **The king of Vijayânagara called it magic,** and the trophy, which the minister had brought with him, in the shape of the ornaments of the princess, in token of his having spent a night with her, made the enraged husband think that the talisman was magical, that his wife was a bad woman, and that there was no use in testing her conduct any longer.

“ Shall I go back and have her killed for her crime ? ” thought he within himself. But he did not like to be so very hasty, and as the princess was his wife only in name, he did not much care what life she led.

“ She is already proclaimed by me to be a bad woman, and deservingly has been placed in a disgraceful corner of the town. If she had established her conduct to be above suspicion, I would have taken her back to myself; but now she has forfeited all chance of ever returning to me as my wife. Why should I, therefore, care any more for her ? Why should I curtail my pleasures in travelling over several countries to visit Bânâras ? ”

Thus thought he within himself, and though the insinuating taunts of the Vijayânagara monarch and his minister pierced him to his heart, he heard them calmly and started towards the north. The talisman he still kept with him, though he no more cared to look at it and examine it every day. Thus was the husband of the most chaste Ambikâ poisoned in his judgment, and, after leaving Vijayânagara, he banished from his mind all thoughts of her. The various countries he passed through, and their scenery, peoples, manners and customs engaged his attention. After a seven months' journey, he reached Bânâras, and took up his abode in a fashionable quarter, generally occupied by well-to-do people.

He was still new to the place, and was spending his first month in making the acquaintance of several princes and noblemen's sons, who were staying in that sacred city, like himself. Almost opposite to his lodging there was sojourning the prince of Siṃhaladvîpa, keeping a large establishment of servants and courtezans. The Pânḍiyan prince contrasted himself with the Siṃhala prince and thought he to himself:—

“ How happy this prince of Siṃhala spends his stay here ! What a large establishment he keeps ! What a pity it is that I did not make as pleasant arrangements for myself ! ”

Thus thought he and wished to cultivate his acquaintance, but the Siṃhala prince seemed to care for nothing in the world except his own enjoyments. There was feasting, dancing and music in his house every day almost, but he kept it all to himself, and invited none to it.

Now the Pânḍiyan prince was always unhappy. His wife's conduct since he had married her, the curious talisman which still preserved its colour notwithstanding the months that had passed since he first received it from her hands, her goodness, sound learning, and then that she should so easily have received the Vijayânagara minister to her embrace, would come into his mind in his loneliness and make him extremely sad. At other times, he would entirely forget her, and even if he thought of her, would never bestow any thought upon her conduct, or how his reputation would be affected by it, as long as he did not regard her as his wife. But little by little he entirely gave up all his ideas about his wife, and his great object was to cultivate the friendship of the prince of the Siṃhaladvîpa, and enjoy, in his company, all the festivities to which that prince was so addicted.

(To be continued.)

NOTES AND QUERIES.

A TELUGU SUPERSTITION.

The Telugus, as a rule, wear constantly a thread round the waist which they call *molatada*. It is renewed from time to time. If, however, a Telugu happens to lose his wife he ceases to wear it for a period, and it is thrown away; and if during this period, he happens to receive a

blow on the top of the head with the palm of the hand he is supposed to be afflicted with hydrocele. Repeated instances to the contrary have not yet succeeded in convincing the people of the groundlessness of this time-honored superstition.

M. N. VENKATESWAMY.

THE BHASHA-BHUSHANA OF JAS'WANT SINGH.

EDITED AND TRANSLATED BY G. A. GRIERSON, PH.D., C.I.E.

(Concluded from p. 333.)

ATHA SABDĀLAŅKĀRA-NĀMA PAŅCHAMAḤ PRAKĀSAḤ ॥

LECTURE V.

Verbal Ornaments.

[On the distinction between Ornaments of Sense and Verbal Ornaments, see introductory note to Lecture IV.]

[The only verbal ornaments dealt with in the *Bhāshā-bhūshana* are those depending on *anuprāsa* or **Alliteration**.]

Text.

Chhékānuprāsalaṅkāra.

<i>Avṛiti varṇa anēka kī</i>	<i>dōi dōi jaba hōi |</i>
<i>Hai chhékānuprāsa svāra</i>	<i>samatā binā-hū sōi || 199 ||</i>
<i>Añjana lāgyau hai adhara</i>	<i>pyāś nainani pīka |</i>
<i>Mukuta-māla upaṭi pragaṭa</i>	<i>kaṭhina hiś para ṭhīka || 200 ||</i>

Translation.

Single Alliteration.

[*Sāhitya-darpaṇa*, 634. The name means literally 'Alliteration of the skilful.']

The repetition (*āvṛitti*) of several consonants, two of each, even when the vowels are not the same, is called **Single Alliteration**; as for example: —

'Beloved, (what do I see?). Your lower lip is smeared with collyrium. Red marks of betel juice are on your eyes, and your pearl necklace appears fitly in disarray over your hard heart.'

[Here the heroine reproaches the hero, who has been dallying with some other flame. There are several consonants repeated in pairs. For instance, two *m* in *mukuta-māla*, two *ṭ* in *upaṭi pragaṭa*, two *ṭh* in *kaṭhina hiś para ṭhīka*.]

Text.

Lāṭānuprāsalaṅkāra.

<i>Sō lāṭānuprāsa jaba</i>	<i>pada kī avṛiti hōi |</i>
<i>Sabda artha kē bhēda sau</i>	<i>bhēda binā-hū sōi || 201 ||</i>
<i>Pīya nikaṭa jā kē, nahī</i>	<i>ghāma, chādanī āhī |</i>
<i>Pīya nikaṭa jā kē nahī,</i>	<i>ghāma chādanī āhī || 202 ||</i>

Translation.

Lāṭānuprāsa.

[*Sāhitya-darpaṇa*, 638. The definition differs slightly. 'A repetition of sound and sense, when there is a difference in the mere purport is *Lāṭānuprāsa*.' The figure is so named from its being liked by the people of the country of Lāṭa.]

A repetition of a phrase, when there is a difference in the purport of the (sum of the) words (in each case), or even when there is no difference, is called **Lāṭānuprāsa**; as for example: —

'She who has her beloved near her, (to her) heat does not exist (*ghāma nahī*), (nay, fiery heat itself) is (cool as) moonbeams. But she who hath not her beloved near her, to her the very moonbeams are (fiery) heat.'

[Here the difference in meaning is indicated in the text by commas. The above translation makes the example of a repetition of the phrase with the purport of the words different in each case. The same verse, with the punctuation made the same in each case, is an example of *Lāṭānuprāsa* when there is no difference in the purport of each phrase. Judging from the definition given in the *Sāhitya-darpaṇa*, this ornament is distinguished from the *Yamaka* (v. 203), by the fact that in the *Lāṭānuprāsa*, the meaning of the separate words in each repetition is the same, though the purport is different. In the *Yamaka*, the repeated groups of consonants have altogether different meanings.]

Text.

Yamakānuprāsālaṅkāra.

<i>Yamaka śabda kau phiri śravaṇa</i>	<i>artha judai sō jāni †</i>
<i>Śitala [chandana] [chanda na] hi</i>	<i>adhika agni tē māni † 203 †</i>

Translation.

The Pun.

[*Sāhitya-darpaṇa*, 640. That work, however, does not class the *Yamaka* as an instance of *anuprāsa*. The translation gives 'rhyme' as its English equivalent.]

When one hears the same word (or more accurately, the same collection of vowels and consonants) repeated, with a different meaning in each case, it is called a **Pun**; as for example :—

'Neither (refreshing) sandal ointment nor the moon is cool to me. Each appears to me hotter than fire.'

[The complaint of a disconsolate heroine separated from her beloved, the group of letters repeated is marked in the text with square brackets.]

Text.

Vṛittyanuprāsālaṅkāra.

<i>Prati akshara āvṛitti bahu</i>	<i>vṛitti tēni vidhi māni †</i>
<i>Madhura varṇa jā mē sabai</i>	<i>upanāgarikā jāni † 204 †</i>
<i>Dūjai parushā kahata saba</i>	<i>jā mē bahuta samāsa †</i>
<i>Binu samāsa binu madhuratā</i>	<i>kahai kōmalā tāsa † 205 †</i>
<i>Ati kāri bhāri ghaṭā</i>	<i>pyāri vāri vēsa †</i>
<i>Piya paradēsu a'dēsa yaha</i>	<i>āvata nāhi sa'dēsa † 206 †</i>
<i>Kōkila-chātaka-bhṛīṅga-kula-</i>	<i>-kēkī-kathina-chakōra †</i>
<i>Sōra sunai dharakyau hiyau</i>	<i>kāma-kataka ati jōra † 207 †</i>
<i>Ghana barasai dāmini lasai</i>	<i>dasa disī nēra tarāṅga †</i>
<i>Dampati hiya hulāsa tē</i>	<i>ati sarasāta anāṅga † 208 †</i>

Translation.

Multiple Alliteration.

[*Sāhitya-darpaṇa*, 635. The *Bibl. Ind.* translation renders the name of this ornament by the words 'Harmonious Alliteration.' It will appear, however, that such a title is not suited for the ornament as described, at much greater length, in the *Bhāshā-bhūshana*. I have adopted the term Multiple Alliteration, because the fact that the same letter is repeated more than once distinguishes it from *Chhékānuprāsa*, or Single Alliteration (v. 199).]

The multiple repetition (*āvṛitti*) of (a letter or letters), in several syllables, is called **Multiple Alliteration**, and is of three kinds, *viz.* :—

(a) That in which all the repeated letters are melodious. In this case it is called **Upanāgarikā vṛitti**. [The origin of this name is obscure.]

(b) The second kind is that in which there are lengthy compound words, and is called **parushā vṛitti**, or **Harsh repetition**.

(c) The third is that in which there are no compound words, and no repetition of melodious letters. This is called **Kōmalā vṛitti**, or **Delicate repetition**.

Examples are : —

(a) 'Very dark and heavy are the clouds, and the dear lady is of tender age. Her beloved is in a far country, and anxious is she, for no news of him cometh.'

[Here the vowel *ā* is repeated melodiously several times in the syllables *kū(ri)*, *bhā(ri)*, *pyā(ri)* and *vā(ri)*, and also the letters *dēśa* are melodiously repeated in the words *paradēśa*, *a'dēśa*, and *sa'dēśa*. Hence the couplet is an instance of *upanāgarikā vṛitti*.]

(b) 'The many cuckoos, *chātakas*, shrikes, harsh peacocks, and partridges, — when I hear the voices of all these, my heart is filled with agitation, and the army of the God of love violently (assails me.)'

[Here there is a repetition of the letter *k* in several syllables, and the whole of the first line is one long *dvandva* compound. It is therefore an example of *parusha vṛitti*.]

(c) 'The clouds pour forth rain, and amid them flickers the summer lightning. In all directions are wavelets of water (on the swollen rivers). High surges up love, full of joy, in the hearts of the happy pair.'

[Here the letters *s* and *t* are repeated each in several syllables. There is no repetition of melodious letters, nor is there any long compound. Hence it is an instance of *kōmalā vṛitti*.]

Text.

Grantha-prayōjana.

<i>Alānkāra śabdārtha kē</i>	<i>kahē ēka sai āṭha |</i>
<i>Karē prakāṣa bhāshā bikhai</i>	<i>dēkhī saṁskṛita pāṭha || 209 ||</i>
<i>Śabdālaṅkṛiti bahuta hai</i>	<i>akshara kē saṁyōga |</i>
<i>Anuprāsa shaṣa vidhi kahē</i>	<i>jō hai bhāshā yōga || 210 ||</i>
<i>Tāhī nara kē hētu yaha</i>	<i>kīṅhyau grantha navīna |</i>
<i>Jō paṇḍita bhāshā nīpuna</i>	<i>kavitā bikhai pravīṇa || 211 ||</i>
<i>Lakṣhaṇa tiya aru purusha kē</i>	<i>hāva bhāva rasa dhāma |</i>
<i>Alānkāra saṁyōga tē</i>	<i>bhāshā-bhūshana nāma || 212 ||</i>
<i>Bhāshā-bhūshana grantha kau</i>	<i>jō dēkhai mana lāi |</i>
<i>Vividha artha sāhitya rasa</i>	<i>tāhi sakala darasāi || 213 ||</i>
<i>Iti Śabdālaṅkāra-nāma pañchamaḥ prakāśaḥ || 5 ||</i>	

Iti Srimanmahārāja-Jasavatasimha¹-kṛitam Bhāshā-bhūshanaṁ sāmṗūrṇam.

Translation.

Epilogue.

I have described one hundred and eight ornaments, both verbal and of sense, and have explained them in the vernacular, after consulting various Sanskrit works.

There are many verbal ornaments, arising from the conjunction of letters, but I have only described the six kinds of alliteration, which are those suited to (composition in) the vernacular.

I have composed this new work for the man who is a *paṇḍit*, expert in the vernacular, and skilled in writing poetry.

I have described the distinguishing characteristics of Heroines and of Heroes, the Indications of Emotion, the States or Conditions, the Sentiments, and the [Permanent Conditions (*śāhāyī*)]

¹ So in all copies.

bhāva) which form the] abode (of the sentiments). To these I have added (an account of) the Ornaments, and have named my work the *Bhāshā-bhūshana*.

He who carefully peruses this work, the *Bhāshā-bhūshana*, will find explained to him in all its various meanings the essence of rhetoric.

End of the fifth lecture of the Bhāshā-bhūshana, entitled Verbal Ornaments.

FINIS.

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BULLETIN OF THE RELIGIONS¹ OF INDIA.

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(Translated from the French by Dr. James Morison.)

I shall follow in this *bulletin* the same order as in the preceding ones : — I shall examine, in succession, the works relating to the **Veda** and **Brahmanism**, which forms, in a manner, the continuation of the Veda; in the next place those which bear on **Buddhism**; and its twin, **Jainism**; and finally those which treat of that conglomeration of sects, observances and creeds which modern India continues to present to us, a conglomeration which has not yet been, and, in fact, cannot be, defined, and for which I reserve the name of **Hinduism**. This arrangement cannot be considered organic or chronological, except to a certain extent. The second of these divisions, Buddhism and Jainism may, it is true, be easily detached from the rest,— provided, however, that we replace them in our thoughts in the surroundings from which they arose, and which continued, side by side with them, to develop. This is not the case with the other two. Ancient Brahmanism cannot be separated from the Veda on one side, and from modern Brahmanism on the other, and the latter, again, is so intimately connected with all the branches of Hinduism that too sharp a division runs the risk of breaking vital connections. The discrepancies, no doubt, are numerous and sometimes of such importance as to appear, at the first sight, decisive; nevertheless, it is equally difficult to make a sharp division either from a logical point of view, or according to chronology. The latter, in fact, for the ancient periods is often little more than fanciful, and represents the reflection of our own way of looking at the logic of facts.

This is a difficulty which we meet, in fact, almost everywhere, but perhaps nowhere in such a high degree as in India. Here, as far as we go back, we find several traditions, equally rich, full in details, and systematic, but dates of absolute certainty occur only very late, when the periods of genuine growth have been over for a long time. No nation has ever been of so systematic a turn of mind and no nation has shewn more indifference to contradictions. Nothing ever incorporated in their traditions has completely vanished, and even what has the most modern appearance we may look to find again some day or other in their most ancient monuments. In very few cases only are we likewise able to ascertain which of their ideas are ancient or modern, and every attempt at an accurate division in some way lays itself open to objections. This is the reason, why we place, at the end of our first section, the ancient Epic poem and the different *śâstras*, which are connected, or make pretensions to be connected, more or less legitimately, with the Veda. It is clear, however, from several important points of view, for instance from that of the theology of these works and frequently even from that of simple chronological order that these texts cannot be quite separated from, *e. g.*, the *Purânas*,

¹ From the *Revue de l'histoire des Religions*, publié sous la direction de M. Jean Réville [Annales du Musée Guimet].

which we place in the third or last section. In this case our excuse must be the English saying, "the line must be drawn somewhere," and also the fact, that this order, with the restrictions just made, remains still the best and, in any case, the most convenient that can be imagined.

I do not pretend to be any more complete in this *Report* than I was in the preceding ones. Indian studies extend now over so vast a dominion, India itself has for some years taken so active a part in them, that it is impossible to procure, still less to take notice of, everything that is of any importance. With a few exceptions, where I merely mention the books, I shall only speak of such works as I have been able to personally examine. Even for these I shall try to be brief, whenever I am obliged to recur to matters already treated in this *Review*, to avoid making too many repetitions.

I. Veda and Brahmanism. Professor Max Müller has quickly carried to a successful completion the 2nd Edition of the text of the **Hymns of the Rig Veda** with the commentary of Sâyaṇa,² for which he found in India not only a generous Mæcenas, the Mahârâja of Vijanagram, but also additional manuscript materials.

After this renewed inquiry and revision, both carried on, as before, with admirable fullness and care, the traditional text of the hymns may be considered as established definitively, and the restoration of the text of the commentary of Sâyaṇa has not much to expect from future discoveries. This edition, however, does not yet render it unnecessary to recur to the old one. The Indices are not included. But this is an omission of secondary importance, which, no doubt, will soon be supplied, and we may now consider as completed this great and noble work, with which the name of Prof. Max Müller will remain connected as long as Oriental studies are held in esteem, and when certain unpleasant differences, to which it has given rise, will long be forgotten. Not many scholars will be found in a single century who have been so lucky.

Almost at the same time a native edition of the **Rig Veda** and its commentary was published at Bombay.³ This edition is not, like other publications of the same kind recently made in India, a mere reprint. It is founded on an independent collation of excellent MSS. It has thus a value of its own, which Prof. Max Müller has readily acknowledged, and it does the greatest honour to the Theosophical Society of Bombay, which has borne the expense and which, in this instance, has been working to better account than its sisters of Maḍras and Calcutta. Dr. P. Peterson, in editing parts of the text and commentary of the **Rigveda**, had particularly in view educational wants.⁴ Nevertheless, he has not considered himself relieved of the responsibility of a serious editor. His texts are his own, as he has taken the trouble to establish them anew on the foundation of MSS. Their contents are as follows: — (1) a selection of hymns accompanied by the commentary of Sâyaṇa and critical notes; (2) the preface of Sâyaṇa and critical notes; (3) Hymns from the *Seventh Maṇḍala* with extracts from the Pada text with the commentary of Sâyaṇa and critical notes. The latest of these different parts is the translation of the Preface of Sâyaṇa. It is an excellent introduction to the study of the style of the commentators, by means of an elaborate and extensive specimen. The translation itself is a mixture of literal version and more free paraphrase; it makes us catch the progress of the living thought and the manner of composition peculiar to this sort of writings. Considering the aim of the book, I only regret that Dr. Peterson has not added the exact references to the quotations of Sâyaṇa, and that he has refrained from all comparison with parallel passages from the Preface to the com-

² Four vols., quarto, 1890-92.

³ *Rigveda Samhita*, with a Commentary by Sâyaṇachârya, edited by Râjârâm Shâstri Bodas and Shivarâm Shâstri Gore, 8 vols. octavo, Bombay: 1889-90.

⁴ P. Peterson, *Hymns from the Rigveda*, edited with Sâyaṇa's Commentary, Notes and a Translation, Bombay: 1888. — *Handbook to the study of the Rig Veda*, Part I. Introductory, Bombay: 1890—Part II. *The Seventh Maṇḍala* with the Commentary of Sâyaṇa, Bombay: 1892. These three volumes form Nos. XXXVI, XLI, and XLIII. of the Bombay Sanskrit Series.

mentary of the *Taittirīya Samhitā*. Likewise, the notes, which bear only on the criticism of the text, would have been far more useful if they also included historical explanations.

The traditional text of these ancient documents being once established, there still remains the more arduous task of interpreting them. We have to mention in this respect a longer series of efforts of different tendency and value, the best of which, we must confess, leave us still far from our goal. I have already explained myself in one of the preceding numbers of this *Review* on the translation of the hymns by Prof. Max Müller resumed in the *Sacred Books of the East*, and I have done so fully enough to think myself dispensed from recurring to it here. The translation published at Benares, by Mr. Griffith⁵ comprehends like that of Prof. Max Müller the whole of the work. With this exception it has a quite different character. The object of the latter is to give the English and Anglo-Indian public a true representation of this ancient poetry, interpreted according to the method and general results of European criticism. It presents itself without any scientific apparatus, which, however, does not imply that it is not scientific. The author, who was the Principal of the Benares College for a long time, has a profound knowledge of the Indian languages and customs, and of the Indian mind, and for many passages one would be wrong not to reckon with the translation, though it lays claim to so little outward pretension. But it is written in verse, sometimes in very fine verse. Whatever may be the capability of Mr. Griffith to render the Hindu metres into English, a capability which is no less splendid here than in his translations of the *Rāmāyana* and *Kumārasambhava*, it is evident that the literal exactness, often the only one that can be attained, had to be sacrificed more than once.

After these versions, more or less complete or intended to be so one day, and before passing to the works which belong to general interpretation, there remains for me only to mention some partial translations.

