THE RAIN OF SWĀTĪ.

We all know that if in the asterism of Swāti a drop of rain fall into an oyster it becomes a pearl. Indian district officers also know how important the Swāti rain is for the spring crops. The *cātaka's* longing for it is a commonplace. It has, however, other virtues which are not so well known. Witness Malik Muḥammad in the *Padumāwati* (p. 119 of Rām Jasan's edition) :—

jōgi ka bahuta chanda aurāhī | būda sewātī jaisa parāhī ||
paḍahī samudra khāra jala dhī | paḍahī sīpa saba mōtī hōhī ||
paḍahī puhumi para hōi kacūrū | paḍahī kadali para hōi kapūrū ||
paḍahī mēru para awīrita hōi | paḍahī nāga-mukha mahā bikha
sōi ||

“Many are the wily guises of a Yōgī, many as the forms taken by the raindrops of Swāti.

If they fall into the sea, they become salt water; if they fall into an oyster, they all become pearls.

If they fall on the ground, they become zedoary; if they fall on the plantain tree, they become camphor.

If they fall on Mount Mēru, they become ambrosia; if they fall into a *nāga's* mouth, they become poison.”

G. A. GRIERSON.

CAPTAIN THOMAS BOWREY.

Mr. Donald Ferguson says, in a communication printed in the *Journal of the Royal Asiatic Society* for July, 1907, that “Sir Richard Temple made good use of the Fort St. George Factory Records, but, strangely enough, seems to have overlooked the volumes of the *Diary and Consultation Book of the Agent, Governor, and Council of Fort St. George* for 1682–5, as edited by the late Mr. A. T. Pringle.” At p. 331 of my edition of Bowrey's MS. are to be found the following entries in the “List of Fuller Titles of Books and Manuscripts quoted in the Footnotes and Introduction”:—

“(1) Pringle, A. T., ‘Selections from the Consultations of

the Agent, Governor, and Council of Fort St. George, 1681,' 4th series, Madras, 1893. (2) Pringle, A. T., 'The Diary and Consultation Book of the Agent, Governor, and Council of Fort St. George,' 1st series, 1682-1685, 4 vols., Madras, 1894," etc.

Again, at p. 376 is to be found the following entry in the index:—"Pringle, A. T., his Selections from the Consultations at Fort St. George referred to, 25 n. 3, 36 n. 3, 42 n. 1, 45 n. *passim*." This is sufficient to show that I have quoted Pringle *passim*. His volumes have, in fact, been well known to me from the date of issue. I am, however, indebted to Mr. Ferguson for drawing my attention, in the course of his remarks, to three entries elucidating Bowrey's career which I had overlooked.

Turning to another criticism, that I had apparently no authority for saying, on p. xxvii of my introduction, that Bowrey was at Madapollam in 1682. My authority is the best procurable, viz., his own handwriting on "A Chart of the Coast of Tenasserim" (see p. l of my introduction).

As regards the events of 1683, I find I omitted an entry from the *Madras Press List* of 14th July noting the arrival at Masulipatam from Madras of "Mr. Bouree and his sloop." On the 16th Bowrey left Masulipatam, *not* Madras as inferred on p. xxvii of my introduction, for Madapollam. Mr. Ferguson's conjecture, therefore, that the sloop on which he sailed was the "Adventure" is possibly correct. For Bowrey's arrival at Fort St. George on 4th December I did not quote Pringle's book, because it seemed to me that the manuscript records at the India Office were better authority.

As to 1684. Mr. Ferguson is right in saying I have missed the entry in Pringle's *Diary*, p. 5, regarding the end of the pepper transaction, but he must excuse me for not quoting Pringle for the rest of the story when I could refer to the original documents at the India Office.

As to 1685. I cannot follow Mr. Ferguson's remarks about the "Conimeer." Surely the Madapollam Factory Records are the best authority now procurable for events

at Madapollam in that year, on which subject Pringle's information is only fragmentary. Bowrey's arrival at Fort St. George on the 27th September, and his departure thence on the 30th September, 1685, as noted in the *Diary*, were overlooked by me, and I am much obliged to Mr. Ferguson for setting me right on this point.

R. C. TEMPLE.

APARUDDHAS=CHARATI IN THE DAŚAKUMĀRACHARITA.

In verse 14 of the Aihoḷe inscription of Pulakēśin II¹ we are told that this prince (afraid of the machinations of his uncle Maṅgalēśa) resolved to wander abroad as an exile; and this wandering abroad, in the original text, is denoted by *aparuddha-charita*. In my notes on the inscription I have shown that *aparuddha* is practically equivalent to *rāshṭrād=bhrashta*, and that *aparuddhaś=charati*, as used in the inscription, is a standing and very old phrase. I would now draw attention to a passage in the *Daśakumāracharita*, where the same phrase must undoubtedly be restored, in the place of the reading which is given by the published editions.

In the third *uchchhvāsa* of Daṇḍin's work² a woman, in order to make Vikatavarman's queen fall in love with Upahāravarman, tells that lady a story which begins with the words: *asti kō=pi rājasūnur=avaruddhaś=charan*³ | *amushya vasantōtsavē saha sakhībhir=nagarōpavana-vihāriṇi Ratir=iva vighrahiṇi yadrichchhayā darśanapatham gat=āsi* |. The queen, offended as she is by her husband's dissolute manners, readily falls in love with Upahāravarman. She asks the woman to arrange a meeting with him (*amunā puruṣhēṇa mām . . . samāgamaya*), and in the end is made to say: *asti ch=āyam=artharāsiḥ* | *anēn=āmushya padē prati-shṭhāpya tam=ēv=ātyantam=upacharya jivishyāmi* |.

¹ See *Ep. Ind.*, vol. vi, p. 9.

² Bühler's second ed., p. 70.

³ The same reading we have in Wilson's edition, p. 101; the Nirṇayasāgara press edition has *ngūḍham charan*.