

in the press of the "Imprimerie Nationale." M. Clermont-Ganneau read a paper on the words "Mane, Thecel, Phares" (noticed among the contents of the Journal). The Abbé Quentin, after explaining to the Society his views on the Assyrian Inscriptions he had recently inspected at the British Museum, read a paper on his translation of an unpublished inscription of Assurbanipal. This would appear in a future number.

III. CORRESPONDENCE.

1. *The Persian for Rouble.*

LONDON, 30th September, 1886.

SIR,

Will it be of interest to any of our readers to be informed that the "Persian name for a rouble," the word *منات*, mentioned in Vol. XVIII. p. 465 of our Journal, is really not Persian, but Russian, and means *money, coin*, not "rouble," in Russian. The word is *Монета* (*moneta*), which the Persians have made into "manāt." A paper rouble is not *Монета* in Russian, and even the "silver rouble" is called on the coin itself *Монета рубль* (a cash rouble).

Yours, etc.

J. W. REDHOUSE.

The Secretary of the Royal Asiatic Society.

2. *The "Farhang Jahāngiri."*

LONDON, 1st October, 1886.

SIR,

The mention of the "Farhang Jahāngiri" (*read Ferhengi Jihāngiri*) in p. 325 of the July Number of our Journal gives no details; and, consequently, the inclosed extract from that work, text and translation, with a few notes, may be suitable for the "Correspondence" section of the next Part. I submit the same, hoping it may prove of interest.

The Jihāngiri was written in the latter part of Ekber's reign, but not being quite ready by his death, was dedicated to his son and successor Selim Jihāngir, after whom it was named.

Yours, etc.

J. W. REDHOUSE.

The Secretary of the Royal Asiatic Society.

سرخ بت و خنگ بت آن دو بت است که در زمان جاهلیت مشرکان در موضع بامیان از مضافات کابل که در سرحد بدخشان واقع است از سنگ تراشیده و از کوه انگيخته آنرا می پرستیده اند بتازی آنرا یعوق و یغوث خوانند بعضی منات ولات گفته اند و قریب باین دو صورت صورتی دیگرست بشکل پسرزنی از آن دو صورت خوردتر که نام آن نسرم باشد و بعضی نستوا خوانند و این صور از عجایب و غرایب روزگارند که بلندی هریک از آن پنجاه و دو گز بود و میان این صورتها مجوف است چنانچه از کف پایشان راه است و به نردبان پایینا کرده اند که بجمیع جوف آنها توان گشت حتی سرانگشتان دستها و پایها و در فرهنگها مرقوم است که سرخ بت عاشق خنگ بت بوده

The Red Idol and the White Idol.—These are two idols which the syntheists have hewn out of the rock and raised in relief out of the mountain, in the time of Ignorance, in the locality of Bāmiyān, of the dependencies of Kābul, which is on the frontier of Badakhshān, and which they worshipped. In Arabic they are called Ya'ūq and Yagūth; some have said Menāt and Lāt.

Near those two effigies is another effigy in the form of an old woman, smaller than those two effigies, the name of which is Nesrem, though some say Nestwā.

These effigies are among the wonders and curiosities of the world; for the height of each of them is fifty-two cubits. The interior of these effigies is hollow, so that there is a way from the soles of their feet. And they have formed the steps of a staircase, by which one can pass through all the cavities of them, to the tips of their fingers and toes.

In some dictionaries it is said that the Red Idol was the lover of the White Idol.

Notes.

By "Red Idol" may probably have been originally meant the Golden or Gilt Idol, since gold is commonly called *Zerī Surkh* 'red gold' in Persian.

The "White Idol" may then have been overlaid with silver or some other white metal.

The Arabic names are of course a mere supposition, dating from the times of Islām.

The smaller "old woman" effigy is perhaps what is now called the "baby." What its names of "Nesrem" or "Nestwā" may be is an enigma for scholarly solution.

"Fifty-two cubits" is a very vague measurement, as the cubit is, and always has been, of several lengths. Probably cubits could be suggested, fifty-two of which would make 173 feet and 120 feet respectively. But legendary Oriental measurements must not be too critically examined.

The "staircase" turns out true; but not so the detail as to all parts of the effigies being reachable "to the tips of their fingers and toes."

N.B.—The above two letters were received too late for insertion in the October Number.

Accompanying a letter dated Tehrán, 27th October, Mr. Sidney Churchill has kindly favoured the Secretary with the following:

3. Note on "*A Modern Contributor to Persian Literature. Rezd Qulí Khan and his Works.*"

Since writing the above (vide Vol. XVIII. Part II. p. 196) I have secured two of Rezá Qulí Khán's works mentioned by me, but which I had not yet seen. The one is a *Díván*, consisting of a collection of ghazels, qat'ahs, tarjímānds and rubá'is; altogether about 12,000 distichs, beginning:

ای درد تو درمان جان شیدا
وی وصل تو نایاب ترز عنقا

This MS. is now in the British Museum.

The other MS. is entitled "*Miftáh ul-Kunúz*" (vide Schefer, *Chrestomathie Persane*, vii. p. 79, note 2). It is a commentary on the Poems of Kháqání Shírvání.