M. V. Henry⁶ has begun to publish the commented translation of forty hymns of the *Rig Veda*, which the late M. Bergaigne had prepared for his "*Chrestomathie védique*" completed and edited, but after his death, through the pious care of his pupil and friend. One finds therein Bergaigne himself with his incomparable masterly knowledge of the *Rig Veda*, his most scholarly conscience always on guard to control and correct himself, and it appears more than ever regrettable that this keen intellect, at once so audacious and so cautious, has been taken away from us so prematurely in his full strength, before he could give us his last results. Professor Bollensen⁷ has given a translation of, and full commentary on, one hymn, I. 88, or rather a new text of this hymn, based upon conjectures. Professor Bartholomae⁸ and Professor Aufrecht have discussed single passages. Professor von Bradke⁹ has declared himself opposed to an attempt (little justified) of introducing into the vocabulary of the *Rig Veda* a set of new significations. He did not succeed so well, I think, when taking up again after Prof. Geldner the hymn X. 102. He exaggerates the comic element and makes a simple parody of it.¹⁰ Why should it have been impossible to worship Indra seriously in a legend full of improper expressions and containing certain details, which we may be sure excited hearty laughter in the audience? Professor von Roth has tried to reconstruct the *araṇi*, an apparatus used in the ritual for the production of fire,¹¹ and to shew what difference there is between the modern instrument and the more simple often mentioned in the hymns. He has also applied himself to solve with that lucid

⁵ Ralph T. H. Griffith, *The Hymns of the R̥gveda*, translated with popular Commentary, 4 vols. in 8vo. Benares: 1889-92.

⁶ In the *Mémoires de la Société de linguistique de Paris*, Vol. VIII. p. 1, etc., 1892. The published portion comprises the fourteen first hymns of the *Chrestomathie*.

⁷ Fr. Bollensen, *Beiträge zur Kritik des Veda*, *Zeitschr. der Deutsch. Morgenländ. Gesellschaft*, XLV. (1891), p. 204.

⁸ Chr. Bartholomae, *Arisches*, *ibidem*, XLIII. (1889) p. 664, and XLVI. (1891) p. 291.—Th. Aufrecht, *Zur Erklärung des R̥g Veda*, *ibidem*, XLV. (1891) p. 305.

⁹ P. von Bradke, *Ueber Vorvedisches im Veda*, *ibidem*, XLV. (1891) p. 684.

¹⁰ *Ein lustiges Wagenrennen in Altindien*, *ibidem*, XLIII. (1889) p. 445.

¹¹ R. Roth, *Indische's Feuerzeug*, *ibidem*, XLIII. (1889) p. 590.

simplicity which is the mark of every thing he writes two of the riddles of the hymn I. 164, which consists of nothing but riddles.¹² But I fear he has stopped half-way. In both of these verses one body and one soul is spoken of, *i. e.*, objects between which the same relation exists as between body and soul, and which came to be designated metaphorically as such.¹³ When taken literally of the soul and the body, the solution would in fact be very easy.

In India, the interpretation of the Veda goes back to Vedic times ; the *Brāhmanas* are in great part explanatory of it, and the separation of the words of the sacred text in the *pada-pāṭha* is a first attempt at grammatical analysis, incorporated directly into the *Saṁhitās*. The other branches of exegesis, pronunciation, prosody, grammar, metre, lexicography, the calendar, the assignment of the hymns to their authors and different divinities, are treated in a special series of works, of uncertain and various dates, frequently of very doubtful authenticity, the majority of which are called *Vedāṅgas*, "treatises auxiliary to the study of the Veda." Among them, a collection of the treatises known under the name of *śikshā*, is being published in the Benares Sanskrit Series.¹³ In the same collection the same editor has published a new edition of the *Prātisākhya* of the White Yajur with the commentary of Uvaṭa and various appendices, among others the *Pratijñāsutra* with the commentary of Anantadeva, the *Charaṇavyūha* of Saunaka, with the commentary of Mahidāsa, a *Jatāpātala* with the commentary of the editor.¹⁴ This last work, which deals with the eight different ways of reciting the Veda by repeating and inverting the words, and which, under its different forms, is said to be a part of the *Vikṛitivalī* of the old grammarian Vyādi, differs here from the two texts formerly published by Dr. Thibaut,¹⁵ and still more from another text published more recently by Satyavrata Sāmaśramin, in the *Ushā*.¹⁶

Less dry than these fragments of the work of Vyādi, which refer to the strongest complications of the tradition of the Vedic texts, is the *Bṛihaddevatā* of Saunaka, published in the *Bibliotheca Indica*.¹⁷ It is a kind of *Anukramaṇī*, or index, which gives for every hymn or portion of a hymn of the Ṛig Veda, the divinity to whom they are addressed, the whole interspersed with short legendary stories in a remarkably unpolished and concise style, which make this collection less monotonous than those which have come down to us under the name of the same author. These latter, those at least which have been recovered up to date,¹⁸ appear to be intended to be included in this edition, for the third part (the fourth has appeared, but I have not yet seen it) contains at the end of the *Bṛihaddevatā* the *Ārshānukramaṇī*, or index of authors, and the beginning of the *Chandonukramaṇī*, or index of metres. At an early date the *Sarvānukramaṇī* of Kātyāyana seems to have taken the place of the greater number of these treatises, and to sum them up. They are very rare; one of them seems to have been lost

¹² *Zwei Sprüche über Leib und Seele, Zeitschrift der D. Morg. Ges.* XLVI. 1892, p. 759. Compare a similar riddle drawn from a Jaina *niryukti*, *ibidem*, p. 612.

¹³ Another short notice of Prof. Roth in reply to certain remarks of Böhtlingk (*ibidem*, XLIII. p. 604) caused by a comparison made by Prof. Pischel, also, though indirectly, refers to the Ṛig Veda. *Der Bock und das Messer*, *ibidem*, XLIV. p. 371, Böhtlingk's answer is found, *ibidem*, XLV. p. 493, and Prof. Pischel's, *ibidem*, p. 497.

¹⁴ *Śikshāsamgraha*, a collection of *Śikshās* by Yājñavalkya and others, edited and annotated by Paṇḍit Yugalāsikhara Vyāsa. Benares, fasc. I.-III. 1889-91. The *Nāradyāśikshā* has been published in the *Ushā*, I. fasc. IV. Calcutta, 1890. Mr. Em. Sieg has edited the *Bṛhadvajāsikshā*, *cum versione latinā excerptis ex commentario adnotationibus criticis et exegeticis*. *Beiroli*, 1892.

¹⁵ *Kātyāyana's Prātisākhya of the White Yajur Veda, with the commentary of Uvaṭa*, Benares, 1888. The *Prātisākhya* and the *Charaṇavyūha* had already been published by Prof. Weber in Vols. IV. and III. of the *Indische Studien*.

¹⁶ *Das Jatāpātala*, etc., Leipzig, 1870.

¹⁷ *Ushā*, I. No. 2, Calcutta, 1890. The text is accompanied by the commentary of Gaṅgādharma. Compare in the same periodical, No. 1, a text on the same subject by a certain Madhusūdana (a modern author, who gives himself out as a disciple and son of Kṛishṇa Dvaipāyana), the *Ashṭavikṛitivṛiti* where the six last verses correspond to the end of the second text published by Dr. Thibaut.

¹⁸ *Bṛihaddevatā*; an index to the gods of the Ṛig Veda, by Saunaka Āchārya. Edited by Rājendrāla Mitra, fasc. I.-IV. Calcutta, 1889-92.

¹⁹ One of them, the *Anuvākinukramaṇī*, has been published by Prof. A. A. Macdonell at the end of the *Sarvānukramaṇī* of Kātyāyana, Oxford, 1886.

entirely. The edition of **Rajendrāla Mitra** will be welcomed as the last, but not the least, of the many services which the illustrious Hindu has rendered to the study of the antiquities of his native land.

The treatises, which we have hitherto been speaking of, are properly manuals. Their aim is, not to explain the texts, but to catalogue and fix certain facts presented by the texts. Further, this aim is still more specialized. Each treats of a single Veda, more strictly of a single *śūkhā* or recension of a single Veda, and they deal with them from the point of view of a single order of facts, of one discipline. Quite different is the **Nirukta of Yāska**. Under the guise of a simple commentary on an elementary dictionary, and though its immediate object is the etymological explanation of the words, it is really a treatise on general exegesis, where all the resources of interpretation are employed, and these explanations, though the *Ṛigveda* occupies the chief place, cover the whole of the Veda. Of all the works of this kind which India has left us, it is the oldest and, at the same time, the most comprehensive. The admirable edition, too, which Prof. von Roth gave us nearly half a century ago, marks one of the great epochs in the history of Vedic studies. The new edition, enriched with the commentaries and all sorts of matter derived from native tradition, which, **Paṇḍit Satyavrata Sāmaśramin** undertook in 1881 in the *Bibliotheca Indica* is now, I suppose, completed.¹⁹ The fifth and sixth parts of the last volume contain the index and further a longer piece, *Niruktālochana* or "reflexions on the *Nirukta*," which is continued in the seventh, and is completed, I suppose, in the eighth, and in which the editor examines in detail all the questions which are connected more or less closely with the *Nirukta*. **Satyavrata Sāmaśramin** is a *bhaṭṭāchārya* or doctor, and a *sāmavedin* or follower of the *Sāmaveda* by descent and profession. His training is founded, at least in the first instance, on the native tradition, and among living scholars, he is certainly one of the best specimens that the native system of education has produced. But at the same time he has a very open mind, in no way inaccessible to influences from without. It is hard to say how far he has a direct knowledge of the works of European scholars. He mentions only Wilford, Wilson, Goldstücker, and Böhtlingk; for the edition of the *Nirukta* he has used that of Roth. But we easily see that, directly or indirectly, he has made himself quite familiar with the chief results of their works. His position with regard to them is remarkably free and untrammelled. He criticizes them, adopts their opinions, or more frequently rejects them with complete independence. There is in him no trace of blind hostility, or of a gloomy and stern orthodoxy, even in face of those solutions which shock his most cherished convictions. He has gained a sufficiently clear notion of history and its requirements, and his evident intention is to use a strictly historical method and in this succeeds, but in his own way, though not without some misunderstandings (such as might happen even to European scholars), but with singular skill. His manner of explanation, moreover, though it is native, and on occasion uses the peculiar forms of Hindu logic, comes very near our own methods. These "Considerations" if translated into some generally understood European language would make a very respectable appearance, and were very likely written in part at least for Western readers. It would be a great pity if they were to remain unread here. They contain, in fact, a complete view of all the sacred literature of India, in broad outlines (though abounding in details) from the point of view of Hindu, or rather Vedic, orthodoxy, by a native scholar, who is at once conservative and daring; and this summary, however strange its conclusions may sometimes appear, is so noteworthy, both for what it gives up and what it retains, that at the risk of wandering far from the *Ṛigveda*, and returning to it only after a long digression, I think it my duty to give at least a short summary of it here. To save time, I shall confine myself to stating the views of the author without attempting to discuss them. I shall pass quickly over theories, which when stripped of their details are of importance only to Hindus; and even then the digression will be long enough.

¹⁹ The *Nirukta* with Commentaries, Vol. IV. fasc. I.—VIII., Calcutta, 1886-1890. The eighth part, the last I suppose of the work, has been published, but has not reached me.

The author has divided his essay into twelve questions, which taken together with their answers make as many chapters. 1. What is the *Nirukta*? — By *Nirukta*, properly “explanation of the meaning of words,” we must understand here the second part of a book, whose first part is a dictionary, called *Nighaṅṭu*. The *Nirukta* is the commentary to the *Nighaṅṭu*. 2. To which of these two parts does the appellation *Vedāṅga* belong? — To the *Nirukta* and to the *Nirukta* alone. The *Nighaṅṭu* is of a still higher authority, and is inferior only to the *Mantras* and equal to the *Brāhmaṇas*, from which it differs only in the way it has been handed down to us. 3. Who is the author of the book? — The *Nighaṅṭu* is contained in its entirety in the *Brāhmaṇas*, so to say in a state of diffusion. Like them, it cannot be assigned to a definite author, and if we must name some author, we must go up as far as the *prajāpati* Kaśyapa. As to the *Nirukta*, is it the work of Yāska? 4. Who was this Yāska? — We have no direct evidence as to his personality; he tells us nothing of his name or family. Tradition alone informs us that he was of the *gotra* of Yāska, a Pāraskara, that is to say, a native of Pāraskara or a descendant of a Pāraskara, probably also a descendant of another Yāska named in the *Satapatha Brāhmaṇa* and a follower of the Yajurveda. 5. Was Yāska a *rishi*, or inspired author? — He was not a *rishi* in the first degree, like those who “saw” (revealed) the *Mantras*. Further he was not a *rishi* in the second degree, like those who published the *Brāhmaṇas*. He was not even a *rishi* in the third degree, like the authors of the *Vedāṅgas*, to whom that title is also given; because his book, though rightly regarded as a *Vedāṅga*, is not one of the primitive *Vedāṅgas*, such as the Grammar of Pāṇini;²⁰ for they are enumerated in it as being six in all, the *Nirukta* itself included. It is therefore only by an extension of the term that we can give to Yāska the title *rishi*; properly speaking he was a *muni*, and *āchārya*, a sage or teacher. 6. What portion of the *Nirukta* goes back to Yāska? — The first twelve books; the two last books are *Parīśiṣṭas*, or later additions. At the time of Śāyaṇa the fourteenth book had not been finally incorporated with the work; at the time of Devarāja, the oldest commentator known, the uncertainty extended to the thirteenth book; at Patañjali’s time these two books were not yet in existence. 7. What is the date of Yāska? — Unfortunately there are no historical works in India, and it is hardly likely that there ever were any. There are many stories in the Veda, but they are only allusions, examples, comparisons brought in without any connexion, sometimes simply allegories. No intelligent man will look on the *Mahābhārata* as historical, still less the *Purāṇas* and *Upapurāṇas*. It will not do to use, for the ancient period, the commentators, like Shaḍguruśiṣhya, for example, who has no notion of the gross historical anachronism he commits by confounding the *rishi* Śaunaka of the R̥gveda with the Śaunaka, who had to do with the transmission of the *Mahābhārata* and the *Harivaṃśa*.

One work, and one only, the *Rājatarāṅgiṇī*, can afford any satisfaction to those who are desirous of learning the truth about ancient India, but unfortunately it deals only with the kings of Kaśmīr. As to the other works whose supposed authority has been appealed to so rashly, such as the *Kathāsaritsāgara*, and its prototype, the *Bṛhatkathā* of Guṇādhya, in which Kātyāyana, though later than Pāṇini by a thousand years, is yet reckoned as his contemporary, they are a mere tissue of imposture. Books like these deserve no better fate than to be thrown into the fire, now that they have unfortunately escaped the destiny that was properly theirs, — suppression at the moment of their origin. Under these conditions, all researches of this kind must be very difficult and uncertain. We must take indirect and unconnected pieces of evidence, bring them face to face with one another, join them together, and proceed, as it were, by feeling our way, at the risk of stumbling at every step. With this method, and with all these reserves before our mind, the following account seems most

²⁰ *The Grammar of Pāṇini*, newly edited and translated by Geheimrath von Böhtlingk, Leipzig, 1836-7, is at present being translated in India: *The Aṣṭādhyāyī* of Pāṇini, translated into English by Śrīśa Chandra Vasu (*Book I.*), Allahabad, Indian Press, 1891. The translator gives most of the *vārttikas* and adds the *Kāśikā vṛitti*. Another English translation by Mr. Goonetilleke (I have only seen the first part) does not seem to have been continued. On Pāṇini and his system, see Bruno Liebich, *Pāṇini Ein Beitrag Zur Kenntniss der indischen Literatur und Grammatik*, Leipzig, 1891.

likely. Yāska is clearly anterior to the *Mahābhārata*, where he is mentioned. He is also anterior to Patañjali, the author of the *Mahābhāshya*, who used his *Nirukta*, and who is himself older than the *Mahābhārata*. This Patañjali, the author of the *Mahābhāshya*, quite distinct from his namesake, the very much older author of the *Yogasūtras*, must be placed between the invasion of Alexander and the foundation of Pāṭaliputra, and as, according to him, this city was still in his time situated on the Soṇa, while in the time of Chandragupta, according to contemporary evidence,²¹ the Ganges alone flowed past it, his probable date is about 450 B. C. All the arguments for a later date (and the author discusses nearly every one of them) are to be rejected. Before Patañjali there comes our present Code of Manu, which he quotes without naming it. This *Manusamhitā* is a recast of much older *sūtras*, such as those of the *Mānavas*, and would more correctly be called the *Bhṛigusamhitā*, from the name of its real author, a Bhṛigu, who must not be confounded with the *ṛishis* who bear the same name. It is anterior to the preaching of Buddhism and the rise of the doctrine of *ahimsā* (respect for everything endowed with life) by not less than two centuries, since it comes before the *Rāmāyaṇa*, which is itself pre-Buddhistic and quotes Manu. Since, further, it ignores the Saiva worship, which we know by the positive testimony of the *Rājatarāṅgiṇi* (!) to have flourished from the eighth century B. C., we cannot go far wrong in putting it in the ninth or tenth century. Now Yāska is older than this *Manusamhitā*, for he agrees with it, without mentioning or quoting it; the Manu, the author of a *smṛiti*, whom he does know, is quite different and much older. Yāska is older also than Kātyāyana, the author of *vārttikas*, who may be the same as the author of the *Prātisākhya* of the White Yajurveda, but who must at all events be kept separate from the more ancient author of the *Śrautasūtra* of the same Veda, and whom we may admit to have lived about 1300 B. C. But Yāska is later than Pāṇini, the author of the famous grammar and father of all grammar (before him there was no *vyākaraṇa*), who must be placed about a thousand years earlier, about 2300 B. C.²² Between Yāska and Pāṇini there comes again Vyāḍi, the author of the *Saṅgraha* and the *Vikṛitavalli*, and his teacher Saunaka, the author of the *Ṛikprātisākhya*, quite distinct from the other Saunakas, who are *ṛishis*: (all the *Prātisākhya*s are later than Pāṇini). Yāska himself must have been preceded by Pāṇini by three or four centuries, and perhaps may be placed approximatively about 1900 B. C. Before Pāṇini there lived the heroes celebrated in the *Mahābhārata*, and the authors of the original *sūtras* of the six schools of philosophy and of the ritual *sūtras*. Beyond these, there are only the inspired prophets of the Veda. 8. What is the *Nirukta*? — The interpretation of the Veda. 9. What is the Veda? — The Veda is the revealed “science”; it is composed of two parts: *mantra* and *brāhmaṇa*. As the word *veda* is met with in all the collections of *Mantras*, and as these are anterior to the *Brāhmaṇas*, it is clear that this word, like most of its synonyms, originally meant only the *Mantras*, and that it was only at a later time extended to the explanatory portions. The author then discusses the synonyms of the word *veda*: *śruti*, *āmnāya*, *trayī*, names which are later, and the second of which, *āmnāya*, has been extended by usage to books, which, strictly speaking, do not form part of the Veda. The third *trayī*, properly *trayī vidyā*, “the triple science,” is applied to the three kinds of *Mantras*, which are either *ṛich* “verse,” or *yajus* “prose,” or *sāman* “melody,” and it is a mistake to see in this expression the proof that for ages there were only three Vedas, to which was added, in much later times, a fourth, the *Atharvaveda*. The two phrases “the four Vedas” and *trayī vidyā* denote absolutely the same thing — the Vedas in their entirety; the one phrase referring to the arrangement, the other to the form. For the Veda is in reality one, whether in the form of *ṛich*, *yajus* or *sāman*, and originally formed one whole. It was the *ṛishi* Atharvan, the first originator of the

²¹ Among these our author seems to reckon the *Mudrārākshasa*! It is well known that Megasthenes places the city at the meeting of the two rivers.

