MOSQUITOES AND FEVER IN SUŚRUTA.

The stings of insects, together with the mode of their treatment, are discussed by Suśruta in the chapter on Insects (Kīṭakalpah) which forms the last section of the book on Poisons (Kalpasthānam). There he says: "17. There are six Makṣikās (flies or bees), called respectively Kāntārikā, Kṛṣṇā, Piṅgalikā, Madhūlikā, Kāṣāyī, and Sthālikā. If a man is stung by one of these, there will be heat, and swelling (of the part). So in the case of a Sthālikā or a Kāṣāyī, when, however, there will be, moreover, dangerous boils. 18. There are five Maśakās (mosquitoes or gnats), called respectively Sāmudraḥ, Parimaṇḍalaḥ, Hastimaśakaḥ, Kṛṣṇaḥ, and Pārvatīyaḥ. If a man is stung by one of these, there will be violent itching and swelling of the bitten part. But the Pārvatīya produces the same symptoms as deadly insects."

17. makṣikāḥ kāntārikā kṛṣṇā piṅgalikā madhūlikā kāṣāyī
sthālikety evaṃ ṣaṭ |
tābhir daṣṭasya dāhaśophau bhavataḥ |
sthālikākāṣāyibhyām etad eva piḍakās ca sopadravā
bhavanti ||
18. maśakāḥ sāmudraḥ parimaṇḍalo hastimaśakaḥ kṛṣṇaḥ
pārvatīya iti pañca |
tair daṣṭasya tivrakaṇḍūr daṃśaśophaś ca |
pārvatīyas tu kīṭaiḥ prāṇaharais tulyalakṣaṇaḥ ||

The remedies to be applied are the same as in the case of ant-stings. "32. For those stung by Pipilikās (ants), Makṣikās, or Maśakās, an ointment mixed with cow's urine is prescribed, as well as the earth of an ant-hill of black ants."

32. pipilikābhir daṣṭānām makṣikāmaśakais tathā |
gomūtreṇa yuto lepaḥ kṛṣṇaḥ tulyalakṣaṇaḥ ||

These quotations from the excellent edition of Suśruta

published by the late Vaidya Prabhuram in 1901, with which the earlier editions of Suśruta literally agree in the present case, show that fever is not among the symptoms produced by the stings of mosquitoes and similar insects, according to Suśruta. Conversely, in the chapter on Fever (vi, 39), he does not mention the stings of insects among the various causes of fever, and true malarial fever, such as tertian and quartan fever, is entirely due to derangement of the humours, according to Suśruta (vi, 39, 9). Nor can Suśruta's observations, at the beginning of the Kīṭakalpāḥ, regarding the derangement of air, of bile, or of phlegm, or of all the three humours together, by the four principal classes of insects, and the causation of diseases due to deranged air, etc., by the stings of these insects, be said to presuppose an acquaintance with the spreading of malaria through mosquitoes. These introductory remarks, as shown by the analogous statements on the effects of snake poison (Section iv of the Kalpasthānam), are merely intended to illustrate the dangerous nature of insect stings.

If, therefore, the native books on medicine in Ceylon have anticipated the discovery of our modern scientists of the connection between malaria and mosquitoes, their authors must have arrived at that discovery independently of Suśruta, whose doctrines seem to be generally followed in the medical lore of Ceylon. It may be added that the other standard writers on medicine in India, such as Charaka, Vāgbhaṭa, and the author of the Mādhava Nidāna, entirely agree with Suśruta on the point under notice. It is true that fever is mentioned by Vāgbhaṭa (vi, 37, 5) among the ordinary symptoms produced by all stings of insects, but this is evidently the wound-fever which is generally mentioned as one of the principal kinds of fever, and not malaria.

The point is of very considerable historical interest; and is stated, in the public press, to have been referred to at the last Anniversary Meeting of the Ceylon Branch of our Society. I have not had the advantage of seeing any official report of what was said on that occasion; but it would be very desirable that the notice taken of the question should

lead to the publication of any passages there may be in Ceylon books on medicine bearing on the point.

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THE REV. W. SCHMIDT, formerly a missionary in Assam, now of the Missionary College of Mödling, near Vienna, has lately issued two exhaustive monographs on certain of the Indo-Chinese languages. The first, entitled *Grundzüge einer Lautlehre der Khasi-Sprache, in ihren Beziehungen zu derjenigen der Mon-Khmer-Sprachen*, was published at Munich (Verlag der k. Akademie) in 1904, and in addition to a very careful study of the phonology of Khasi, the speech of the natives of the Khasia and Jaintia hills around Shillong (only about 177,000 in number), has also an appendix on the languages of the Palaung, Wa, and Riang tribes of the Middle Salween. A still more elaborate monograph is the one just issued at Vienna (1905), entitled *Grundzüge einer Lautlehre der Mon-Khmer-Sprachen* (pp. 233), which discusses the general phonology of that important linguistic family, in its four forms, Mon, Bahnar, Stieng, and Khmer. Students of the linguistics of Further Asia, and especially of the Indo-Chinese peninsula, will be glad to have their attention called to these minute and scholarly essays in this field of philology.

C.

THE BAILLIE COLLECTION OF ARABIC AND PERSIAN MSS.

A couple of years ago, when consulting it for other purposes, I noticed on p. 10, vol. iii of Sir H. M. Elliot's "Mahomedan Historians," a reference to the curious discovery among the Baillie MSS. of a missing portion of the rare and valuable *Jāmi'-ut-Tawārikh* of Rashīd-ud-dīn. Mention is made of this Baillie Collection being entailed property; but in 1839, though Colonel Baillie had died on