Begins : مفتاح ابواب کمال وکلام ومصباح ضلال وظلام

The author also proposed, in the preface, after the completion of this work, composing a commentary on the poet's "*Tuhfah ul-'Irāqain.*"

A third volume of the Matla' ush-Shams (vide *Academy*, Dec. 19, 1885) has just been issued from the Government Press at Tehrân by the Sanî' ud-Dauleh. This volume is concerned with the description of the towns, villages, and notabilia connected with them, which are passed on the road from Meshhed to Tehrân. In it, moreover, has been inserted a valuable note of a score of pages or more on Nîshâpûr, by General Schindler, the well-known authority on Persian geography. Nearly all the inscriptions to be met with along the road have been noted and given by the Sanî' ud-Dauleh. The text is very clearly lithographed. This same distinguished author has begun in the *Court Journal*, as a feuilleton, another of his important geographical memoirs. Up till now he had published a memoir on Tâlaqân by himself; an anonymous history of Sîstân; and a memoir on Isfahân by Agâ Muhammed Mehdî, Arbâb, Isfahânî: now he has commenced a memoir on the District of Nûr of the Province of Mázanderân.

4. *The Idols of Bamian.*

November, 1886.

DEAR SIR,

I enclose an extract from a book published about a quarter of a century ago¹ by Messrs. Smith and Elder, Cornhill, which may be interesting to the readers of the Asiatic Society's Journal. Though it may not throw any new light on the subject so exhaustively treated in the leading paper of the July Number, a comparison of it with that article will, perhaps, tend to show that the volume from which it has been taken is authentic.

Yours faithfully,

ALFRED HAGGARD.

The Secretary of the Royal Asiatic Society.

"Between Afghanistan and Balkh, about six miles from Bameean, is the city of Gulguleh (City of Confusion). It was the town of Jellaladeen, a great king who lived eight hundred years ago, and was also the founder of Jellalabad.

"In Bameean I saw the great images of Subsâl and Shamona, otherwise called Surkbut and Konuckbut, or, in Arabic, Yaouck and Yasouck (*sic*). These figures are supposed to represent the first

¹ "Lost among the Afghans," being the adventures of John Campbell (otherwise Faringhee Basha) amongst the wild tribes of Central Asia. Related by himself to Oswald Fry. London, 1862.

teachers of the Buddhist religion who, when they died, left their images for the people to worship.

"I fell in with the army of Afghanistan going to take taxes from Hazara; and it was whilst travelling in their company that I came in sight of the images. We could see their immense forms from a great distance, and all the horses shied on approaching them.

"When we arrived close to them, we were all looking up, bewildered by the amazing height, and I proposed that some one should climb up and get on the head of one of them. The soldiers declared that it would be impossible; but I said, 'If you give me some money, I will do it.'

"They dared me to fulfil my promise, and offered me a small sum from each one of them if I should succeed in performing the feat; but they made me sign a paper to say that if I perished by my temerity they were not guilty of my blood.

"I went to a cave, where was a poor woman, and asked her to show me the way up. The images are placed in enormous niches made for them in the face of the rock which shelters them, and between them is the entrance to the cave. The woman lighted a candle, so we entered the narrow cavern, and began ascending some steps. We were an immense time going up, but at last we came out opposite the shoulders of the image on the inside of the niche.

"I was within reasonable jumping distance to get on to the shoulder of the figure, but oh! the thought of missing my foot made me shudder! I looked across at the image and down far below me at the army, the soldiers looking like little children playing beneath me. If I slipped I must inevitably be dashed to pieces.

"It was a fearful thing to do. I shut my eyes and took the leap, and in a moment was clinging with a beating heart on the broad shoulder of the image. I walked across to the opposite shoulder and all the people shouted and clapped their hands from below me. Then came the return. I had fulfilled my promise, and did not care to risk my life for nothing. So I told the woman to bring a rope, one end of which she flung across to me and I made it fast on the image; she secured the other end on the rock, and I soon got safely back into the cave. I ran down the steps and hastened to collect my money from the soldiers, and altogether it amounted to a considerable sum."—pp. 108 and 110–112.

5. *The Pre-Akkadian Writing.*

BRITISH MUSEUM, LONDON, 9th Nov., 1886.

DEAR SIR,

In answer to Prof. Terrien de Lacouperie's note in the last part of the Society's Journal, I will merely state—

1. A reference to the Journal of the Society of Arts, vol. xxviii. p. 791, and to the *Academy* of November 6th, 1886, p. 313, will show that several scholars have brought forward, before him, the theory which he advances; and

2. I entirely disagree with him on the question.

Yours very truly,

G. BERTIN.

IV. OBITUARY NOTICES.

During the past quarter the Society has had to regret the loss of one of its lately-named Vice-Presidents, James Gibbs, Esq., of H.M. Bombay Civil Service, a Companion of the Star of India and Indian Empire, and late Senior Member of the Viceroy's Council in India.

Mr. Gibbs entered the service of the Hon. East India Company on the 7th December, 1846, but, within a year after his arrival in Bombay, was obliged to return to England on medical certificate for two years. Again landing in India in 1850, he passed examinations in the native languages, and was appointed Assistant Judge and Sessions Judge at Surat in April, 1851. During the month of November of the following year he was appointed Senior Assistant Judge and Sessions Judge at the detached station of Broach, and, in December, 1853, Judicial Assistant to the Commissioner in Sind, then the lamented Sir Bartle Frere. In 1855, on the departure of Mr. (now Sir Barrow) Ellis, Mr. Gibbs received charge of the office of Political Assistant to the Commissioner, and from that period continued to perform the work which it entailed, in addition to that of Judicial Assistant. Throughout the Mutinies of 1857–58, he assisted Sir Bartle Frere in those exceptional and highly important duties which the circumstances of the day threw upon that distinguished statesman. At the close of the said crucial epoch in 1859, Mr. Gibbs was appointed, under a special Commission, to try rebel chiefs of the Nagar Párkar districts for high treason, being invested with extraordinary powers to pass such sentences as he might consider necessary, without previous reference; and the “great care and intelligence” shown by him in the conduct of the