²² To justify this thousand years between Pāṇini and Kātyāyana, the author appeals, among other arguments, to the differences between the language of the two, and discusses in this connexion the phrase *devānāmpriya*, as M. Sylvain Levi has done more recently (*Jour. Asiat. Nov.-Dec. 1891*, p. 549), but who arrives, as we see, at quite different results.

sacrifice, who divided this whole according to the requirements of the sacrifice. He made in this way a first collection for the use of the *hotri* priest, the *Ṛiksamhitā*; a second for the use of the *adhvaryu* priest, the *Yajussamhitā*; a third for the *udgātri*, the *Sāmasamhitā*, and a fourth collection containing what the superintending priest the *brāhman*, had to know in addition to the three first, the *Atharvasamhitā*, correctly so called by the name of the originator himself. To each of these collections there corresponds a collection of injunctions and explanations, which is its *Brāhmaṇa*, *Samhitā* and *Brāhmaṇa* together forming the *Ṛigveda*, the *Yajurveda*, the *Sāmaveda*, and the *Ātharvaveda*. Then comes a discussion of the other synonyms of the *veda*: *chhandas*, *svādhyāya* (properly that portion of the scriptures, varying with each individual, which every orthodox believer must repeat and study), *āgama* and *nigama*. The last term denotes, strictly speaking, a passage quoted for explanation, or as an authority. The *Brāhmaṇas* are therefore really commentaries on passages taken from the *Mantras*, which are their *nigamas*; later on they, in turn, served as *nigamas* to still more recent explanations. From the *Veda* considered as a whole the essayist goes on to treat of its two parts, *mantra* and *brāhmaṇa*. He discusses the word *mantra* and mentions the different kinds of *mantras*: invocation, prayer, praise, wish, etc. The collection of the *mantras* of each *Veda* is its *Samhitā*. It admits three chief modes of recitation (*pāṭha*): in a continuous text, *samhitāpāṭha*; with division of the words *padapāṭha*; with repetition and interlacing of the words, *kramapāṭha*; this last mode is in turn sub-divided into eight *vikritis*, or varieties, as the repetition and interlacing are more or less complicated. In the progress of time and as a result of the accidents inseparable from tradition, there have crept into these *samhitās* certain minute variations, which form the different *sākhās*, or "branches." One *sākhā* of a *Veda* is not merely a portion of that *Veda* or a chapter of it; it is the whole of that *Veda*, and whoever has studied one *sākhā* of the *Ṛigveda*, for example, can be at rest in his mind; he has studied the whole *Ṛigveda*. A dog whose tail has been cut off is not the less the same dog. A more deeply reaching distinction exists only in the case of the *Yajurveda*, where several *sākhās* make up the White *Yajurveda*, and the others the Black *Yajurveda*. In this way the number of *Samhitās* is in reality five, not four.²³ Among these *Samhitās* an attempt has been made to establish a certain succession in time; that of the *Ṛigveda* would be the oldest; those of the *Sāman* and *Yajus* would seem to have been extracted later on, either in whole or in part; that of the *Atharvan* would be a *pariśiṣṭa*, or supplement to the rest; in the *Ṛiksamhitā* itself, the second *maṇḍala* would appear to be a secondary addition; the tenth a still later addition. If a merchant brings to market various kinds of fruits, to sell them more readily, he will divide them into as many heaps as there are kinds of fruit. Must we say that this or that heap has been made earlier or later than any other? No doubt the fruits themselves were not grown all at once, but the division took place at one time. In the same way we may grant that such and such a *mantra* was "seen" after such and such another; but their distribution between the various *samhitās* was the work of one and the same arranger. From the first part of the *Veda*, the *mantras*, our author passes to the second the *brāhmaṇa*. This is either a command and declaration (*vidhi*) or an explanation and development (*arthavāda*), terms which he examines at great length, both with regard to their use and the subdivisions which they include. The *brāhmaṇas* must not be confused with the *anubrāhmaṇas*, which are simply imitations of the *brāhmaṇas*, and have only a certain likeness to them (*brāhmaṇasadrīśa*).

The *anubrāhmaṇas* are nearly all lost; the substance of them has passed in the *Vedānyas*, the *Mīmāṃsā*, the *Itihāsas*, and the *Purāṇas*. But parts of the *anubrāhmaṇas* of the *Sāmaveda* have been preserved (not to speak of what has been collected from this source in the *Nidānasūtra*): they are the minor *Brāhmaṇas* of this *Veda*. *Sāyaṇa*, it is true, took them for real

²³ The author does not say anything more on this head; notably he does not explain the mixture of *mantra* and *brāhmaṇa*, which marks the *sākhās* of the Black *Yajurveda*. The state of matters is not absolutely incompatible with his views, but would have interfered with the apparent cogency of his demonstration. This and another which we shall note further on, is the only point of importance, which he may be said to have passed over intentionally.

bráhmaṇas. This is because Sâyaṇa was not professionally a *sâmavedin*. He did not receive his knowledge of this Veda from the mouth of a *gurú*. The commentary then, which he compiled, as best he could, is not a real *sâmavedabhâshya* in the eyes of the *sâmavedins*, but a mere piece of schoolboys' work. The *bráhmaṇa* portion of the Veda has given rise, no less than the *mantra* portion, to erroneous speculations. Thus, with regard to the *âranyakas* it has been maintained that they cannot have more than a single book (*adhya*ya), that they are nothing but *parishishtas* of the *bráhmaṇas*, that they are later than Pâṇini, that they do not form a part of the Veda. All this, unfortunately, shews that the knowledge of the Veda is dying out. If the precepts which enjoin the study of the whole text were still held in reverence, and not in words only, it would be recognised that there is not a single *âranyaka* which does not possess more than one book, that they are not found solely in the *bráhmaṇas*, and that one of them is a part of the *Sâmasaṅhitâ*. Pâṇini, it is true, teaches that the derivative *âranyaka* is said of a man, to designate him as an inhabitant of the forest, which has called forth the remark of Kâtyâyana that the same derivative may be used also of a road, an elephant, and of certain chapters (of the Veda). All that we may fairly draw from this is, that, at the time of Pâṇini, the word was not yet used to designate writings of this kind. To infer that these works were not yet in existence, would be the same as to say that in his time there were neither forest-roads, nor wild elephants. And it is just as hasty to exclude the *âranyakas* from the Veda by means of a false interpretation of a passage of Manu.²⁴ There are, no doubt, *âranyakas* which are questionable or notoriously spurious, like those of the fifth book of the *Aitareya Âranyaka*. That only proves that the *bráhmaṇas*, as well as the *mantras*, have their *khilas*, unauthentic supplements, about which in other respects, however, tradition has never been entirely mistaken. No less daring opinions have been expressed with regard to the *upanishads*, which commonly form part of the *âranyakas*, but several of which are to be found in the *bráhmaṇas* and even in the *samhitâs*. The *Upanishads* would thus be later than Pâṇini, because he does not teach that this word is used to denote certain parts of the Veda. But Kâtyâyana and Patañjali have not taught this either, nor have many other grammarians, some of whom are quite modern. Shall we be compelled to say that for this reason the *Upanishads* are very recent works? Doubtless, there are unauthentic *Upanishads*, composed in imitation of the ancient, to give more credit to certain doctrines, as for example, the *Râmatâpani*. There are also some palpable forgeries like the *Alla Upanishad*, which cannot deceive any one. But those which form an integral part of the Vedic books are quite as authentic as those books themselves. Those Pâṇini not only knew, but he knew the imitations of them, since he teaches the formation of a special and compound *upanishatkṛitya*, to denote these imitations. Besides this, Pâṇini mentions the *Bhikshusûtras*, which, if they are not our present *Vedântasûtras* are at any rate their source, and must like the *Vedântasûtras* have been based on the *Upanishads*. Lastly, Yâska knew and used the name *upanishad*, and Yâska is older than Pâṇini, according to these same critics. How do they get out of this?

10. What is the age of the Veda? — All tradition teaches that the Veda is *apauruṣeya*, that it is not the work of man. It exists from all eternity in the mind of the divinity: the wise men, who have revealed it to us have seen it, — did not make it. That being the case, it is useless to look for its origin. But even if we admit, as the most ancient texts lead us to suppose, that these sages, who must be thought of as living in time, were themselves the real authors of it, its origin would not be more easily determined on that account. We have seen above that Pâṇini must have lived about 2300 B. C., or in the first thousand years of the current *yuga*. Before him there lived the authors of the *Kramapâṭha*, such as Bâbhruvya; before them, the authors of the *Padapâṭha*, such as Śâkalya; before them again the authors of treatises like the *Riktantra*, Śakatâyana and others, and still further removed at the beginning of the *yuga* (3102 B. C.) the editors of the *Kalpasûtras*. Then come, always

²⁴ The passage in question is Manu, IV. 123, where we read the well-known prohibition to reciting the *rich* and *yajus* verses where the *sâman* verses are being sung. Our author sees in this a prohibition to recite the one immediately after the recitation of the others, and explains it by the desire of Manu to spare the priest the painful effort of altering his voice from the seven accents of the *sâmans*, to the three accents of the other texts.

going back, the *rishis*, the authors of the *anubrāhmaṇas*, such as Kusuruvinḍa, and, before them, those who composed our actual *brāhmaṇas*, such as Mahīdāsa and many others. With these, we are fully into another *yuga*, perhaps even in another *kalpa* (at least 4,300,000 B. C.) But before them appeared the authors of the *ślokas*, *anushlokas* and *gāthās*, which have been worked up in the *brāhmaṇas*. Before these latter again, there was a period in which all that doctrine was in a state of scattered tradition, of simple sayings (*pravāda*, whence the corresponding designation of *śruti*, which has remained). And that age itself was preceded by another, in which the sacrifice was instituted, and in which Atharvan, once for all, constituted the *samhitās*. But these, again, were preceded by smaller collections, the *maṇḍalas*, *sūktas*, etc., which in turn presupposed the composition of *mantras* by a long series of *rishis*. Who would venture, at such remote periods, to dream of a chronology? All chronological research sets out from certain precise data, and here we have none. The very names of the *rishis*, which have been handed down, are often fictitious, as for example the names of divinities; others, that have the look of being real names, such as Vasishṭha and Bhrīgu, are, for us, outside of all time; others, again, like Vasishṭha and Kāśyapa, are family names, which tells us absolutely nothing. In this connexion, the essayist says, I, too, am a Kāśyapa, my father was a Kāśyapa, and my son and grandson will also be Kāśyapas. And what is true of the *mantras* is true also of the *brāhmaṇas*. All we can say is that they are later than the *mantras*, and that some of their parts are earlier, or later, than some other of their parts. But to wish to assign to a single one of these parts a definite epoch, is to be misled by a will of the wish. In the *Aitareya Brāhmaṇa*, for instance, mention is made of a Janamejaya, son of Parikshit. Some have wished to identify him with the king of the *Mahābhārata*, the great-grandson of Arjuna, and have made the deduction that the *brāhmaṇa* is several centuries later than the great war. But, in that case, it would be nearly of the same age as Pāṇini, which is impossible after what has been said. Similarity of name does not imply identity of person; or we would need to admit that the *mantras* of the *Rigveda* which mention a Bhoja, are later than Uvaṭṭa, who wrote a commentary on the Vedas under King Bhoja. You cannot roast a fowl and make it lay eggs at the same time. In the same way a false conclusion has been drawn from a *sūtra* of Pāṇini,²⁵ and a corresponding *vārttika* of Kātyāyana, that the *Satapathabrāhmaṇa* was then quite new, while these texts shew that, in reality, then, as now, certain *brāhmaṇas* were recognized, not as absolutely recent, but as more recent than other *brāhmaṇas*.

11. What are the subjects treated in the *Nirukta*? — Here the seventh part comes to an end. This question, as well as the twelfth and last, to the commentators on the *Nirukta* and their date will fill the eighth part, which is published, but has not reached me. In the course of this analysis I have refrained from pointing out the many cases in which the arguments of the worthy *āchārya* seem unsound; it is equally useless to insist upon the extreme demand made on our powers of belief, which he makes on us with respect to a past, which, by his own confession, has no history. I shall only add a single remark here. The author does not say a word as to the part that writing must have played in all this; and this is the other noteworthy, if intentional, omission I have found. All that we find on this point is a passing remark that in the "time of the *rishis*" writing was not used. According to him we are therefore compelled to believe, on the one hand, in the purely oral origin and transmission of this long series of Vedic works without any overlapping, each of them fixed in all its parts, before the composition of the following one, and on the other hand, in the employment of writing in India, some two or three thousand years before our era. Some words of explanation would have been necessary on both heads. To give some idea of the abundance of details presented by the essay which have had to be sacrificed here, I must add that the portion analysed numbers 176 pages and that the *āchārya* writes tersely.

Returning after this long digression to the exegesis of the Veda, I must notice in the

²⁵ The often discussed rule IV. 3, 165; the author always writes *yājñavalkyaṇi brāhmaṇaṇi* in place of the more correct reading *yājñavalkāni*.

first place, the continuation of the Vedic Studies of Messrs. **Pischel and Geldner**.²⁶ In a very careful introduction the authors give a *resumé* of the history of the interpretation of the Veda, and, while attempting to do justice to everybody, have done their best to define exactly the points in which they disagree with their predecessors. The general spirit of their attempt has been criticized by me on the appearance of the first series of studies.²⁷ We recognize here, too, the same knowledge of the texts, the same philological attempt to go deeply into things and give back to India, a book which, after all, belongs to India; we recognize also the same daring. As in the first part, each will find something to take and something to leave, among all those fragments which defy analysis by their very richness and variety. I shall take objection to two points only, where the authors seem to me to go astray on topics which they dwell on at length; sport and *hetaerae* in the Veda. The reader is compelled to cherish doubts as to the constant devotion to equine amusements attributed to the Vedic poets, and still more the ease with which Dr. Geldner detects and explains the language of the turf of those distant times, when we have difficulty enough to understand that of to-day. As to courtesans, it is certain that neither the Dawn nor the *Apsaras* are represented as chaste wives, but to assume from them the existence of a widely developed system of *hetaerae* is to judge of a society too much by its nymphs and goddesses.

General and detailed criticisms on these Studies have been written by Profs. Oldenberg²⁸ and Colinet,²⁹ and Prof. Ludwig has devoted to them a long essay, very learned but very muddled and confused.³⁰ With Messrs. Pischel and Geldner we always know at least what they mean and where they wish to lead us. Another essay of the same author directed chiefly against the *Prolegomena* of Prof. Oldenberg deals chiefly with the reconstruction of the text of the Rigveda.³¹ Here again the inherent difficulties of the subject do not seem to satisfy Prof. Ludwig, who writes as if with a determination to make his readers do penance.

Want of clearness is not the shortcoming of the work in which **M. Hirzel** has fallen on the remarkable idea of counting and classifying the comparisons and metaphors of the *Rigveda*, in order to establish thereby statistics of the occupations and favourite pursuits of the Vedic peoples. To lend greater probability to the investigation he has compared the corresponding results furnished by the Greek poets. Those who know what sort of progress has been made in the interpretation of the Veda, — how questions like that of the knowledge of the sea by the Hindus of that period are still under discussion, — can only look on this laborious attempt as nothing but the whim of a man who has time to lose. We are also in the domain of fancy, but another kind of fancy, with **M. Brunnhofer**.³² M. Brunnhofer, who combines wide knowledge with a great deal of imagination, starts with a very true conception, namely that differences of race and language have never been, either in the past or now, an unsurpassable barrier between nations. But he has let himself be led astray by it, and after several stages, is completely in a dream-world. In his eyes, the Veda was composed by people who came from Afghanistan, Persia, Media, Parthia, the shores of the Caspian, from Ararat, the Caucasus, the Black Sea, from everywhere, perhaps even from India. He discovers in the Veda stanzas in the Zend

²⁶ Richard Pischel and Karl F. Geldner, *Vedische Studien. Erster Band. Stuttgart, 1889, Zweiter Band 1 Heft, ibid. 1892.*

²⁷ Tome XIX. p. 128.

²⁸ In the *Götting Gel. Anz.* 1890, No. 10.

²⁹ *Les principes de l'exégèse védique d'après MM. Pischel et K. Geldner.* In the *Muséon*, Vol. IX. (1890) pp. 250 and 372.

³⁰ Alfred Ludwig, *Ueber Methode bei Interpretation des Rigveda* in the *Abhandlungen* of the Academy of Prague, 1890.

³¹ *Ueber die Kritik des Rigvedatextes, ibid.* 1889.

³² Hermann Brunnhofer, *Iran und Turan., Historische, geographische und ethnologische Untersuchungen über den ältesten Schauplatz der Indischen Geschichte*, Leipzig, 1889. — *Vom Pontus bis zum Indus, Historisch-geographische und ethnologische Skizzen*, Leipzig, 1890. — *Culturwandel und Völkerverkehr*, Leipzig, 1890. This last book, a collection of various essays, is of a less special character. The following I do not know at first hand, but doubt if it is much more valuable: *Vom Aral bis zur Gangá. Historisch-geographische und ethnologische Skizzen zur Urgeschichte der Menschheit*, Leipzig, 1892.

language, the key of the legend of Cyrus and Queen Tomyris, and quite recent recollections of the invasion of Semiramis. An Âtreya has even preserved for us a tradition of the taking of Babylon by Zoroaster in the year 2458 B. C., at which this Âtreya was present, and which is known only through him. We sometimes ask ourselves if the author is talking seriously, as when he asks the Russian Government to send a scientific expedition to the steppes of Turkestan, in order to study the phenomena of the mirage, and confirm his view that the Hindus have hence derived their ideas of the Pitris, and of Mitra and Varuṇa. In spite of the absolute want of sound general views M. Brunnhofer has a remarkable sagacity in dealing with points of detail, some of which are valuable.

The question of the connexion of the Vedic Hindus with the Iranian peoples has always attracted the attention of Prof. Weber, but without leading him into extravagances like those just mentioned. He has taken up the subject again in an essay.³³ The essay is not confined to this question nor to the R̥g-Veda, as he endeavours to follow up the traces of the epic legend in the ritual literature (another series of questions which Prof. Weber was the first to put), but the problem of the north-west is always present in some form or other. The whole essay is a model of erudition, and is full, thorough and exact, with several daring digressions, which open up long vistas into the past, but in which the use of hypothesis is never pushed beyond its proper limits. As regards the epic legends, the more they agree with what the Veda has preserved or depart from it, the more we must, it seems, accustom ourselves to regard them, not as mere copies of these more ancient traditions but, with all the later systematisation, as a branch of parallel tradition, having in many cases a value of its own. As to these countries on the north-west frontier they seem to have been in the earliest times very much the same as we find them at various historical periods, in the middle ages for example, when the table-land of Iran was *India Minor*, and to a certain degree down to our own days. In every age the Paṭhāns have made inroads on India, either as invaders or by a process of slow and more or less peaceful infiltration, and in the early periods the Paṭhāns were not Musalmāns.

Other works deal with conceptions peculiar to the R̥g-Veda. M. Koulikovski has, in this *Review*,³⁴ made a study of a certain number of epithets of Agni, and has built up, on a very slender basis, a whole pile of very hazardous conclusions as to the social and political organization of the Vedic tribes. M. Colinet has very carefully gathered together all the ideas bearing on the upper world.³⁵ The almost unavoidable defect of an essay like this, is that, after reading it, we are hardly any further on than before. It was known that this upper world was the abode of the *devas* and the light, and it is easy to understand that it was also the abode of the *pitris* and of Yama. But it is also the world of Soma, of the Âpas, of Aditi, of the *ṛita*, of the *asu*, and of other beings, which should first of all be carefully determined, and M. Colinet doubtless does not flatter himself that he has always completely succeeded in this task. This would be to make clear the most obscure portion of the Veda. M. Ehnî has made a study of Yama, and has endeavoured by comparison with corresponding figures in other mythologies to

³³ Alb. Weber, *Episches im Vedischen Ritual* in the *Sitzungsberichte* of the Academy of Berlin, 23rd July 1891. In a later essay, *Ueber Bâhli Bâhlika*, ib. 17th November 1892, Prof. Weber has examined afresh a special case of these points of contact between India and Persia. We know that Bâhli and Bâhlika are in classical Sanskrit names of Bactria and the Bactrians, and it is generally admitted that in this form these names cannot go back further than the first centuries of our era. Professor Weber enumerates the works which are reckoned old, in which these forms are found, among others the *Vârttikas* of Kâtyâyana, and the *Mahâbhâshya*, which would thus be subsequent to the Christian era. But he agrees that Valhika, which is found in the *Atharvasamhita* and in the *Sitapathabrâhmana* is a name of Hindu origin, and has nothing to do with Bactria, and he cites cases where the two orthographies have been confused. For another special case, that of the Yavanas, the Greeks, see Sylvain Levy, *Quid de Graecis veterum Indorum monumenta tradiderint*, Paris, 1890, and a third essay of Prof. Weber, *Die Griechen in Indien* in the same *Sitzungsberichte*, 17 July 1890.

³⁴ Tome XX. p. 151, *Les trois feux sacrés de R̥g-Veda*.

³⁵ Ph. Colinet, *La nature du monde supérieur dans le R̥g-Veda* in the *Muséon*, 1890. I have not yet seen another essay of M. Colinet on Aditi, which was presented to the Oriental Congress in London, 1892, *Transactions*, Vol. I. pp. 396-410. A first sketch appeared in the *Muséon*, 1893: *Étude sur le mot Aditi*. M. Colinet holds that in the *R̥g-Veda*, the word Aditi is always the proper name of a goddess.

reduce this conception to its origin in nature.³⁶ Like many others he sees in Yama a solar hero, and we may accept this view, but I doubt if we can equally accept the further ideas which he adds of his own, of the rising sun, the sun in spring-time, the setting sun, the sun at night, etc. In a word, the book hardly marks any real advance.

In this respect the work of Prof. Hillebrandt on the Soma is very different.³⁷ If there ever was a book to give hope to those who desire to see deeply into the Veda, it is this. The position which the author defends is a new one; it is of the very highest importance, since there is scarcely a hymn which it does not touch on more or less, and from which it does not remove some troublesome problem; to put it shortly, the correctness of the position is, in my opinion at least, proved. In the whole Veda, Soma, not only, as was formerly believed, in a few late³⁸ passages but in numberless places, designates the moon, conceived of as the recipient of the celestial *soma*, the food of the gods, of which the terrestrial *soma*, offered in the sacrifice, is the symbol here on earth. These three meanings are nearly always present at one and the same time; in certain cases it is difficult to say that the text passes from one to the other, so closely are they interwoven, whether intentionally or simply in consequence of the long employment of the same formulæ. This fundamental proposition of Prof. Hillebrandt's book is laid before the reader with such a wealth of proof, is followed up so patiently in all its consequences and in its smallest details, that it must be received, in our opinion, as one of the most enduring conquests of Vedic philology. Henceforth, whenever the celestial *soma* and its peculiar attributes are discussed, we shall know where to look for it. The terrestrial *soma* is treated as carefully as its celestial homonym. The description of the plant, the preparation of the sacred liquor, the utensils employed, the use made of it in the sacrifice (no doubt in daily life too), are examined in detail, and determined as accurately as the texts will permit, which refrain intentionally from definite expressions. If I had any doubts to give utterance to, it would be in regard to the secondary positions taken up in the book, where a whole series of other divine figures are more or less identified with the moon. In the case of Viśvarūpa, the son of Tvasṭṛi, the sun, who is the moon conceived of as a demon, I think that Prof. Hillebrandt is successful; I am doubtful as to Brishaspati and Apām, napāt, who are rather other forms of Agni, though both names do occasionally mean Soma. To shew too ready an acceptance of syncretism in the Veda, is to bring everything into confusion. Much less still am I persuaded that Yama, who is also an offspring of the sun, was ever the moon. But it is difficult to make a discovery and not overstep its limits a little. Among the points where Prof. Hillebrandt goes too far, there is one, however, which I cannot pass over in silence, recurring as it does over and over again. In his view the Vedic religion, from being solar, became a lunar religion. This, I think, is far from the case, and it became the one, just as little as it ever was the other. If the *ṛishis* of the Veda had been worshippers of the Sun, the Moon, the Fire, they would have told us so in clearer terms, and Prof. Hillebrandt's discovery would have been made long ago. This discovery throws a new light, not so much on the religious ideas of the *ṛishis*, as on the origins, or some of the origins, of these ideas, as well as the origins of the practical part of their worship, and of the forms in which they clad their thoughts. The service which he has done is too great for us to spoil it by pushing it too far,

³⁶ I. Ehn, *Der vedische Mythos des Yama, verglichen mit den analogen Typen der persischen, griechischen, und germanischen Mythologie*, Strassburg, 1890.

³⁷ Alfred Hillebrandt, *Vedische Mythologie*. Erster Band. Soma und verwandte Götter. Breslau, 1891.

³⁸ Professor Hillebrandt ranks me along with those who defend this view, and I cannot blame him for doing so, since it is expressed in my *Religions of India*, and, up to the present I have nowhere formally withdrawn it. But, in fact, I have long ceased to hold it, and have arrived at opinions which are fundamentally the same as those of Prof. Hillebrandt, and that partly for the same reasons — the identity of the *amṛita* and of the *soma*, and the constant belief of the Hindus which places the food of the gods within the moon. If, as I suppose, the second English edition of my book simply repeats on this point the first edition: this second edition is quite unknown to me; up to this moment I have not even seen a copy of it. Such a thing could not have happened in the life of the late Mr. Nicholas Frübner, who had both learning and delicate taste. If the present managers of the firm think that a book on India can be reprinted after six years without additions or alterations, the next French edition will undeceive them.

and trying to find out, for example, in the midst of Vedic surroundings, fully developed moon festivals. For those who composed these songs, Soma and Agni had long ceased to be the moon or the fire and had become universal principles of life, just as Indra and Varuṇa had ceased to be the sky, and had become celestial kings, to be in turn drawn into and lost in the eddies of mystical speculation. The incoherences of the language of the hymns would have no meaning, if not this.

Here I could close the list of works on the R̥gveda, the least pretentious of which serve some purpose. But, however, unwillingly I find myself compelled to return to the works of M. Regnaud and speak of them at some length. M. Regnaud, like many others, feels very keenly the imperfection of the state of Vedic studies, and cherishes the very praiseworthy desire of finding a remedy. But I must confess that he seems to me to be on a completely wrong track. In the previous *Report* (T. XIX. p. 127) I mentioned two of these essays, which have appeared in this *Review*, and tried to say in a few words all the good I could say of them, perhaps a little too much. I also took exception to some things, to which M. Regnaud replied on p. 348. In these criticisms of mine he imagined he saw the effect of advancing age, and from a motive of kindness, for which I tender him my thanks, he expresses his regret that I have passed the age of fifty. This I regret I feel as keenly, perhaps more even than he, but I do not think that my years have at all affected my criticism of his work. But if I had any doubt on this point, M. Regnaud himself would have removed it. On this same page 348 he has given us again a specimen of his method. He asks how the epithet *hotri*, the name of a class of priests, could have been given to Agni. The best means of learning this would surely be to investigate the functions of the *hotri*, to examine, with this end in view, the innumerable passages in which the word is found, to find out also if Agni has not other similar epithets, such as *nashtri*, *potri*, *adhvaryu*, etc. M. Regnaud's method is more expeditious; he is content with knowing that the word "rests on two roots originally identical both in sense and form, meaning — (burn, shine, manifest) make to understand,³⁹ pour out, scatter, etc.," and the thing is done. Frankly, I do think that even at twenty I should have been too old for a method like this. I am not able to review in detail, in this place, these Vedic studies, which are besides already quite familiar to the readers of this *Review*.⁴⁰ They consist uniformly of a "preface on method," (as if there were a peculiar method for the R̥gveda) followed by translations of whole hymns or isolated passages. What this method precisely is would be difficult to say at a first view in a few words. We see chiefly that M. Regnaud claims to continue the work of Bergaigne; that the R̥gveda has been little understood because various bad systems have been applied to its interpretation; that this would be altered with a good system; that the R̥gveda is a primitive book, the most primitive we can imagine, one in which nothing is fixed, but in which everything, both ideas and language is in process of formation; that it also may not be primitive in its entirety, (we must always take care to be in the vanguard, and be on the outlook against what perhaps will be the opinion current to-morrow), but that it is absolutely primitive in its materials, (but where we are to draw these materials from is not said). All this is, at first sight, a little confused;⁴¹ evidently the correct method is as yet only in its beginnings. As to translation, we see that on the other hand this is very simple: we have only to depart as much as may be from our predecessors, to frame our etymologies according to linguistic theories which are not approved of, as far as I can see, by the students of language, and without any great care for the rudimentary principles of philology. It is not sound philology, for instance, to translate *dakṣiṇá*, by offering, which is not a ἀπαξ λεγόμενον, because it is "certainly allied with the root *dás-dai* to give, make an offering,⁴² or in verse 7,⁴³ to make *parikṣhitas* a simple adjective, with the meaning, "containing, enclosing," and further, in the locative case from the mere desire of change, and contrary to all feeling for the usages of

³⁹ Rather "call"; the meanings which I have put within brackets do not exist either in classical Sanskrit nor in the Vedic language.

⁴⁰ T. XXI. pp. 63, 301; XXII. p. 302; XXIII. p. 508; XXV. p. 65; XXVI. p. 48.

⁴¹ Though very well put, M. Regnaud's powers as a dialectician are not in question here.

⁴² Rv. I. 123, 1. T. XXI. p. 70, *dai* does not exist.

⁴³ Rv. I. 123, 7, *ibid.* p. 81.

the language. But this mode of procedure is comparatively harmless when M. Regnaud has to deal with a fully commented text as here, though even then it sometimes plays him a bad trick. Further on, for instance,⁴⁴ he takes Hymn III. 1, which has been translated and annotated in the Vedic Studies by Prof. Geldner, to whom, we may mention, he deigns to give a certificate for proficiency in grammar, such as he has given to Bergaigne. Prof. Geldner thinks he sees in this hymn a very clear distinction between the celestial and the terrestrial Agni, and has naturally drawn a little on his imagination, for things like that are never clear in the Veda. M. Regnaud, who, from the first, holds fast by his "system," and will not hear of a celestial Agni at any price, thinks he sees in it only the terrestrial Agni, the fire on the altar, and, as a matter of course, composes another romance. Let us admit that his notion is the better of the two; all that I wish to do is to shew, by an example, at what price he has gained it, and what confidence we can have in its author. In the second verse⁴⁵ *g'h* becomes a masculine, which it certainly is not here, because of the formula in which it occurs; *vardhatān*, a middle form, is translated like a causative; the division of the *pādas* is neglected in the most awkward way;⁴⁶ at the same time the question whether the priest who recited the hymn also fed the fire is got over very summarily;⁴⁷ lastly *duvasyan*, which is a third person plural (it has no accent), is taken as a participle, and, I am very much afraid, a future participle, which would be one barbarism more. All this in nine words, because M. Regnaud has understood Prof. Geldner's German quite as little as the Sanskrit original. As methods go this is one, but not a good one, I shall only mention the strange interpretation of VIII., 102 (91), 4,⁴⁸ where Aurva becomes the outpoured butter, metaphorically personified. Bhṛigu, the flame also personified, and Apnavāna, another metaphorical synonym of fire which M. Regnaud refrains for the moment from explaining, but for which he will certainly have an explanation ready when wanted. And they were not only such in their origin, to be re-discovered now by the clear eyes of M. Regnaud; they were so for the *rishi* too, who could recite without a laugh; "I invoke the fire, as Butter poured forth, as Flame, as Fire (invoke it)."⁴⁹ Daring as this may seem, M. Regnaud affords us plenty more examples; for, in the meantime, the "system" has been brought to perfection and reduced to a formula; the key of the Veda has been detected and M. Regnaud does not need to take any further precautions. This key is, that there are no deities in the R̥gveda, there are only two igneous elements, fire and an inflammable liquid, *agni* and *soma*, whose constant union is the sole theme of the *rishis*; all the rest is delusion and rhetoric. Like most wrong-headed ideas, it has not sprung up of itself, but has its origin in a grain of truth. It has long been noticed that divine personages are not always taken seriously as such in the Veda, and that the sacrifice is at least as much an *opus operans* as an *opus operatum*, and that not in the sense in which every act of witchcraft is, but as a primitive rite, anterior to every thing, and rendering the gods, in a way, superfluous. A whole school of the Mīmāṃsā went, in this respect, quite as far as M. Regnaud: for them the gods existed only in the *śabda* (we would say in the letter) of the Veda. And so in spite of their scrupulous piety in the ritual, they were looked on as atheists. This, in the *rishis*, has been called syncretism, and has been regarded as the result of advanced speculation, acting on a religion, which was in process of dissolution, not of formation. In M. Regnaud's view, it is quite the other way; it is neither syncretism, nor mysticism, nor speculation of any sort, the simple union of the fire and the liquid butter is the primitive germ, the key of the Veda, and of all Indo-European mythology. To attain this result, we must first clear the ground a little. If there are no gods, it is clear we cannot speak of believ-

⁴⁴ T. XXII. p. 302.

⁴⁵ T. XXII. p. 311.

⁴⁶ Still more so in the second half verse, where nearly every word is taken wrongly, *vidatha*, among the rest, whose etymology M. Regnaud fancies he has proved, without having been able to convince any one else of its truth.

⁴⁷ To M. Regnaud this presents no difficulty, but with the standpoint which he occupies, is there anything that presents a difficulty?

⁴⁸ T. XXXIII. p. 313.

⁴⁹ This tasteful interpretation is only a part of a long proof of how the myth of Aurva took its rise in the misunderstanding of this verse, where the appearance of such-like misapprehensions is exhibited as a discovery. Does M. Regnaud not know this is as old as the beginning of Vedic studies? Can he have forgotten the god *Ka*?

ing and having confidence in them. We are next told that the word *śraddhā*,⁵⁰ by which this sentiment is expressed in the Veda, has not this meaning, that theological⁵¹ faith is too abstract a notion, and savours too much of reflection for so early a book, where everything is simple, material, and tangible; that *śraddhā* here means what it has never meant since the existence of language in India, "gift, offering." This M. Regnaud tries to prove by the Latin *credere*, "whose primitive meaning is, without doubt, to give, restore, trust;"⁵² by means of two signification "of the roots *ślath*, *śrath* and *śraṇ*, variants of *śrad* which mean to *tuō*, restore, detach, etc.,⁵³ by "the constant use of the derivative (or the variant)⁵⁴ *śrāddha* in the ritual and technical sense of a libation made to the manes:"⁵⁵ in a word, by a succession of translations, which M. Regnaud looks on as "perfectly convincing," but which will be accepted by no Vedic scholar. If there are no gods, there must consequently be no prayers. And, in reality there are none: as he shews us further on,⁵⁶ not by a "detailed proof," which would be too long, but by a method of procedure which "very happily" leads to the "same result at much less cost." Ninety-nine per cent. of the Veda has, it is true, very much the look of being prayers; there is nothing, it would seem, that the gods are not asked to grant or to avert. These are all merely phrases, or passages which have been wrongly understood. The texts are as clear as day, we must only torture them to understand them. The whole of this article is simply topsy-turvy. How can I prove to M. Regnaud, if he will not see it, that *tam ma saṁ srija varchasā* means "(Agni) grant me splendour," and not "(Agni) make me flow on with thee," that is to say, "cause that which I am making flow, to flow,"? that *samā agne varchasū srija sam prajayā sam āyushā*, means "Agni, grant me splendour, offspring, a long life" and not "Agni, make me flow on by thy splendour, by thy production, by thy warmth"? that I. 23, 22, means "O Waters, carry off whatever evil has been done by me whatever violence I have committed, or what I have sworn falsely" and not "O Waters (which I make flow on), carry off all what in me is difficult of approach (let not that flow on which I do not cause to flow) or what I have hemmed in (prevented from flowing on) or what I have closed in, inasmuch as I have not caused it to flow on."⁵⁷ "The root *śap*," says M. Regnaud, on this, "is generally taken to mean 'swear, curse.' It has this meaning, it is true, in the classical literature, but from a wrong interpretation of its Vedic meaning. *Śap*, for *śchap*, seems to be a doublet of *kshap*, which means 'that which covers, envelops,' or 'darkness, night;' compare the Greek *σκεπας*, *σκεπω*, *σκεπάω* etc." M. Regnaud often appeals to Bergaigne. Now, if he can shew me, in all Bergaigne's works, a single specimen of sleight of hand like this, I shall consent, from henceforward, to admit that he is right in the whole question.

At this point we have come, for this time at least at the end of this long and doleful journey in the realm of absurdity, and are now in a position to read with advantage the volume in which M. Regnaud has embodied his most recent researches.⁵⁸

⁵⁰ T. XXV. p. 61.

⁵¹ A great deal can be done with words in *ital*. No body ever took *śraddhā* in the Veda for faith in the sense of St. Paul or St. Augustine. But I cannot see that there is anything so subtle in it when reduced to the simple act of belief or non-belief in the power or the existence simply of such and such a god. The most primitive tribe we may imagine had neighbours who did not believe in their gods (of course if they had some) and the Vedic *ṛishis* were in this position, they knew peoples who were *anindrāh* "who did not honour Indra."

⁵² "To give," of course, but to give of trust; *debitum* is always the correlative of *creditum*.

⁵³ Which assumes for *śraddhā* something like the meaning of "the deposition of the gift," or something similar.

⁵⁴ Again an inaccuracy. *Śrāddha* is surely a derivative and nothing but a derivative. But then it is clear that the original and the derivative cannot both mean "gift."

⁵⁵ Here, as always, an inaccuracy. *Śrāddha* means the whole ceremony, which is very complicated, never a libation, a single offering. M. Regnaud would have made a point by paying attention to this, for this would have let him explain *śrāddha* by "the ceremony which has to do with the offerings." But habit is a second nature.

⁵⁶ T. XXVI. p. 48.

⁵⁷ The bracketted words are added by me, and are taken from the annotations of M. Regnaud.

⁵⁸ *Le Rig-Veda et les origines de la mythologie indo-européenne*. Première partie (forming the first volume of the *Bibliothèque d'études in the Annales du Musée Guimet*), Paris, 1892.

Shall I give an analysis of this work, the result of hasty studies, carried on from hand to mouth, but with a great air of confidence, which we are, nevertheless, tempted sometimes to look on as a prolonged mystification? As to matter or method, we do not learn anything which we did not know before; the fire and a liquid, their union or, rather, mutual transformation, in the flame of the altar, the liquid becoming fire and the fire becoming liquid: the whole horizon of the authors of the Veda is bounded by this; they see and seek for nothing beyond. They sit bent before the fire like alchemists, intent on their *magnum opus*, but a *magnum opus* which seems to have no purpose. At least M. Regnaud himself does not appear to have rightly grasped this purpose, since, here again, he does not tell us what it is, and the explanation of this curious state of mind is put off till later, when no doubt he will have pulverized the gods of Greece, as thoroughly as those of India. For the time being, he is content with establishing the fact, that the foundation, the only real foundation of the Veda, is the act of pouring into the fire, to feed it, an inflammable liquid, oil, or spirituous liquor:— facts which are proved by him “according to the meaning of the texts and common sense.” Putting aside for a moment the texts, let us look at this common sense. What it tells us is, that if the *soma* helped to feed the fire, it must have been inflammable, and must have been an oil or alcohol. But sound sense makes us also see clearly the unlikeness of this conclusion. The plant which yielded the *soma* (and provisionally, till we are enlightened by a revelation from above, we must believe that it came from a plant) was probably ground up in water, and the liquid so obtained was itself mingled, not only with milk and other substances, but also with water, all of which scarcely harmonizes with the notion of an inflammable oil. It was drunk and produced excitement and intoxication, which agrees with this notion still less. On the other hand, can we, without further consideration, attribute to the Hindus of that time the knowledge of distillation? For every other spirituous liquor obtained by fermentation, wine included, even though very strong and in a perfectly pure state, even without any addition of water, would have extinguished the fire rather than have quickened it. Even the fermentation must have been feeble, for the *soma* is not described as a liquid which could be kept; it seems that it was prepared when wanted. The texts tell, or seem to tell, us all this, and we have no right to throw their testimony overboard, like M. Regnaud. Further, we cannot call to mind, in other later texts, a *soma* more or less different from that which, being certainly mixed with water and not fermented (it had not to be more than one night old), did not put the fire out; a fire, that, it must be remembered, consisted of a few small faggots. We may imagine that the Hindus had in time substituted other plants in place of their *soma*; but how could they have lost the art of distillation, if they ever had it? How could they have given up the use of an oil to feed their fire? Things and ideas may change, but usage is commonly permanent. This conclusion, then, lands us in serious difficulties, and common sense bids us, in such a case, re-examine the premises with care; is the *soma* really the food of Agni? If, indubitably, the texts answer in the affirmative, then and then only, we must admit it to be true. On this point, there is on the first page of the book, a note which we cannot read without regret, where M. Regnaud asserts that Prof. Hillebrandt in his work on “the god Soma” has only seen one thing, namely, that the *soma* was also poured on the fire. Can he have read Prof. Hillebrandt’s book, and not destroyed his own! The truth is that, if Prof. Hillebrandt has seen only this, it is because this is the only thing to see. Nowhere, in no text, are we told clearly that *soma* is the food of Agni, that the *soma* is poured into the fire to nourish it, and make it blaze up. Agni is fed on butter and fat, he devours the wood and the raw flesh, if he drinks the *soma*, it is as a god and companion of other gods. The *soma-pis* are the *devas*, chiefly Indra, who drink it and have drunk it from the first in heaven, and in the solemn sacrifices, who get their share of it here on earth, part of which was cast into the fire to make them approach, we know not how or in what quantity. But we must think to what these symbolical acts are commonly reduced. The officiating priests drank the remainder. It is true that in M. Regnaud’s eyes these *devas* are the flames, that Indra is another name for Agni, that the officiants are probably also the flames, that the heaven has no

existence, and that consequently no one could drink there the *soma*. But this is the Veda of M. Regnaud, and we must not begin by believing in it if we are to criticize it. There remain then for us only the texts, the unfortunate texts, to which we must at last return. Sad to say they exist only to be the victims of the theory. All this is purely *à priori* construction, though M. Regnaud were to assert the contrary a hundred times. It is not from the texts that he has learned that *prithivi . . . yachhá nah śarma saprathah* means, "libation, make flow on our libation which extends itself," that *Indrávaruṇa . . . asmabhyam śarma yachhatam* means "fire alight and fire enveloping, make the libation flow on for us." No, once in possession of his "key," he applies it to every "lock" to see if it will fit. And it fits, but at what a price! This fourth chapter, not to speak of others, is so marvellous that we ask if it is not meant as a refutation of the whole system by a *reductio ad absurdum*. That the Vedic dictionary is far from perfect, no one will deny. The later literature, from the *bráhmaṇas* onwards, the next oldest monuments, is an uncertain guide, partly because certain words have gone out of use, or because their meanings have undergone an essential change of meaning; still more, because the writers indulge in trifling speculations with some of them,⁵⁹ and this again is a point in which every one is agreed. Our task is not to create a system that questions everything, by starting with what is obscure, but to go on continuously from the known to the unknown, from what is certain to what is doubtful, and above all to be content with moderate gains. Has M. Regnaud taken this course? I can only compare his procedure to that of a woodman in a forest which must be cleared. Everything falls before him, not only technical words, terms which are uncommon, or which have early gone out of use, but the best authenticated, the commonest words, which have always remained in the language, and have given rise to derivatives, and passed into the dialects. How can we take seriously oracles like the following, in which *prishṭha*, which is identified at a stroke of the pen with *prishṭa*, means no longer "back," but "that which is turned;" in which *parvan* does not mean "joint," but "that which flows;" in which *parvata*, *adri*, *giri*, *sánu* do not mean "the rock, the mountain," but "the libation;" in which *grávan* is not "the stone," but the libation, inasmuch as it is "rapid;" in which *barhis* is no longer "the grass," but the libation, inasmuch as it is "strengthening;" in which *dyaus* is no longer "the heaven," *prithivi* is no longer "the earth," but the libation, inasmuch as it is "set on fire or not set on fire;" in which *antariksha* "the atmosphere," becomes the libation "enveloped," that is to say, "not lit;" *vyoman* "space" becomes the libation "which nourishes;" in which *manushvant*, an adjective which does not exist and for good grammatical reasons, but which is said to mean "provided with *soma*," is made in the neuter into *manushvat* which is a synonym of another adjective *manurhita*, and means like this, "so far as provided with *soma*;" in which *pavitra* is what serves not to "purify," but to "light;" in which *pur* does not mean "town," but the libation as "nourishment;" in which *arani* is not a piece of wood, but the libation as "moving," and in the dual "the libation which moves, and which does not move;" in which *sanivatsara* is not the year, but the libation, as "having its calf with it?" All these little etymological jokes are brought about by means of Saṅskrit of all periods, and one-half of the dictionary is used to destroy the other. We may imagine after this what will become of phrases, combinations of words and whole hymns when reconstructed with the same skill and philological care.

We have an example of this in chapters six and seven, where M. Regnaud examines in order, at the expense of several hymns, "the metaphorical origin of the myth of the Dawn," which is also, to him, merely a form of the ever-recurring libation, and "the alleged myth of the descent of *Soma*," *i. e.*, its descent from heaven, one of the best ascertained beliefs in the whole Veda. We find other examples in the last part of the book (which is not so much a book as a collection of articles printed together) — an appendix which gives an explanatory translation of the thirteenth book of the *Atharvaveda*, undertaken as a reply to that of M. Henry, and intended to shew M. Henry how it should have been done. It is an occasional essay, only included in

⁵⁹ Exactly as M. Regnaud does in all seriousness.

this volume because written in the same spirit and with the same method, and which the author would have made more telling against M. Henry, if he had not added a translation of his own to his criticisms. I shall have to speak further on of the work of M. Henry. Meanwhile I shall only say for the benefit of those readers who are not specialists, that they need not take alarm at all the accusations of "wrong meaning" and "opposite meaning" which are brought against this translation of M. Henry; this only means that M. Henry translates differently from M. Regnaud, on which we must congratulate M. Henry. No one knows better than he that his translation is and could be a simply tentative one, and that it is laid before us only as such in a spirit of genuine modesty.

But we do not mean to say that M. Regnaud's work contains nothing of value. Far from it. M. Regnaud is a worker and investigator. If as a student of language he is combated by the students of language, if as a philologist by the philologists, no one will deny him an active and original mind, a vigorous style of argument, and great keenness of observation. A fixed idea is quite compatible with the latter gift, and often sharpens it. In the negative part of his book, where he detects the weak places in his opponents' armour, the want of strength in such and such an argument, the uncertainty of some meaning which has been provisionally accepted in default of a better, and still more, in the few parts of his book which are not directly concerned with his main thesis, we find a good number of just and useful observations. But I was called on to speak of this thesis, or rather system in this place, and I am compelled to pronounce completely against it. Under its spell, he has rid himself gradually of some useful checks possessed by Vedic philology, and in the end has thrown overboard all philological principles whatever. He has thus given himself free elbow room. But such a method avenges itself, it has led him into a perfect cloud-land, and I fear he will remain there. For if I have spent such time over his works, I scarcely dare hope to convince him. It was because a protest was needful, since there may be some simple-minded people on whom these essays will have an influence, and because, in the second place, it was needful, by shewing what the method of M. Regnaud is, to put an end to the belief that he carries on the tradition of Bergaigne, with whom for years he has had nothing in common, and lastly because it seemed necessary, against all hope, to make a final attempt to deal with his speculations. I do not think that, in the future, I shall have the same patience. M. Regnaud imagines that, since Indianists do not discuss his works, this is for the purpose of suppressing them by a conspiracy of silence. By no means. It is simply because there are certain topics which, like the squaring of the circle, do not admit of discussion. How is discussion possible, when there is no kind of agreement? M. Regnaud then must acquiesce; his writings are now addressed only to a circle of kindred spirits. He tells us of a school which is being formed about him. Frankly speaking, I wish it may be very small; otherwise we might expect to see some strange things.

Prof. Hillebrandt has finished, in the *Bibliotheca Indica*, his edition of the text of the ritual and liturgical hand-book of the Kaushîtakins, one of the *śukhás* or branches of the Rîgveda, the *Srauta sūtra* of *Sānkhāyana*, and has begun the commentary of *Ānartīya*.⁶⁰ M. Sabbathier has given us a good study on the *Agnishōma*, the simplest form of the *soma* sacrifices in the form of a translation with explanations of the fifth chapter of the *srauta sūtra* of *Āśvalāyana*.⁶¹

On the *Yajurveda* I have few works to mention. The edition of the *Taittirīya Samhita* continued in the *Bibliotheca Indica* by Mahesachandra Nyāyaratna, has advanced since my last report by two parts only.⁶² After nine years the fifth book is finished, and there are seven books.

⁶⁰ Alfred Hillebrandt, *The Sānkhāyana Srauta Sūtra, together with the Commentary of Varadattasuta Anartīya*. Vol. I. *Text of the Sūtra, Critical Notes, Indices*, Calcutta, 1888, seven parts. Vol. II. *The Commentary of Varadattasuta Anartīya*, Parts i.-iv. Calcutta, 1889-1892.

⁶¹ P. Sabbathier, *Études de liturgie védique. L' Agnishōma d' après le Srauta-sūtra d' Āśvalāyana* (*Journal Asiatique*, Jan.-Feb.-Mar. 1890).

⁶² The *Samhitā* of the Black Yajurveda, with the Commentary of Mādhyava Āchārya, Parts xxxiv., xxxvi Calcutta, 1890-1892.

From want of sufficient manuscripts Prof. Garbe has not been able to take up again in the same collection, his edition with commentary of the *Srautasūtra* of that school, that of Āpastamba. But one portion of that immense collection of *sūtras*, the twenty-fifth book, the *Yajñapari-bhāshāsūtra*, or general rules on the sacrifice, has been published in the *Ushā* by Satyavrata Sāmasramin,⁶³ and has been translated into English by Prof. M. Müller in the *Sacred Books of the East*.⁶⁴ Lastly the *Upanishad* which forms a part of the *brāhmaṇa* of the White Yajurveda, the *Bṛihadāraṇyaka-upanishad*, has been edited according to the text of the school of the Mādhyamī-dinas by Geheimrath v. Böhtlingk.⁶⁵ It is both a critical recension of the text, and an attempt, frequently happy, to translate it, untrammelled by the interpretation of the commentators. In both respects Prof. Whitney shows still more independence in the learned articles which he has devoted to the publication of Geh. v. Böhtlingk and which are an indispensable supplement to them.⁶⁶ I have noticed above the edition of the *Prātisūkhya* of the White Yajurveda published in the Benares Sanskrit Series.⁶⁷

For the *Sāmaveda* the material is a little more abundant, thanks to the activity of one man, the *āchārya* Satyavrata Sāmasramin, the author of the work I have analyzed above the *Niruktālochana*. In the *Ushā* (Dawn) founded by him in 1889 and conducted by him alone, he discusses doctrinal questions relative to the Veda, and edits texts and rare Vedic treatises, among which those of the *Sāmaveda* have taken till now the chief place.⁶⁸ Several of these treatises have been mentioned above; the *Nāradyāsikshā*, the *Ashtavikrītivivṛiti* of Madhusūdana, what remains of the *Vikrītivallī* attributed to Vyāḍi, the *Yajñapari-bhāshāsūtra* of Āpastamba. The others are, the *Aksharatantra*,⁶⁹ a treatise on the *stobhas* (the syllables inserted between the words, or even in the words themselves, when the *ṛichas* are chanted as *sāmans*) attributed to Āpiśali, a predecessor of Pāṇini, the *Sāmapratīśākhya*,⁷⁰ which also deals with the change of *ṛichas* into *sāmans*. This treatise, better known under the title of *Phulla-* or *Pushpasūtra*, is here in twelve chapters and, according to a tradition, is attributed to a *rishi* Pushpa. The editor does not give his opinion on these attributions, in general he seems to admit them; a *Sāmapādasamhitā*,⁷¹ (i. e., the *padapātha* of the *ṛichas* of the *Sāmaveda*, the text of these *ṛichas* with the words separated and the phonetic rules in abeyance), made by the editor to replace the *pādapātha* attributed to Gārgya, which is now lost; three of the short *brāhmaṇas* of the *Sāmaveda*.

1°. The *Mantrabrāhmaṇa*,⁷² a collection of *mantras* prescribed for the domestic ritual of the *Sāmaveda*, with a commentary by the editor and a preface in which he sets forth the genuine tradition of the *Sāmavedins*, at least those of the school of the Kanthūmas, with respect to their *brāhmaṇa*. Like the other *śākhās* of the other Vedas, they reckon in fact, one *brāhmaṇa*, comprising the *Tāṇḍya* or *Pañchavīṃsabrāhmaṇa*, the *Shadvīṃsabrāhmaṇa*, the *Mantrabrāhmaṇa*, and the *Chāndogya-upanishad*. The other five short *brāhmaṇas* are supplements, *anubrāhmaṇas*.⁷³ This tradition is not incompatible with the relatively recent date of the *Mantrabrāhmaṇa*, which has itself very much the appearance of being a

⁶³ *Ushā*, I. Part viii. Calcutta, 1891.

⁶⁴ Vol. XXX. following the second part of the *Grihyasūtras* of Prof. Oldenberg. Professor M. Müller had before published a German translation of this part of the *Āpastambasūtras* in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. IX. 1855. — On the *Dharmasūtra* and *Grihyasūtra* of this school see further on.

⁶⁵ *Bṛihadāraṇyakopaniṣad in der Mādhyamīdina Recension*. St. Petersburg, 1889.

⁶⁶ W. D. Whitney, *On Böhtlingk's Upanishads in the Proceedings of the American Oriental Society*, October 1890. It is a summing up of the following article: — Böhtlingk's *Upanishads in the American Journal of Philology*, Vol. XI. No. 4. These articles embrace also the *Chāndogya-upanishad* of Geh. v. Böhtlingk, which will be spoken of further on.

⁶⁷ According to a report which has reached me from India, but which, I trust, will not prove true, the excellent series will be stopped.

⁶⁸ *Ushā, Vaidīkapatrikā*, Vol. I. Parts i.-xii. Calcutta, 1889-91; Vol. II. Parts i.-iii. 1892.

⁶⁹ *Ushā*, I. 2, 1889.

⁷⁰ *Ushā*, I. 3, 1890.

⁷¹ *Ushā*, I. 5, 1890.

⁷² *Ushā*, I. 3, 1890. Published before for the first time in the *Hindu Commentator*, 1872.

⁷³ This question has been treated by the editor in his *Niruktālochana*.

supplement, and which in its present state, is perhaps not much older than the *grihyasūtra* of the Sāmaveda, that of Gobhila.⁷⁴ For even if, generally speaking, a *brāhmaṇa* is anterior to its corresponding *sūtra*, it does not follow that the compilation of the one should have been finished and entirely fixed before the first redaction of the other. But this is not the point of view of the editor; for him, from the moment when his text becomes a *brāhmaṇa*, it changes its character and its antiquity becomes indisputable. Critical as he may be, or at least open to doubt as to other works, when he has to do with the tradition of recognized *gurūs*, he raises no discussions, especially on what touches his own Veda.

2°. The *Ārsheyabrāhmaṇa*,⁷⁵ one of these *anubrāhmaṇas*, with the commentary of Sāyaṇa. It is a kind of *anukramaṇī*, or index of the *ṛishis*, who are authors of the *sāmans*, published before with extracts from the same commentary by Burnell, in 1876, and, again, according to the text of the Jaiminīyas, in 1878.

3°. The *Vaṁśabrāhmaṇa*,⁷⁶ another *anubrāhmaṇa*, which gives the succession of the ancient teachers of the Sāmaveda, with the commentary of Sāyaṇa, and notes by the editor. This treatise had also been published by Burnell with the same commentary in 1873; the *Grihyasamgraha*,⁷⁷ a *pariśiṣṭa*, or supplement of the domestic rites of the Sāmaveda, the *Grihyasūtra* of Gobhila; the *Upagranthasūtra*,⁷⁸ another *pariśiṣṭa* of the *Śrautasūtra* of the Sāmaveda; the *Seventeen Mahā-sāmans*,⁷⁹ the *Seven Samhitās*,⁸⁰ the *Recitation of the Brahmajyāna*,⁸¹ and the *Ariṣṭavarga*,⁸² are also short liturgical collections, lessons which the student of the Sāmaveda must repeat, either every day or on certain occasions, prayers which are only shortly prescribed in the ritual works, *brāhmaṇa* and *sūtra*, which the editor prints in full, with the traditional mode of reciting them. Besides the part devoted to editions of texts, there is another part of the *Ushā*, in which the editor investigates, either in Sanskrit or Bangālī, various points of Vedic doctrine, questions of ritual, custom, morals, or health; some of which are highly interesting, as burning questions and bearing on the interests of the day, such as the prohibition of travelling beyond the seas, or working in the fields, infant marriages, the marriageable age of girls, etc. They are in fact really *fatwās*, in which, without breaking at all with the orthodox method of settling everything by an appeal to the texts, the *āchārya* shows great liberality of mind, and gives his vote as much as may be for the most enlightened and most just decision.

Geh. v. Böhtlingk has edited and translated the *Chāndogya-Upanishad*,⁸³ on the same lines as in his previous issue of the *Bṛihadaranyaka-Upanishad*. The critical restoration of the text had to play a greater part here, since this *Upanishad* is not so well preserved as the other. As in the previous publication of Geh. v. Böhtlingk we must refer to the remarks of Prof. Whitney, mentioned before. Lastly, Mr. Oertel has made some additions to our knowledge of the *brāhmaṇa* of the Sāmavedins of the school of the Jaiminīyas, by publishing afresh, from more abundant manuscript sources, the fragment of the *brāhmaṇa* which Burnell printed in a few copies in 1878, and which Prof. Whitney has also worked at, and by adding to this fragment eight other pieces taken from another section of the *brāhmaṇa* of which only the *Kena-Upanishad* was previously known.⁸⁴

For the *Atharvaveda*, on the other hand, the harvest has been very rich, not so much from the number of publications, as by the exceptional importance of one of them. M. Henry has

⁷⁴ Cf. on this the remarks of Prof. Oldenberg in the *Sacred Books of the East*, Vol. XXX., p. 4, etc.

⁷⁵ *Ushā*, I. 11-12, 1891.

⁷⁶ *Ushā*, II. 2, 1892.

⁷⁷ *Ushā*, I. 10, 1891. Published before at the end of the *Grihyasūtra* of Gobhila, in the *Bibliotheca Indica*, and by Prof. Bloomfield in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXV. 1881, with a German translation.

⁷⁸ *Ushā*, II. 1, 1892.

⁷⁹ *Ushā*, II. 2, 1892.

⁸⁰ *Ibid.*

⁸¹ *Ushā*, II. 3.

⁸² *Ibid.*

⁸³ Otto Böhtlingk, *Chāndogyaopaniṣad*. Kritisch herausgegeben und übersetzt. Leipzig, 1889.

⁸⁴ Hanns Oertel, *Extracts from the Jaiminīya-Brāhmaṇa and Upanishad-Brāhmaṇa, parallel to passages of the Satopatha-Brāhmaṇa and Chāndogya Upanishad*. In the *Journal of the American Oriental Society*, Vol. XV. 1892.

given us a translation of two books of the *Saṁhitā*, the thirteenth and seventh books.⁸⁵ I shall speak of it quite as freely, as if one of the papers were not dedicated to me, just the one of the two that pleases me least, the translation of the thirteenth book. The choice was, I think, an unfortunate one. Such hymns do not lend themselves to translation, except for one's own use, when we are compelled to it; we do not voluntarily choose them. For it must be confessed that this whole version is hardly intelligible; and yet M. Henry has done everything in his power, he has struggled boldly with the text before him and no one could have performed such a task better. He has seen of course that the apparent unity of the book is open to doubt, but has let himself be led away by it. He sees in it the glorification of a body of myths under an uncommon and peculiar form. Here, however, I think, we have less to do with myths than usages, and these unhappily are not within our knowledge. Just on this book the ritual treatises of the *Atharvaveda*, which are very capricious, do not give us much information. I had been struck with the general likeness of the commencement and the *mantras* and practices of the "royal rite," the *rājasūya*, as it is described in the *Yajurveda*, and had begged M. Henry to investigate this point. If he had followed this track he would perhaps have found himself on firm ground for the beginning at least, as Prof. Bloomfield has afterwards shewn in the excellent remarks which he has made on this translation.⁸⁶ As a translation to be read from beginning to end, it is not successful. But as a commentary, as an honest and painstaking exposition of the difficulties of the text, as a starting point for other attempts, it is, in my opinion, of great value. And this is how M. Henry seems to have looked on it: it is eminently a work of scientific devotion. In the seventh book, he is on more favourable ground. Here we are in the midst of the usages of exorcism, sorcery, incantation on which this Veda is founded; information about features of the ritual is abundant, though often concise and obscure, and we know something at least as to what it is all about. M. Henry's labours, which are carried out with care, are therefore welcome; he has added as it were another link to the chain of translations which now includes the first seven books of the *Atharvaveda*.

Mr. Magoun has edited, with translation and commentary, the *Āsurīkalpa*,⁸⁷ one of these short treatises subjoined in no regular order to the *Atharvaveda* under the general heading of *pariśiṣṭas* or appendices. In this, the practices of witchcraft, which are carried out by means of a plant called *āsurī*, and which Mr. Magoun has studied carefully, are described. The text, which is very corrupt, required many emendations, to which we must add those proposed afterwards by Geh. v. Böhtlingk.⁸⁸ Professor Bloomfield has published in a completer form one of those detached studies, which I was able to refer to in the last *Report*⁸⁹ from the summary report in the *Proceedings of the American Oriental Society*, and he has followed it up by several others of the same kind,⁹⁰ in which he shews, with his complete mastery of the subject, the importance of the ritual for the interpretation of the Veda, how many problems as to the arrangement and primitive meaning of the *mantras* are thereby solved, problems whose very existence would otherwise not even be guessed at. In several of these studies, which are usually confined by him to the *Atharva-Veda*, he has enlarged his scope and examined

⁸⁵ Victor Henry, *Les Hymnes Rohitas. Livre XIII. de l'Atharva-Veda, traduit et commenté*, Paris, 1891. *Atharva-Veda, traduction et commentaire. Le livre VII. de l'Atharva-Veda traduit et commenté*, Paris, 1892.

⁸⁶ In the fourth series of his *Contributions to the interpretation of the Veda*. I do not require to return here to the translation of the thirteenth book which M. Regnaud has given; he has perceived that what is described must go on partly at least on this earth, but he has a knowledge of the usages which we have not, it is his eternal union of the fire and the liquid. To gain anything from his version we would need to adopt his system and use the same language as he does. I do not yet know his most recent publication in which he criticizes the views of Prof. Bloomfield.

⁸⁷ H. W. Magoun, *The Āsurīkalpa: a Witchcraft Practice of the Atharva-Veda, with an Introduction, Translation, and Commentary*, Baltimore, 1889.

⁸⁸ In the *Zeitschrift der deutschen morgenländischen Gesellschaft*, XLIV. (1890), p. 489.

⁸⁹ Tome XIX. p. 14.

⁹⁰ Maurice Bloomfield, *Contributions to the Interpretation of the Veda*, in the *American Journal of Philology*, Vol. XI. 1890. Third Series in the *Journal of the American Oriental Society*, Vol. XV. 1891. Fourth Series in the *American Journal of Philology*, Vol. XII. 1892.

certain myths in their totality, such as those of Namuchi and Indra, of Yama and his two dogs, of Manu, and of Saranyu. I think that for each one of these he has been successful in making the story more definite, in telling it to us better, notably in the case of Namuchi⁹¹ and Saranyu; where he attempts to guess at their origin, he seems less fortunate. But, as a whole, these studies are written with such care and with such a perfect knowledge of the data, that with regard to this alone any future student of these myths will have always to pay attention to them.⁹² Professor Bloomfield is indefatigable. At the head of a company of pupils and colleagues he gives us hopes of a complete Vedic Concordance which will contain all the formulæ of the older literature. If this work be carried out thoroughly on the orderly and comprehensive plan sketched out by Prof. Bloomfield, it will be invaluable help in future researches.⁹³ Another announcement which we welcome with pleasure is that of the speedy appearance of the translation of the *Atharvaveda* by Prof. Whitney, with commentary, notes and references.⁹⁴ It is, further, a proof that the health of Prof. Whitney, which has long been far from good, is at last re-established, and that is a second reason for hailing this announcement with joy.

(To be continued.)

NOTES ON THE SPIRIT BASIS OF BELIEF AND CUSTOM.

BY J. M. CAMPBELL, C.I.E., I.C.S.

(Continued from p. 338.)

2. Badges or *Dévaks*.

A great step towards guardian gods took place when the spirits of the family dead were considered friendly, not hostile. These friendly dead had, as noticed above, taken their abode either in the living tombs of man-eating animals, or in fruit or other food-yielding trees. The choosing a badge was not the cause of tree, or animal, worship; it was the result of the belief that the spirits of ancestors lived in plants or in animals.¹ Mr. McLennan explains the ten incarnations of Vishnu as the adoption into the national religion of ten clan gods.² It seems simpler to suppose that these were all worshipped as different objects, which gave protection against spirits, before they were chosen as a badge by any clan.

In the Bombay Presidency the practice of choosing guardians, or *dévaks*, is universal among the Marâthâs of the Deccan, and to a less extent among the Kunbîs, Kôlîs, and Mâlis of the Kônkan, and some husbandmen, like the Halvâkki Vâkkâls of North Kânara. The usual *dévaks* are animals, like the elephant, stag, deer, or cock, or trees, as the mango, *jamôul*, *vad*, or *bôr*. The *dévak* is the ancestor or head of the house, and so families, who have the same guardian badge, or *déval*, cannot intermarry. If the *dévak* be an animal, its flesh is not eaten. If the *dévak* be a fruit tree, the use of the fruit is not forbidden, though some families abstain from eating the fruit of the tree which forms their *dévak*, or badge. Among the Nâsik

⁹¹ See on this a letter of Prof. M. Müller in the *Academy*, 22nd October 1892.

⁹² On the myths I shall also mention a pamphlet by M. V. Henry, in which he applies the theory of nature or solar "riddles" to some ancient legends and in which the references to the Veda are numerous: *Quelques mythes naturalistes méconnus. Les supplices infernaux de l'antiquité*, Paris, 1892. In the case of Tantalus the author could have strengthened his position if he had noticed that, in its most ancient form, the punishment of Tantalus takes place not in hell, but in heaven.

⁹³ A *Vedic Concordance. Being a Collection of the Hymns and Sacrificial Formulas of the Literature of the Vedas*. By Maurice Bloomfield. From the Johns Hopkins's University Circulars, May 1892. Cf. *Proceedings of the American Oriental Society*, April 1892.

⁹⁴ Announcement as to a Second volume of the Roth-Whitney edition of the *Atharva-Veda*, by Prof. W. D. Whitney, in the *Proceedings of the American Oriental Society*, April 1892. [The great Professor died 7th June, 1894. — ED.]

¹ McLennan (*Fort. Rev.* Vol. VII. New Series, p. 219) thinks that the worship of animals or plants began in their being badges or protectors. Lubbock thinks it arose from certain ancestors choosing to be called as a memorial after some animal. It seems more likely to have its rise in the experience of men being re-born as animals (Tylor's *Primitive Culture*, Vol. II. p. 237).

² *Fort. Rev.* Vol. VII. New Series, p. 215.

Mâlîs, rules about *dévaks*, or guardian badges, are strictly observed. Among their *dévaks* are such trees, or tree-leaves, as the *shami* (*Mimosa sumu*), mango, *jambul* (*Calyptanthus jambolana*), *bér* (*Zizyphus jujuba*), and *vaḍ* (*Ficus Indica*).³ Some have wheat-bread for their *dévak*, and some have a conch-shell, an earthen pot, or an axe, or *kurhád*.⁴ Among Ratnâgiri Kunbîs the *vaḍ* (*Ficus Indica*) is the badge of those who have the surname of Kadam, and an elephant of those whose surname is Sâvant.⁵ A mango twig is the Shôlâpur Burud's *dévak*, or guardian, and the *dévak*, or guardian, of the Shôlâpur Têlî, or oil-maker, is an iron bar, or *pahâr*, and a mill, or *ghâna*.⁶ The *dévak* of the Shôlâpur Agarvâls, or scent-makers, is five piles, each of five earthen pots, with a lighted lamp in the middle.⁷ The Pâtradavarus, or dancing girls, of Dhârwar, when a girl is in her seventh year, worship the musical instruments, which are their guardians.⁸ In North Kânara the important cultivating class of Halvâkkî Vâkkals, an early and wide-spread tribe, is divided into eight clans, each of which has a separate badge, which, when it is an animal, they do not eat. Thus the Kadanballîs do not eat the *kudavé*, or stag, the Bargalballîs do not eat the *bârgâ*, or deer, the Kuntiballîs do not eat the woodcock.⁹ The Dhurvê Prabhus of Poona, before the thread-girding ceremony, set up a guardian, or *dévak*. They take an earthen pot, which they white-wash and mark with yellow, green and red. In it are laid grains of wheat and rice, a betelnut, a piece of turmeric root, and a halfpenny. The lid of the pot is closed, and thread is wound round it. A lighted stone lamp is set before it, and fed with oil.¹⁰ The *dévak* of the Poona Rauls consists of leaves of the mango, *ruâ*, and *saundad* trees.¹¹ The *dévak*, or guardian, of the Bangars of Poona is a conch-shell, and the *dévak* of the Pardêshî Râjputs is an earthen pot filled with wheat.¹² The *dévaks*, or guardians, of the Ahmadnagar Sonârs, at their weddings, are their *sândâs*, or pincers, and their blowpipe, or *phunkanî*.¹³ The *dévak*, or guardian, of the Jain Shimpîs of Ahmadnagar is a pot with a flat lid, white-washed and marked with red and green.¹⁴ The Ghisâdis of Ahmadnagar have as a guardian the leaves of the mango, *umbar* (*Ficus glomerata*), *ruâ* (*Calotropis gigantea*), and *jambul* trees.¹⁵ The Ahmadnagar Khatris' family guardians at a thread-girding and a marriage are white-washed earthen pots.¹⁶ The Châmbhârs of Ahmadnagar worship an axe as their *dévak*, or guardian, and the Pâhâdis, a small class of Nagar market gardeners, worship a pair of scales, or *tarâju*, as their *dévak*.¹⁷

Several of the early tribes of Bengal shew traces of the worship of clan guardians, or badges. The Hôs and Mundâs are divided into clans or *hilis*. A man is not allowed to marry a girl of his own clan. The Mundaris adopt the name of an animal as the clan badge, and its flesh may not be eaten. Among the animals chosen are the eel and tortoise. The badges of the Larkâs and Hôs are not generally animals.¹⁸ The Mânabhâm Kharriâs neither eat mutton, nor use wool. Dalton suggests they may be a sheep tribe, and the flesh of the badge, according to Kolarian rules be forbidden. Several of the Khond clans are named after animals — Muningâ or Fish Tribe, Janingâ or Crab Tribe, Pochangîâ or Owl Tribe, Syalongâ or Spotted Deer, and Orangô or Blue Bull.¹⁹ The Orâôs of Chutiâ Nâgpur and the Kasiâs of the North-East frontier are called after

³ From MS. notes.⁴ From MS. notes.⁵ From verbal information given by a peon.⁶ *Bombay Gazetteer*, Vol. XX. pp. 98, 143.⁷ *Op. cit.*, Vol. XX. p. 49.⁸ *Op. cit.* Vol. XXII. p. 191.⁹ *Op. cit.* Vol. XV. p. 203. See *ante*, note 6.¹⁰ From MS. notes.¹¹ *Bombay Gazetteer*, Vol. XVIII. p. 330.¹² *Op. cit.* Vol. XVIII. pp. 265, 403.¹³ *Op. cit.* Vol. XVII. p. 136.¹⁴ *Op. cit.* Vol. XVII. p. 104.¹⁵ *Op. cit.* Vol. XVII. p. 98.¹⁶ *Op. cit.* Vol. XVII. p. 111.¹⁷ *Op. cit.* Vol. XVII. pp. 167, 91.¹⁸ Dalton's *Descriptive Ethnology of Bengal*, p. 189.

¹⁹ *Descriptive Ethnology of Bengal*, p. 161. Macpherson's *Khonds*, p. 34. Other tribal names seem to have an animal origin. The Kods are perhaps the horse tribe, as Koda Pen is the horse god of the Central Province Gonds (Hislop's *Aboriginal Tribes of the Central Provinces*, p. 18). Lamani is a peacock in Naikadu Gondi (*op. cit.* p. 27). Konda is a bullock in some Gond dialects (*op. cit.* p. 7). Koi is a cock or crow in Kaikadi (*op. cit.* p. 9), and a crow in Muda (*op. cit.* p. 10). The Marâthi Selars do not eat goat's flesh, and seem to take their name from the Telugu *sel* for a goat. It seems probable that Selar has been Sanskritized into Silahara, the dynasty who ruled in the Kônkan from A. D. 850 to 1300. Similarly it may be suggested that the well-known dynasty of Chalukyas, whose chief capital was Kalyân near Haidarâbâd, are the Chalkîs, or goat-herds, of the Deccan, who appear as Chherkyas among the Gonds (*op. cit.* p. 6).

animals, and are forbidden to use the animal after whom they are called.²⁰ Thus the Tirkis, or Mice, may not eat mice; Ekharas, or Tortoises, may not eat the tortoise; Kirpôtâs may not eat the stomach of a pig; Lakrars may not eat tiger's flesh; Kujrars may not eat oil from the tree or sit in its shade; Gedhiars may not eat the kite; Khakhars may not eat the crow; Minjars may not eat the eel; Kerketars may not eat the bird of that name; and Barars may not eat from fig leaves.²¹ The Santhâls have twelve tribes, but only one is called after an animal.²²

The clan guardian seems to appear among the tribes of Central Asia, many of whom trace their descent from animals.²³ The Chinese have clan-names and keep the rule forbidding the people of the same clan-name marrying.²⁴ The Japanese of the old Shinto faith have a *kami*, or guardian saint, in each house.²⁵ In Australia the badge or clan-guardian, which is called *kobong*, is widespread. It is accompanied with the two rules — that succession is generally through the mother, and that people with the same crest may not marry.²⁶ They have also the rule forbidding the killing, or use, of the clan-guardian.²⁷ The Australian tribes are called after animals, as Murui the kangaroo, Tdhuru the brown-snake, Kuraki the opossum. When they go to war each carries his own animal stuffed as a standard.²⁸ The Australian guardians are both plants and animals. Many of the animals are birds, and one is a fish. They believe that their forefathers were turned from these animals into men.²⁹ The Philippine islanders had many ancestral guardians called *anitos*, whom they called in time of trouble.³⁰ The Fiji islanders have badges, and follow the rule that the badge may not be eaten. He who worships the eel-god must never eat eel. Some cannot eat men, because their badge is man.³¹ In Africa tribes have a badge or guardian, and keep the rule against marriage between people with the same crest.³² The Banyai of Equatorial Africa pray to the dead. The Veddahs think the spirits of ancestors guard them, and the Dakotahs and the New Caledonians call on ancestors to help.³³

Many North American tribes have a **clan-guardian**, generally an animal, bear, wolf, or deer. **The guardian is held to be the clan-ancestor**, and marriage between families of the same guardian is forbidden. In many cases the child takes its mother's guardian.³⁴ It was an American rule that the guardian was not to be killed.³⁵ Besides the clan-guardian some of the American tribes had a **personal guardian**. Each youth sees his guardian in a dream. It may be an animal or part of one, the skin or the claws, a feather or a shell; a plant, a stone, a knife, a pipe. This becomes his protector, and is buried with him.³⁶ In other tribes the naked child was laid on a bed of ashes, and the marks which were found next morning became his guardian.³⁷ The Canadians have also guardians or medicines. The red-maise is the oldest: the red deer the strongest.³⁸ The Eskimos have also guardians, but their rules are less strict. If they are unlucky they start a **new guardian**, and under certain circumstances they may shoot their guardian.³⁹ The idols of the South American Indians are guardian spirits of places.⁴⁰ They will not kill the animal, from which they believe they are sprung.⁴¹ Among the Amazulus the ancestral spirits of one tribe go to fight the ancestral spirits of the other.⁴² The Amazulu ancestors are angry when their rites are neglected.⁴³ In the Roman camp the eagles and other standards held a first

²⁰ Daiton's *Descriptive Ethnology of Bengal*, p. 57.

²³ *Fort. Rev.* Vol. VI. New Series, p. 418.

²⁵ Silver's *Japan*, p. 39.

²⁷ *Fort. Rev.* Vol. VI. p. 414.

²⁹ *Fort. Rev.* Vol. VI. p. 410.

³¹ *Fort. Rev.* Vol. VI. p. 421; Tylor's *Primitive Culture*, Vol. II. p. 232.

³³ Spencer's *Princ. of Sociology*, Vol. I. p. 295.

³⁵ Bancroft, Vol. III. p. 35. Among the animal guardians were (*Fort. Rev.* Vol. VI. New Series, p. 413) wolf, bear, beaver, turtle, deer, snipe, heron, hawk, crane, duck, turkey, musk-rat, pike, cat fish, sturgeon, carp, buffalo, elk, reindeer, eagle, hare, rabbit and snake. Many others were plants (*op. cit.* p. 411); sand, water and rock were also guardians (*op. cit.* p. 413); and so were the sun and the moon (*op. cit.* pp. 419, 420).

³⁶ Tylor's *Primitive Culture*, Vol. II. p. 155.

³⁸ *Fort. Rev.* Vol. VI. New Series, p. 412.

⁴⁰ *Jour. Ethno. Soc.* Vol. II. p. 231.

⁴² *Op. cit.* Vol. I. p. 210.

²¹ *Op. cit.* p. 254.

²² *Op. cit.* p. 213.

²⁴ *Early History of Man*, p. 280.

²⁶ *Early History of Man*, p. 284.

²⁸ *Jour. Anthropol. Inst.* Vol. VII. p. 249.

³⁰ *Career in Churchill*, Vol. IV. p. 431.

³² *Early History of Man*, p. 282.

³⁴ *Early History of Man*, p. 284.

³⁷ Bancroft, Vol. III. p. 467.

³⁹ Bancroft, Vol. III. p. 128.

⁴¹ Spencer's *Princ. of Sociology*, Vol. I. p. 365.

⁴³ *Op. cit.* Vol. I. p. 211.

rank among tutelary deities.⁴⁴ Mr. McLellan traces clan-guardians among old tribes in South Europe.⁴⁵ He suggests that the animals in the sky, the serpent, scorpion, dragon, horse, bull, dog, swan, ram, goat and fish were originally clan-guardians. But the origin of animal worship seems to have preceded the choice of an animal as a clan-guardian. The Celtic clans of Scotland have their badges, some of which are plants, as the Campbells' bog-myrtle and the Macdonalds' heather. Some of the Scotch borderers had the moon as an armorial bearing, meaning that they were gentlemen of the night, or minions of the moon.⁴⁶ The clan-guardian would seem to be the origin of the ensign and the crest.⁴⁷

3. Spirits are Mortals.

It seems probable, from the examples given under the heading of Ancestor-worship, that all spirits were originally the spirits of men. It is also probable that all spirits were originally mortal.

According to the *Vēdas*, offerings should be given to ancestors for three generations,⁴⁸ and so in Western India the higher class Hindus worship their ancestors for three generations. But among the lower classes uneasy ghosts are rarely worshipped for more than a generation or two.

Ghosts are like men, and like men die and pass into powerlessness. The Kumbis of the Kōnkan believe that a ghost cannot trouble a man for more than twelve years. In the Deccan there is a belief that ghosts do not live for more than three or four generations.⁴⁹ The Midhis of the North-East frontier think spirits are mortal.⁵⁰ The Kuikūs of the Central Provinces worship the dead for a year after death.⁵¹ In Siberia the ordinary spirit lived in a pillar for three years; a sorcerer's spirit was immortal.⁵² Among the Persians both the *paris*, or kindly spirits, and the *dēōs*, or unfriendly spirits, were mortal.⁵³ The Burmans believe that the victims, who are buried alive at the foundation of a tower and become guardians, last only for a time.⁵⁴ Among the Chinese the common people sacrifice to the father and grand-father; the nobles to three generations; the petty kings to five; and the emperors to seven ancestors.⁵⁵ The Zulus worship no ancestors except the father.⁵⁶ The figures set up for the dead in Melanesia are either the lately dead or the great dead. People seldom pray to a soul they have not known in life. Most ghosts perish after a time.⁵⁷ The Greenlanders believe that spirits are mortal.⁵⁸ The Greeks and Romans held that the life of the tree-nymph was bound up in the life of the tree.⁵⁹ In Europe the Middle Ages (1000-1500 A. D.) Cabalists believed in mortal sylphs, gnomes and undines.⁶⁰ In Scotland the elfin people were believed to die.⁶¹

4. Spirits cause Disease.

In early times the great fear which people entertained of the spirits of the dead was due to the belief that all diseases are caused by spirits; and the belief that spirits are the cause of sickness and misfortune is still entertained by many early tribes in India, as well as in other countries. Thus the Kōlis of Thānā ascribe every sickness and death to the agency of the *bhūts*, or evil spirits, or to witchcraft.⁶² In the Kōnkan, which is locally considered the hot-bed of evil spirits, among the lower classes ninety per cent. of the sickness and diseases is ascribed to *bhūts*, or evil spirits. The Māhādēv Kōlis of Ahmadnagar believe that every malady or disease, which seizes man, woman, child or cattle, is caused either by an evil spirit or by

⁴⁴ Gibbon's *Decline and Fall*, Vol. I. p. 169.

⁴⁶ Scott's *Border Minstrels*, p. 28.

⁴⁸ Maurice's *Indian Antiquities*, Vol. II. p. 189.

⁵⁰ Dalton's *Descriptive Ethnology of Bengal*, p. 21.

⁵² *Early History of Man*, p. 109.

⁵⁴ Shway Yoe's *The Burman*, Vol. II. p. 209.

⁵⁶ Tylor's *Primitive Culture*, Vol. II. p. 116.

⁵⁸ Tylor's *Primitive Culture*, Vol. II. p. 22.

⁶⁰ *Eur. Rat.* Vol. I. p. 47.

⁴⁵ *Fort. Rev.* Vol. VI. p. 563.

⁴⁷ *Fort. Rev.* Vol. VI. pp. 418-569.

⁴⁹ From MS. notes.

⁵¹ Hislop's *Aboriginal Tribes of the Central Provinces*, App. VI.

⁵³ Scott's *Border Minstrels*, p. 442.

⁵⁵ Careri (1695) in Churchill, Vol. IV. p. 361.

⁵⁷ *Jour. Anthropol. Inst.* Vol. X. pp. 233, 285, 294.

⁵⁹ Smith's *Classical Dictionary*.

⁶¹ Scott's *Demonolatry and Witchcraft*, p. 128.

⁶² From MS. notes.

an angry god;⁶³ and the Bijâpur Vaddars have a yearly feast to their ancestors to prevent the dead bringing sickness into the house.⁶⁴ In the *Dâbistân*⁶⁵ it is stated that in Kalinga in East India (1649 A. D.) every village had a spirit called by some particular name, each supposed to be the author of some disease. One was called *anambaram*. In North Bhutân all diseases are believed to be special spirits, and the only treatment is by exorcising.⁶⁶ Among the Gâros when a man sickens, the priest asks what god has done it.⁶⁷ The Kûkîs and nearly all aboriginal tribes hold that disease is caused by evil spirits.⁶⁸ The Khonds think disease is sent either by a god, or by an angry ancestor.⁶⁹ The Bâstâr Kôis believe that death is generally caused by female spirits, probably at the instigation of an enemy.⁷⁰ The Katals, or Kurumbals, of Malabâr, a higher class slave tribe, believe that the spirits of men after death inflict diseases, and are appeased by the offerings of distilled liquor, which the votary drinks, after calling on the spirit to partake of it.⁷¹ The Mogayers, South Kânara fishermen, believe that evil spirits cause disease, and so in cases of sickness they call in Billavars, and even Musalmân exorcists.⁷²

The old Persians had, as the Pârsî sacred books still have, a spirit-explanation for almost all diseases. Fever was made by the devil.⁷³ Sickness, fever, cold, and shivering gather at the Tower of Silence.⁷⁴ The Pârsî has also a spirit of blindness,⁷⁵ of hunger and thirst,⁷⁶ of bad swelling,⁷⁷ and of irregular sickness.⁷⁸ The Prophet Muḥammad,⁷⁹ held that all diseases were the work of devils, except fever, which was a foretaste of hell-fire.⁸⁰

The Chinese believe that all diseases are caused by the spirits of the unfriendly dead.⁸¹ The inhabitants of Melanesia believe that all sickness and mischief to the living is the work of the ghosts of the dead, who are always seeking an opportunity to do evil. So, for fear of *tamates*, no one will go about at night, unless he carries a light, which ghosts are afraid of. If a child is sick, it is thought that it has wandered within reach of some ghost. When a man goes out of his mind, it is thought that a ghost has possessed him, and wonderful things are thought to be done by one in such a condition.⁸² The Australians believe that diseases are caused by evil spirits.⁸³ The Inthlangwains near Natal do not know how long the spirit of a dead person lives. They attribute every untoward occurrence to the influence of the spirit, and if sickness comes, slaughter a beast to please the spirit.⁸⁴ Among the Wazaramos of East Africa, whenever any one is ill he is supposed to be possessed by the evil one.⁸⁵ In East Africa all disease is believed to be caused by spirits or winds. The spirit doctor drives out the spirit by music and hard exorcism.⁸⁶ The Tanalas of Madagascar believe that death is caused by spirits, and so at the grave a man shouts: "This is what ye⁸⁷ get; you must not follow after his children. This is the one you have got."⁸⁸ The Indians of Arizona believe that death is caused by the devil.⁸⁹

The next step was that only certain diseases came to be attributed to spirits. Thus the Mângellâs of Thâná believe that most diseases and misfortunes in life are due to *bhûts*, evil spirits, witchcraft, or to the influence of the nine planets.⁹⁰ The palm-tappers of South Kânara, called Billavars, believe that most women are liable to spirit-possession.⁹¹ The Wasnaluli

⁶³ *Bombay Gazetteer*, Vol. XVII. p. 200.

⁶⁴ Vol. II. p. 160.

⁶⁷ *Op. cit.* p. 60.

⁶⁹ Macpherson's *Khonds*, p. 76.

⁷¹ 1800 A. D., Buchanan's *Mysore*, Vol. II. p. 498.

⁷³ Bleek's *Avesta*, Vol. I. p. 12.

⁷⁵ *Op. cit.* p. 56; *Yasna*, Vol. X.

⁷⁷ *Op. cit.* p. 69.

⁷⁹ A. P. 612.

⁸¹ *Jour. Ethno. Soc.* Vol. II. p. 21.

⁸³ Wallace's *Australasia*, p. 100.

⁸⁵ Thomson's *Central Africa*, p. 104.

⁸⁷ *I. e.*, spirits of the dead ancestors.

⁸⁹ *First Report of the Bureau of Ethnology*, Washington.

⁹⁰ From MS. notes.

⁶⁴ *Op. cit.* Vol. XXIII. p. 212.

⁶⁶ Dalton's *Descriptive Ethnology of Bengal*, p. 97.

⁶⁸ *Op. cit.* p. 43.

⁷⁰ *Jour. R. A. Soc.* Vol. XIII. p. 416.

⁷² *Op. cit.* Vol. III. p. 63.

⁷⁴ *Op. cit.* p. 63.

⁷⁶ Bleek's *Avesta*, Vol. I. pp. 63-65.

⁷⁸ *Op. cit.* p. 12.

⁸⁰ *Fort. Rev.* Vol. VI. p. 426.

⁸² Codrington in *Jour. Anthropol. Inst.* Vol. X. p. 284.

⁸⁴ Gardiner's *Zulu Country*, p. 314.

⁸⁶ Burton's *Central Africa*, Vol. II. p. 353.

⁸⁸ Sibree's *Madagascar*, p. 237.

⁹¹ Buchanan's *Mysore*, Vol. III. p. 53.

of East Africa believe that many diseases are caused by evil spirits, or *pepo*, who get into the body, and must be driven out.⁹²

As men advanced in knowledge and power, the assumption that all diseases or most diseases, are caused by spirits was narrowed into the belief that some diseases, or certain diseases, are caused by spirits. The diseases thus attributed to spirits were sudden sicknesses, seizures, fainting, mania, rheumatism, small-pox, barrenness, cholera, and other epidemics. In the Kônkan the lower and middle classes, and to some extent even the higher classes, believe all these diseases to be due to the influence of spirits.

The following examples shew, too, how widely the belief that spirits cause disease is, or has been, entertained. In North Kânara, thirty miles up the Kârwar river, a place named Kadêri, when Dr. Buchanan visited it (1792), had for many years been troubled by a curious sickness. The people, who were Brâhmans, thought the epidemic was the work of an enraged *bhût* or spirit.⁹³ The Komarpaiks, a class of North Kânara husbandmen, believe that the spirits of children, whose mothers die in pregnancy, become *bhûts* or devils, and enter into people and cause sickness. The sufferers attempt to be relieved by prayer and sacrifice, and some villages are supposed to know charms which drive the spirits away.⁹⁴ In the Deccan, when a Chitpâvan woman suffers greatly in child-birth, a priest is called who reads the passages from the *Veds* and *Purâns* which drive away evil spirits.⁹⁵ In Bengal, whenever a woman is seized with a sudden sickness she is supposed to be witch-ridden.⁹⁶ The Brinjâris of Mysore in 1792 claimed the right to put witches to death, because all sickness among children was due to witchcraft.⁹⁷ The Coorgs believe that diseases of men and cattle rarely come in the natural order of things, but are due either to magic or to an enemy.⁹⁸ In Mysore, an acute conical mound of mud, on a round base, ornamented with wild flowers is set up to keep off cattle-disease. It is called Kâtama Râya.⁹⁹ In Mysore men are possessed and bewitched by spirits, who lodge in trees and burial-grounds.¹⁰⁰ Among the Kols of the Central Provinces when any one falls ill, the ancestors are propitiated.¹ The early Brâhmans in India were always troubled by spirits and demons.² In Mysore and North Tulu, if the worship of Bhûtâ is neglected, he is supposed to cause sickness and suffering. If a sacrifice is made to Bhûtâ he takes the spirit or life of the sacrifice, and gives no more trouble.³ Children get epileptic fits from Siva.⁴ Sneezing is due to spirit-possession. The Pârsts say a prayer when they sneeze.⁵

The Circassians believe that diseases are caused by spirits.⁶ In Egypt, Mr. Douglas has seen barren women pass under the belly of an elephant, to drive out the haunting spirit of barrenness.⁷ The Jews held that madness was the work of a spirit, and at the time of Christ spirits were believed to cause madness, fits, and other forms of disease.⁸

The Burmans believe that witches, called *sôns*, kill people and give epileptic fits,⁹ and that some diseases are caused by bones and other things being forced into the body by witches.¹⁰ Epidemics are specially believed to be due to spirits. In Burma, when cholera appears in a village, the people climb on to the roofs of the houses and beat them with bamboos and billets of wood.¹¹ Sometimes, when a person is sick, a small coffin and a tiny corpse are buried, and the

⁹² News' *East Africa*, p. 68.

⁹³ Buchanan's *Mysore*, Vol. III. p. 188. [See also in this *Journal*, "Devil Worship of the Tuluvas," *passim*.—Ed.]

⁹⁴ *Op. cit.* p. 185.

⁹⁵ Ward's *View of the Hindus*, Vol. III. p. 210.

⁹⁶ Rice's *Mysore*, Vol. III. p. 211.

¹ Tylor's *Primitive Culture*, Vol. II. p. 33.

² Buchanan's *Mysore*, Vol. III. p. 107.

³ *Dâbistân*, Vol. I. p. 813.

⁴ From MS. notes. Compare:—In Gujarât, when an ascetic of the Dundîâ sect dies, women who seek the blessing of a male child strive to secure it by creeping beneath his litter (Forbes' *Râs Mâla*, Vol. II. p. 332).

⁵ From MS. notes.

⁶ Fytche's *Burma*, Vol. II. p. 80.

⁹⁶ *Bombay Gazetteer*, Vol. XVIII. p. 112.

⁹⁷ Wilk's *South of India*, Vol. III. p. 211.

⁹⁸ *Op. cit.* Vol. I. p. 366.

¹⁰⁰ *Op. cit.*, *loc. cit.*

² Maurice's *Indian Antiquities*, Vol. IV. p. 632.

⁴ Ward's *View of the Hindus*, Vol. I. p. 234.

⁶ Balfour's *Encyc.* Vol. V. p. 531.

⁹ Shway Yoe's *The Burman*, Vol. II. p. 126.

¹¹ *Op. cit.* Vol. II. p. 104.

disease disappears.¹² The Burmans use the following articles to cure sores or spirit-diseases:— the hand of a lizard, sulphur, the bulb of a white lily, roast chillies, and cock's dung.¹³ A Burman, also when suffering from headache, hangs up pictures of peacocks and hares under the eaves; headache is considered a sun-(or a moon-)stroke, and the peacock belongs to the sun and the hare to the moon.¹⁴ Spirits are considered one of the chief causes of disease in Burma,¹⁵ and the Buddhist novice is asked if he is free from madness or other ills caused by giants, witches, or the evil spirits of forests and hills.¹⁶ In China epidemics are supposed to be devil-caused.¹⁷ The Chinese believe that drought is caused by evil spirits,¹⁸ and also any sickness that does not give way to medicine.¹⁹ The belief that spirits cause disease, is widespread in China.²⁰ Ancestors are supposed to cause sickness if their tombs are neglected; they are appeased by the present of paper money and paper clothes.²¹ When a Chinaman has had an ill-omened dream he fills his mouth with water, slashes the air with a sword, and holding a red or yellow scroll in his hand says: "O scroll, avert all evil influences."²² In China, spirits are supposed to raise storms, especially the summer squalls known as "devils" winds,²³ and the sty is exorcised by a priest in order that the pigs may not become diseased.²⁴ The spirits of cows are much feared in China, and must be driven away by exorcists or priests; otherwise the whole herd may die.²⁵ In China, when many people are drowned the belief is that the spirits of the poor have caused the accident. They have had no proper funeral and so are angry.²⁶

The West Australians believe that sickness is caused by evil spirits; doctors go round the sick man, and shout to keep the devil away. They do not believe in natural death,²⁷ but believe that fatal sickness is caused by their medicine-men, called Boglias, who can kill even at a distance from the power of some stones in their stomachs.²⁸ In Australasia, illness and death, especially of the young, is attributed either to sorcery or to evil spirits.²⁹ The Motus of New Guinea connect a sudden attack of illness with an evil spirit, called Vata. He is supposed to live in the bush; they neither worship nor propitiate him in any way. When a person is taken ill they say Vata has killed him; the patient's life is despaired of, and little or nothing is done to him. In rare cases some leaves and roots are used as an antidote in charming diseases.³⁰ Spirits cause epidemics, and so the Motus after an epidemic drive away the disease-spirit by beating sticks, shouting, making a noise generally, and throwing burning sticks into the air.³¹ The Samoans hold that all disease marks the displeasure of some god. In cases of sickness the village priest is consulted, gifts are made, and mouthfuls of water are sprinkled over the sick bed.³²

The Tanalaks of Madagascar believe that sudden death is caused by witchcraft; and other tribes, especially the Sihanakas, think all death to be due to witchcraft. When the dead is in the tomb the Sihanakas say: "Whoever it is that has bewitched you, break him upon the rock that the children may see it."³³ The people of Madagascar believe that any one who is sick is possessed by an evil spirit.³⁴ In East Africa a madman is said to have fiends.³⁵ Barrenness is a spirit disease, and so in South Central Africa a baton of wood covered with grass is rubbed on a woman to cure her of barrenness.³⁶ The people of South Central Africa think that sickness is due either to spirits or to sorcery.³⁷ The inhabitants of the country to

¹² Shway Yoe's *The Burman*, Vol. II. p. 138.

¹⁴ *Op. cit.* Vol. II. p. 137.

¹⁶ Shway Yoe's *The Burman*, Vol. I. p. 133.

¹⁸ *Op. cit.* Vol. I. p. 143.

²⁰ Gray's *China*, Vol. II. p. 17.

²³ *Op. cit.* p. 286.

²⁶ *Op. cit.* p. 35.

²⁸ *Op. cit.* Vol. VII. p. 289.

³⁰ *Op. cit.* p. 483.

³² Pritchard's *Polynesian Remains*, p. 147.

³⁴ *Op. cit.* p. 295.

³⁶ Pinto's *How I crossed Africa*, Vol. I. p. 337.

¹³ *Op. cit.* Vol. II. p. 140.

¹⁵ Fytche's *Burma*, Vol. II. p. 79.

¹⁷ Gray's *China*, Vol. II. p. 31.

¹⁹ Cubbold's *China*, p. 69.

²¹ *Op. cit.* p. 23.

²² *Op. cit.* p. 13.

²⁴ *Op. cit.* p. 169.

²⁵ *Op. cit.* p. 153.

²⁷ *Jour. Anthropol. Inst.* Vol. V. p. 319.

²⁹ Wallace's *Australasia*, p. 103.

³¹ *Op. cit.*, *loc. cit.*

³³ Sibree's *Madagascar*, p. 291.

³⁵ Tylor's *Primitive Culture*, Vol. II. p. 130.

³⁷ *Op. cit.* Vol. I. p. 130.

the north of the Zambesi, have a great fear of spirits. They think that spirits cause sickness and wish to take away the living. When one man has killed another, a sacrifice is made to lay the ghost.³⁸ The South-West Africans believe that if the spirits of the departed are appeased, there is no other cause of death except witchcraft.³⁹ Sneezing is supposed to be spirit-caused. Gardiner notes that when Dingaru, a Zulu chief, sneezed, his people said:—"May he grow greater."⁴⁰ The Nubras divide diseases into two classes, wind or spirit diseases and blood diseases.⁴¹ The Moors of Morocco, when they stumble or fall, stain their clothes, cut their fingers, break a pot, or hear an ass bray, say:—"God damn the devil."⁴² The old belief that spirits cause diseases seems to have been modified by the Moors of North Africa, who now consider every sickness a judgment.⁴³

The American Indians almost universally believe that death is caused by witchcraft.⁴⁴ The Zaparo Indians of South America think illness and death due to sorcery.⁴⁵ In the West Indies, Columbus (1495) found a sorcerer, who pulled diseases off the patient as one pulls off a pair of trousers;⁴⁶ and the Californian Indians spend all their time in shaking off evil spirits.⁴⁷

Homer's⁴⁸ Greeks thought that disease was caused by a demon,⁴⁹ and this belief was upheld by Pythagoras.⁵⁰ Madness they thought was due to a spirit.⁵¹ The Romans called madmen *lymphati*, ghost-haunted, and a Temple of Fever stood on the Palatine Hill.⁵² The Roman matrons were cured of barrenness by being beaten with thongs by the priest of the Lupercalia. The Lupercalia continued to be held in Rome till the middle of the fifth century.⁵³ The Scandinavians believed that Runic letters eased women in labour, kept off poison, dispelled evil thoughts, and cured child-diseases and melancholy.⁵⁴ In Russia, the ague is called the Female Neighbour or the Female Friend. Ague is a spirit which will worry her patient till she goes, and before she goes she appears in terrible dreams.⁵⁵ Toothache is cured in Russia by rubbing on the gum the ends of candles, which have been burnt in church.⁵⁶ Barrenness is supposed to be a spirit-disease, and so in France, even to-day, women are said to sit on dolmens to cure sterility.⁵⁷ Formerly in England it was held that pestilences and other diseases and sicknesses were due to wicked spirits. In the *Epistoles and Gospelles*, London, imprinted by Richard Bankes, a sermon on "Rogation Dayes" runs:—"In these Rogation Days, it is to be asked of God and prayed for, that God of His goodness will defend and save the corn in the field and that He will vouchsafe to purge the air; for this cause be certain Gospels read in the wide fields among the corn and grass, that by the virtue and operation of God's word the power of the wicked spirits, which keep in the air and infect the same (whence come pestilence and other kinds of diseases and sicknesses), may be laid down and the air made pure and clean to the intent the corn may remain unharmed and not infected of the said hurtful spirits."⁵⁸ In England a stoppage in the throat was supposed to be due to witchcraft, or spirits, and the following remedy was resorted to as a cure:—"Hold the diseased by the throat, and say—'Blaze, the martyr and servant of Jesus Christ, commands thee to pass up or down.'"⁵⁹ In England convulsions were an attack of dwarves.⁶⁰ Pestilences came in human form.⁶¹ Barrenness was a spirit-disease, which was believed to affect trees, as well as men and women. So, till 1790, the Devonshire farmers used to go round their apple

³⁸ Livingstone's *Travels in South Africa*, p. 434.

⁴¹ Schweinfurth's *Heart of Africa*, Vol. II, p. 325.

⁴³ *Op. cit.* p. 76.

⁴⁵ *Jour. Anthropol. Inst.* Vol. VII, p. 506.

⁴⁷ Bancroft, Vol. III, p. 497.

⁴⁹ Tylor's *Primitive Culture*, Vol. II, p. 137.

⁵¹ Tylor's *Primitive Culture*, Vol. II, p. 138.

⁵³ Gibbon's *Decline and Fall*, Vol. IV, p. 78.

⁵⁵ Mrs. Romanoff's *Rites and Customs of the Græco-Russian Church*, p. 226.

⁵⁶ *Op. cit.* p. 90.

⁵⁸ Brand's *Popular Antiquities*, Vol. I, pp. 201, 202.

⁶⁰ Tylor's *Primitive Culture*, Vol. II, p. 140.

³⁹ *Op. cit.* p. 440.

⁴⁰ Gardiner's *Zulu Country*, p. 52.

⁴² Rohlf's *Morocco*, p. 60.

⁴⁴ *First Report of the Bureau of Ethnology*, Washington, p. 158.

⁴⁶ Tylor's *Primitive Culture*, Vol. II, p. 129.

⁴⁸ B. C. 1000.

⁵⁰ B. C. 540.

⁵² Pliny's *Natural History*, Vol. I, p. 3.

⁵⁴ Mallet's *Northern Antiquities*, p. 118.

⁵⁶ *Op. cit.* p. 226.

⁵⁷ Walhouse in *Jour. Anthropol. Inst.* Vol. VII, p. 34.

⁵⁹ *Op. cit.* Vol. I, p. 52.

⁶¹ *Op. cit.* Vol. I, pp. 295, 296.

trees on Twelfth Day in order that they might bear well.⁶² In Herefordshire, under the name of Wassailing, the following rites were observed:—At the approach of evening, on the vigil of the Twelfth Day, the farmers, with their friends and servants, used to meet together, and at about six o'clock walk to a field of wheat. In the highest part of the ground twelve small fires and one large fire were lighted. The attendants, headed by the master of the family, pledged the company in old cider, which circulated freely. A circle was formed round the large fire, and a general shouting and hallooing was raised. Sometimes fifty or sixty of these fires might be seen at once.⁶³ In England, the "falling sickness," like barrenness, was considered to be a spirit-disease. Lupton in his *Book of Notable Things* (1660), p. 40, says:—"Three nails, made in the vigil of the Midsummer Eve and driven in so deep that they cannot be seen, in the place where the party doth fall that hath the falling sickness, doth drive away the disease quite."⁶⁴ Sir T. Browne (1660) thought fits to be natural, but heightened by the power of the devil and of witchcraft.⁶⁵ Spirits cause certain diseases, and so Prospero⁶⁶ tells Ariel to charge his goblins, to grind Caliban's joints with dry convulsions, to shorten his sinews with aged cramps, and make him more pinch-spotted than a cat-a-mountain. In Yorkshire, St. Vitus' dance was believed to be caused by an evil eye or a witch.⁶⁷ The belief in the spirit-theory of disease is still common in rural England. Fits, the falling sickness, ague, cramp and warts are all believed to be caused by a spirit going into the patient's body. These diseases are cured,—that is, the spirit who causes the disease is scared,—by a charm. In the charm, the disease is addressed as a spirit or being:—thus, in ague the charm runs:—"Ague, farewell till we meet in hell;" and cramp is addressed:—"Cramp, be thou faultless, as our Lady was sinless when she bore Jesus."⁶⁸ In Lancashire, the people think casting out the ague is the same as casting out the devil, for it is the devil in the sick man that makes him shiver and shake.⁶⁹ Warts are cured by rubbing them with a green elder stick and burying the stick.⁷⁰ In certain parts of England, fits and hiccough are still believed to be possessions, and are cured by charms.⁷¹ Severe bleeding at the nose is in England thought to be caused by a spirit sucking the blood. In a case recorded in Northumberland a woman's nose bled so dangerously that the husband went to call a wizard. On his way the wizard crossed a stream between him and the woman's house, muttered a spell, and said that the bleeding had stopped. The husband went home, and finding that the bleeding had not stopped, returned to the wizard, who remembered that there was a second stream. He crossed this stream, repeated the charm, and the bleeding was stayed.⁷² Big neck, or goitre, was cured in England by the touch of a dead hand, especially of that of a suicide,⁷³ and shoes used to be set cross-wise near a bed to keep off cramp.⁷⁴ In Scotland epilepsy is still supposed to be fiend-possession. One cure was to put the epileptic in bed with his dead mother, apparently in the belief that the evil-spirit that caused the disease would leave the sufferer and go into the dead.⁷⁵ In parts of England (1870) erysipelas is thought to be a spirit called Ceronsepel. The charm for erysipelas runs:—"Ceronsepel coming in at the town end. By the name of the Lord I medisen thee."⁷⁶ The people of Moray in Scotland pare the finger and toe nails of a hectic person, tie them in a rag, and wave the rag thrice round his head sunways, *deas soil*, and bury the rag. So, according to Pliny, did the Druids.⁷⁷

1. *Effect of the belief that Spirits cause disease.*

One result of the universal belief that disease is caused by unfriendly spirits is the anxiety to find out articles⁷⁸ that scare spirits. The early Hindus found that the juice of

⁶² Brand's *Popular Antiquities*, Vol. I. p. 29.

⁶⁵ Scott's *Demonology and Witchcraft*, p. 264.

⁶⁷ Henderson's *Folk-Lore*, p. 152.

⁷⁰ *Op. cit.* p. 165.

⁷⁶ *Op. cit.* p. 153.

⁷⁶ Henderson's *Folk-Lore*, p. 150.

⁷⁸ The names of the principal articles, which were believed to scare spirits, are given under the heading "Articles which scare Spirits."

⁶³ *Op. cit.* Vol. I. p. 30.

⁶⁶ *Tempest*, IV. ; 1.

⁶⁸ Dyer's *Folk-Lore*, pp. 158-164.

⁷² Henderson's *Folk-Lore*, p. 153.

⁷⁵ Mitchell's *Highland Superstitions*, p. 24.

⁷⁷ Dyer's *Folk-Lore*, p. 150.

⁶⁴ *Op. cit.* Vol. I. p. 336.

⁶⁹ *Op. cit.* p. 153.

the holy basil, or tulsi, restored consciousness, removed pain in the ear, cured scratches, and ringworm, and destroyed *krîmî*, or intestinal worms. They also perceived that the smell of the basil flower was sweet, and that the basil leaf, when eaten, was agreeable to the taste. They, therefore, held that the sweet basil scared spirits, and so was a Guardian. So they made garlands and necklaces of sweet basil leaves and stems; and the necklace was called *tulsî-patî*, a name still borne by a gold ornament worn by Hindu women. In the same way it was found that the *darbha*, or *durva*, grass was healing or spirit-scaring, and so *pavitris*, or purifying rings of this grass, were worn on the fingers. In the Bombay Kônkan, where rice is the staple food, it was considered to contain some divine principle. Four deities were supposed to live in rice: — *Brahmâ* the creator, *Ravi* the sun, *Sôma* the moon, and the *Marudganas* the wind-gods. As rice was the abode of gods, it was thought to be a protection against unfriendly spirits. They, therefore, worshipped rice, and, to scare spirits, put into their ears fresh ears of the rice called *bugdî*, a practice which is preserved in the Hindu female ear-ornament *bugdî* or *mugdî*.⁷⁹

In early times, especially in India, the cow was considered the most useful of animals. Its milk gave strength and vigour, its urine and dung were medicinal, and its head gave a yellow substance, called *gôrôchan*, which was found a valuable cure for child-diseases. Everything that appertained to the cow was taken to be sacred and spirit-scaring. So the word *pâtala* in Sanskrit means "pale-red" or "cow-coloured," and hence the *pâtalî*, or cow-coloured ornament worn by Hindu females. Again it was believed that the sacred thread of Brâhmins kept off spirits, partly because it has several knots called *Brahmâ granthîs*: knots, or knotted things, being a spell against evil spirits. Hence the *gânthalé*, or knotted necklace, and the *gântha*,⁸⁰ or knotted earring, worn by the low class Hindus.

Palm-leaves, beads, and certain teeth and bones were supposed to possess the power of dispelling spirits, and so the wearing of ornaments made of palm-leaves, beads and ivory came into fashion. Thus, the Hindu *tanmanî* and *kâlîgâthî* ornaments, which are now made of gold or pearls, were formerly made of black beads, the word *kâlîgâthî* meaning black beads or black knots, and *tanmanî* meaning beads of life. Similarly the chief neck ornament of married Hindu females, called *galâsrî* or neck-luck, must, as a rule, be of black beads. *Pâtalîs* made of ivory are still worn by Hindu women, and are considered to be more auspicious than either gold or pearl ornaments.

With the working of metals came the discovery of the healing value of minerals. The Hindus considered *lôhabhasma*, the ashes of iron, *tâmrabhasma*, the ashes of copper, and *raupyabhasma*, the ashes of silver, to be the elixir of life. Again, as branding the patient with an iron or copper rod was found an effective cure for certain diseases, which were supposed to be spirit-caused, the belief spread that metal was a great spirit-scarrer. So they exchanged their ornaments of grass, tree-leaves, bones and beads for ornaments of iron, copper, silver and gold.

2. Ornaments scare Spirits.

The meanings of many of the ornaments worn by Hindu women support this view of the general history of personal ornament.

Among Head-ornaments are: — *Kétaka*, the Sanskrit *kétaki*,⁸¹ the flower of the *Pandanus odoratissimus*, a golden hair ornament worn by Hindu women. *Kamal*, the Sanskrit *kamala*, a lotus, a hair ornament resembling a lotus. *Kuluka*, the Sanskrit *kalittha*, Marâthî *kulîta*, a bunch of the *Glycine tomentosa* leaves, is worn on the hair: the word also means a golden hair ornament, which is otherwise called *mûda*, the joy-giver. *Chândanî*, the Sanskrit *chandra*, moon,

⁷⁹ Molesworth's *Marâthî Dictionary*. The *bugdî* resembles an ear of rice.

⁸⁰ Sk. *granthî*, a knot.

⁸¹ *Pandanus odoratissimus*.

a full-moon shaped gold ornament worn on the hair. *Chandrakôr*, the Saṅskṛit *chandra*, moon, and *kôra*, a part or portion : a half quarter-moon head ornament. *Châmpyâchibâr*, the Saṅskṛit *champaka*, the *châmpâ* tree,⁸² and *bâr* a row : a golden hair-ornament resembling a row of *châmpâ* flowers. *Gulâbâchéphul*, the Marâṭhî *gulâb*, rose, and *phul*, a flower : a golden head ornament like a rose flower. *Gôndâ*, the Marâṭhî *gôndâ*, the *Globe amaranth* : a golden and silken head-ornament like a bunch of *Globe amaranth* flowers. *Nâg*, the Saṅskṛit *nâga*, a serpent, a gold snake-shaped ornament.

Among Nose-ornaments are: — *Nath*, apparently the Marâṭhî *nâth*, the juice of a plant administered through the nose, a common nose-ornament. *Vâlî*, the Marâṭhî *vâlî*, *Bassella rubra*, a pearl nose-ring.

Among Ear-ornaments are: — *Bugdî*, the Marâṭhî *bugdî*, a kind of rice, a gold ornament like a rice ear. *Bâlî*, the Saṅskṛit *baḷi*, Marâṭhî *baḷ*, strength, a gold and pearl ornament supposed to protect or strengthen. *Gânthâ*, the Saṅskṛit *granthi*, Marâṭhî *gântha*, a knot : any knotted ear-ornament worn by low class Hindus. *Lavaṅgé*, the Marâṭhî *lavāṅg*, clove, a golden ear-ornament resembling a clove. *Kudén*, the Marâṭhî *kudén*, a root shoot of turmeric, rice, ginger, or garlic, an ear-ornament worn by females.

Among Neck-ornaments are: — *Javâchimâl*, the Marâṭhî *java*, barley, and *mâl*, a garland : a garland of gold beads like barley grains. *Châmpêkalichîmâl*, the Marâṭhî *châmpâ*, *kaḷî*, a bud, and *mâl*, a garland : a golden garland resembling *châmpâ* flowers. *Hâr râmnâmâchô*, the Marâṭhî *hâr*, a garland, and *râmanâma*, the name of the god Râma : golden garland, on which the name of the god Râma is written. *Tulsîpattî*, the Marâṭhî *tulsî*, sweet basil, and *pattî*, a necklace : a necklace of *tulsî* leaves or stalks, a golden necklace. *Chinchpattî*, the Marâṭhî *chinch*, tamarind, and *pattî*, a necklace : a gold necklace. *Vajratîka*, the Saṅskṛit *vajra*, thunderbolt, and Marâṭhî *tîka*, a bit : an ornament worn round the neck, as powerful a guardian as a bit of Indra's thunderbolt.

Among Hand-ornaments are: — *Bâṅgdî*, probably the Marâṭhî *bâṅgdâ*, a kind of fish : said to have been adopted by the Hindus from the Muhammadans : — orthodox Hindu ladies prefer the *pâtâlî* or cow-colour, which was supposed to avert evil. *Vâlâ*, the Marâṭhî for the sweet-rooted grass, *Andropogon muricatum*, a round golden hand ornament. *Pâtâlî*, the Saṅskṛit pale red or cow-coloured, a cow-coloured ornament of gold or ivory.

Among Foot-ornaments are: — *Vâlâ*, the Marâṭhî name for the *Andropogon muricatum*, a foot-ornament of silver. *Phulén*, the Marâṭhî word *phul*, a flower : silver foot-ornaments, *Mâsôlyâ*, the Saṅskṛit *matsya*, Marâṭhî *mâsâ*, a fish : a silver fish-shaped toe-ornament.

(To be continued.)

NOTES AND QUERIES.

A TELUGU SUPERSTITION.

The Telugus, as a rule, wear *dhôttis*, but occasionally also *pâejâmas*, extending from the waist to the knee, and fastened round the waist by a cord, called *nada*, run through a turned in border or selvedge by means of a small stick, which

they say should be split in two before it is thrown away when done with, or the wearer of the *pâejâmas* will become lean. Repeated failure of the superstition has had as yet no effect on its prevalence.

M. N. VENKETSWAMY.

⁸² *Michelia champaca*.

FOLKLORE IN SOUTHERN INDIA.

BY PANDIT NATESA SASTRI, B. A., M.F.L.S.

No. 38. — *The Talisman of Chastity.**(Continued from p. 344.)*

MEANWHILE the fair name of Ambikâ had been spoiled by the minister of Vijayânagara. But she had no idea of how great the mischief was that had been done. All she had wanted were funds for the Saiva temple, which her lord had ordered her to acquire for herself. The funds had been acquired in the manner directed. So when the merchant, after giving away all that he had to Dêvi, left Madura for the north, and when all this property was safely and secretly collected and kept in the choultry, Ambikâ said to Dêvi :—

“ My dear friend, I mean to entrust the building of the Saiva temple to you, for I must leave this place soon, if I am to execute the last hard condition of my lord. Meanwhile, you must daily go to the palace to receive the dole for our maintenance. Everything must go on, as if I remained here. Not a word, not a syllable, must escape from your lips about my absence. The building of the Saiva temple, opposite to our choultry, must commence from to-morrow, and slowly must the work go on. You must keep a regular account of all the money that you spend upon it, and it must be built strictly from the funds that we have acquired from the merchant.”

Dêvi listened eagerly to what all Ambikâ said, and put her a thousand questions, and promised to do all that a maid-servant could do in helping Ambikâ.

Now, as her lord left her for Banâras, the princess had determined to follow him there in disguise, for successfully accomplishing the last and the most severe of his conditions — that she should, through him and without his knowledge, — give birth to a son. But she now saw that unless she had strong help the successful execution of her project would be an extremely difficult, nay, an impossible, task. So she wrote to her father secretly about her hard life, and why she had to go to Banâras, and saying that for this journey she wanted a good retinue composed of men and women quite foreign to India, a very confidential man for superintending her affairs at Madura, and ample funds for her journey and stay at Banâras. Her father had the greatest regard for his daughter, and so he at once sent men and money, and, as desired by his daughter, made the whole retinue wait at a day's journey from Madura. The men and women that composed this retinue were all persons from the Simhaladvîpa, and the king made two of his confidential ministers assume the guise of common men of that island, and ordered them to obey the princess's orders.

One of these men was to superintend the work that Dêvi was to undertake for the Saiva temple; and great was Ambikâ's delight when she saw him near her, disguised as a beggar. She came to know through him that a retinue of a hundred men and a hundred women, with another person, disguised like himself, was waiting for her at a day's journey from Madura. Her joy knew no bounds when she heard of this. She called Dêvi to her side, recommended her to the confidential friend in disguise, and made arrangements that the Saiva temple should be built by him with funds supplied by Dêvi. She then took a box from the hands of the disguised friend, which contained something for her from her father, and went in to her own room. After a *ghaṭika* she returned, and the persons found a strange prince standing before them, and no longer the princess Ambikâ, for the box that the princess received from her father contained a complete set of a male dress. The confidential friend accompanied the disguised Ambikâ to the spot where the retinue was waiting, and returned to Madura to attend to his duty. Thus did Ambikâ, disguised as a prince, begin her long, troublesome and rapid pilgrimage to Banâras. She reached the sacred city a day after her lord's arrival there, and took up her abode opposite to his house, calling herself, in her disguise, the prince of Simhaladvîpa.

The several festivities, the music and the nautch parties were purposely held in the house of the Simhaladvîpa prince to attract the attention of the Pânḍiyan prince. But the latter never for a moment had any reason to suspect that these things were wholly done for his sake,

and he was for several days eagerly waiting for an opportunity to get himself introduced to one whom he considered to be the happiest prince in the world. In about a couple of months after his arrival in Banâras, he was allowed to become the friend of the prince of Simhaladvîpa, and little by little the friendship between the two princes grew thicker and thicker, till on a certain day the Simhaladvîpa prince thus questioned his friend :—

“O Pândiya, notwithstanding the several festivities, nautches and music that I get up day after day on your account, I now and then find that you are absent-minded. There must be some cause for all this. Though we have become bosom friends now, you have not been free with me. Tell me now, please, what lurks in your mind, and let me try my best to console you.”

The prince then related all about his wife, except her banishment to the choultry, and so his listener came to understand who the pearl merchant had been. The Simhaladvîpa prince laughed freely over the story, and this want of politeness enraged the vexed husband very much.

“You laugh now, O Simhala! I do not know how you would have liked these things, if your wife had behaved thus towards you,” said the Pândiyan prince, to which the listener replied :—

“Thank God, O Pândiya, I have no wife. I shall never marry one.”

Now that the topic had been once mooted, there were several occasions in the next and succeeding days on which they had again to revert to it. Though Ambikâ, disguised as the Simhala prince, had laughed over the volley of abuse that her husband, without knowing who his listener was, had showered upon her, there was no sadder soul in the world than herself at the time.

“Thus, thought she, “has my lord been deceived by the Vijayânagara minister, and believes me to be a bad woman and disbelieves my talisman, and calls it a magic. It is my fate to undergo such hardship. Let things only go on as I wish them now, and I shall soon win over my lord to my side.”

One evening, the Simhala prince thus consoled his friend :—

“From all that I can gather from your speech, you seem to envy my happy life in the midst of so many courtezans, while you look upon your stay opposite to me all alone as a great hardship. If you have no objection, I can easily send you one of these courtezans for company.”

The Pândiyan prince gladly accepted his friend's suggestion, and from that night, the Simhala prince assumed the disguise of a courtezan of Simhaladvîpa during the nights, and spent them with her lord. The Pândiyan prince never suspected that the prince and the courtezan, who visited him every night, were one and the same person. Thus matters continued till Ambikâ became certain of her pregnancy, and the moment she was certain of this, her whole thoughts were fixed on Madura. But before she thought of returning there, she secured the best of his ornaments from her lord — of his finger and ear rings, garlands, and even of the talisman of lotuses which she had given him. Having no more thought of his bad wife, and never suspecting the courtezan to be a princess or his wife, he gave her all that she asked, and more. The object of the pilgrimage of the princess to Banâras was now successfully accomplished, and four full months she had spent happily with her lord.

One day, the following letter was shewn to the Pândiyan prince by the Simhala prince :—

“My dearest son! Your presence is urgently needed here. Start at once and come away. You have spent too long a time at the sacred city.”

“Do you see, O Pândiya, this letter from my father? I cannot stay long. I must be off in a day or two. Though we may part now, we shall meet soon, I hope. Before I go, I want to advise you a bit, encouraged to do so by our long friendship. On your return to your country take care first to dive into the whole secret of your wife's conduct, before you think of punishing her. She may still be chaste, and the minister's story after all a lie. He might have purchased the ornaments easily from some maid-servants.”

The Pândiyan thanked the Simhala for his good advice. Now that a kind and good friend suggested it to him, this idea — that the Vijayânagara minister's version of his wife's

character might after all be a tale, and that the ornaments might have been got by unfair means, occurred to him at once. But the original warmth of his true regard to his singular wife, which he had before he came to Vijayanagara, was gone. He promised to himself secretly that, on his return, he would sift the matter well before taking any harsh steps, and no sooner had this idea entered into his head than he also wanted to return to his country.

The Simhala prince, after intimating to his friend that he would be going down to the south in a few days, resolved within himself that his departure must be sudden, secret and rapid. All arrangements necessary for this were secretly made, and executed the very next day. The third morning after the letter was seen by the Pāṇḍiyan prince he saw the mansion opposite to his house vacant, and the inmates all gone. On asking the landlord, he was told of the abrupt departure of the inmates to their country on the previous night.

"What," thought the Pāṇḍiya. "Is friendship a mere name without any meaning attached to it, that my friend, the Simhala, should thus quit this place without one word as to the time of his leaving? But let me not accuse him. I was advised by him only the other day not to be so hasty and foolish in believing the Vijayanagara minister's accusation against my wife."

Thus thought he, and made arrangements for going also to his country.

As soon as the princess Ambikā in her male disguise left Banāras, she requested her confidential friends to hasten the journey as much as possible, and reached Madura in four months' time. As might be expected, she sent away to her father all the men and women who had formed her retinue a day's journey from her choultry, and taking only two chosen and trustworthy friends with her, she reached her poor habitation safely in the middle of the night. She met her confidential friend and Dēvi. Great were their rejoicings at this happy meeting, and Ambikā was delighted to find that the temple was almost approaching to completion. The other part of her promise, too, she expected to be fulfilled in a couple of months in the natural course of circumstances. No one ever doubted that the princess had not remained in the choultry, for the morning doles had been regularly received, and now Dēvi and the other servants were mightily pleased at all the steps Ambikā had taken for successfully retrieving her character. She requested them all to keep everything to themselves till her lord's return.

Six months after her return to Madura, her lord, the prince of the Pāṇḍiya country, returned to his palace from his pilgrimage to the north. The first news that he heard, when entering his dominions, was a scandal about his banished wife. Births and deaths cannot be kept secret for long time, and it became known throughout the palace first, then throughout the city, that the banished princess had given birth to a son. Then the whole Pāṇḍiyan realm came to know of it. This event took place just four months before the return of the prince, who, after leaving Banāras, travelled in haste for a few days to join the Simhala prince, but, being unable to catch him up and obtain news of his movements, had taken his own time for his return journey.

The prince's return was welcome to all in the capital, except to himself, for though now and then he consoled himself with the thought that the character of a banished princess should not at all put him out of his usual peace of mind, the scandal, as it appeared to him, was in the mouth of every one, and made him hang his head. His father the old king gave the prince a very kind and hearty welcome, but at their first meeting, it so happened that Dēvi also was waiting to receive her morning dole. All the anger which the prince was keeping to himself broke out at once at the sight of that maid-servant :—

"Has your lady a baby with her?" asked the prince.

"Yes, my lord," replied she.

"Cannot the father of that child feed you all?" roared out the prince, his tone of speech having changed itself by anger to a high pitch.

Coolly the maid-servant replied :— "Your Highness, my lord, is its father, and, in keeping with your Highness's orders, I come daily to the palace gates."

The prince, who had not the slightest reason to connect himself with its origin, thought himself doubly insulted by the cutting remarks by the maid-servant. He would have rushed at her and plunged his dagger in her body, had not half a dozen friends near him held him back, fearing his attitude. He abused her, and several people had already rushed at her to push her away, when the old king restored order, and severely reprimanded Dêvî.

But she was glad at heart that unwittingly the matters had taken such a course.

"Let me be abused and thrashed," thought she. "I shall be proud of having brought this separation between the prince and his chaste wife the sooner to an end."

With this thought, she bowed very respectfully to the prince, and requested him to turn his mind back to the Siṃhala prince, and that she was not at all joking, but in earnest, when she said that he was the father of the beautiful baby. She even went out of her way, and remarked that in all the fourteen worlds there could not be found a better lady than the princess of Akhaṇḍakâvêrî.

The prince's face changed colour when the name of the Siṃhala prince fell into his ears.

"What? Is it possible! What connection is there with that company in Banâras and the baby's birth here? Let me enquire," thought he.

Dêvî was not that day permitted to return to the choultry. Immediately, the princess with her baby and the other maid-servants were sent for. The prince, overcome by extreme anger, had forgotten all his hard conditions, which he had imposed on his wife before he started for the sacred city:— the raising of the Śaiva temple and the giving birth to a son by his own self without his knowledge.

Ever obedient to orders issued by her lord or his father, Ambikâ, with her little baby at her bosom, arrived at the court like an ordinary woman without any reference to her position. But what did she, the gem of womankind, care for all the outward formalities? Her face, which bore on every line of it, furrows of deep anxiety and misery, indicated for all that her chaste innate character. Reaching the court she bowed with grace to her father-in-law and then to her lord. When questioned by the former as to who was the father of the baby, she replied:—

"Respected father-in-law. Your noble son and my husband is its father. Let him kindly remember the Siṃhala prince, his friend, at Banâras, and the courtesan that visited him every night there. This is that courtesan, and the cause of all this is the imposition of two severe conditions, which your own son will explain to you, sire. If he is doubtful of the courtesan, let him please examine these ornaments, which he presented to me."

Here she placed before the old king all the jewels that her husband had given her in her disguise as a courtesan. She then explained her whole story, from the beginning of her wedding night to that moment. All the people concerned in the affair were called and examined. The further the examination went the more the prince began to admire his chaste wife. What hardships, what renunciations she had undergone to please the whims of his own bad self? Even the Vijayânagara minister with his sovereign had to come in to give evidence, and on the former's saying that the princess he slept with for a night, as a pearl merchant, had a mole in her right cheek, the last lingering doubt in the minds of the most suspicious of men assembled there was removed. This on examination was proved to exist on the face of the maid-servant who had put on the disguise of the princess for a night. The examination was thorough and extremely minute, and before it was over there was not a single soul in the court, who did not condemn the prince for his bad treatment of his excellent wife, nor praise Ambikâ for all her successful adventures and noble execution of her undertakings for unsullied fame.

The prince was more than sufficiently pleased. He took back with pleasure his virtuous wife, and many were the occasions when they recounted their Banâras adventures. Once thus closely united by so many pleasant recollections and adventures they never became separated afterwards in their life. Ambikâ, by her purity of conduct, soundness of learning, and kindness to every one, became an object of respect to every person, and even to her husband. And they now lived together happily for a long time.

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